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288. **FABLES.** Select Fables of Æsop, with an English Translation more Literal than any yet extant. By H. Clarke.  
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**Aesop.**

Fabulae Aesopi selectae; or, Select fables of  
Aesop.... The first Boston Edition....

Boston: Samuel Hall, 1787.

This edition is not in Welch.



FABULÆ ÆSOPI Selectæ,

O R,

Select FABLES of ÆSOP ;

W I T H

An *English* TRANSLATION,

More LITERAL than any yet extant,

Designed for the Readier INSTRUCTION  
of BEGINNERS in the *Latin Tongue*.

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By H. CLARKE,

TEACHER of the LATIN LANGUAGE.

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The FIRST BOSTON EDITION, from a Copy of the latest  
Edition printed in LONDON.

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B O S T O N :

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P R E F A C E.

**W**HOEVER hath duly considered the great Difficulty there is in our first encountering with the Idioms of the *Latin* Tongue, the Variety of *English* Words, which will sometimes answer to one *Latin* one, with the many Mistakes which Boys must naturally be liable to, who cannot immediately form any tolerable Judgment of the Thing which They are engaged in ; must surely, in some Measure, be brought to acknowledge, that the having Things explained and cleared up to their Understandings, as They go along, is the best and only Means of making Them eager and desirous to learn. And here, perhaps, It may be somewhat of a real Help to throw the Language into a yet more easy Light, and to descend a little lower, than Others have hitherto submitted Themselves to. For I will not refuse to own, that I am apprehensive, the Fear of too great a Baldness in the Translation hath deterred even Those, who have carried this Affair farther than was at first imagined it could ever have gone, from rendering it so plain, that Children might still the more readily  
come

come into the Knowledge of the Construction, and form a better and quicker Idea of the different Parts of Speech.

Things relating to Instruction cannot well be made too easy ; but to write in the Terms of a Pedant, or in such a Lowness, or Poverty of Expression, as dwindlcth almost into Nonsense, is a Hardship too great to be submitted to by any Man of Spirit. But alas ! Freedom of Stile is one Thing, and literal Translation another ; and the best Way to commence an Acquaintance with any Language, is first to read a great deal of a verbal Translation. When single Words have been apprehended rightly, a Number of them may be readily put together, the remembering that such a Word is *Latin* for such a Thing affording Learners the greatest Pleasure and Incitement towards the making a Progress more considerable ; whereas, by attempting the Construction of Phrases too soon, they become lost, and bewildered in a Maze.

It hath been thought proper therefore to make the *English* Words here to answer to the *Latin*, as grammatically as possible ; and, where more expressive Ones might often have been made Use of, Those, which are most usually met with, have been judged the most convenient ; the varying the Phrase too  
much



much at first tending rather to confound, than graft any Thing in the Memory.

\* A new Edition of *Æsop*, with the *Latin* and *English* each in their distinct Columns, had been long ago wished for ; but, as Mr. *Locke* had before suffered an Interlineary Version of it to be printed with his Name in the Title Page, it is highly probable, Nobody would venture to undertake such a Thing ; altho' You are told in the *Preface*, that the Design was to help Those, who had not the Opportunity or Leisure to learn the *Latin Language* by *Grammar* ; which, consequently, did not lead Him to have the *English* made with the greatest grammatical Strictness to the *Latin*, and left Room for something to be attempted, which might be afforded at an easier Rate, and what might better answer the Purposes of a Common School-Book.

Upon the whole, You have here a Collection of the greatest Part of the *Fables* done in an easier Manner, than any yet extant ; and the farther You enter into the Book, You will find such little Liberties taken in the *Expression*, as may naturally suit with *tender Capacities*, whilst the Judgment ripens by Degrees.

Besides, the Advantage of the *Roman* and *Italick*

*Characters*

\* Vide PREFACE to CLARKE'S CORDERY.

*Characters* being alternately used for the better Instruction of *Young Beginners*, this *Translation* is contrived to answer *Line* for *Line* throughout ; and Care hath been generally taken to avoid the *Breaks* of *Words* so frequent in Things of this Nature, that it is next to an Impossibility now to mistake.



Mathaniel Spooner Jun<sup>r</sup>  
Feb 22 1797

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SELECTÆ  
FABULÆ ÆSOPI.

SELECT  
FABLES of ÆSOP.

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FABLE I.

De GALLO.

Of the Cock.

**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 Ar-  
tem & Sapientiam; per Gal-  
lum, Hominem stolidum &  
volup-

**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 Thee,  
Nothing would be more joyful  
than He, as Who would know  
the Price: Indeed it is  
of no Use to Me, nor do I esteem it  
at a great Rate; nay indeed  
I had 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  
volup-

2 SELECT FABLES OF ÆSOP.

*voluptarium ; nec Stulti  
amant liberales Artes, cum  
nesciant Usum earum ;  
nec Voluptarius, quippe  
Voluptas sola placeat Ei.*

*voluptuous ; neither Fools  
love liberal Arts, when  
they know not the Use of them ;  
nor a voluptuous Man, because  
Pleasure alone pleases him.*

F A B L E II.

*De CANE & UMBRA.*

*Of the DOG and the SHADOW.*

**C**ANIS tranans fluvium,  
*vehebat Carnem Riâu ;  
Sole splendente, Umbra  
Carnis lucebat in Aquis :  
Quam Ille videns, & avidè  
captans, perdidit Quod erat  
in Faucibus : Itaq; pertulsus  
Jacturâ & Rei &  
Spei, primum stupuit ; de-  
inde recipiens Animum sic  
elatravit : Miser ! Modus  
deerat tuæ Cupiditati :  
Erat satis superque,  
ni desipuisses. Jam,  
per tuam Stultitiam, est  
minus Nihilo Tibi.*

**A** Dog swimming over a River,  
*carried Flesh in his Chaps ;  
the Sun shining, the Shadow  
of the Flesh shone 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  
his 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 mad. Now,  
thro' thy Folly, there is  
less than Nothing for Thee.*

*MOR.*

*MOR.*

*Sit Modus tuæ  
Cupiditati, nè amittas  
certa pro incertis.*

*Let there be Moderation to thy  
Desire, lest thou lose  
certain things for uncertain.*

F A B L E III.

*De LUPO & GRUE.*

*Of the WOLF and the CRANE.*

**D**UM Lupus vorat  
*Ovem, forte Offa  
hæserè in Gulâ, ambit,  
orat Opem, Nemo opitulatur ;  
Omnes dicunt, eum tulisse  
Præmium suæ Voracitatis :  
Tandem multis Blanditiis  
plu-*

**W**Hilst a Wolf devourth  
*a Sheep, by chance the Bones  
stuck in his Throat ; He goes about,  
asks Help, Nobody assists ;  
All say, that he had got  
the Reward of his Greediness :  
At length, with many Flatteries  
and*

pluribusq; *Promissis*, inducit  
*Gruem*, ut, *longissimo*  
 Collo *insero* in *Gulam*,  
 eximeret *Os* infixum.  
*Verum* illudit *Ei* petenti  
*Premium*, inquit, *Inepta*,  
 abi, non habes sat, quòd  
 vivis? *Debes* tuam *Vitam*  
 Mihi; *si* vellem, *poteram*  
 præmordere tuum *Collum*.

and more *Promises*, He draws in  
 the *Crane*, that her very long  
 Neck being thrust into his *Throat*,  
 She would pull out the *Bone* fixed in.  
 But He played upon Her asking  
 a *Reward*, saying, *Fool*,  
 go away, hast thou not enough, that  
 thou livest? *Thou owest* thy *Life*  
 to Me; if I would, I was able  
 to bite off thy *Neck*.

MOR.

Quod facis ingrato,  
 perit.

MOR.

What thou dost for the ungrateful  
 perisheth.

## F A B L E IV.

De RUSTICO &  
 COLUBRO.

Of the COUNTRYMAN and  
 the SNAKE.

Rusticus tulit Domum  
 Colubrum repertum in  
 Nive, prope enectum Frigore;  
 adjicit ad Focum:  
 Coluber recipiens Vim,  
 Virusque, deinde non ferens  
 Flammam, infecit omne Tu-  
 gurium Sibilando. Rusticus  
 corripuens Sudem accurrit,  
 & exoptulat Injuriam  
 cum Eo Verbis Verberibusq;  
 Num referret has  
 Gratias? Num eriperet  
 Vitam Illi, Qui dederat  
 Vitam Illi?

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, then not bearing  
 the Flame, filled all the Cot-  
 tage with Hissing. The Countryman  
 snatching a Stake runs up,  
 and exoptulates the Injury  
 with Him in Words and Blows;  
 Whether he would return these  
 Thanks? Whether He would take  
 Life from Him, Who had given  
 Life to Him?

MOR.

Interdum fit, ut  
 absint Tibi, Quibus  
 Tu profueris; & si mere-  
 antur malè de Te, de Quibus  
 Tu meritis sis bonè.

MOR.

Sometimes it happens, that  
 they are hurtful to Thee, whom  
 Thou hast profited; and They de-  
 serve ill of Thee of Whom  
 Thou hast deserved well.

B

F A B L E

## 4 SELECT FABLES OF ÆSOP.

## F A B L E V.

De APRO &amp; ASINO.

Of the BOAR and the Ass.

**D**UM iners Afinus irri-  
debat Aprum, Ille  
indignans frendebat. Igna-  
viffime, fueras quidem  
meritus Malum; sed etiamfi  
fueris dignus Pœnâ, tamen  
Ego fum indignus, qui puni-  
am Te. Ride tutus; nam  
es tutus ob Inertiam.

MOR.

Demus Operam, ut  
cum audiamus, aut patiamur  
indigna Nobis, nè dicamus,  
aut faciamus indigna Nobis.  
Nam mali & perditii ple-  
rumq; gaudent, fi Quif-  
piam bonorum refiflat  
iis; pendent Magni,  
Se haberi dignos  
Ultione. Imitemur Equos,  
& magnas Bestias, Qui  
prætereunt oblatrantes  
Caniculos cum Contemptu.

**W**Hilst the fluggifh Afs laugh-  
ed at the Boar, He  
fretting gnafed his teeth. Moft  
flothful Wretch, thou haft indeed  
deserved Evil; but although thou  
haft been worthy of Punifhment, yet  
I am unfit, who may pu-  
nifh Thee. Laugh secure, for  
thou art safe for thy Sluggifhnefs.

MOR.

Let us give an Endeavour, that  
when we hear, or endure  
Things unworthy of us, We do not fay,  
or do Things unworthy of Us.  
For bad and loft Men gene-  
rally rejoice, if Any  
one of the good refift  
them; they value it at a great Rate,  
that they are accounted worthy  
of Revenge. Let us imitate Horfes,  
and great Beafts, who  
pafs by barking  
Curs with Contempt.

## F A B L E VI.

De AQUILA &  
CORNICULA.Of the EAGLE and  
the JACKDAW.

**A**quila naâa Cochle-  
am, non quivit eruere  
Pifcem Vi, aut Arte.  
Cornicula accedens dat  
Confilium, fua det subvolare,  
& è sublimi præcipitare  
Cochleam in Saxa; nam  
fic fore, ut Cochlea  
frangatur. Cornicula  
manet Humi, ut  
prætoletur Cafum :  
Aquila

**A**N Eagle having got a Coc-  
kle, was not able to get out  
the Fifh by Force, or Art.  
The Jackdaw coming up gives  
Council, perfuades her to fly up,  
and from on high to throw down  
the Cockle upon the Stones; for that  
fo it would be that the Cockle  
would be broken. The Jackdaw  
flays on the Ground, that  
fhe may watch the Fall:  
The Eagle

Aquila præcipitat ;  
 Testa frangitur ; Piscis  
 subripitur a Cornicula ;  
 elusa Aquila dolet.

MOR.

Noli habere Fidem  
 Omnibus & fac  
 inspicias Consilium, quod  
 acciperis ab Aliis ;  
 nam Multi consulti non  
 consulunt suis Con-  
 sultoribus, sed Sibi.

The Eagle throws it down ;  
 The Shell is broken ; The Fish  
 is snatched away by the Jackdaw ;  
 the deluded Eagle grieves.

MOR.

Be not willing to have Faith  
 in all Men, and do  
 you look into the Counsel, which  
 you have received from others ;  
 for Many being consulted do not  
 counsel for their Con-  
 sultors, but for Themselves.

## F A B L E VII.

De CORVO &  
 VULPECULA.

Of the CROW and  
 the FOX.

**C**ORVUS nactus Prædam,  
 strepitat in Ramis :  
 Vulpecula videt Eum ge-  
 stientem, accurrit : Vulpes,  
 inquit, impertit Corvum  
 plurima Salute. Sæpenumero  
 audiveram, Famam esse  
 Mendacem, jam experior Re  
 ipsa : Nam, ut fortè præ-  
 terea hac, suspiciens Te in  
 Arbore, advolo, culpans  
 Famam : Nam Fama est, Te  
 esse nigriorem Pice, & video  
 te candidiorem Nive. Sanè in  
 meo Judicio vincis Cygnos,  
 & es formosior albâ  
 Hederâ. Quòd si, ut ex-  
 cellas in Plumis, ita &  
 Voce, equidem dicerem te  
 Reginam omnium Avium.  
 Corvus illeçtus hac Assen-  
 tiunculâ, apparat ad  
 canendum. Verò Casus  
 excidit e Rostro ; Quo  
 correpto Vulpeculâ,  
 tollit

**A** Crow having got 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 in 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 whiter than Snow. Truly in  
 my Judgment you surpass the Swans,  
 and are fairer than the white  
 Ivy. But if, as you excel  
 in Feathers, you do so also  
 in Voice, truly I should 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 by the Fox,  
 he

6 SELECT FABLES OF ÆSOP.

*tollit Cachinum: Tum he sets up a Laughter: Then*  
*demum Corvus, Pudore at last the Crow, Shame*  
*juncto Jacturæ Rei, being joined to the Loss of the Thing,*  
*dolet. grieved.*

MOR.

Nonnulli sunt tam avidi  
 Laudis, ut ament Assen-  
 tatore[m] cum suo Probro &  
 Damno. Homunciones hujus  
 Modi sunt Præda Parasito.  
 Quod si vitasses Jactan-  
 tiam, facile vitaveris  
 pestiferum Genus Assen-  
 tatorum. Si Tu velis esse  
 Thrafo, Gnatho nusquam  
 deerit 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 would you have avoided  
 the pestilent Race of Flatter-  
 ers. If Thou art willing to be  
 a Thrafo, a Gnatho never  
 will be wanting to Thee.

F A B L E VIII.

De CANE & ASINO.

Of the Dog and the Ass.

**D**UM Canis blandiretur  
 Hero & Familis,  
 Herus & Familia demulcent  
 Canem. Assellus, videns  
 id, gemit altissime; Nam  
 cepit pigere Sor-  
 tis: Putat iniquè compa-  
 ratum, Canem esse gra-  
 tum cunctis, pascique  
 herili Mensâ, &  
 consequi Hoc Otio  
 Ludoque: (Sese con-  
 trâ portare Clitellas,  
 cedi Flagello, esse  
 nunquam otiosum, & tamen  
 odiosum cunctis. Si hæc  
 fiant Blanditiis, statuit  
 sectari eam Artem, quæ sit  
 tam utilis.) Igitur quo-  
 dam Tempore tentaturus  
 Rem, procurrit obviam  
 Hero redeunti Domum,  
 sub-

**W**Hilst the Dog fawned on  
 his Master and the Family,  
 the Master and the Family stroke  
 the Dog. The Ass, seeing  
 that, groans most 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 Dorsers,  
 was beaten 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 in the Way  
 to his Master returning Home,  
 scaps



subfilit, *pulsat* Un-  
gulis. *Hero* exclamante,  
*Servi* accurrere &  
ineptus *Afellus*, qui *credidit*  
Se *urbanum*, vapulat.

MOR.

Omnes non possimus 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 *Afs*, who thought  
Himself courtly, is beaten.

MOR.

We all cannot do all things;  
nor do all things become all Men.  
Let every one do, let every one  
try that, which he is able.

### F A B L E IX.

De LEONE & quibusdam  
aliis.

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 præstantis-  
simus Viribus; porro  
vendico tertiam, quia su-  
daverim plus in capiendo  
Cervo; denique, nisi con-  
cesseritis quartam, est actum  
de Amicitia. Socii  
audientes hoc, discedunt  
vacui & taciti, non ausi  
mutire contra Leonem.

MOR.

Fides semper fuit rara:  
apud hoc Seculum est rarior;  
apud potentes est, &  
semper fuit, rarissima. Quo-  
circa est satius vivere cum  
Pari. Nam, Qui vivit  
cum potentiore, sæpe habet

no-

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 had been agreed,  
the Lion roared, saying, one  
Part is mine, because I am  
the most worthy; another also  
is mine, because I am most ex-  
cellent in Strength; moreover  
I claim a third, because I have  
sweated more in taking  
the Stag; lastly, unless you will  
grant the fourth, there is an end  
of Friendship. His Companions  
bearing this, depart  
empty and silent, not having dared  
to mutter against the Lion.

MOR.

Faith always has been rare:  
in this Age it is rarer;  
among the Powerful it is, and  
always has been, most rare. Where-  
fore it is better to live with  
an Equal. For, He who liveth  
with one more powerful, often hath  
a Ne-

*neceſſe* concedere de ſuo *a Neceſſity* to depart from his  
*Jure.* *Right.*

F A B L E X.

De LEONE & MURE.

Of the LION and the MOUSE.

**L**E O *deſeſſus* Æſtu  
*Curſuque* quieſcebat ſub  
Umbrâ, ſuper viridi Gra-  
mine ; Grege Murium per-  
currente ejus Tergum, ex-  
*perreſſus,* comprehendit  
*Unum ex illis.* Captivus  
*ſupplicat,* clamat, *Se eſſe*  
*indignum,* cui Leo  
iraſcatur. *Ille,* reputans  
*ſore* Nihil *Laudis*  
in Nece tantillæ Beſtiæ,  
dimittit Captivum. Non diu  
poſtea, Leo, dum currit  
per Saltum, incidit in  
Plagas : *Rugit,* ſed non  
*poſeſt* exire. *Mus* audit  
*Leonem* miſerabiliter rugin-  
*entem,* agnoſcit *Vocem,*  
reſcit in Cuniculos, *querit*  
Nodos, quos invenit,  
*corroditque* ; Leo-  
evadit  
c Plagis.

**T**HE Lion tired with Heat  
and running, reſted under  
the Shade, upon the green Graſs ;  
a Company of Mice run-  
ning over his Back, having a-  
roſe, He takes  
One of them. The Captive  
begs, cries, that He was  
unworthy, whom the Lion ſhould  
be angry with. He, thinking  
there would be Nothing of Praise  
in the Death of ſo little a Beaſt,  
diſmiſſes the Captive. Not long  
after, the Lion, whiſt He runs  
thro' the Foreſt, falls into  
the Toils : He roars, but can-  
not get out. The Mouſe hears  
the Lion miſerably roar-  
ing, knows the Voice,  
creeps into the Holes, ſeeks  
the Knots, which He finds,  
and gnaws ; the Lion eſcapes  
out of the Toils.

MOR.

MOR.

Hæc Fabula ſuadet Cle-  
mentiam potentibus ; Etenim  
ut humanæ Res ſunt in-  
ſtabiles, Potentes ipſi  
interdum egent Ope humil-  
limorum ; quare prudens  
Vir, etſi poſeſt, timet  
nocere vel vili Homini ; ſed  
Qui non timet nocere  
alteri, deſipit valdè.  
Quid ita ? Quia, etſi jam  
fretus Potentiâ, metuit  
Neminem, forſan, poſthac  
erit,

This Fable recommends Cle-  
mency to the powerful ; For  
as human Things are un-  
ſtable, the Powerful themſelves  
ſometimes want the Help of the  
loweſt ; wherefore a prudent  
Man, altho' he is able, feareth  
to hurt even a mean Man ; but  
He that does not fear to hurt  
another, plays the Fool very much.  
Why ſo ? Becauſe, altho' now ha-  
ving relied on his Power, he feareth  
Nobody, perhaps, hereafter  
it

erit, ut indiguerit it will be, that he may have wanted  
 vel Gratiâ vilium Homun- either the Favour of mean Men,  
 cionum, vel metuerit Iram. or have feared their Anger.

F A B L E XI.

De agrotò MILVO.

Of the sick KITE.

**M**ILVUS decumbebat  
 Lecto jam fermè  
 moriens, orat Matrem ire  
 precatum Deos. Mater  
 respondet, Nihil Opus spe-  
 randum Illi à Diis,  
 quorum sacra toties viola-  
 vissset suis Rapinis.

**T**HE Kite lay  
 in Bed now almost  
 dying, begs his Mother to go  
 to pray to the Gods. The Mother  
 answers, No Help was to be  
 hoped by him from the Gods,  
 whose sacred Things so often he  
 had violated by his Rapines.

MOR.

MOR.

Decet nos venerari  
 Deos; nam illi juvant pios,  
 & adversantur impios. Ne-  
 glecti in Felicitate, non ex-  
 audiunt Miseriâ. Quare sis  
 memor eorum in secundis  
 rebus, ut vocati sint  
 præsentés in adversis rebus.

It becometh us to worship  
 the Gods; for they help the pious,  
 and withstand the impious. Ne-  
 glected in Felicity, they do not  
 hear in Misery. Wherefore be  
 mindful of them in prosperous  
 things, that being called they may be  
 present in adverse things.

F A B L E XII.

De RANIS & earum Rege.

Of the FROGS and their King.

**G**ENS Ranarum, cum  
 esset libera, supplicabat  
 Jovem, Regem da-  
 ri sibi. Jupiter ridebat  
 Vota Ranarum. Illæ  
 tamen instabant iterum,  
 atque iterum, donec perpel-  
 lerent ipsum. Ille dejecit  
 Trabem; ea Moles quassat  
 Fluvium ingenti Fragore.  
 Ranæ territa silent;  
 venerantur Regem; ac-  
 cedunt propius pedetentim;

**T**HE Nation of Frogs, when  
 it was free, besought  
 Jupiter, for a King to be gi-  
 ven to 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;

## 10 SELECT FABLES OF ÆSOP.

tandem, *Metu* abjecto, *insultant*, & *desultant*; *iners Rex est Lusui & Contemptui*. Rursum *lacefsunt Jovem*; *orant Regem dari sibi*, *qui fit strenuus*; quibus *Jupiter dat Ciconiam*. Is *perstrenuè perambulans Paludem*, vorat *quicquid Ranarum fit obviam*. *Igitur Ranæ frustra questæ fuerunt de Sævitia hujus*. *Jupiter non audit*, nam *querantur & hodie*: Etenim *Vesperis Ciconiâ eunte Cubitum*, *egressæ ex Antris murmurant rauco Ululatu*; *sed canunt surdo*. Nam *Jupiter vult*, *ut quæ deprecate sunt clementem Regem*, *jam ferant inclementem*.

MOR.

Solet *evenire Plebi*, *ut Ranis*, *quæ*, *si habet Regem paulo manufactiorem*, *dannat cum Ignavia & Inertia*, & *optat*, *aliquando Virum dari sibi*: *Contra*, *si quando nascita est strenuum Regem*, *dannat Sævitiâ hujus*, & *laudat Clementiam prioris*; *sive quòd semper pœnitet nos præsentium*, *sive quòd est verum Dictum*, *nova esse potiora veteribus*.

atlength, *Fear being thrown away*, *they leap upon*, and *leap off*, *him*; the *sluggish King is their Sport and 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 the way*. Therefore *the Frogs in vain have complained of the Cruelty of him*. *Jupiter does not bear*, for *they complain even this Day*: For *in the Evening the Stork going to Rest*, *having come out of their Caves* they *murmur with a hoarse Croaking*; but they *sing to one deaf*. For *Jupiter wills*, *that they who petitioned against a merciful King*, *now bear an unmerciful*.

MOR.

It is wont to happen to the common People, as to the Frogs, who, if they have a King a little milder, condemn him of *Idleness and Sluggishness*, and wish at sometime 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 it always repents us of the present, or because it is a true *Saying*, that *new things are better than old*.

F A B L E

F A B L E XIII.

De COLUMBIS & MILVO.

**C**olumbæ olim gessere Bellum cum Milvo, quem ut expugnarent, delegerunt sibi Accipitrem Regem. Ille factus Rex, agit Hostem, non Regem: rapit ac laniat non segnius, ac Milvus. Pœnitent Columbas Incaputi, putantes, fuisse satius pati Bellum Milvi, quam Tyrannidem Accipitris.

MOR.

Pigeat Neminem suæ Conditionis nimum. Ut Horatius ait, Nihil est beatum ab omni Parte. Equidem non optarem mutare meam Sortem, modò sit tolerabilis. Multi, cum quæfiverint novam Sortem, rursus optaverunt veterem. Sumus ferè omnes ita vario Ingenio, ut pœnitent Nosmet nostri.

Of the PIGEONS and the KITE.

**T**HE Pigeons formerly carried on a War with the Kite, whom that they might subdue, they chose to themselves the Hawk King. He being made King, acts the Enemy, not the King: he tears and butchers no flower, than the Kite. It repents the Pigeons of their Undertaking, thinking, that it had been better to endure the War of the Kite, than the Tyranny of the Hawk.

MOR.

Let it repent no Man of his Condition too much. As Horace says, Nothing is happy from 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 it repenteth Us ourselves of ourselves.

F A B L E XIV.

De FURE & CANE.

Of the THIEF and the DOG.

**C**ANIS respondit Furi porrigenti Panem ut fileat, Novi tuas Insidias, das Panem, quò desinam latrare, sed odi tuum Munus; quippe si ego tulerò Panem, tu exportabis cuncta ex his Tectis.

MOR.

**T**HE Dog answered the Thief holding out Bread that he would be silent, I know thy Treacheries, 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 the Things out of these Houses.

C

MOR.

MOR.

Cave, *Causa* parvi  
Commodi, amittas magnum.  
Cave, *babeas* Fidem  
suis Homini; nam sunt  
qui non tantum dicunt be-  
nignè, sed & faciunt be-  
nignè, Dolo.

MOR.

Take heed, *for the Sake* of a small  
Profit, thou lovest not a great one.  
Take heed, *that thou hast* not Faith  
in every Man; for there are  
who not only say kind-  
ly, but also do kind-  
ly, with Deceit.

## F A B L E XV.

*De LUPO & SUCULA.**Of the WOLF and the Sow.*

**S**UCULA parturiebat;  
Lupus pollicetur, Se  
fore Custodem Fatuus.  
Secula respondit, Se non  
egere Obsequio Lupi;  
si, Ille velit haberi  
pius, si cupiat facere id,  
quod est gratum, abeat  
longius: Etenim officium  
Lupi constare non Presen-  
tiâ, sed Absentiâ.

**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 Service of the Wolf;  
if He is willing to be accounted  
affectionate, if he desires to do that,  
which is grateful, let him go  
farther off: For that the Office  
of the Wolf consisted not in his Pre-  
sence, but Absence.

MOR.

Omnia non sunt creden-  
da Omnibus. Multi pollicen-  
tur suam Operam, non Amore  
tui, sed sui; non  
quærentes tuum Commo-  
dum, sed suum.

MOR.

All things are not to be trust-  
ed to all Men. Many pro-  
mise their Service, not out of Love  
of you, but of themselves; not  
seeking thine Advan-  
tage, but their own.

## F A B L E XVI.

*De Partu Montium.**Of the Bringing forth  
of the Mountains.*

**O**lim erat Rumor,  
quod Montes parturi-  
rent. Homines accurrunt,  
circumstant, expectantes  
Quippiam Monstri, non  
sine

**F**ormerly there was a Rumour,  
that the Mountains would  
bring forth. The Men run thither,  
stand round about, expecting  
something of a Monster, not  
without

*sine Pavore. Tandem Montes parturiant. Mus exit, tum Omnes ridebant.*

*without Fear. At length the Mountains bring forth. A Mouse comes out, then All laughed.*

MOR.

*Jactatores, cum profitentur & ostentant magna, vix faciunt parva. Quapropter isti Thrasones sunt Jure Materia Joci & Scommatum. Hæc Fabula item vetat inanes Timores. Nam plerumquè Timor Periculi est gravior Periculo ipso; imò id, quod metuimus, est sæpe ridiculum.*

MOR.

*Braggers, when they profess and boast great things, scarce do little things. Wherefore 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 ridiculous.*

F A B L E XVII.

De LEPORIBUS &  
RANIS.

Of the HARES and  
the FROGS.

**S**YLVÀ mugiente insolito Turbine, trepidi Lepores occipiunt rapide fugere. Cùm Palus obfisteret fugientibus, stetere anxii, comprehensi Periculis utrinque. Quodque esset Incitamentum majoris Timoris, vident Ranas mergi in Palude, Tunc unus ex Leporibus prudentior ac disertior cæteris inquit, Quid inaniter timeamus? Est Opus Animo quidem: Est Nobis Agilitas Corporis, sed Animus deest. Hoc Periculum Turbinis non est fugiendum, sed contemnendum.

**T**HE Wood roaring with an unusual Whirlwind, the trembling Hares begin hastily to fly away. When a Fen stopped them flying, they stood anxious, encompassed with Dangers on both sides. And what was an Incitement of greater Fear, they perceive the Frogs to be plunged in the Fen. Then one of the Hares more prudent and more eloquent than the rest said, What vainly do we fear? There is Need of Courage indeed: There is to us Agility of Body, but Courage is wanting. This Danger of the Whirlwind is not to be fled from, but contemned.

MOR,

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 Da-  
ringness is the Leader and Queen  
of Virtue.

## F A B L E XVIII.

De Hædo &amp; Lupo.

Of the Kid and the Wolf.

CAPRA, cum esset  
itura 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 Lupum  
per Rimas.

THE GOAT, when she was  
about to go to feed, shuts up  
the Kid at Home, warning her  
to open to Nobody, till she  
return. The Wolf, Who  
had heard that afar off, after  
the Departure of the Mother,  
knocks at the Doors, acts the Goat  
in Voice, ordering them to be opened.  
The Kid perceiving  
the Cheat says, I do not open ;  
for altho' the Voice acts the Goat,  
yet indeed I see a Wolf  
thro' the Chinks.

MOR.

Filii, obedite Parentibus,  
nam est utile ; & decet  
Juvenem auscultare  
Seni.

MOR.

Children, obey your Parents,  
for it is profitable ; and it becometh  
a Young Man to hearken  
to an Old Man.



## F A B L E XIX.

De RUSTICO &  
ANGUE.

Of the COUNTRYMAN and  
the SNAKE.

**Q**UIDAM *Rusticus*  
nutriverat *Anguem*;  
aliquando *iratus* petit  
*Bestiam* Securi. Ille evadit,  
non sine *Vulnere*. Postea  
*Rusticus* deveniens in  
Paupertatem ratus est id  
*Infortunii* accidere *Sibi*  
propter *Injuriam* Anguis.  
Igitur supplicat, ut re-  
deat. Ille ait, *Sed* ignof-  
cere, *sed* nolle redire;  
neque fore securum cum  
*Rustico*, *cum* sit  
tanta *Securis* *Domini*;  
Dolorem *vulneris*  
desiſſe, *tamen* *Memoriam*  
supereſſe.

**A** CERTAIN *Countryman*  
had nourished 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  
*Misfortune* happened to him  
for the *Injury* of the Snake.  
Therefore he entreats, 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 Home;  
that the Pain of the *Wound*  
was worn away, yet the *Memory*  
remained.

MOR.

Eſt vix tutum habere  
Fidem *Ei*, Qui ſemel ſolvit  
Fidem. Condonare *Injuriam*,  
id ſanè eſt *Miſericordiæ*;  
ſed *cavere* ſibi,  
& decet, & eſt *Pruden-  
tia*.

MOR. •

It is ſcarce ſafe to have  
Faith in *Him*, Who once has broke  
Faith. To forgive an *Injury*,  
that indeed is the *Part of Mercy*;  
but to take heed of *One's ſelf*,  
both becometh, and is the *Part of  
Prudence*.

## F A B L E XX.

De VULPECULA &  
CICONIA.

Of the FOX and  
the STORK.

**V**Ulpecula *vocavit*  
*Ciconiam* ad Cœnam.  
Effundit *Oſonium* in  
*Menſam*, Quod, *cum eſſet*  
liquidum,

**T**HE *Fox* called  
the *Stork* to Supper.  
She pours out the *Victuals* upon  
the *Table*, which, when it was  
liquid,

liquidum, *Ciconiâ* tentante  
*Rostro* frustra, *Vulpecula*  
 lingit. *Elusa* *Avis* abit,  
 pudetque, pigetque  
*Injurîæ*. Post plusculum  
*Dierum* redit, invitât  
*Vulpeculam*. *Vitreum* *Vas*  
 erat situm plenum *Opsonii* ;  
 quod *Vas*, cum esset  
 arcti *Gutturis*, licuit  
*Vulpeculæ* videre, & esurire,  
 non gustare. *Ciconia* faciliè  
 exhaust *Rostro*.

MOR.

Rifus meretur Rifum ;  
 Jocus Jocum ; Dolus  
 Dolum ; & Fiaus Frau-  
 dem.

liquid, the *Stork* endeavouring  
 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 *Victuals* ;  
 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.

Laughter deserves Laughter ;  
 a Jest a Jest ; a Trick  
 a Trick ; and Deceit De-  
 ceit.

## F A B L E XXI.

De LUPO & picto  
 Capite.

Of the WOLF and the painted  
 Head.

**L**UPUS versat, &  
 miratur humanum  
 Caput repertum in *Officinâ*  
*Sculptoris*, sentiens habere  
 nihil Sensûs, inquit, O  
 pulchrum Caput, est in  
 Te multum *Artis*, sed  
 Nihil *Sensûs*.

MOR.

Externa Pulchritudo, si in-  
 terna adfit, est grata ; sin  
 carendum est alterutrâ,  
 præstat carere externâ,  
 quàm internâ : nam illa  
 sine hac interdum incurrit  
 Odium, ut Stolidus sit eò  
 odio-

**T**HE Wolf turns about, and  
 admires a human  
 Head found in the *Shop*  
 of a *Carver*, perceiving it to have  
 nothing of *Sense*, he says, O  
 fair *Head*, there is in  
 Thee much of *Art*, but  
 Nothing of *Sense*.

MOR.

Outward Beauty, if the in-  
 ward be present, is pleasing ; but if  
 we must want either,  
 it is better to want the outward,  
 than the inward ; for that  
 without this sometimes incurs  
 Hatred, that a Fool is by so much  
 the

odiofior, quò the more odiotts, by how much  
formofior. the more handfome.

F A B L E XXII.

De GRACULO.

Of the JACKDAW.

**G**RACULUS ornavit  
Se Plumis  
Pavonis; deinde vifus  
pulchellus Sibi contulit  
Se ad Genus Pavo-  
num, fuo Genere fastidito.  
Illi tandem intelligentes  
Fraudem, nudabant itoli-  
dam Avem Coloribus,  
& affecerunt cum Plagis.

**T**HE JACKDAW adorned  
Himself with the Feathers  
of the Peacock; then seeming  
pretty to Himself he betook  
Himself to the Race of the Pea-  
cocks, his own Race being despised.  
They at length understanding  
the Cheat, stripped the fool-  
ish Bird of his Colours,  
and belaboured him with blows.

MOR.

MOR.

Hæc Fabula notat eos, qui  
gerunt se sublimius, quam  
est æquum; qui vivunt cum  
iis, qui sunt & ditiores,  
& magis nobiles; quare sepe  
fiunt inopes, & sunt  
Ludibrio.

This Fable denotes 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.

F A B L E XXIII.

De RANA & BOVE.

Of the FROG and the Ox.

**R**Ana cupida æquandi  
Bovem distentabat se.  
Filius hortabatur Matrem  
desistere Cæpto,  
inquiens, Ranam esse nihil  
ad Bovem. Illa intumuit  
secundum. Natus clamat,  
Ma-

**A** Frog desirous of equalling  
an Ox stretched herself.  
The Son advised the Mother  
to desist from the Undertaking,  
saying, that a Frog was nothing  
to an Ox. She swelled  
a second time. The Son cries out,  
Mo-

Mater, licet crepes, nunquam vinces Bovem. Autem, cum intumisset tertium, crepuit.

Mother, altho' you burst, never will you exceed the Ox. But, when she had swelled a third time, she burst.

MOR.

Quisque habet suam Dotem. Hic excellit Formâ, Ille Viribus. Hic pollet Opibus, Ille Amicis. Decet Unumquemq; esse contentum suo. Ille valet Corpore, Tu Ingenio: Quocirca Quisque consulat Semet, nec invideat Superiori, Quod est miserum; nec optet certare, Quod est Stultitia.

MOR.

Every one has his Gift. This Man excels in Beauty, That in Strength. This is powerful in Riches, That in Friends. It becometh Every one to be content with his own. He is strong in Body, Thou in Wit: Wherefore let Every one consult Himself, nor envy a Superior, Which is a miserable thing; nor wish to contend, Which is the Part of Folly.

## F A B L E XXIV.

De ÆQUO & LEONE.

Of the HORSE and the LION.

LEO venit ad comedendum Equum; autem carens Viribus præ Senectâ, cœpit meditari Artem: profitetur Se Medicum: moratur Equum Ambage Verborum. Hic opponit Dolum Dolo; fingit, Se nuper pupugisse Pedem in spinoso Loco; orat, ut Medicus inspiciens educat Sentem. Leo paret. At Equus, quantâ Vi potuit, impingit Calcem Leoni, & continuo conjicit Se in Pedes. Leo vix tandem rediens ad Se, nam

THE LION cometh to eat the Horse; but wanting Strength thro' old Age, he began to meditate an Art: He professes Himself a Physician: He slays 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 how great Force he could, strikes his Heel upon the Lion, and immediately betakes Himself to his Heels. The Lion scarce at length returning to Himself, for

nam fuerat propè for he had been almost.  
 exanimatus Ictu, inquit, dead with the Blow, says,  
 fero Pretium ob Stultitiam, I bear a Reward for my Folly,  
 & is meritò effugit; and he deservedly has fled away;  
 nam ultus est Dolum for he has revenged Deceit  
 Dolo. with Deceit.

MOR.

Simulatio est digna Odio,  
 & capienda Simulatione.  
 Apertus Hostis non est timendus; sed qui simulat Benevolentiam, cum sit Hostis, is quidem est timendus, & est dignissimus Odio.

MOR.

Disimulation is worthy of Hatred, and to be taken with Disimulation. An open Enemy is not to be feared; but he who pretends Benevolence, when he is an Enemy, he indeed is to be feared, and is most worthy of Hatred.

F A B L E XXV.

De AVIBUS & Quadrupedibus.

Of the BIRDS and the four-footed Beasts.

ERAT Pugna Avibus cum Quadrupedibus. Erat utrinque Spes, utrinque Metus, utrinque Periculum: autem Vespertilio relinquens Socios, deficit ad Hostes. Aves vincunt, Aquilâ Duce & Auspice; verò damnant Transfugam Vespertilionem, uti nunquam redeat ad Aves, uti nunquam volet Luce. Hæc est Causa Vespertiloni, ut non volet, 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, revolts to the Enemies. The Birds overcome, the Eagle being Captain and Leader; but they condemn the Runaway Bat, that he never return to the Birds, that he never fly in the Light. This is a Reason for the Bat, that he fly not, unless in the Night.

MOR.

Qui renuit esse Particeps Adversitatis & Periculi cum

MOR.

He that refuses to be Partaker of Adversity and Danger with

cum Sociis, erit with his Companions, shall be  
 expers Prosperitatis, destitute of their Prosperity,  
 & Sálutis. and Safety.

## F A B L E XXVI.

De SYLVA & RUS-  
TICO.

Of the WOOD and the COUN-  
TRYMAN.

**Q**UO Tempore erat  
 Sermo etiam Arbo-  
 ribus, Rusticus venit  
 in Sylvam, rogat, ut  
 liceat tollere Capu-  
 lum ad suam Securim. Sylva  
 annuit. Rusticus,  
 Securi aptatâ, capit fuc-  
 cidere Arbores. Tum, &  
 quidem serò pœnituit  
 Sylvam suæ Facilitatis,  
 doluit esse Seipsam  
 Causam sui Exitii.

**A**T what Time there was  
 a Speech even to  
 Trees, a Countryman came  
 into the Wood, asks, that  
 it may be lawful to take a Han-  
 dle to his Ax. The Wood  
 consents. The Countryman,  
 the Ax being fitted, began to  
 cut down the Trees. Then, and  
 indeed too late it repented  
 the Wood of her Easiness,  
 it grieved her to be Herself  
 the Cause of her own Destruction.

MOR.

Vide, de Quo merearis  
 benè: fuere multi, Qui  
 abusi sunt Beneficio accepto  
 in Perniciem Autoris.

MOR.

See, of whom thou mayest deserve  
 well: there have been many, Who  
 have abused a Benefit received  
 to the Destruction of the Author.

## F A B L E XXVII.

De LUPO & VULPE.

Of the WOLF and the FOX.

**L**UPUS, cùm effec-  
 satis Prædæ, debebat in  
 Otio. Vulpecula accedit,  
 sciscitatur Causam Otii.  
 Lupus sensit, fieri  
 Inîdias, simulat Mor-  
 bum

**T**HE WOLF, when there was  
 enough of Prey, lived in  
 Idleness. The Fox comes to him,  
 demands the Cause of his Idleness.  
 The Wolf perceived, there were  
 Treacheries, pretends a Dis-  
 ease

bum esse Causam, orat  
 Vulpeculam ire precatum  
 Deos. Illa dolens, Dolum  
 non succedere, adit Pastorem,  
 monet, Latebras  
 Lupi patere, & Ho-  
 stem securum posse opprimi  
 inopinatò. Pastor adori-  
 tur Lupum, macat. Vul-  
 pes positur Antro & Prædâ ;  
 sed breve fuit Gaudium  
 sui sceleris illi ; nam paulò  
 post idem Pastor capit  
 ipsam.

case to be the Cause, prays  
 the Fox to go to pray the  
 Gods. She grieving, that the Trick  
 did not succeed, goes to the Shepherd,  
 advises 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 short was the Joy  
 of her Villainy to her ; for a little  
 after the same Shepherd takes  
 her.

MOR.

*Invidia est fæda Res, &  
 interdum perniciofa quoque  
 Authori ipsi.*

MOR.

*Envy is a foul Thing, and  
 sometimes pernicious also  
 to the Author himself.*

F A B L E XXVIII.

De VIPERA & LIMA.

Vipera offendens Limam  
 in Fabricâ cepit  
 rodere ; Lima subrisit, in-  
 quiens, Inepta, Quid agis ?  
 Tu contriveris tuos  
 Dentes antequam atteras  
 Me, Quæ soleo præmordere  
 Duritiem Æris.

Of the VIPER and the FILE.

A VIPER finding a File  
 in a Smith's Shop, began  
 to gnaw it : The File smiled, say-  
 ing, Fool, What dost thou do ?  
 Thou wilt have worn out thy  
 Teeth before thou wear'st out  
 Me, who am wont to gnaw off  
 the Hardness of Brass.

MOR.

Vide etiam atq; etiam  
 Quicum habeas Rem ;  
 Si acuas Dentes  
 in fortiorem, non nacu-  
 cris illi, sed tibi.

MOR.

See again and again  
 with whom thou hast an Affair ;  
 if thou whettest thy Teeth  
 against a stronger Man, thou wilt  
 not have hurt him, but thyself.

F A B L E

## F A B L E XXIX.

De CERVO.

**C**ervus, conspicatus se in perspicuo Fonte, probat proceram & ramosam Cornua, sed damnat Exilitatem Tibiarum: forte dum contemplatur, dum judicat, Venator intervenit: Cervus fugit. Canes insectantur fugientem; sed cum intravisset densam Sylvam, Cornua erant implicata Ramis. Tum demum laudabat Tibias, & damnabat Cornua, Quæ fecere, ut esset Præda Canibus.

MOR.

Petimus fugienda, fugimus petenda; Quæ efficiunt placent. Quæ conferunt displicent. Cupimus Beatitudinem, priusquam intelligamus, ubi sit: Quærimus Excellentiam Opum, & Celsitudinem Honorum; opinamur Beatitudinem sitam in his, in quibus est tam multum Laboris, & Doloris.

Of the STAG.

**A** Stag, having beheld 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 made, that he was a Prey to the Dogs.

MOR.

We desire Things to be shunned, we fly Things to be desired; what hurt please. What profit displease. We desire Happiness, before that we understand, where it is; We seek the Excellency of Riches, and the Loftiness of Honours; we think Happiness placed in these, in which there is so much of Labour, and Pain.

## F A B L E XXX.

De LUPIS &amp; AGNIS.

Of the WOLVES and the LAMBS.

**A**Liquando fuit Fœdus inter Lupos & Agnos, Quibus est Discordia

**O**N a Time there was a League between the Wolves and the Lambs, to whom there is a Discord



*Discordia Naturâ. Obs-*  
*dibus datis utrinque,*  
*Lupi dedere suos Catulos,*  
*Oves Cohortem Canum.*  
*Ovibus quietis & pascen-*  
*tibus, Lupuli Deside-*  
*rio Matrum edunt*  
*Ululatus: Tum Lupi*  
*irruentes clamitant,*  
*Fidem, Fœdusque*  
*solutum, laniantque Oves*  
*deslitutas Præsidio Canum.*

MOR.

*Est Inscitia, si in Fœdere*  
*tradas tua Præsidia*  
*Hosti; nam qui fuit*  
*Hostis, forsitan nondum*  
*desiit esse Hostis; & for-*  
*tassis ceperit Causam, cur*  
*adoriatur te nudatum tuo*  
*Præsidio.*

*a 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 by the De-*  
*sire of their Dams send forth*  
*Howlings: Then the Wolves*  
*rushing on them cry out,*  
*that their Faith, and League*  
*was broken, and butcher the Sheep*  
*deslitute of their Guard of Dogs.*

MOR.

*It is Folly, if in a League*  
*thou - deliverest thy 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 thee stript of thy*  
*Guard.*

## F A B L E XXXI.

De MEMBRIS &amp; VENTRE.

Of the MEMBERS and the BELLY.

**O**lim Pedes & Manus  
 incusabant Ventrem,  
 quòd Lucra ipsorum  
 vorarentur ab Eo otioso.  
 Jubent, aut laboret,  
 aut ne putet ali. Ille  
 supplicat semel atq; iterum;  
 tamen Manus negant Ali-  
 mentum; Ventre exhausto  
 Inediâ, ubi omnes Artus  
 cœpère deficere; tum tandem,  
 Manus voluerunt esse officii-  
 osæ, verùm id serò; nam  
 Venter

**F**ormerly the Feet and Hands  
 accused the Belly,  
 that the Gains of them  
 were devoured by him being idle.  
 They command, or let him labour,  
 or not think to be maintained. He  
 intreats 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 that too late; for  
 the Belly

## 24 SELECT FABLES OF ÆSOP.

Venter debilis Desuetudine renuit Cibum. Ita cuncti Artus, dum invident Venti, pereunt cum pereunte Ventre.

MOR.

Societas Membrorum non differt ab humanâ Societate. Membrum eget Membro, Amicus Amico; quare utamur mutuis Officiis, mutuis Operibus; nam neq; Divitiæ, neque Dignitates tuentur Hominem satis. Unicum & summum Præfidium est Amicitia Complurium.

the Belly weak by Disuse refused Meat. Thus all the Limbs, whilst they envy the Belly, perish with the perishing Belly.

MOR.

The Society of the Members does not differ from human Society. A Member wants a Member, a Friend a Friend; wherefore let us use mutual Offices, mutual Works; for neither Riches, nor Dignities defend a Man enough. The only and chief Safeguard is the Friendship of Many.

## F A B L E XXXII.

De SIMIA &amp; VULPECULA.

Of the APE and the FOX.

Simia orat Vulpeculam, ut daret Partem Caudæ sibi ad tegendas Nates; nam esset Oneri Illi, Quod foret Usui & Honori Illi. Illa respondet, esse Nihil nimis, & Se malle Humum verri suâ Caudâ, quàm Nates Simiæ tegi.

MOR.

Sunt, qui egent; sunt, quibus superest; tamen id est Moris Nulli Divitum, ut bect Egenos superfluâ Re.

THE Ape prays the Fox, that she would give Part of her Tail to Her to cover her Buttocks; for that was a Burden to Her, Which would be an Use and Honour to Her. She answers, that it was Nothing too much, and that she had rather that the Ground should be brushed with her Tail, than that the Buttocks of the Ape be covered.

MOR.

There are, who want; there are, to whom there is overmuch; yet that is of a Custom to no One of the Rich, that he blest the Needy with his superfluous Store.

F A B L E

## F A B L E XXXIII.

De Vulpectula &amp; Mustela.

Of the Fox and the Weasel.

**V**Ulpectula tenuis longâ  
 Inediâ fortè repfit  
 per angustam Rimam in  
 Cameram Frumenti, in quâ  
 cum fuit probè passa, deinde  
 Venter distentus impedit  
 tentantem egredi rursus.  
 Mustela procul contemplata  
 luctantem, tandem monet,  
 si cupiat exire,  
 redeat ad Cavum macra,  
 quo intraverat 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 stretched hindered  
 her trying to go out again.  
 A Weasel afar off having seen her  
 striving, at length advises,  
 if she desires to go out,  
 she would return to the Hole lean,  
 at which she had entered lean.

MOR.

Videas complures lætos  
 atque alacres in Mediocri-  
 tate, vacuos Curis, expertos  
 Molestiis Animi. Sin  
 Illi fuerint facti divites,  
 videbis eos incedere mæstos ;  
 nunquam porrigere Fron-  
 tem, plenos Curis, obrutos  
 Molestiis Animi.

MOR.

You may see many merry  
 and chearful in Mediocri-  
 ty, void of Cares, free  
 from Troubles of Mind. But if  
 They shall be made rich,  
 you shall see them go sad ;  
 never to smooth their Fore-  
 head, full of Cares, overwhelmed  
 with Troubles of Mind.

## F A B L E XXXIV.

De Equo &amp; CERVO.

Of the Horse and the Stag.

**E**quus gerebat Bellum  
 cum Cervo ; tandem  
 pulsus è Pascuis  
 implorabat humanam Opem.  
 Redit cum Homine, descen-  
 dit in Campum, victus  
 antea jam fit Victor ;  
 sed

**T**HE Horse carried on 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, he conquered  
 before now becomes Conqueror ;  
 but

26 SELECT FABLES OF ÆSOP.

*sed tamen Hoste victo, & misso sub Jugum, est necesse, ut Victor ipse serviat Homini. Fert Equitem Dorso, Frænum Ore.*

*but yet the Enemy being conquered, and sent under the Yoke, it is necessary, that the Victor himself serve the Man. He bears the Horseman on his Back, the Bridle in his Mouth.*

MOR.

MOR.

*Multi dimicant contra Paupertatem; quâ victâ per Industriam & Fortunam, Libertas Victoris sæpe interit; quippe Domini & Victores Paupertatis incipiunt servire Divitiis; anguntur Flagris Avaritiæ, Frænis Parcimonie; nec tenent Modum querendi, nec audent uti Rebus partæ, justo supplicio quidem Avaritiæ.*

*Many fight against Poverty; which being overcome by Industry and Fortune, the Liberty of the Victor often perisheth; for the Lords and Conquerors of Poverty begin to serve Riches; they are tormented with the Whips of Avarice, they are restrained with the Bridles of Parsimony; nor do they hold a Measur of getting, nor do they dare to use the Things got, a just Punishment indeed of Covetousness.*

F A B L E XXXV.

*De Duobus Adolescentibus.*

*Of Two Young Men.*

**D**UO Adolescentes simulant, sese empturos Carnem apud Coquum: Coquo agente alias Res, Alter arripit Carnem è Canistro, dat Socio, ut occultet sub Veste. Coquus, ut vidit Partem Carnis subreptam sibi, cœpit insimulare utrumq; Furti. Qui abstulerat, pejerat per Jovem, se habere Nihil; verò

**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 Part of the Flesh stolen from him, began to accuse each of Theft. He that had taken it away, swears by Jove, that he had Nothing; but

verò is, qui habuit, pejerat  
identidem, se abstulif-  
se Nihil. Ad Quos  
Coqus inquit, quidem nunc  
Fur latet, sed is, per  
quem juravistis, inspexit,  
is scit.

MOR.

Cùm peccavimus, Homines  
non sciunt id statim; at  
Deus videt omnia, qui sedet  
super Cælos, & intuetur  
Abyssos.

but he, who had it, swears  
again and again, that he had taken  
away Nothing. To whom  
the Cook says, indeed now  
the Thief lies hid, but he, by  
whom you have sworn, looked on,  
he knows.

MOR.

When we have sinned, Men  
do not know it presently; but  
God sees all things, who sitteth  
upon the Heavens, and looks into  
the Deeps.

F A B L E XXXVI.

De CANE & LANIO.

Of the DOG and the BUTCHER.

CUM Canis abstulisset  
Carnem Lanio in  
Macello, continuò con-  
jecit sese in Pedes quantum  
potuit. Lanius percussus  
Jacturâ Rei, primùm  
tacuit, deinde recipiens  
Animum, sic exclamavit  
procul, O futacissime,  
curre tutus, licet tibi  
currere impunè; nam nunc  
es tutus ob Celeritatem,  
autem posthac observa-  
beris cautiùs.

MOR.

Hæc Fabula significat,  
plerosque Homines tum  
demum fieri cautiore,  
cùm acceperint Damnum.

WHEN the Dog had taken away  
Flesh from the Butcher in  
the Shambles, immediately he be-  
took himself to his Heels as much 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  
as far off, O most thieving Cur,  
run safe, it is lawful for thee  
to run unpunishedly; for now  
thou art safe for thy Swiftness,  
but hereafter thou shalt be obser-  
ved more cautiously.

MOR.

This Fable signifies,  
that most Men then  
at length become more cautious,  
when they have received Damage.

E

F A B L E.

## F A B L E XXXVII.

De AGNO &amp; LUPO.

Of the LAMB and the WOLF.

**L**Upus occurrit Agno comitanti Caprum, rogitat, cur Matre relictâ, potiùs sequatur olidum Hircum, suadetque, ut redeat ad Utera Matris distenta Lacte, sperans, fore ita, ut laniet abductum; verò ille inquit, O Lupe, Mater commisit me huic. Huic summa Cura seruandi est data; obsequar Parenti potiùs quàm tibi, qui postulas seducere me istis Dictis, & mox discerpere subductum.

MOR.

Noli habere Fidem Omnibus; nam Multi, dum videntur velle prodesse Aliis, interim consulunt Sibi.

**T**HE Wolf meets the Lamb accompanying the Goat, he asks, why his Mother being left, he rather follows a stinking Goat, and advises, that he would 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 is given; I shall obey a Parent rather than thee, who requirest to seduce me with those Sayings, and by and by to tear me in pieces drawn away.

MOR.

Be unwilling to have Faith in all Men; for Many, whilst they seem to be willing to profit Others, in the mean time consult for Themselves.

## F A B L E XXXVIII.

De Agricolâ &amp; Filiis.

Of the Husbandman and his Sons.

**A**gricola habebat complures Filios, Iique fuere discordes inter Se, quos Pater elaborans trahere ad mutuam Amorem, Fasciculo ap-

**A**Husbandman had many Sons, and they were disagreeing among themselves, whom the Father labouring to draw to mutual Love, a little Faggot be-

*apposito, jubet singulos*  
*effringere circumdatum*  
 brevi Funiculo : Imbecilla  
*Ætatura conatur frustra :*  
 Pater solvit, redditque  
*singulis Virgulam, quam*  
*cum pro suis Viribus quisque*  
*facile frangeret ; Inquit, O*  
*Filioli, sic Nemo poterit*  
*vincere Vos concordēs ; sed*  
*si volueritis sevire*  
*mutuis Vulneribus, atque*  
*agitare intestinum Bellum,*  
*eritis tandem Prædæ*  
*Hostibus.*

being put, commands them single  
 to break it bound about  
 with a short Cord : Their weak  
 Youth endeavoureth in vain :  
 The Father looses it, and gives  
 to each a Twig, which  
 when with his Strength every one  
 easily broke ; He saith, O  
 Children, thus Nobody will be able  
 to conquer You agreeing ; but  
 if ye shall be willing to rage  
 with mutual Wounds, and  
 to drive on intestine War,  
 ye shall be at length for a Prey  
 to your Enemies.

MOR.

Hæc Fabula docet, parvas  
 Res crescere Concordiâ,  
 magnas dilabi Discordiâ.

MOR.

This Fable teaches, that small  
 Things increase by Concord,  
 great Things fall away by Discord.

F A B L E XXXIX.

De CARBONARIO &  
 FULLONE.

Of the COLLIER and  
 the FULLER.

CARBONARIUS invitabat  
 Fullonem, ut habitaret  
 secum in eadem Domo.  
 Fullo inquit, mi Homo,  
 istud non est mihi, vel  
 Cordi, vel utile ;  
 nam vereor magnopere, ne,  
 Quæ eluam, Tu  
 reddas tam atra, quam  
 Carbo est.

THE Collier invited  
 the Fuller, that he would  
 dwell with him in the same House.  
 The Fuller saith, my Man,  
 that is not to me, either  
 to my Heart, or profitable ;  
 for I fear greatly, lest  
 what Things I wash clean, Thou  
 mayst make as black, as  
 a Coal is.

MOR.

Monemur hoc  
 Apologo ambulare cum  
 in-

MOR.

We are admonished by this  
 Apologue to walk with  
 the

*in culpatis ; monemur  
devitare Confortium ſcele-  
ratorum Hominum, velut  
certam Peſtem ; nam quiſ-  
que evadit talis, quales ſi  
ſunt, quibuſcum verſatur,*

*the unblamed ; we are admoniſhed  
to avoid the Company of wick-  
ed Men, as  
a certain Plague ; for every  
one cometh out ſuch, as they  
are, with whom he is converſant.*

## F A B L E XL.

*De AUCEPE &  
PALUMBO.*

*Of the FOWLER and  
the RING-DOVE.*

**A**uceps videt Palum-  
bum procul nidulantem  
in altiffimâ Arbore ; adpro-  
perat ; denique molitur  
Infidias ; fortè premit  
Anguem Calcibus ; hic  
mordet. Ille exanimatus im-  
provifo Malo, inquit, miſe-  
rum Me ! dum infidior  
Alteri, Ipſe diſperſeo.

**T**HE Fowler ſees the Ring-  
Dove afar off making a Neſt  
in a very high Tree ; he haſtens  
to him ; finally he contrives  
Snareſ ; by Chance he preſſes  
a Snake with his Heels ; he  
bites him. He terrified at the ſud-  
den Evil, ſays, wretch-  
ed Me ! whiſt I lay Snareſ  
for another, I myſelf periſh.

MOR.

MOR.

*Hæc Fabula ſignificat,  
Eos nonnunquam circum-  
veniri ſuis Artibus, Qui  
meditantur mala.*

*This Fable ſignifies, that  
they ſometimes are circumvent-  
ed with their own Arts, who  
meditate evil Things.*

## F A B L E XLI.

*De AGRICOLA &  
CANIBUS.*

*Of the HUSBANDMAN and  
the DOGS.*

**A**gricola, cum  
hyemâſſet in  
Ruri multos Dies, capit  
tandem laborare Penuriâ  
ne-

**T**HE Husbandman, when  
he had wintered in  
the Country many Days, began  
at length to labour with the Want  
of



*necessariarum Rerum, interfecit Oves, deinde & Capellas, postremò quoque macerat Boves, ut habeat quo sustentet Corpusculum, penè exhaustum Inediâ. Canes videntes id constituunt querere Salutem Fugâ; etenim sese non virosos diutiùs, quando Herus non pepercis Bobus quidem, Quorum Operâ utebatur in faciendo rustico Opere.*

*of necessary Things, he killed his Sheep, afterwards also his Goats, lastly also he slays his Oxen, that he may have wherewith he may sustain his Body, almost exhausted with Want. The Dogs seeing that resolve to seek Safety by Flight; for that they should not live longer, when their Master has not spared his Oxen indeed, whose Labour he used in doing his Country-Work.*

MOR.

*Si vis esse salvus, decede ab eo citò, quem vides redactum ad eas Angustias, ut consumat Instrumenta necessaria suis Operibus, quo suppleatur præsentì Inediâ.*

MOR.

*If thou art willing to be safe, withdraw from him soon, whom thou seest reduced to those Straits, that he consumes the Instruments necessary for his Works, whereby he may be supplied for the present Want.*

## F A B L E XLII.

De VULPÈ &amp; LEONE.

Of the Fox and the LION.

**V**ULPECULA, *qua non solebat videre Immanitatem Leonis, contemplata id Animal semel atque iterum trepidabat, & fugitabat. Cùm jam tertio Leo obtulisset sese obviam, Vulpes non metuit Quicquam, sed confidenter adit, & salutat illum.*

**T**HE Fox, *who was not wont 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 offered himself in his Way, the Fox feared not any Thing, but confidently goes up to, and salutes him.*

MOR.

MOR.

Consuetudo facit Nos  
omnes audaciores, vel  
apud Eos, Quos vix antea  
ausi fuimus aspicere.

MOR.

Custom makes Us  
all bolder, even  
among Those, Whom scarce before  
we have dared to look upon.

## F A B L E XLIII.

De Vulpe &amp; Aquilâ

Of the Fox and the Eagle.

**P**ROLES *Vulpecula*  
excurrebat foras;  
comprehensa ab Aquilâ im-  
plorat Fidem Matris. Illa  
accurrit, rogat Aquilam, ut  
dimittat Captivam  
Prolem. Aquila *nacla*  
Prædam subvolat ad Pullos.  
Vulpes, *Face* cor-  
reptâ, *quasi* effect  
*absumptura* Munitionem  
*Incendio,* Cùm jam  
ascendisset *Arborem,*  
inquit, nunc tuere Te,  
tuosque, si potes. *Aqui-*  
*la* trepidans, dum metuit  
*Incendium,* inquit, *parce* Mihi,  
reddam quicquid habeo  
tuum.

MOR.

Intellige per Aquilam  
potentes, atq; audaces; per  
Vulpem pauperulos, Quos  
Divites sæpenuerò oppri-  
munt per Vim. Verùm læsi  
interdum probè ulciscuntur  
Injuriam acceptam.

**T**HE Young of the Fox  
ran abroad;  
caught by the Eagle she im-  
plores the Help of her Dam. She  
runs up, asks the Eagle, that  
she would dismiss her Captive  
Young. The Eagle having got  
her Prey flies away to her Young.  
The Fox, a Firebrand being  
snatched up, as if she was  
about to destroy her Fortrefs  
with Fire, When now  
she had gotten upon the Tree,  
says, now defend Thyself,  
and thine, if Thou canst. The Ea-  
gle trembling, whilst she fears  
the Fire, says, spare Me,  
I will restore whatsoever I have  
of thine.

MOR.

Understand by the Eagle  
the potent, and bold; by  
the Fox the Poor, Whom  
the Rich oftentimes op-  
press by Force. But the Hurt  
sometimes soundly revenge  
the Injury received.

F A B L E

F A B L E XLIV.

De Agricola &  
Ciconiâ.

Of the Husbandman and  
the Stork.

**G**Ruibus *Anseribusque*  
deparentibus *Sata,*  
Rusticus *prætendit*  
Laqueum. *Grues capiuntur,*  
*Anseres capiuntur, &*  
*Ciconia capitur. Illa sup-*  
*plicat, clamitans, Sese inno-*  
*centem, & esse nec Gruem,*  
*nec Anserem, sed optimam*  
*omnium Avium, quippe Quæ*  
*semper consueverit inservire*  
*Parenti sedulo, & alere*  
*Eum confectum Senio.*  
*Agricola inquit, probe*  
*scio omnia hæc; verum*  
*postquam cepimus. Te cum*  
*nocentibus, morieris quoque*  
*cum Eis.*

**T**HE Cranes and the Geese  
feeding on the Corn,  
the Countryman sets  
a Gin. The Cranes are taken,  
the Geese are taken, and  
the Stork is taken. She en-  
treats, crying, that She was inno-  
cent, and was neither a Crane,  
nor a Goose, but the best  
of all Birds, as Who  
always used to serve her  
Father diligently, and to nourish  
Him worn out with old Age.  
The Husbandman says, well  
know I all these Things; but  
since we have taken Thee with  
the offending, thou shalt die also  
with Them.

MOR.

MOR.

Qui committit Crimen,  
& Is, Qui adjungit Se  
Socium Sceleratis,  
plectuntur pari  
Pœnâ.

He that committeth a Crime,  
and He, Who joins Himself  
a Companion to the Wicked,  
are punished with equal  
Punishment.

F A B L E XLV.

De OPILIONE &  
AGRICOLIS.

Of the SHEPHERD and  
the COUNTRYMEN.

**P**UER pascebat Oves  
*editiore Pratulo, atq;*  
*clamitans terque, quaterque*  
*per*

**A** Boy fed his Sheep  
*upon a higher Ground, and*  
*crying both thrice, and four times*  
*in*

*per Jocum, Lupum adesse, exciebat Agricolas undique: Illi illius sæpius, dum non subveniunt imploranti Auxilium, Oves sunt Præda Lupo.*

MOR.

*Si Quispiam confueverit mentiri, Fides non habebitur facile Ei, cum ceperit narrare verum.*

*in Jest, that the Wolf was there, he raised the Countrymen on all Sides: They being deluded too often, whilst they do not come to him imploring Help, the Sheep become a Prey to the Wolf.*

MOR.

*If any One has been used to lie, Faith will not be had easily in Him, when he shall have begun to tell the Truth.*

## F A B L E XLVI.

De Aquilâ &amp; Corvo.

Of the Eagle and the Crow.

**A**QUILA devolat editissimâ Rupe, in Tergum Agni. Corvus videns Id gestit, veluti Simia, imitari Aquilam, dimittit Se in Vellus Arietis; dimissus impeditur; impeditus comprehenditur; comprehensus projicitur Pueris.

MOR.

*Quisque æstimet Se suâ, non Virtute Aliorum. Tentet Id, Quod possit facere.*

**T**HE EAGLE flies down from a very high Rock, on the Back of a Lamb. The Crow seeing that rejoiceth, as an Ape, to imitate the Eagle, He drops Himself upon the Fleece of a Ram; dropt down He is entangled; entangled he is taken; taken he is thrown to the Boys.

MOR.

*Let every One esteem Himself by his own, not by the Virtue of Others. Attempt That, Which thou mayst be able to do.*

F A B L E XLVII.

De invidio CANE &

BOVE.

CANIS *decumbebat*  
Præsepi pleno Fœni;  
Bos venit, ut comedat;  
Ille surrigens Sese prohibet:  
Bos inquit, Dii perdant  
Te cum isthâc tuâ Invidiâ,  
Qui nec vesceris Fano,  
nec finis Me vesci.

MOR.

Plerique sunt eo Ingenio,  
ut inuideant Ea  
Aliis, Quæ sunt nulli Usui  
Sibi.

Of the envious DOG and  
the Ox.

THE DOG lay down  
in a Rack full of Hay;  
The Ox cometh, that He may eat;  
He raising Himself hinders Him;  
The Ox says, May the Gods destroy  
Thee with that thy Envy,  
Who neither art fed with Hay,  
nor suffereſt Me to be fed.

MOR.

Many are of that Temper,  
that they envy those Things  
to Others, Which are of no Use  
to Themselves.

F A B L E XLVIII.

De Corniculâ & Ove.

Of the Jackdaw and the Sheep.

Cornicula *strepitat*  
in Dorso Oviculæ:  
Ovis inquit, Si obstreperes  
sic Cani, ferres  
Infortunium. At Cornicula  
inquit, scio Quibus insultem,  
molesta placidis, amica  
sævis.

MOR.

Mali insultant innocenti  
& miti; sed Nemo irritat  
feroces & malignos.

THE Jackdaw makes a Noise  
on the Back of the Sheep:  
The Sheep says, If thou made a Noise  
thus to a Dog, thou wouldest bear  
the Damage. But the Jackdaw  
saith, I know Whom I may insult,  
troublesome to the mild, friendly  
to the cruel.

MOR.

Evil Men insult the innocent  
and mild; but no One irritates  
the fierce and mischievous.

## F A B L E XLIX.

De Pavone &  
Lusciniâ.

Of the Peacock and  
the Nightingale.

**P**AVO queritur apud Junonem, Conjugem & Sororem Jovis, Lusciniâ cantillare suaviter, Se irrideri ab Omnibus ob raucam Ravim. Cui Juno inquit, Lusciniâ longè superat in Cantu, Tu Plumis; Quisque habet Suam Dotem à Diis. Decet Unumquemq; esse contentum sua Sorte.

**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, Thou in Feathers; Every One has his Gift from the Gods. It becometh Every One to be content with his own Lot.

MOR.

MOR.

Sumamus Ea, Quæ Deus largitur, grato Animo, neque quæramus majora.

Let us take those Things, Which God bestows, with a grateful Mind, nor let us seek greater Things.

## F A B L E L.

De feniculâ MUSTELA &  
MURIBUS.

Of the old WEASEL and  
the MICE.

**M**USTELA carens Viribus præ Senio non valebat insequi Mures jam ita, ut solebat; cœpit meditari Dolum; abscondit Se in Colliculo Farinæ, sic sperans fore, ut venetur citra Laborem. Mures accurrunt, & dum cupiunt esitare Farinam, Omnes devorantur ad Unum à Mustelâ.

**T**HE WEASEL wanting Strength thro' old Age, was not able to pursue the Mice now so, as He was wont; He began to meditate a Trick; He hides Himself in a Heap of Meal, thus hoping that it would be, that he 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.

MOR.

Ubi *Quisquam* fuerit de-  
stitutus Viribus, est Opus  
Ingenio. Lyfander Laceda-  
monius solebat dicere sub-  
inde, quò leonina Pellis  
non perveniret, Vulpinam  
esse affumendam.

MOR.

When any One shall be de-  
stitute of Strength, there is Need  
of Wit. Lyfander the Laceda-  
monian used to say oft-  
en, where the Lion's Skin  
would not reach, that the Fox's  
was to be taken.

## F A B L E 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 con-  
culcavit Pedibus, inquires,  
non movebis amplius  
ullum Animal clamore, ut  
perspiciat Te.

**T**HE Lion, when he heard  
the Frog talking  
at a great Rate, thinking it to be  
some great Beast,  
turned Himself back, and standing  
a little, He sees the Frog  
going out of the Pool; which  
presently enraged He trod un-  
der with his Feet, saying,  
Thou shalt not move 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 except a Tongue.

## F A B L E LII.

De FORMICA &amp; COLUMBA.

Of the PISMIRE and the DOVE.

**F**ormica sitiens venit  
ad Fontem, ut  
biberet; fortè incidit  
in-

**T**HE Pismire thirsting came  
to a Fountain, that  
she might drink; by chance she fell  
in-

*in* Puteum. *Columba* into a Well. *The Dove*  
*superfidens* *Arborem* imfitting upon a Tree hanging  
*minentem* *Fonti,* cum over the Fountain, when  
*conspiceret* *Formicam* obrui she saw the Pismire overwhelmed  
*Aquis,* *frangit* in the Waters, breaks  
*Ramulum* ex *Arbore,* a little Branch from the Tree,  
*Quem* dejicit sine *Morâ* Which she throws without Delay  
*in* *Fontem.* *Formica* into the Fountain. *The Pismire*  
*conscendens* *Hunc* servatur. getting upon This is saved.  
*Auceps* venit, ut capiat *The Fowler* comes, that he may take  
*Columbam;* *Formica* per the Dove; the Ant perceiv-  
*cipiens* *Id,* mordet unum ing That, bites one  
*ex* *Pedibus* *Aucupis;* of the Feet of the Fowler;  
*Columba* avolat. the Dove flies away.

MOR.

*Fabula* significat, cum  
*Bruta* sunt grata in *Benefi-*  
*cos,* cò magis *Ii*  
*debent* esse, *Qui* sunt *Par-*  
*ticipes* *Rationis.*

MOR.

*The Fable* signifies, when  
*Brutes* are grateful to *Benefac-*  
*tors,* by so much the more *They*  
*ought* to be, *Who* are *Parta-*  
*kers* of Reason.

## F A B L E L I I I.

De Pavone &amp; Picâ

Of the Peacock and the Magpie.

**G**ENS *Avium* cum  
*vagaretur* liberè, opta-  
*bat* *Regem* dari *Sibi.*  
*Pavo* putabat *Se*  
*imprimis* dignum, *Qui*  
*eligeretur,* quia *esset*  
*formosissimus.* *Hoc* accep-  
*to* in *Regem,* *Pica* inquit,  
*O Rex,* si, *Te* imperante,  
*Aquila* cœperit *insequi*  
*Nos* *perstrenuè,* ut solet,  
*quo* *Modo* *abi-*  
*ges* *Illam?* quo *Pacto*  
*servabis* *Nos?*

**T**HE Nation of Birds, when  
*they* wandered freely, wished  
*for* a King to be given to Them.  
*The Peacock* thought *Himself*  
*chiefly* worthy, *Who*  
*should* be chosen, because *He* was  
*the* most beautiful. *He* being re-  
*ceived* for King, *the Magpie* says,  
*O King,* if, *You* governing,  
*the Eagle* should begin to pursue  
*Us* *strenuously,* as she is wont,  
*by* what *Method* will you drive a-  
*way* *Her?* by what *Means*  
*will* you preserve *Us?*

MOR.



MOR.

In *Principe* Forma non est  
tàm spectanda, quàm  
Fortitudo Corporis & Pru-  
dentia.

MOR.

In a *Prince* Beauty is not  
so much to be regarded, as  
Strength of Body and Pru-  
dence.

F A B L E LIV.

De ÆGROTO &  
MEDICO.

Of the SICK MAN and  
the PHYSICIAN.

**M**edicus curabat Æ-  
grotum; tandem Ille  
moritur; tum Medicus inquit  
ad Cognatos, Hic peribat  
Intemperantiâ.

**A** Physician had in cure a Sick  
Man; at length He  
died; then the Physician said  
to the Kinsmen, This Man perished  
by Intemperance.

MOR.

Nisi *Quis* reliquerit  
*Bibacitatem* & *Libidinem*  
maturè, aut nunquam  
perveniet ad *Senectutem*, aut  
est habiturus *perbreve*  
*Senectutem*.

MOR.

Unless *Any One* shall have left  
*Drunkenness* and *Lust*  
timely, either He never  
will arrive to *old Age*, or  
is to have a *very short*  
*old Age*.

F A B L E LV.

De LEONE & aliis.

Of the LION and other Beasts.

**L**EO, *Asinus*, &  
*Vulpes* eunt venatum;  
ampla *Venatio* capitur;  
*capta* est *jussa* partiri:  
*Asino* ponente *Singulis* sin-  
gulas *Partes*, Leo irru-  
ebat, rapit *Asinum*, ac lani-  
at. Postea dat id  
*Negotii* *Vulpeculæ*, *Que*  
astutior,

**T**HE LION, the *Afs*, and  
the *Fox* go to hunt;  
an ample *Prey* is taken;  
*taken* is commanded to be parted:  
The *Afs* putting to each their sin-  
gle *Parts*, the Lion roar-  
ed, he seized the *Afs*, and butchers  
him. Afterwards he gives that  
*Business* to the *Fox*, *Who*  
more cunning,

astutior, *cùm* longè more cunning, *when* by far  
*optimâ* Parte *propositâ*, refer- the best Part being proposed, she had  
 vavisset *vix* minimam, reserved scarce a very small one,  
 Leo rogat, à Quo sic the Lion asks, by Whom so  
 docta? Cui Illa inquit, taught? To Whom She says,  
 Calamitas Asini docuit the Calamity of the Asfs has taught  
 Me. Me.

MOR.

Ille est Felix, Quem aliena  
 Pericula faciunt cautum.

MOR.

He is Happy, Whom others  
 Dangers make cautious.

## F A B L E LVII.

De HÆDO &amp; LUPO.

Of the KID and the WOLF.

HÆDUS *prospectans* è *Fenestrâ* audebat  
*laceffere* Lupum *prætereun-*  
*tem* Convitiis; Cui Lupus ait, Scelestè, Tu  
 non convitiaris Mibi, sed  
 Locus.

A KID looking out of  
 a Window dared  
 to provoke a Wolf passing  
 by with Revilings; to Whom  
 the Wolf says, Wretch, Thou  
 dost not revile Me, but  
 the Place.

MOR.

Tempus & Locus semper  
 addunt Audaciam Homini.

MOR.

Time and Place always  
 add Boldness to a Man.

## F A B L E LVIII.

De Leone &amp; Caprà.

Of the Lion and the Goat.

LEO *fortè* conspicua-  
 tus Capram ambulan-  
 tem editâ Rupe monet,  
 ut descendat in viride  
 Pratum: Capra inquit, For-  
 tasse facerem, si Tu abes-  
 ses; Qui non suades  
 Mibi

THE LION by chance having  
 seen a Goat walk-  
 ing on a high Rock advises,  
 that she would descend into the green  
 Pasture: The Goat says, Per-  
 haps I should do it if You was  
 away; Who do not persuade  
 Me

*Mibi istud, ut Ego capiam ullam Voluptatem inde ; sed ut Tu habeas, Quod famelicus voras.* *Me to that, that I may take any Pleasure thence ; but that Thou mayst have, What being hungry Thou mayst devour.*

MOR.

MOR.

*Ne habeas Fidem omnibus ; nam Quidam non consulunt Tibi, sed Sibi.* *Do not have Faith in all ; for Some do not consult for You, but for themselves.*

F A B L E LVIII.

*De VULTURE aliisque AVIBUS.*

*Of the VULTURE and other BIRDS.*

**V**ultur *ad*simulat, Se celebrare annum Natalem ; invitatur Aviculas ad Cœnam ; ferè omnes veniunt ; accipit venientes magno Plausu Favoribusque : Vultur laniat 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 Favours : The Vulture butchers them received.

MOR.

MOR.

*Omnes non sunt Amici, Qui dicunt blandè, aut simulant, Se facere benigne.*

*All are not Friends, Who speak fairly, or pretend, that They will do kindly.*

F A B L E LIX.

*De ANSERIBUS & GRUIBUS.*

*Of the GEESE and the CRANES.*

**A**nseres pascebantur simul cum Gruibus eodem Agro. Grues conspicite

**T**HE Geese were fed at the same time with the Cranes in the same Field. The Cranes having seen

*conspicatæ* Rusticos, *leves* avolant; *Anseres* capiuntur, *Qui* impediti *Onerè* Corporis, non poterant subvolare.

having seen the Countrymen, being light fly away; The Geese are taken, Who hindered with Burden of Body, were not able to fly away.

MOR.

Urbe expugnata ab Hostibus, Inops facile subducit Se; at Dives captus servit. In Bello Divitiæ sunt magis Oneri quàm Usui.

MOR. A City being besieged by Enemies, the poor Man easily withdraws Himself; but the Rich taken serves. In War Riches are more for a Burden than an Use.

## F A B L E LX.

De Anu &amp; Ancillis.

Of the old Woman and her Maids.

Quædam Anus habebat Domi complures Ancillas, quas quotidie excitabat ad Opus ad Cantum Galli, Quem habebat Domi, antequam lucefceret. Ancilla tandem commota Tædio quotidiani Negotii obtruncant Gallum, sperantes jam, Illo necato, Sese dormituras usque ad Meridiem; sed hæc Spes decepit Eas; nam Hera, ut rescivit, Gallum interemptum, deinceps jubet Eas surgere intempellâ Nocte.

A Certain old Woman had at Home many Maids, whom daily she rouzed to Work at the Crowning of a Cock, which she had at Home, before that it was light. The Maids at length moved with the Wearisomness of their daily Business behead the Cock, hoping now, He being killed, that They should sleep even to Mid-day; but this Hope deceived Them; for the Mistress, as soon as she knew, that the Cock was killed, thenceforwards commands Them to rise at Mid-night.

MOR.

MOR.

Non Pauci, dum student evitare Malum, incidant in gravius.

Not a few, whilst they study to avoid an Evil, fall into a heavier.

F A B L E

## F A B L E L X I.

De ASINO &amp; EQUO.

Of the Ass and the HORSE.

**A**SINUS putabat Equum beatum, quod esset pinguis, & degeret in Otio; verò dicebat Se infelicem, quod esset macilentus, & strigosus, & quotidie exerceretur ab immiti Hero in ferendis Oneribus. Haud multò post conclamant ad Arma; tum Equus non repulit Frænum Ore, Equitem Dorso, nec Telum Corpore. Asinus, Hoc viso, agebat magnas Gratias Diis, quod non fecissent Se Equum, sed Asinum.

MOR.

Sunt Miseri, Quos Vulgus judicat beatos; & non Pauci sunt beati, Qui putant Se miserrimos. Sutor crepidarius dicit Regem felicem, non considerans in quantas Res & Sollicitudines distrahitur, dum interim Ipse cantillat cum optimâ Paupertate.

**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 bearing Burdens. Not much after they cry to Arms; then the Horse drove not back the Bridle from his Mouth, the Horseman 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 Vulgar judges happy; and not a few are happy, Who think Themselves most miserable. The Cobler calls the King happy, not considering into how great Affairs and Troubles he is drawn, whilst in the mean time He sings with his best Poverty.

## F A B L E LXII.

De LEONE &amp; TAURO.

Of the LION and the BULL.

**T**Aurus fugiens Leonem incidit in Hircum; Is minitabatur Cornu & caperatâ Fronte: Ad Quem Taurus plenus Irâ inquit, Tua Frons contracta in Rugas non territat Me; sed metuo immanem Leonem, Qui nisi haberet me Tergo jam scires esse non ita parvam Rem pugnare cum Tauro.

MOR.

Calamitas non est addenda calamitosi. Est Miser fat, Qui est semel miser.

**T**HE Bull flying the Lion fell 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 be stuck to my Back, now you should know that it is not so little 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.

## F A B L E LXIII.

De TESTITUDINE &amp; AQUILA.

Of the TORTOISE and the EAGLE.

**T**Ædium reptandi occupaverat Testitudinem; si Quis tolleret Eam in Cælum, pollicetur Baccas rubri Maris. Aquila sustulit Eam; postulat Præmium; & fodit Eam non habentem Unguibus. Ita, Testudo, Quæ concupivit videre Astra, reliquit Vitam in Astris.

**W**eariness of creeping had seized the Tortoise; if any One would lift up Her into Heaven, She promises the Pearls of the red Sea. The Eagle took up Her; demands the Reward; and pierces Her not having it with her Talons. Thus, the Tortoise, Which desired to see the Stars, left her Life in the Stars.

MOR.

MOR.  
 Sis contentus tuâ Sorte.  
 Fuere Nonnulli, Qui,  
 si mansissent humiles,  
 fuissent tuti; facti sublimes,  
 inciderunt in Pericula.

MOR.  
 Be contented with thy Lot.  
 There have been Some, Who,  
 if they had remained low,  
 would have been safe; become high,  
 have fallen into Dangers.

F A B L E LXIV.

De CANCRO & ejus  
 MATRE.

Of the CRAB and his  
 MOTHER.

MATER monet Cancrum  
 retrogradum, ut  
 eat antrosum. Filius  
 respondet, Mater, I præ,  
 sequar.

THE Mother advises the Crab  
 going backwards, that  
 He would go forwards. The Son  
 answers, Mother, go you before,  
 I will follow.

MOR.  
 Reprehenderis Nullum  
 Vitii, cujus Ipse  
 queas reprehendi.

MOR.  
 You should reprehend no One  
 of a Vice, of which You Yourself  
 may be reprehended.

F A B L E LXV.

De SOLE & AQUILONE.  
 LONE.

Of the SUN and the NORTH-  
 WIND.

SOL & Aquilo  
 certant, Uter sit  
 fortior. Est conventum  
 ab Illis experiri Vires in  
 Viatorem; ut ferat  
 Palmam, Qui excusserit  
 Manticam. Boreas aggre-  
 ditur Viatorem horrifono  
 Nimbo; at Ille non desistit  
 duplicare Amictum gradi-  
 endo.

THE Sun & the North-Wind  
 strive, Whether is  
 the stronger. It is agreed  
 by Them to try their Strength upon  
 a Traveller; that He bear  
 the Palm, Who shall have shaken off  
 his Cloak. Boreas sets up-  
 on the Traveller with a rattling  
 Cloud; but He does not desist  
 to double his Cloak in going  
 on.

endo. Sol experitur suas  
Vires, Nimboque paulatim  
evicto, emittit  
Radios. Viator incipit  
astuare, sudare, anhelare :  
Tandem nequies progredi  
residet sub frondoso Nemore.  
Ita Victoria contigit Soli.

MOR.

Id sepe obtinetur Man-  
suetudine, Quod non potest  
extorqueri Vi.

on. The Sun tries his  
Strength, and the Storm little by little  
being overcome, sends forth  
his Beams. 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 is not able  
to be extorted by Force.

## F A B L E LXVI.

De ASINO.

Of the Ass.

A Sinus venit in Sylvam,  
offendit Exuvias Le-  
oni, Quibus indutus  
venit in Pascua, terri-  
tat & fugat Greges  
& Armenta. Venit, Qui  
perdiderat, quaritat suum  
Asinum. Asinus, Hero viso,  
accurrit, imò incur-  
rit suo Rugitu. At  
Herus Auriculis prebensis,  
Quæ extabant, inquit,  
Mi Afelle, possis falle-  
ve Alios, Ego probè novi Te.

MOR.

Ne simules Te esse, Quod  
non es; non doctum, cum  
sis indoctus; non jaçes  
Te divitem & nobilem, cum  
sis pauper & ignobilis;  
etenim, vero comperto,  
rideberis.

THE Ass comes into the Wood,  
finds the Skin of a Li-  
on, with Which being clad  
He comes into the Pastures, af-  
frights and puts to Flight the Flocks  
and Herds. He 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 held,  
Which stood out, says,  
My Ass, thou mayst be able to de-  
ceive Others, I full well know Thee,

MOR.

Do not feign Thyself to be, What  
thou art not; not learned, when  
thou art unlearned; do not boast  
Thyself rich and noble, when  
Thou art poor and ignoble;  
for, the Truth being found,  
thou wilt be laughed at.

F A B L E



## F A B L E LXVII.

De mordaci CANE.

Of the biting Dog.

**D**ominus alligavit Nolam  
 Cani subinde mordenti  
 Homines, ut Quisq; caveret  
 Sibi. Canis, ratus  
 Id Decus tributum suæ  
 Virtuti, despicit suos Popu-  
 lares. Aliquis jam gravis  
 Ætate & Auctoritate accedit  
 ad hunc Canem, monens  
 Eum, ne erret; nam  
 inquit, Ista Nola est data  
 Tibi in Dedecus, non in  
 Decus.

**T**HE Master tied a little Bell  
 to the Dog often biting  
 Men, that every one should take heed  
 to Himself. The Dog, thinking  
 That an Ornament given to his  
 Virtue, despises his Neigh-  
 bours. One now grave  
 with Age and Authority comes  
 to this Dog, advising  
 Him, that he err not; for  
 says he, That little Bell is given  
 to Thee for a Disgrace, not for  
 a Grace.

MOR.

Gloriosus interdum  
 ducit Id Iaudi Sibi,  
 Quod est Vituperio Ipsi.

MOR.

The Vain-glorious sometimes  
 takes That for a Praise to Himself,  
 Which is for a Disgrace to Him.

## F A B L E LXVIII.

De CAMELO.

Of the CAMEL.

**C**amelus despiciens Se  
 querebatur, Tauros ire  
 insignes geminis Cornibus;  
 Se inermem esse objectum  
 cæteris Animalibus; orat  
 Jovem donare Cornua Sibi:  
 Jupiter ridet Stultitiam  
 Cameli, nec modò negat  
 Votum Cameli, verùm &  
 decurtat Auriculas Bestiæ.

**T**HE Camel despising Himself  
 complained, that the Bulls went  
 remarkable with two Horns;  
 that He without Arms was exposed  
 to the other Animals; He prays  
 Jupiter to give Horns to Him:  
 Jupiter laughs at the Folly  
 of the Camel, nor only denies  
 the Wish of the Camel, but also  
 crops the Ears of the Beast.

MOR.

MOR.

Quisque fit *contentus*  
 suâ *Fortunâ*: *Etenim*  
 Multi *secuti* *melio-*  
*rem,*  
 incurrere *péjorem.*

MOR.

Let every One be *contented*  
 with his own *Fortune*: For  
 Many having followed a *better,*  
 have run into a *worse.*

## F A B L E LXIX.

De duobus AMICIS &  
 URSO.

Of the two FRIENDS and  
 the BEAR.

**D**UO *Amici* faciunt  
*Iter*; *Ursus* occur-  
 rit in *Itinere*; *Unus* scandens  
*Arborem* evitat *Periculum*;  
*Alter,* *cùm* *non* *esset*  
*Spes* *Fuga,* *procidens*  
*simulat* *Se* *mortuum.* *Ursus*  
*accedit,* & *olfacit* *Aures* &  
*Os.* *Homine* *continente*  
*Spiritum* & *Motum,* *Ursus,*  
*Qui* *parcit* *Mortuis,* *credens*  
*Eum* *esse* *mortuum,* *abibat.*  
*Postea* *Socio* *percontante*  
*quidnam* *Bestia* *dixisset* *Illi*  
*accumbenti* *in* *Aurem,* *ait,*  
*Monuisse* *Hoc,* *ne* *un-*  
*quam* *facerem* *Iter*  
*cum* *Amicis* *istius* *Modi.*

**T**WO *Friends* make  
 a *Journey*; a *Bear* meets  
 them in the *Road*; One climbing up  
 a *Tree* shuns the *Danger*;  
 The other, when there was not  
 Hope of *Flight,* falling down  
 feigns *Himself* *Dead.* The *Bear*  
 comes, and smells to 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 the *Companion* asking  
 what the *Beast* had said to *Him*  
 lying down in his *Ear,* *He* says,  
 that *He* had advised *This,* that  
 I should not ever make a *Journey*  
 with *Friends* of *this* *Kind.*

MOR.

*Adversæ* *Res* & *Pericula*  
 designant *verum* *Amicum.*

MOR.

*Adverse* *Things* and *Dangers*  
 show the true *Friend.*

## F A B L E LXX.

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

**R**USTICUS, *cùm*  
*araret, offendebat*  
 Thefaurum in Sulcis. *For-*  
*tuna videns, Nihil Honoris*  
*haberi Sibi, ita locuta est*  
*Secum: Thefauro reperto,*  
*Stolidus non est gratus; at*  
*eo ipso Thefauro amisso,*  
*solicitabit Me primam*  
*omnium Votis &*  
*Clamoribus.*

**T**HE Countryman, *when*  
 He ploughed, *found*  
 Treasure in the Furrows. *For-*  
*tune seeing, that Nothing of Honour*  
*was had to Her, thus spake*  
*with Herself: Treasure being found,*  
*the Fool is not grateful; but*  
*that self-same Treasure being lost,*  
 He will solicit *Me* first  
 of all with Vows and  
 Clamours.

MOR.

Beneficio *accepto, simus*  
*grati Merenti bene de*  
*Nobis; Etenim Ingratitudo*  
*est digna privari etiam*  
 Beneficio, *Quod modò*  
*acceperit.*

MOR.

A Benefit *being received, let us be*  
*grateful to Him deserving well of*  
*Us; For Ingratitudo*  
*is worthy to be deprived even*  
 of the Benefit, *Which lately*  
*it may have received.*

## F A B L E LXXI.

*De PAVONE & GRUE. Of the Peacock and the Crane.*

**P**AVO & GRUS  
*cœnant unâ: Pavo*  
*jaçtat Se, ostentat Caudam:*  
*Grus fatetur Pavonem*  
*esse formosissimis Pennis;*  
*tamen Se penetrare Nubes*  
*animoso Volatu, dum Pa-*  
*vo vix supervolat Tecta.*

**T**HE Peacock and the Crane  
*sup together: The Peacock*  
*boasts Himself, shows his Tail:*  
 The Crane *confesses* the Peacock  
*to be of most beautiful Feathers;*  
*yet that He pierced the Clouds*  
 with a bold *Flight, whilst the Pea-*  
 cock scarce *flies over the Houses.*

MOR.

MOR.

Nemo contempserit Alterum : *est* cuique sua  
 Dos ; *est* cuique sua  
 Virtus : Qui caret tuâ  
 Virtute, forsitan habeat Eam,  
 Quâ Tu careas.

MOR.

No man should have despised Another : *there is* to every one his own  
 Portion ; *there is* to every one his own  
 Virtue : He who wanteth thy  
 Virtue, perhaps may have That  
 Which thou mayst want.

## F A B L E LXXII.

De QUERCU &  
ARUNDINE.Of the OAK and  
the REED.

QUercus effraÿa va-  
 lidiore Noto,  
 præcipitatur in Flumen, &  
 dum fluitat, fortè hæret  
 suis Ramis in Arundine ;  
 miratur, Arundinem stare  
 incolumem in tanto Turbine.  
 Hæc respondet, Se esse  
 tutam suâ Flexibilitate ;  
 Se cedere Noto,  
 Borea ; omni Flatui ;  
 nec esse Mirum, quòd  
 Quercus exciderit, Quæ  
 concupivit non cedere, sed  
 resistere.

THE Oak being broken by the  
 stronger South Wind,  
 is thrown into the River, and,  
 whilst She flows, by Chance sticks  
 by her Boughs upon a Reed ;  
 she wonders, that a Reed stood  
 safe in so great a Whirlwind.  
 She answers, that She was  
 safe by her Flexibility ;  
 that She yielded to Notus,  
 to Boreas ; to every Blast ;  
 nor was it a Wonder, that  
 the Oak should fall, Who  
 desired not to yield, but  
 to resist.

MOR.

Ne resistas Potentiori,  
 sed vincas Hunc cedendo,  
 & ferendo.

MOR.

Do not resist One more powerful,  
 but overcome Him by yielding,  
 and bearing.

## F A B L E LXXIII.

De LEONE &  
VENATORE.Of the LION and  
the HUNTER.

**L**EO litigat cum Venatore; præfert suam Fortitudinem Fortitudinæ Hominiis. Post longa Jurgia Venator ducit Leonem ad Mausoleum, in Quo Leo erat sculptus deponens Caput in Gremium Viri. Fera negat Id esse satis Indicii; nam ait, Homines sculpere Quod vellent; quòd si Leones forent Artifices, Virum jam iri sculptum sub Pedibus Leonis.

**T**HE Lion contends with the Hunter; He prefers his Strength to the Strength of Man. After long Disputes the Hunter leads the Lion to a Tomb, on Which a Lion was carved laying down his Head on the Lap of a Man. The Beast denies that to be enough Proof; for he says, that Men carved What they would; but if Lions were Artificers, that the Man now would be carved under the Feet of the Lion.

MOR.

MOR.

Quisque, quoad potest, & dicit, & facit Id, Quod putat prodesse suæ Causæ & Parti.

Every One, as much as he is able, both says, and does That, Which he thinks to be profitable to his Cause and Party.

## F A B L E LXXIV.

De PUERO &amp; FURE.

Of the BOY and the THIEF.

**P**Uer sedebat flens apud Puteum; Fur rogat Causam flendi; Puer dicit, Fure rupto, Urnam Auri incidisse in Aquas. Homo exiit Se, insilit in Puteum, quærit. Vase non invento, conscendit, atq;

**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, leaps into the Well, seeks for it. The Vessel not being found, He comes up, and

H

atq; ibi nec invenit Puerum, nec suam Tunicam : Quippe Puer, Tunicâ sublata, fugerat.

and there neither does He find the Boy, nor his own Coat : For the Boy, the Coat being taken away, had fled.

MOR.

Interdum falluntur,  
Qui solent fallere.

MOR.

Sometimes they are deceived,  
Who are wont to deceive.

## F A B L E LXXV.

De RUSTICO &  
JUVENCO.

Of the COUNTRYMAN and  
the STEER.

RUSTICUS habebat Juvencum impatientem omnis Vinculi & Fugi : Homo astutus refecat Cornua Bestiæ ; nam petebat Cornibus ; tum jungit non Currui, sed Aratro, ne pulsaret Herum Calcibus, ut solebat. Ipse tenet Stivam, gaudens, effecisse Industriâ, ut jam foret tutus & à Cornibus, & ab Ungulis. Sed Quid evenit ? Taurus subinde resistens spargendo Arenam opplet Os & Caput Rustici Eâ.

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 joins him not to the Cart, but to the Plough, that he should not strike his Master with his Heels, as He was wont. He holds the Plough, rejoicing, that He had effected by Industry, that now he should 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 ullâ Arte, aut Consilio.

MOR.

Some are so intractable, that They cannot be managed by any Art, or Counsel.

## F A B L E LXXVI.

De SATYRO &amp; VIATORE.

Of the SATYR and the TRAVELLER.

**S**Atyrus, *Qui olim erat habitus Deus Nemorum, miseratus Viatorem obrutum Nive, atq; enectam Algore, ducit in suum Antrum; fovet Igne. At, dum spirat in Manus, percontatur Causam; Qui respondens inquit, ut calefiant. Postea, cum accumberent, Viator sufflat in Pulvem, Quod interrogatus cur faceret, inquit, ut frigeat. Tum continuo Satyrus ejiciens Viatorem inquit, Nolo, ut Ille sit in meo Antro, Cui sit tam diversum Os.*

MOR.

*Evita bilinguem Hominem, Qui est Proteus in Sermone.*

**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; cherishes Him with a Fire. But, whilst He breathes into his Hands, He enquires the Cause; Who answering says, that they may be warm. Afterwards, when they laid down, the Traveller blows into his Porridge, Which being asked why He did, He said, that It may grow cool. Then immediately the Satyr casting out the Traveller says, I am not willing, that He be in my Cave, Who has so different a Mouth.*

MOR.

*Avoid a double-tongued Man, Who is a Proteus in Discourse.*

## F A B L E LXXVII.

De TAURO &amp; MURE.

Of the BULL and the MOUSE.

**M**US *momorderat Pedem Tauri, fugiens in suum Antrum. Taurus vibrat Cornua, querit Hostem, videt nusquam. Mus irridet Eum; inquit,*

**T**HE Mouse *had bit the Foot of the Bull, flying into his Hole. The Bull brandishes his Horns, seeks his Enemy, sees him nowhere. The Mouse laughs at Him; says*

inquit, *quia es robustus, ac vastus, idcirco non contempseris Quemvis; nunc eximius Mus læsit Te, & quidem gratis.*

MOR.

Nemo pendat Hostem Flocci.

says He, *because thou art robust, and big, therefore you should not have despised any One; now a little Mouse has hurt Thee, and indeed gratis.*

MOR.

Let no Man rate his Enemy at a Lock of Wool.

## F A B L E LXXVIII.

De RUSTICO & HERCULE.

Of the COUNTRYMAN and HERCULES.

CURRUS *Rustici hæret in profundo Luto. Mox supinus implorat Deum Herculem; Vox intonat è Cælo, Ineptè, flagella tuos Equos, & Ipse annitere Rotis, atq; tum Hercules vocatus aderit.*

THE Waggon of a Countryman sticks in a deep Clay. By and by laying along He implores the God Hercules; a Voice thunders out of Heaven, Fool, whip thy Horses, and Thyself try at the Wheels, and then Hercules being called will be present.

MOR.

Otiosa Vota profunt Nil; Quæ sanè Deus non audit. Ipse juva Teipsum, tum Deus juvabit Te.

MOR.

Idle Vows profit Nothing; Which indeed God does not hear, Thyself help Thyself, then God will help Thee.

## F A B L E LXXIX.

De Cicadâ & Formicâ.

Of the Grasshopper and the Pismire.

CUM Cicada cantet per Æstatem, Formica exercet suam Messem, trahens

WHEN the Grasshopper sings in the Summer, the Ant exercises her Harvest, drawing



*bens Grana in Antrum,  
Que reponit in Hyemem.  
Brumâ sæviante, famelica  
Cicada venit ad Formicam,  
& mendicat Victum. Formica  
renuit, dicitans, Sese labora-  
viffe, dum Illa cantabat.*

MOR.

*Qui est segnis in Juventâ,  
egebit in Senectâ ; & Qui  
non parcit, mox mendicabit.*

*ing the Grains into a Hole;  
Which She lays up against Winter.  
The Winter raging, the famished  
Grasshopper comes to the Ant,  
and begs Victuals. The Ant  
refuses, saying, that She had labour-  
ed, whilst She sung.*

MOR.

*Who is slothful in Youth,  
shall want in Age ; and Who  
doth not spare, by and by shall beg.*

F A B L E LXXX.

De CANE & LEONE.

Of the DOG and the LION.

**C**ANIS *jocans* occurrit  
*Leoni, quid Tu ex-*  
*haustus Inediâ percurris*  
*Sylvas & Devia ? specta*  
*Me pinguem, & nitidum,*  
*atque consequor Hæc, non*  
*Labore, sed Otio. Tum*  
*Leo inquit, Tu quidem*  
*habes tuas Epulas, sed*  
*Stolide, habes etiam Vincula ;*  
*Esto Tu Servus, Qui potes*  
*servire ; Ego quidem, sum*  
*liber, nec volo servire.*

MOR.

*Leo respondit pulchrè :*  
*Etenim Libertas est potior*  
*cunibus Rebus.*

**A**DOG *joking* meets  
*a Lion, why dost Thou ex-*  
*hausted with Want run thro'*  
*the Woods and By-places ? see*  
*Me fat, and sleek,*  
*and I obtain these Things, not*  
*by Labour, but by Idleness. Then*  
*the Lion says, Thou indeed*  
*hast thy Dainties, but*  
*Fool, Thou hast also Chains ;*  
*Be Thou a Slave, Who art able*  
*to serve ; I indeed, am*  
*free, nor am I willing to serve.*

MOR.

*The Lion answered beautifully :*  
*For Liberty is better*  
*than all Things.*

## F A B L E LXXXI.

De Piscibus.

Of the FISHES.

**F**luvialis Piscis est correptus per Vim Fluminis in Mare, ubi offerens suam Nobilitatem, pendebat omne marinum Genus vili. Phoca non tulit Hoc; sed ait, Tunc fore Indicium Nobilitatis, si captus portetur ad Forum cum Phocâ; Se iri emptum à Nobilibus, autem Illum à Plebe.

**A** River Fish is borne 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 bore not This, but said, Then would be a Proof of Nobility, if taken He should be carried to Market with a Seal; that He should be bought by Nobles, but He by the common People.

MOR.

Multi sunt sic capti Libidine Gloria, ut Ipsi jactent Se. Sed Laus sui Oris non datur Homini Laudi, at excipitur cum Rifu Auditorum.

MOR.

Many are so taken with the Lust of Glory, that They boast Themselves. But the Praise of his own Mouth is not given to a Man for a Praise, but is received with the Laughter of the Hearers.

## F A B L E LXXXII.

De Pardo &amp; Vulpeculâ.

Of the Leopard and the Fox.

**P**ardus, Cui est pictum Tergum, ceteris Feris, etiam Leonibus despectis ab Eo, intumescibat. Vulpecula accedit ad Hunc, suadet non superbire, dicens quidem, Illi esse speciosam Pellem, verò Sibi esse speciosam Mentem.

**T**HE Leopard, Who has a painted Back, the other Beasts, even the Lions being despised by Him, was puffed up. The Fox comes to Him, persuades Him not to be proud, saying indeed, that He had a fine Skin, but He had a fine Mind.

MOR.

MOR.

Est *Discrimen* & *Ordo*  
*Bonorum* : *Bona*  
*Corporis præstant Bonis*  
*Fortunæ* ; sed *Bona 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.*

## F A B L E LXXXIII.

De VULPE &amp; FELE.

Of the FOX and the CAT.

CUM *Vulpes* in *Collo-*  
*quio, Quod Illi erat*  
*cum Fele, jactaret, Sibi*  
*esse varias Technas, adeò*  
*ut haberet vel Peram*  
*refertam : Dolis : Autem*  
*Felis respondit, Sibi esse*  
*duntaxat unicum Artem, Cui*  
*fideret, si esset*  
*Quid Discriminis. Inter con-*  
*fabulandum repente*  
*Tumultus Canum accurren-*  
*tium auditur : Ibi Felis*  
*subilit in altissimam*  
*Arborem ; interim Vulpes*  
*cincta Canibus capitur.*

WHEN *the Fox* in a *Dis-*  
*course, Which He had*  
*with the Cat, boasted, 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 trusted, if there was*  
*any Thing of Danger. In the Dis-*  
*course suddenly*  
*the Noise of the Dogs run-*  
*ning is heard : Then the Cat*  
*leaps into a very high*  
*Tree ; in the mean time the Fox*  
*surrounded by the Dogs is taken.*

MOR.

Fabula *innuit, nonnun-*  
*quam unicum Consilium,*  
*modò sit verum, & efficax,*  
*esse præstabilius quàm plures*  
*Dolos, & frivola Consilia.*

MOR.

The Fable *intimates, that some-*  
*times one Design,*  
*so that it be true, and effectual,*  
*is better than more*  
*Tricks, and frivolous Designs.*

## F A B L E 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 edocæ Artem saltandi, cæperunt saltare, induta purpureis Vestimentis, ac personatæ; & Spectaculum jam placebat longo Tempore in mirum Modum; donec Quispiam è Spectatoribus facetus abiecit Nuces in Medium, Quas habebat clanculum in Loculis. Ibi statim Simiæ, simul atque vidissent Nuces, oblité Choreæ, cæperunt esse Id, Quod fuerant antea, ac repenti è Saltatricibus redierunt in Simias; & Personis & Vestibus dilaceratis, pugnabant inter Se pro Nucibus, non sine maximo Rifu Spectatorum.

MOR.

Hæc Fabula admonet,  
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 cometh nearer to the Figure of a Man, so neither any other imitates human Actions either better, or more willingly. Therefore presently being taught the Art of Dancing, They began to dance; clothed in purple Vestments, and masked; and the Sight now pleased for a long Time after a wonderful Manner; till One of the Spectators facetious threw Nuts into the Middle, Which he had privately in his Pockets. Then presently 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, they fought among Themselves for the Nuts, not without the greatest Laughter of the Spectators.

MOR.

This Fable admonisheth,  
that the Ornaments of Fortune  
do not change the Disposition  
of a Man.

F A B L E

## FABLE LXXXV.

De ASIÑO & VIATORIBUS. Of the ASS and the TRAVELLERS.

**D**UO Quidam, cum fortè invenirent Asinum in Sylvâ, cœperunt contendere inter Se, Uter Eorum abduceret Eum Domum, nî suum; nam videbatur pariter objectus Utriq; à Fortunâ. Interim, Illis altercantibus invicem, Asinus abduxit Se, ac Neuter potitus est Eo.

**T**WO certain Men, when by chance they found an Ass in a Wood, began to contend between Themselves, Whether of them should lead Him Home, as his own; for he seemed equally offered to Either by Fortune. In the mean time, They wrangling by Turns, the Ass withdrew Himself, and Neither obtained Him.

MOR.

Quidam excidunt à presentibus Commodis, Quibus nesciunt uti ob Inscitiam.

MOR.

Some fall from present Advantages, Which they know not how to use thro' Ignorance.

## FABLE LXXXVI.

De CORVO & LUPIS. Of the CROW and the WOLVES.

**C**ORVUS comitatur Lupos per ardua Juga Montium; postulat Partem Prædæ Sibi, quia secutus esset, & non destituisset Eos ullo Tempore. Deinde est repulsus à Lupis, quia non minùs voraret Extâ Luporum, si occiderentur, quàm Extâ cæterorum Animalium.

**T**HE CROW accompanies the Wolves thro' the high Tops of the Mountains; He demands a Part of the Prey for Himself, because he had followed, and had not forsook Them at any Time. Then he is repulsed by the Wolves, because no less would he devour the Entrails of the Wolves, if they should be slain, than the Entrails of other Animals.

I

MOR.

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 be, when  
We do it.

## F A B L E LXXXVII.

De MURE nato in  
Cistâ.

Of the MOUSE born in the  
Chest.

**M**US natus in Cistâ  
duxerat ferè omnem  
Vitam ibi, pastus Nucibus,  
Quæ solebant seruari in  
Eâ. Autem, dum ludens  
circa Oras Cistæ  
decidisset, & quæreret  
Ascensum, reperit Epulas  
lucifimè paratas, Quas  
cum cœpisset gustare,  
inquit, Quàm stolidus fui  
hactenus, Qui credebam  
esse Nihil in toto  
Orbe melius meâ Cistulâ?  
Ecce! quàm vescor suavi-  
aribus Cibis hic!

**A** Mouse born in a Chest  
had led almost all  
his Life there, sed with Nuts,  
Which were wont to be kept in  
It. But, whilst playing  
about the Edges of the Chest  
He fell down, and tried at  
getting up, He found Dainties  
most sumptuously prepared, Which  
when He had began to taste,  
He said, How foolish have I been  
hitherto, Who believed  
there was nothing in the whole  
World better than my Chest?  
Behold! how I am fed with sweet-  
er Meats here!

MOR.

Hæc Fabula indicat, Pa-  
triam non diligendam ita,  
ut non adeamus ea Loca,  
ubi possimus esse beatio-  
res.

MOR.

This Fable shows, that a Coun-  
try is not to be beloved so,  
that We may not go to those Places,  
where We may be able to be more  
happy.

## F A B L E LXXXVIII.

De RUSTICO impetrante,  
ut Triticum nasceretur  
absque Aristis.

Of the COUNTRYMAN obtaining,  
that Wheat should grow  
without Beards.

**Q**UIDAM Rusticus im-  
petraverat à Cerere,  
ut Triticum nasceretur absq;  
Aristis, ne laderet  
Manus Metentium &  
Triturantium; Quod, cum  
inaruit, est depastum à  
minutis Avibus: Tum Ru-  
sticus inquit, Quam dignè  
patior! Qui Causã  
parvæ commoditatis perdidit  
etiam maxima Emolumenta.

MOR.

Fabula indicat, parva  
Incommoda pensanda  
majori Utilitate.

**A** Certain Countryman had ob-  
tained from Ceres,  
that Wheat should grow without  
Beards, that it might not hurt  
the Hands of the Reapers and  
Threshers; Which, when  
it grew ripe, was eat up by  
the small Birds: Then the Coun-  
tryman said, How worthily  
I suffer! Who for the Sake  
of a small Commodity have lost  
even the greatest Advanta-  
ges.

MOR.

The Fable shows, that small  
Disadvantages are to be weighed  
with a greater Profit.

## F A B L E LXXXIX.

De ACCIPITRE insequente  
COLUMBAM.

Of the HAWK pursuing  
the PIGEON.

**C**UM Accipiter infe-  
queretur Columbam  
præcipiti Volatu, ingres-  
sus quandam Villam est  
captus à Rustico, Quem  
obsecrabat blandè, ut  
dimitteret Se; nam,  
dixit, non lesi Te.  
Cui Rusticus respon-  
dit, nec Hac læserat Te.

**W**HEN the Hawk pur-  
sued the Pigeon  
with a speedy Flight, having en-  
tered a certain Village He was  
taken by a Countryman, Whom  
He besought fairly, that  
He would dismiss Him; for,  
said He, -I have not hurt Thee.  
To whom the Countryman an-  
swered, nor had She hurt Thee.

MOR.

MOR.

Fabula *indicat*, Eos  
*puiri* meritò, Qui conan-  
 tur ledere innocentes.

MOR.

The Fable *shows*, that They  
 are *punished* deservedly, Who en-  
 deavour to hurt the Innocent.

## F A B L E X C.

De RUSTICO transi-  
 turo Amnem.

Of the COUNTRYMAN about to  
 pass over a RIVER.

R Usticus *transiturus*  
 Torrentem, Qui fortè  
 excreverat Imbribus,  
 quærebat Vadum, & cum  
 tentavisset eam Partem  
 Fluminis, Quæ videbatur  
 quietior, & placidior,  
 reperit Eam altiozem, quàm  
 fuerat opinatus; rursus  
 adinvenit breviorẽ, &  
 tutiorẽ Partem; ibi Flu-  
 vius decurrebat majori  
 Strepitu Aquarum: Tum  
 inquit Secum, Quàm  
 tutius possumus credere  
 nostram Vitam in clamorosis  
 Aquis, quàm in quietis &  
 silentibus.

A Countryman about to pass over  
 a Torrent, Which by Chance  
 had increased by the Showers,  
 sought a Shallow, 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 Waters: Then  
 He said with Himself, How  
 more safely are we able to trust  
 Our Life in the clamorous  
 Waters, than in the quiet and  
 silent.

MOR.

Admonemur *hac*  
 Fabulâ, ut extimescamus  
 Homines verbosos, & mi-  
 naces, minùs quàm quietos.

MOR.

We are admonished by this  
 Fable, that We should fear  
 Men verbose, and threat-  
 ning, less than the quiet.



F A B L E XCI.

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

**C**olumbâ interrogata à Picâ, Quid induceret eam, ut nidificaret semper in eodem Loco, cum ejus Pulli semper surriperentur inde, respondit, Simplicitas.

**T**HE Pigeon being asked by the Pie, What could induce Her, that She built always in the same Place, when Her Young always were taken from thence, answered, Simplicity.

MOR.

Hæc Fabula indicat, bonos Viros sæpe decipi facilè.

MOR.

This Fable shows, that good Men often are deceived easily.

F A B L E XCII.

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

**A**Sinus & Vitulus, cum pascerentur in eodem Prato, præsentiebant hostilem Exercitum adventare Sonitu Campanæ. Tum Vitulus inquit, O Sodalis, fugiamus hinc, ne Hostes abducant Nos Captivos; Cui Asinus respondit, Fuge Tu, Quem Hostes consueverunt occidere, & esse: Nihil interest Asini, Cui ubique eadem Conditio ferendi Oneris est propofita.

**T**HE Ass and the Calf, when they were fed in the same Pasture, perceived an Enemy's Army to approach by the Sound of a Bell. Then the Calf said, O Companion, let us fly hence, lest the Enemies lead away Us Captives; To whom the Ass answered, Fly Thou, Whom the Enemies have been used to slay, and to eat: It is no Interest of the Ass, to Whom every where the same Condition of bearing a Burden is offered.

MOR.

Hæc Fabula admonet Servos, ne formident mag-

MOR.

This Fable warns Servants, that they may not fear greatly

*magnoperè mutare Dominos, greatly to change their Lords,*  
*modò futuri non sint provided that the future be not*  
*deteriores prioribus. worse than the former.*

## F A B L E XCIII.

*De VULPE & MULIERI-*  
*BUS edentibus Gallinas,*

*Of the FOX and the WO-*  
*MEN eating the Hens.*

**V**ulpes transiens juxta  
 quandam Villam,  
 conspexit catervam Mulierum  
 comedentem alto Silentio  
 plurimas Gallinas opiparè  
 affatas: Ad Quas conversa  
 inquit, Qui Clamores &  
 Latratus Canum essent  
 contra Me, si Ego facerem  
 Quod Vos facitis? Cui  
 quædam Anus respondens  
 inquit, Nos comedimus Quæ  
 sunt Nostra, verò Tu furaris  
 aliena.

**A** FOX passing near  
 a certain Village,  
 saw a Heap of Women  
 eating in deep Silence  
 very many Hens daintily  
 roasted: To Whom being turned  
 He said, What Clamours and  
 Barkings of Dogs would be  
 against Me, if I did  
 What You do? To whom  
 a certain old Woman answering  
 said, We eat What  
 are Ours, but Thou stealest  
 other Men's Things.

MOR.

*Quod est meum non atti-*  
*net ad Te. Ne furare;*  
*esto contentus tuis Rebus.*

MOR,

*What is mine does not be-*  
*long to Thee. Do not steal;*  
*be content with thine own Things.*

## F A B L E XCIV.

*De pinguibus CAPONIBUS*  
*& macro.*

*Of the fat CAPONS*  
*and the lean one.*

**Q**uidam Vir nutricave-  
 rat complures Capones  
 in eodem Ornithoboscio; Qui  
 omnes sunt effecti pingues  
 præter

**A** Certain Man had brought  
 up very many Capons  
 in the same Coop; Who  
 all were made fat  
 except

*præter Unum, Quem Fratres irridebant, ut macilentum. Dominus accepturus nobiles Hospites lauto & sumptuoso Convivio, imperat Coquo, ut interimat, & coquat ex His, Quos invenerit pinguiores. Pingues audientes Hoc afflictabant Sese, dicentes, O si Nos fuissetus macilenti!*

MOR.

*Hæc Fabula est conficta in Solamen Pauperum, quorum Vita est tutior, quàm Vita Divitum.*

*except One, Which his Brethren laughed at, as lean. The Master about to receive noble Guests in a neat and sumptuous Banquet, commands the Cook, that He should kill and cook out of These, which He should find the fatter. 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.*

F A B L E X C V.

*De CYGNO canente in Morte, reprehensa Ciconiâ.*

**C**Ygnus moriens interrogabatur à Ciconiâ, cur in Morte, Quam cætera Animalia adè exhorrent, emitteret Sonos multò suaviores, quàm in omni Vitâ; cum potius deberet esse mœstus. Cui Cygnus inquit, Quia non crucior amplius Carâ quærendi Cibi.

MOR.

*Hæc Fabula admonet, ne formidemus Mortem; Quâ omnes Miseriæ præsentis Vitæ præciduntur.*

*Of the SWAN singing in Death, reprehended by the Stork.*

**T**HE Swan dying was asked by the Stork, why in Death, Which other Animals so 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 longer with the Care of seeking Meat.

MOR.

*This Fable admonishes, that We do not fear Death; by Which all the Miseries of the present Life are cut off.*

## F A B L E X C V I.

De TRABÈ & BOBÙS  
trahentibus Eam.

Of the BEAM and the OXEN  
drawing It.

**U**lmeà Trabs conque-  
rebatur de Bobus,  
dicens, O Ingrati, Ego alui  
Vos multo Tempore meis  
Frondibus; verò Vos trahitis  
Me vestram Nutricem per  
Saxa & Luta. Cui  
Boves; Nostra Suspiria &  
Gemitus & Stimulus,  
Quo pungimur, pos-  
sunt docere Te; quòd in-  
viti trahimus Te.

**A**N Elm Beam complain-  
ed of the Oxen,  
saying, O ungrateful, I have fed  
You a long Time with my  
Leaves; but You draw  
Me your Nourisher thro'  
Stones and Dirt. To Whom  
the Oxen; Our Sighs and  
Groans and the Goad,  
with which We are pricked, are  
able to teach Thee, that un-  
willing We draw Thee.

MOR.

Hæc Fabula docet Nos,  
ne excandescamus in  
Eos, Qui lædunt Nos, non  
suâ Sponte.

MOR.

This Fable teaches Us,  
that we should not be hot against  
Them, Who hurt Us, not  
of their own Accord.

## F A B L E X C V I I.

De Anguillâ conquerente,  
quòd infestaretur magis,  
quàm Serpens.

Of the Eel complaining,  
that He was infested more  
than the Serpent.

**A**nguilla interrogabat  
Serpentem, cur, cum  
essent similes; atq; cognati,  
Homines tamen insequerentur  
Se potius, quàm Illam:  
Cui Serpens inquit, quia  
rarò lædunt Me impu-  
nè.

**T**HE Eel asked  
the Serpent, why, seeing that  
They were alike, and Kinsfolk,  
Men yet pursued  
Him rather than Her:  
To whom the Serpent said, because  
seldom do They hurt Me unpunish-  
ed.

MOR.

MOR.

Hæc Fabula indicat, Eos  
folere ladi minüs,  
Qui ulciscuntur.

MOR.

This Fable shows, that They  
are wont to be hurt less,  
Who revenge.

F A B L E XCVIII.

De ASINO, SIMIA, &  
TALPA.

Of the ASS, the APE, and  
the MOLE.

**A**Sino conquerente, quòd  
careret Cornibus; verò  
Simia, quòd Cauda deesset  
Sibi; Talpa inquit, Ta-  
cete, cum videas Me esse  
captum Oculis.

**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 Me to be  
deprived of Eyes.

MOR.

Hæc Fabula pertinet ad  
Eos, Qui non sunt contenti  
suâ Sorte; Qui,  
si considerarent Infortunia  
Aliorum, tolerarent sua  
æquiore Animo.

MOR.

This Fable pertains to  
Them, Who are not content  
with their own Condition; Who,  
if They considered the Misfortunes  
of Others, would bear their own  
with a more patient Mind.

F A B L E XCIX.

De NAUTIS implorantibus  
Auxilium Sanctorum.

Of the MARINERS imploring  
the Help of the Saints.

**Q**uidam Nauta depre-  
hensus in Mari subitâ  
& atrâ Tempestate, ceteris  
ejus Sociis implorantibus  
Auxilium diversorum  
Sanctorum, inquit, Nescitis  
Quod petitis; Etenim,  
antequam isti Sancti confe-  
rant

**A** Certain Mariner overta-  
ken at Sea with a sudden  
and dark Tempest, the rest  
of his Companions imploring  
the Help of different  
Saints, said, Ye know not  
What ye ask; For,  
before that those Saints can be-  
take

K

rant *Se ad Deum pro nostrâ*  
 Liberatione, *obruemur* hâc imminenti Procellä.  
*Confugite igitur ad Eum,*  
*Qui Absque Adminiculo*  
*Alterius poterit liberare*  
 Nos à tantis Malis. Igitur,  
*Auxilio Omnipotentis*  
*Dei invocato, illico*  
 Procella cëssavit.

MOR.

Ne confugito ad imbecilliores, ubi Auxilium potentioris potest haberi.

take *Themselves to God for our*  
 Deliverance, *We shall be overwhelmed* in this imminent Storm.  
 Fly therefore to Him,  
 Who without the Help  
 of Another shall be able to deliver  
 Us from so great Evils. Therefore,  
 the Help of Almighty  
 God being invoked, presently  
 the Storm ceased.

MOR.

Do not fly to the weaker, where the Help of a more powerful may be had.

## F A B L E C.

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

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

**P**isces adhuc vivi coquebantur in Sartagine ferventi Oleo: Unus Quorum inquit, Fratres, Fugiamus hinc, ne pereamus. Tum Omnes pariter exilientes è Sartagine deciderunt in ardentes Prunas. Igitur affecti majore Dolore damabant Consilium, Quod ceperant, dicentes, Quanto atrociori Morte nunc perimus!

MOR.

Hæc Fabula admonet Nos, ut vitemus præsentia Pericula ita, ne incidamus in graviora.

**F**ishes yet alive were cooked in a Frying-Pan with scalding Oil: One of Which said, O Brethren, Let us fly hence, that we may not perish. Then All in like Manner 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 perish!

MOR.

This Fable admonishes Us, that We avoid the present Dangers so, that we do not fall into more grievous.

F A B L E

## F A B L E C I.

*De Quadrupedibus incun-  
tibus Societatem cum  
Piscibus adversus Aves.*

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

**Q**uadrupedés, cùm  
Bellum esset indictum  
Sibi ab Avibus, ineunt  
Fœdus cum Piscibus,  
ut tuerentur Se eo-  
rum Auxilio à Furore  
Avium. Autem, cùm ex-  
pectarent optata Auxilia,  
Pisces negant, Se posse  
accedere ad Se per 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 with  
their Help from the Fury  
of the Birds. But, when They ex-  
pected the desired Succours,  
the Fishes deny, that They are able  
to come to them by Land.

MOR.

Hæc Fabula admonet Nos,  
ne faciamus Eos So-  
cios Nobis, Qui, cùm fit  
Opus, non possunt adesse  
Nobis.

MOR.

This Fable advises Us,  
that We do not make Them Com-  
panions to Us, Who, when there is  
Need, are not able to be present  
to Us.

## F A B L E C II.

*De VIRO, Qui accessit ad  
Cardinalem nuper creatum  
Gratiâ gratulandi.*

*Of a MAN, Who went to  
a Cardinal lately created for  
the Sake of congratulating Him.*

**Q**uidam Vir admodum  
facetis, audiens suum  
Amicum adsumptum ad Digi-  
nitatem Cardinalatus,  
accessit ad Eum Gratiâ gra-  
tulandi: Qui tumidus  
Honore, dissimulans  
agnoscere veterem Amicum,  
interrogabat, Quisnam esset.  
Cui

**A** Certain Man very  
facetious, hearing that his  
Friend was preferred to the Digi-  
nity of the Cardinalship,  
went to Him for the Sake of con-  
gratulating Him: Who puffed up  
with the Honour, dissembling  
to know his old Friend,  
asked, Who He was.  
To

Cui ille inquit, — ut erat promptus ad Jocos, Misereresco Tui & Ceterorum, Qui perveniunt ad Honores hujus Modi; etenim, quamprimum estis assecuti Dignitates hujus Modi, ita amittitis Visum, Auditumq; & ceteros Sensus, ut non amplius dignoscatis pristinos Amicos.

MOR.

Hæc Fabula notat Eos, Qui sublatis in altum despiciant veteres Amicitias.

To Whom He said, as He was ready at Jest, I pity Thee and Others, Who arrive to Honours of this Kind; for, as soon as Ye have obtained Dignities of this Kind, so do you lose Sight, and Hearing, and the other Senses, that no longer do ye distinguish old Friends.

MOR.

This Fable denotes Those, Who raised up on high despise ancient Friendships.

## F A B L E CIII.

De Aquilâ &amp; Picâ.

Of the Eagle and the Magpie.

Pica interrogabat Aquilam, ut acciperet Se inter suos Familiares & Domesticos; quando mereretur Id, cum Pulchritudine Corporis, tum Volubilitate Lingue ad peragenda Mandata. Cui Aquila respondit, facerem Hoc, ni vererer, ne efferres cuncta tuâ Loquacitate, Quæ fiant intra meam Tegulam.

MOR.

Hæc Fabula monet, linguaces & garrulos Homines non habendos Domi.

THE Magpie asked the Eagle, that She would receive Her among her Familiares and Domesticks; seeing that She deserved That, both by Beauty of Body, and Volubility of Tongue to dispatch Commands. To whom the Eagle answered, I should do This, unless I feared, lest Thou shouldst bear abroad all Things by thy Talkativeness, Which may be done within my Roof.

MOR.

This Fable advises, that talkative and prating Men are not to be had at Home.

F A B L E



## FABLE CIV.

*De Turdo ineunte Amicitiam cum Hirundine.*

*Of the Thrush entering into Friendship with the Swallow.*

**T**URDUS gloriabatur, Se contraxisse Amicitiam cum Hirundine; Cui Mater inquit, Fili, es Stultus, si credas, Te posse convivere cum Eâ, cum Uterq; Vestrum soleat appetere diversa Loca; etenim Tu delectaris frigidis Locis, Illa tepidis.

**T**HE Thrush boasted, that He had contracted a Friendship with the Swallow; To whom the Mother said, Son, Thou art a Fool, if Thou believe that Thou art able to live with Her, seeing that Each of you is wont to desire different Places; for Thou art delighted with cold Places, She with warm.

MOR.

Monemur hâc Fabulâ, ne faciamus Eos Amicos Nobis, Quorum Vita dissentit à nostrâ.

MOR.

We are advised by this Fable, that We do not make Them Friends to Us, Whose Life differeth from ours.

## FABLE CV.

*De quodam Divite & Servo.*

*Of a certain Rich Man and his Servant.*

**E**RAT quidam Dives habens Servum tardi Ingenii, Quem solebat nuncupare Regem Stultorum: Ille sepe irritatus his Verbis statuit referre par Hero; etenim semel conversus in Herum inquit, Utinam essem Rex Stultorum; etenim nullum Imperium in toto Orbe Terrarum esset lâtius meo;

**T**HERE was a certain rich Man having a Servant of a slow Wit, Whom He used to call the King of Fools: He often irritated at these Words resolved to return the like to his Master; for once turned upon his Master he said, I wish I was the King of Fools; for no Empire in the whole Globe of Lands would be wider than

meo ; & Tu quoque sub- than mine ; and Thou also wouldst  
esses meo Imperio. be under my Empire.

MOR.

Fabula indicat, Stultum  
sape loqui opportunè.

MOR.

The Fable shows, that a Fool  
often speaks pertinently.

## F A B L E C V I.

De Urbanis CANIBUS in-  
sequentibus Villaticum.

Of the City Dogs pursu-  
ing the Village One.

**C**Omplures urbani Canes  
insequabantur quendam  
villaticum præcipiti Cursu ;  
Quos Ille diu fugit ;  
nec ausus est repugnare :  
At ubi conversus ad Eos  
insequentes substitit, & Ipse  
quoque cepit ostendere  
Dentes, Omnes pariter  
substitierunt, nec Aliquis  
Urbanorum audebat appro-  
pinquare Illi. Tunc Impe-  
rator Exercitus, Qui fortè  
aderat ibi, conversus ad suos  
Milites, inquit, Commilito-  
nes, Hoc Spectaculum ad-  
monet Nos, ne fugiamus,  
cùm videamus præsentiora  
Pericula imminere Nobis  
fugientibus, quàm repug-  
nantibus.

**M**ANY City Dogs  
pursued 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 He stopped, and He  
also began to show  
his Teeth, They All equally  
stopped, nor any One  
of the City ones dared to ap-  
proach Him. Then the General  
of an Army, Who by Chance  
was there, turned to his  
Soldiers, said, Fellow-Sol-  
diers, This Sight ad-  
monishes Us, that we do not fly,  
when We see more present  
Dangers to threaten Us  
flying, than resist-  
ing.

## F A B L E CVII.

De TESTUDINE &  
RANIS.

Of the TORTOISE and  
the FROGS.

**T**ESTUDO *conspicata*  
Ranas, *Quæ* pascebantur  
in eodem Stagno, adeò  
leves, agilesque, ut facile  
prosilirent quòlibet, &  
saltarent longissimè, accusa-  
bat Naturam, quòd procre-  
asset Se tardum Animal, &  
impeditum maximo Onere,  
ut neque posset  
movere Se facile, & assidue  
premeretur magnâ Mole.  
At, ubi vidit Ranas fi-  
eri Escam Anguillarum,  
& obnoxias vel levissimo  
Ictui, aliquantulum recrea-  
ta dicebat, Quantò est  
meliùs ferre Onus, Quo  
sum munita ad omnes Ictus,  
quàm subire tot Discrimina  
Mortis?

MOR.

Hæc Fabula indicat,  
ne feramus agrè  
Dona Nature, Quæ sæpe  
sunt majori Commodo Nobis,  
quàm Nos valeamus intel-  
ligere.

**T**HE Tortoise having seen  
the Frogs, Which were  
fed in the same Pool, so  
light, and nimble, that easily  
They leaped any where, and  
jumped very far, accu-  
sed Nature, that She had  
made Her a slow Animal, and  
bindered with the greatest Bur-  
den, that neither was She able  
to move Herself easily, and daily  
was pressed with a great Weight.  
But, when She saw the Frogs be-  
come the Food of the Eels,  
and obnoxious even to the lightest  
Blow, a little comforted  
she said, By how much is it  
better to bear a Burden, by Which  
I am fortified to all Blows,  
than to undergo so many Dangers  
of Death?

MOR.

This Fable shows,  
that we should not bear discontentedly  
the Gifts of Nature, Which often  
are a greater Advantage to Us,  
than We may be able to under-  
stand.

## F A B L E CVIII.

De GLIRIBUS *volentibus* :  
eruerē Quercum.

Of the DORMICE *willing*  
to over-turn the Oak.

**G** Lires *desinaverant*  
eruerē Quercum, glandi-  
feram Arborem, Denti-  
bus; quò habe-  
rent Cibum paratiorem, ne  
cogerentur toties  
ascendere & descendere  
Gratiā Victūs. Sed  
Quidam ex His, Qui longè  
anteibat cæteros Ætate, &  
Experientiā Rerum, ab-  
sterruit Eos, dicens, Si nunc  
interficimus nostram Nu-  
tricem, Quis præbebit Ali-  
menta Nobis, ac Nostris  
Annis futuris?

**T** HE Dormice had designed  
to over-turn 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  
One of These, 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 Nou-  
rishments to Us, and Ours  
for future Years?

MOR.

Hæc Fabula monet, pru-  
dentem Virum debere intueri  
non modò præsentia, verùm  
longè prospicere futura.

MOR.

This Fable advises, that a pru-  
dent Man ought to look into  
not only present Things, but  
as far off to foresee the future.

## F A B L E CIX.

De CANE & HERO.

Of the DOG and the MASTER.

**Q**uidam habens Canem,  
quo diligeretur  
Illo magis, semper pascebat  
Eum suis Manibus, &  
soluebat ligatum; autem ju-  
bebat ligari & verberari  
à Servo, ut Beneficia  
viderentur

**A** Certain Man having a Dog,  
that He should be beloved  
by Him more, always fed  
Him with his own Hands, and  
loosed Him bound; but or-  
dered Him to be bound and beat  
by a Servant, that the Benefits  
should

viderentur esse collata in  
Illum à Se, autem Male-  
facta à Servo. Autem  
Canis ferens ægrè, Se  
assiduè ligari, & verberari,  
aufugit; & cum increpa-  
retur à Domino, ut ingra-  
tus, & immemor tantorum  
Beneficiorum, Qui fugisset  
à Se, à Quo fuisset  
semper dilectus, & pascus,  
autem nunquam ligatus, &  
verberatus, respondit, Puto  
Id Factum à Te, Quod  
Servus facit tuo Jussu.

MOR.

Fabula indicat, Eos  
habendos Malefactores,  
Qui fuere Causa Maleficio-  
rum.

should seem to be conferred upon  
Him by Himself, but the ill  
Turns by the Servant. But  
the Dog bearing unkindly, that He  
daily was bound, and beat,  
fled away; and, when He was  
blamed by the Master, as un-  
grateful, and unmindful of so great  
Benefits, Who had fled  
from Him, by Whom He had been  
always beloved, and fed,  
but never bound, and  
beaten, He answered, I think  
That done by Thee, Which  
a Servant doth by thy Command.

MOR.

The Fable shows, that Those  
are to be accounted Evil Doers,  
Who have been the Cause of evil  
Deeds.

## F A B L E C X.

De AVIBUS timentibus  
Scarabæos.

Of the BIRDS fearing  
the Beetles.

Magnus Timor inces-  
ferat Aves, ne  
Scarabæi occiderent Eas  
Balistâ, à Quibus audive-  
rant magnam Vim Pila-  
rum fuisse fabricatam in  
Sterquilinio summo Labore.  
Tum Passer inquit, Noli-  
te expavescere; etenim  
quomodo potuerunt jacere  
Pilas volantes per Aëra in  
Nos, cum vix trahant  
Eas per Terram magno  
Molimine?

A Great Fear had seiz-  
ed the Birds, lest  
the Beetles should kill Them  
with a Cross-Bow, by Whom They  
had heard a great Power of Bul-  
lets had been forged on  
a Dunghill with very great Labour.  
Then the Sparrow said, Be not wil-  
ling to fear; for  
how shall they be able to cast  
Bullets flying thro' the Air upon  
Us, when scarce they can draw  
Them on the Ground with great  
Labour?

L

MOR.

MOR.

Hæc *Fabula* admonet Nos, ne extimescamus *Opes* Hostium, *Quibus* videmus *Ingenium* deesse.

MOR.

This *Fable* admonishes *Us*, that We fear not *the Riches* of Enemies, to *Whom* We see that *Wit* is wanting.

## F A B L E CXI.

De URSO &amp; APibus.

Of the BEAR and the BEES.

URSUS ietus ab Ape est percitus tantâ Irâ, ut discerperet tota Alvearia Unguibus, in Quibus Apes mellificaverant. Tunc univæse Apes, cum viderent suas Domos dirui, Cibaria auferri, Filios necari, subito Impetu invadentes Ursum, penè necavere Aculeis; Qui vix elapsus ex Manibus Eorum, dicebat Secum, Quantò erat meliùs tolerare Aculeum unius Apis, quàm concitare tot Hostes in Me meâ Iracundiâ?

A BEAR being stung by a Bee was stirred 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 their Houses overturned, their Maintenances taken away, their Young killed, with a sudden Onset attacking the Bear, almost killed Him with their Stings; Who scarce having slipt out of the Hands of Them, said with Himself, By how much was it better to bear the Sting of one Bee, than to raise up so many Enemies against Me by my Anger?

MOR.

Hæc *Fabula* indicat esse longè meliùs sustinere Injuriam Unius, quàm, dum volumus punire Unum, comparare multos Inimicos.

MOR.

This *Fable* shows it to be far better to sustain the Injury of One, than, whilst We are willing to punish One, to get many Enemies.

## F A B L E CXII.

De MILITE & duobus  
EQUIS.

Of the SOLDIER and the two  
HORSES.

**M**iles habens optimum Equum, emit Alium nequicquam parem Illi Bonitate, Quem nutriebat multò diligentius, quàm priorem. Tum Posterior ait sic priori, Cur Dominus curat Me impensius, quàm Te; cum sim comparandus Tibi neque Pulchritudine, neq; 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 nourished much more diligently, than the former. Then the Latter said thus to the former, Why does my-Master mind Me more diligently, than Thee; seeing that I am to be compared to Thee 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 antepone re nova veteribus, etiam si sint deteriora.

MOR.

This Fable shows the Madness of Men, Who are wont to prefer new Things to old, altho' they are worse.

## F A B L E CXIII.

De AUCEPE & Fringillâ.

Of the Fowler and the Chaffinch.

**A**UCEPS tetenderat Retia Volucris, & effuderat largam Escam Illis in Arcâ; tamen non capiebat Aves pascentes; quia videbantur paucae Sibi;

**T**HE Fowler had stretched out his Nets to the Birds, and had poured out much Food to Them in a void Place; yet He did not take the Birds feeding; because they seemed Few to Him;

Sibi ; Quibus pastis, ac avolantibus, Alia adveniunt passum ; Quas quoq; neglexit capere propter Paucitatem. Hoc Ordine servato per totum Diem, ac Aliis advenientibus, Aliis abeuntibus, Illo semper expectante majorem Prædam, tandem capit advesperascere : Tunc Auceps, Spe amissâ capiendi multas, cum jam esset Tempus quiescendâ, attrahens sua Retia, cepit tantum unam Fringillam, quæ infelix Avis remanserat in Areâ.

MOR.

Hæc Fabula indicat, Eos sæpe vix posse capere pauca, Qui volunt comprehendere omnia.

to Him ; Which being fed, and flying away, Others come to feed ; Which also He neglected to take for their Fewness. This Order being kept thro' the whole Day, and Others coming, Others going away, He always expecting a greater Prey, at length it began to grow Evening : Then the Fowler, the Hope being lost of taking many, when now it was Time of resting, drawing up his Nets, took only one Chaffinch, which unhappy Bird had remained in the void Place.

MOR.

This Fable shows, that they often scarce are able to take a few Things, Who are willing to take all Things.

## F A B L E CXIV.

De SUE &amp; CANE.

Of the SWINE and the DOG.

SUS irridebat odori-  
sequum Canem, Qui  
adulabatur Domino Mur-  
mure & Caudâ, à Quo  
fuerat instructus ad aucupa-  
toriam Artem multis  
Verberibus & Vellicationibus  
Aurium : Cui Canis inquit,  
Infane, nescis  
Quæ sum consecutus ex  
illis Verberibus ; etenim per  
Ea vescor suavissimâ  
Carnè

THE Swine laughed at the  
Scent-following Dog, Who  
flattered the Master with a Mur-  
mur and his Tail, by Whom  
He had been instructed for the fow-  
ling Art with many  
Stripes and Plucks of the  
Ears : To whom the Dog said,  
Mad Wretch, That knowest not  
What I have obtained from  
those Stripes ; for by  
Those I am fed with the most sweet  
Flesh



Carne *Perdicum* & Flesh of *Partridges* and  
*Coturnicum.* *Quails.*

MOR.

Hæc *Fabula* admonet *Nos*,  
 ne feramus *ini-*  
*quo* *Animo* *Verbera* *Præ-*  
*ceptorum*, *Quæ* *conſue-*  
*verunt eſſe* *Cauſa* *multorum*  
*bonorum.*

MOR.

This *Fable* admoniſhes *Us*,  
 that We ſhould not bear *with an*  
*impatient* *Mind* *the* *Stripes* of *Ma-*  
*ſters*, *Which* have  
 uſed to be the *Cauſe* of *many*  
 good *Things.*

F A B L E CXV.

De *TRABE* *inreſpante* *Pi-* *Of the* *BEAM* *blaming* *the* *Slow-*  
*gritiam* *Boum.* *neſs* *of* *the* *Oxen.*

**T**Rabs, *Quæ* *veheba-*  
*tur* *Curru*, *inreſpabat*  
*Boves*, *ut* *lentulos*, *dicens*,  
*Pigri*, *currite*, *nam* *portatis*  
*leue* *Onus* : *Cui*  
*Boves* *reſponderunt*, *Irri-*  
*des* *Nos* ? *Ignoras*,  
*quæ* *Pœna* *manet* *Te*.  
*Nos* *deponemus* *hoc* *Onus*  
*citò* : *antem* *tum* *Tu* *coge-*  
*ris* *ſuſtinere*, *quoad* *rum-*  
*paris*. *Trabs* *indoluit*,  
*nec* *auſa* *eſt* *ampliùs* *la-*  
*ceſſere* *Boves* *Conviciis*.

MOR.

Hæc *Fabula* *monet*  
*Quemlibet*, *ne* *inſultet*  
*Calamitatibus* *Aliorum*,  
*cùm* *Ipe* *poſſit* *ſubjici*  
*majoribus.*

**T**HE *Beam*, *which* *was* *car-*  
*ried* *in* *a* *Waggon*, *blamed*  
*the* *Oxen*, *as* *ſlow*, *ſaying*,  
*Ye* *ſlow* *Wretches*, *run*, *for* *ye* *carry*  
*a* *light* *Burden* ; *To* *whom*  
*the* *Oxen* *answered*, *Doſt* *Thou*  
*laugh* *at* *Us* ? *Thou* *knoweſt* *not*,  
*what* *Puniſhment* *waits* *Thee*.  
*We* *ſhall* *lay* *down* *this* *Burden*  
*quickly* : *but* *then* *Thou* *ſhalt* *be*  
*forced* *to* *bear*, *until* *thou* *mayeſt*  
*be* *broken*. *The* *Beam* *grieved*,  
*nor* *dared* *longer* *to* *pro-*  
*voke* *the* *Oxen* *with* *Revilings*.

MOR.

This *Fable* *advifeth*  
*any* *One*, *that* *He* *inſult* *not*  
*the* *Calamities* *of* *Others*,  
*when* *He* *Himſelf* *may* *be* *ſubject*  
*to* *greater.*

## F A B L E CXVI.

De CARDUELE &  
PUERO.Of the LINNET and  
the BOY.

CARDUELIS interrogata à  
PUERO, à Quo fue-  
rat habita suis Deliciis,  
& nutrita suavibus Cibus,  
cur egressa Caveâ  
nollet regredi, inquit,  
Ut possim pascere meo  
Arbitratu, non tuo.

THE Linnet being asked by  
the Boy, by Whom She had  
been held in his Delights,  
and nourished with sweet Meats,  
and having gone out of the Cage,  
She was unwilling to return, said,  
That I may be able to feed at my  
Pleasure, not at thine.

MOR.

Hæc Fabula indicat, Li-  
bertatem Vitæ anteponendam  
cunctis Deliciis.

MOR.

This Fable shows, that Li-  
berty of Life is to be preferred  
before all Delights.

## F A B L E CXVII.

De Scurrâ &amp; Episcopo.

Of the Jester and the Bishop.

SCURRA accedens ad quen-  
dam Episcopum, divitem  
quidem, sed avarum, Ca-  
lendis Januarii, petebat au-  
reum Numisma Nomine  
Strena: Antistes  
dixit, Hominem insanire,  
Qui crederet, tantam Pec-  
uniam dari Sibi in  
Strenam. Tum Scurra  
cœpit efflagitare argenteum  
Nummum; sed, cum Ille  
diceret, Hoc videri nimium  
Sibi, orabat, ut trade-  
ret Sibi æreum Quadran-  
tem: Sed cum non posset  
ex-

A Jester coming to a cer-  
tain Bishop, rich  
indeed, but covetous, on the Ca-  
lends of January, asked a Gol-  
den Piece of Money in the Name  
of a New-Year's Gift: The Prelate  
said, that the Man was mad,  
Who believed, that so much Mo-  
ney would be given Him for  
a New-Year's Gift. Then the Jester  
began to ask some Silver  
Money; but, when He  
said, that This seemed too much  
to Him, He entreated, that He  
would give Him a brass Far-  
thing: But when he was not able  
to

*extorquere* Hunc ab Episcopo, inquit, reverende Pater, imperti Me tuâ Benedictione pro Strenâ : Tunc Episcopus inquit, Fili, flecte tua Genua, ut benedicam Tibi. At Scurra inquit, Ego nolo tuam tam vilem Benedictionem ; etenim si valeret æreum Nummum, profectò nunquam concederes Eam Mihi.

MOR.

Hæc Fabula est confecta contra eos Episcopos & Sacerdotes, Qui æstimant Opes & Divitias pluris quam Sacra, & Mysteria Ecclesiæ.

*to wring* This from the Bishop, he said, reverend Father, reward Me with your Blessing for a New-Year's Gift : Then the Bishop said, Son, bend thy Knees, that I may bless Thee. But the Jester said, I will not have thy so cheap Blessing ; for if it availed a brass Farthing, truly never wouldst Thou grant It to Me.

MOR.

This Fable is made against those Bishops and Priests, Who esteem Wealth and Riches more than the sacred Rites, and Mysteries of the Church.

F A B L E CXVIII.

*De* Upupâ honoratâ indignè.

*Of* the Puet honoured unworthily.

**F**ERè omnes Aves invitatae ad Nuptias Aquilæ ferebant indigne, Upupam præferri ceteris, quia effect insignis Coronâ, & ornata versicoloribus Pennis ; cum semper esset solita volitare inter Stercora & Sordes.

**A**lmost all the Birds being invited to the Wedding of the Eagle bore it unworthily, that the Puet was preferred to the rest, because she was fine with a Crown, and adorned with various coloured Feathers ; when always She was wont to nestle among the Mud and Filth.

MOR.

Hæc Fabula arguit Stultitiam Eorum, Qui in honorandis Hominibus potiùs

MOR.

This Fable reproves the Folly of Them, Who in honouring Men rather are

soleant *observare* Nitorem *are wont to mind* the Splendour  
*Vestium,* & *Præstantiam* of *Cloaths,* and *Excellency*  
 Formæ, *quàm* Virtutes of *Beauty,* than *Virtues*  
 & *Mores.* and *Morals.*

## F A B L E CXIX.

De SACERDOTE &  
 PYRIS.

Of the PRIEST and  
 the PEARS.

**Q**uidam *gulosus* Sacerdos  
*proficiscens* extra *Patri-*  
*am* ad *Nuptias,* ad *Quas*  
*fuerat invitatus,* reperit  
*Aceruum* *Pyrorum* in  
*Itinere,* *Quorum* attigit  
*ne* *Unum* *quidem;* *quin* *po-*  
*sius* *habens* *Ea* *Ludibrio,*  
*conspersit* *Urinâ;* *etenim*  
*indiguabatur,* *Cibos* *hujus-*  
*modi* *offerri* in *Itinere,*  
*Qui* *accessebat* ad *lautas*  
*Epulas.* *Sed* *cùm* *offendisset*  
*in* *Itinere* *quendam*  
*Torrentem* *ita* *auctum*  
*Imbribus,* *ut* *non* *pos-*  
*set* *transire* *Eum* *sine*  
*Periculo* *Vite,* *constituit*  
*redire* *Domum:* *Autem* *re-*  
*vertens* *jejunus* *fuit* *oppressus*  
*tantâ* *Fame,* *ut* *nisi*  
*comedisset* *illa* *Pyra,* *Quæ*  
*consperserat* *Urinâ,* *cùm*  
*non* *inveniret* *Aliud,*  
*fuisse* *extinctus* *Fame.*

**A** Certain *greedy* Priest  
*going* out of *his* *Coun-*  
*try* to a *Wedding,* to *Which*  
 He had been invited, found  
 a *Heap* of *Pears* in  
 the *Road,* of *Which* He touched  
 not *One* *indeed;* but *ra-*  
*ther* *having* *Them* in *Derision,*  
 He sprinkled them with *Urine;* for  
 He repented, that *Meats* of this  
 Kind should be offered in the *Journey,*  
 Who was going to *sumptuous*  
 Dainties. *But* when He had found  
 in the *Way* a certain  
 Brook so increased  
 with 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 unless  
 He had eat those *Pears,* *Which*  
 He had sprinkled with *Urine,* when  
 He could not find any *Thing* else,  
 He had been dead with *Hunger.*

MOR.

Hæc *Fabula* admonet,  
*Nihil* esse *contemnendum,*  
*cùm* *Nihil* sit *tam* *vile* &  
 ab-

MOR.

This *Fable* advises,  
 that *Nothing* is to be *despised,*  
 seeing that *Nothing* is so *vile* and  
 ab-

abjectum, *Quod non possit aliquando esse Usui.*      abject, *Which may not sometime be of Use.*

## F A B L E CXX.

De Porco &amp; Equo.

Of the Hog and the Horse.

**P**ORCUS *conspiciens Equum Bellatoris, Qui cataphractus prodibat ad Pugnam, inquit, Stulte, Quò properas? etenim fortasse morieris in Pugna. Cui Equus respondit, Cultellus adimet Vitam Tibi, impinguato inter Lutum & Sordes, cum gesseris Nihil dignum Laude; verò Gloria comitabitur meam Mortem.*

MOR.

*Hæc Fabula innuit, esse honestius occumbere, Rebus gestis præclare, quàm protrahere Vitam actam turpiter.*

**T**HE Hog *beholding the Horse of a Warrior, Who armed went to Battle, said, Fool, Whither dost Thou hasten? for perhaps Thou wilt die in the Fight. To whom the Horse answered, A Knife will take Life from Thee, fattened amongst Mud and Filth, when Thou shalt have done Nothing worthy of Praise; but Glory shall accompany my Death.*

MOR.

*This Fable hints, that it is more honest to die, Things being carried famously, than to protract a Life spent basely.*

## F A B L E CXXI.

De Coriario emente 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, & protulit Pecuniam pro Eâ. Ille dixit, Sibi*

**T**HE Tanner *coming to the Hunter bought the Skin of a Bear of Him, and proffered Money for It. He said, that*

M

Sibi non esse Pellem Urſi in Præſentiâ ; cæterum poſtridie profecturum venatum, & Urſo interfecto, pollicetur, Se daturum Pellem Illius Ei. Coriarius profectus in Sylvam, aſcendit altiffimam Arborem, ut inde proſpiceret Certamen Urſi & Venatoriſ. Venator intrepidus profectus ad Antrum, ubi Urſus latebat, Canibus immiſſis, compulſit Illum exire, Qui, Ictu Venatoriſ évitato, proſtravit Eum Humi. Tunc Venator ſciens, hanc Feram non ſævire in Cadavera, ſuo Anhelitu retento, ſimulabat Se mortuum. Urſus olfaciens, cùm deprehenderet Illum, nec ſpirantem Naſo, nec Ore, abſceſſit. Coriarius, cùm perſpiceret Feram abeſſe, ac adeſſe Nihil ampliùs Periculù, deducens Se ex Arbore, & 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 priùs ceperim Eum.

that He had not the Skin of a Bear at preſent ; but the Day after He ſhould go to hunt, and, the Bear being killed, He promiſes, that He would give the Skin of it to Him. The Tanner having gone into the Wood, aſcends 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, beat Him on the Ground. Then the Hunter knowing, that this Beaſt did not rage on Carcaſſes, his Breath being held, feigned Himſelf dead. The Bear ſmelling, when he held Him, neither breathing at the Noſe, nor Mouth, went away. The Tanner, when He perceived the Beaſt to be gone, and that there was Nothing more of Danger, letting down Himſelf out of the Tree, and coming to the Hunter, Who dared not yet to ariſe, adviſed Him, that He ſhould ariſe : then He aſked, What the Bear had ſpoke to him in his Ear. To whom the Hunter ſaid, He warned Me, that I ſhould not be willing hereafter to ſell the Skin of a Bear, unleſs I firſt ſhall have taken Him.

MOR.

Hæc *Fabula* indicat, in-  
certa non habenda  
pro certis.

MOR.

This *Fable* shows, that uncer-  
tain Things are not to be account-  
ed for certain.

## F A B L E CXXII.

De Eremitâ &amp; Milite.

Of the Hermit and the Soldier.

**Q**uidam Eremita, Vir  
sanctissime Vitæ,  
hortabatur Militem, ut se-  
culari Militiâ relicta, Quam  
Pauci exercent absque Of-  
fensâ Dei, & Discrimine  
Vitæ, tandem traderet  
Se Quietæ Corporis, &  
confuleret Salutæ Animæ.  
Cui Miles inquit, Pater,  
faciam quod mones; nam  
est verum, quod hoc Tempore  
Milites neque audent exigere  
Stipendia, licet sint exigua,  
neque prædari.

MOR.

Hæc *Fabula* indicat,  
Multos renunciare Vitiis,  
quia Illi non possunt ex-  
ercere Illa amplius.

**A** Certain Hermit, a Man  
of most holy Life,  
advised a Soldier, that se-  
cular Warfare being left, Which  
Few exercise without Of-  
fence of God, and Hazard  
of Life, at length, he would give  
Himself to Quiet of Body, and  
would consult for Safety of 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  
Pay, altho' it be small,  
nor to plunder.

MOR.

This *Fable* shows,  
that Many renounce Vices,  
because They are not able to ex-  
ercise Them longer.

## F A B L E CXXIII.

*De Viro & Uxore bigamis.*

*Of the Man and Wife twice married.*

**Q**UIDAM Vir, suâ Uxore defunctâ, Quam valde dilexerat, duxit Alteram, & Ipsam Viduam; Quæ assidue objiciebat Ei Virtutes & fortia Facinora prioris Mariti: Cui, ut referret Par, Ipse quoque referebat probatissimos Mores, & insignem Pudicitiam defunctæ Uxoris. Autem quodam Die, irata suo Virò, dedit Partem Caponis, Quem coxerat in Cœnam Utrisque; Pauperi petenti Eleemosynam, dicens, Do Hoc Tibi pro Animâ mei prioris Viri; Quod Maritus audiens, Paupere accersito ab Eo, dedit reliquum Caponis Ei, dicens, Et Ego quoque do Hoc Tibi pro Animâ mea defunctæ Uxoris. Sic Illi, dum Alter cupit nocere Alteri, tandem non habuerunt Quod cœnarent.

MOR.

Hæc Fabula monet, non esse pugnandum contra Eos Qui possunt vindicare Se optime.

**A** Certain Man, his Wife being dead, Whom He very much had loved, married Another, and Her a Widow; Who daily objected to Him the Virtues and valiant Deeds 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 Each, to a poor Man asking an Alms, saying, I give This to Thee 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 Thee 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 advises, that it is not to be fought against Those Who are able to revenge Themselves very well.



## F A B L E CXXIV.

De LEONE &amp; MURE.

Of the LION and the MOUSE.

**L**EO, captus Laqueo in  
Sylvâ, cum videret  
Se ita irretitum, ut  
non posset explicare  
Se inde, rogavit Murem,  
ut, Laqueo abroso  
ab Eo, liberaret Eum,  
promittens, Se non futurum  
immemorem tanti Beneficii;  
Quod cum Mus fecisset  
promptè, rogavit Leonem,  
ut traderet Filiam  
Sibi in Uxorem: Leo  
non abnuit, ut faceret  
Rem gratam suo Benefactori.  
Autem nova nupta veniens  
ad Virum, cum non  
videret Eum, Casu pressit  
Illum suo Pede, & contri-  
vit.

**T**HE LION, taken 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 Benefit;  
Which when the Mouse had done  
readily, He asked the Lion,  
that He would give his Daughter  
to Him to Wife: The Lion  
refused not, that He might do  
a Thing grateful to his Benefactor.  
But the new married Lady coming  
to the Husband, when She did not  
see Him, by Chance pressed  
Him with Her Foot, and trod  
him to Pieces.

. MOR.

Hæc Fabula indicat, Ma-  
trimonia & cætera Confor-  
tia improbanda, Quæ  
contrahuntur ab Imparibus.

. MOR.

This Fable shows, that Mar-  
riages and other Fellow-  
ships are to be condemned, Which  
are contracted by Unequals.

## F A B L E CXXV.

De ULMO &amp; SILERE.

Of the ELM and the OSIER.

**U**Lmus, nata in Ripâ  
Fluminis, irridebat  
Siler proximum Sibi,  
ut debile & infirmum,  
quod

**T**HE Elm, born on the Bank  
of a River, laughed at  
the Osier next to Him,  
as weak and infirm,  
because

quòd flecteretur ad omnem  
vel levissimum Impetum  
Undarum; autem extolle-  
bat suam Firmitatem &  
Robur magnificis Verbis;  
quòd inconcussa pertulerat  
assiduos Impetus Annis  
multos Annos. Autem  
Ulmus tandem perfracta  
maximâ Violentiâ Unda-  
rum, trahebatur ab  
Aquis: Cui Siler  
ridens, inquit, Vicina, Cur  
deseris Me? Ubi nunc  
est tua Fortitudo?

because it would be bent at every  
even the lightest Force  
of the Waters; but She extol-  
led her own Steadiness and  
Strength with magnificent Words;  
because unhook 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  
dost thou forsake Me? Where now  
is thy Fortitude?

MOR.

Fabula indicat Eos esse  
sapientiores, Qui cedunt  
potentioribus, quam Qui  
volentes resistere supera-  
tur turpiter.

MOR.

The Fable sheweth Those to be  
more wise, Who yield  
to the more powerful, than They Who  
willing to resist are over-  
come basely.

## F A B L E CXXVI.

De Cerâ appetente  
Duritiem.

Of the Wax desiring  
Hardness.

Cera ingemiscebat, Se esse  
mollem, & procreatam  
penetrabilem cuicumque le-  
vissimo Iâui. Autem videns  
Lateres factos ex Luto,  
molliores multò, Se perve-  
nisse in tantam Duritiem  
Calore Ignis, ut per-  
durarent multa Secula, jecit  
Se in Ignem, ut consequeretur eandem Duritiem; sed  
statim liquefacta in Igne  
est consumpta.

THE Wax grieved, that It was  
soft, and made  
penetrable to every the lightest  
Blow. But seeing  
the Bricks made of Clay,  
softer by much, that they  
came to so great Hardness  
by the Heat of the Fire, that They  
lasted many Ages, It cast  
itself into the Fire, that it might  
obtain the same Hardness; but  
presently being melted in the Fire  
it was consumed.

MOR.

MOR.

Hæc Fabula admonet,  
ne appetamus, Quod  
est denegatum Nobis à Na-  
turâ.

MOR.

This Fable advises,  
that we desire not, What  
is denied Us by Na-  
ture.

## F A B L E CXXVII.

De Agricola affectante  
Militiam,  
& Mercaturam.

Of the Husbandman affecting  
Warfare,  
and Merchandife.

**Q**uidam Agricola ferebat  
agrè, Se assidue volvere  
Terram, nec pervenire ad  
magnas Divitias suis per-  
petuis Laboribus; cum vi-  
deret nonnullos Milites, Qui  
ita auxerant Rem  
Bello, ut incederent bene  
induti, & nutriti lautis  
Epulis agerent beatam  
Vitam. Igitur suis Ovibus  
venditis cum Capris ac  
Bobus, emit Equos &  
Arma, & profectus est in  
Militiam; Ubi, cum esset  
pugnatum malè à suo Im-  
peratore, non solum perdidit  
Que habebat, sed etiam  
recepit multa Vulnera.  
Quare, Militiâ dam-  
natâ, statuit exercere  
Mercaturam, ut in Quâ  
existimabat esse majus  
Lucrum, & minorem  
Laborem. Igitur Prædiis  
venditis, cum implevisset  
Navim Mercibus, caperat  
navigare; sed, cum esset  
in

**A** Certain Husbandman bore it  
ill, that He daily stirred up  
the Earth, nor arrived to  
great Riches by his per-  
petual Labours; when He  
saw some Soldiers, Who  
so had increased an Estate  
in the War, that They went well  
clothed, and fed with sumptuous  
Dainties led a happy  
Life. Therefore his Sheep  
being sold with the Goats and  
Oxen, He bought Horses and  
Arms, and went into  
the War; Where, when it was  
fought unsuccessfully by his Ge-  
neral, He not only lost  
What Things He had, but also  
received many Wounds.  
Wherefore, War being con-  
demned, He resolved to exercise  
Merchandise, as in what  
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

in *Alto*, magnâ *Tempestate*  
coortâ, *Navis* submerfa est,  
& Ipse cum cæteris, *Qui*  
erant in Eâ, *Omnes* periêre  
ad Unum.

MOR.

Hæc *Fabula* admonet,  
*Quemlibet* debere esse con-  
tentum suâ *Sorte*, cum  
*Miseria* sit parata ubique.

in the *Deep*, a great *Tempest*  
having arose, the *Ship* was sunk,  
and He with the rest, *Who*  
were in It, *All* perished  
to One.

MOR.

This *Fable* advises,  
that every One ought to be con-  
tent with his own *Lot*, when  
*Misery* is ready every where.

## F A B L E CXXVIII.

De ASINO &amp; SCURRA.

Of the Ass and the JESTER.

**A**SINUS ferens indignè,  
quendam Scurram  
honorari & amiciri pulchris  
Vestibus, quia edebat magnos  
Sonos Ventris, accessit ad  
Magistratus, petens ne vel-  
lent honorare Se minùs,  
quàm Scurram; Et cum  
Magistratus admirantes  
interrogarent, cur duceret Se  
ita dignum Honore, inquit,  
Quia emitto majores Crepi-  
tus Ventris, quàm Scurra, &  
eos absque Fatore.

MOR.

Hæc *Fabula* arguit Eos,  
*Qui* profundunt suas Pec-  
nias in levissimis Rebus.

**T**HE Ass bearing it unkindly,  
that a certain Jester  
was honoured and clothed in fair  
Garments, because He made great  
Sounds of 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 out greater Noi-  
ses of Belly, than the Jester, and  
those without Stink.

MOR.

This *Fable* reproves Those,  
Who lay out their Mo-  
nies in the lightest Things.

F A B L E CXXIX.

*De Amne laceffente fuum Fontem Conviciis.*

*Of the River provoking his Spring with Reproaches.*

**Q**uidam Amnis laceffebat fuum Fontem Conviciis, ut inertem; quòd flaret immobilis, nec haberet ullos Pifces, autem commendabat Se plurimum, quòd crearet optimos Pifces, & ferperet per Valles blando Murmure: Fons indignatus in Amnem, velut ingratum, repressit Undas. Tunc Amnis, privatus & Pifcibus & dulci Sono, evanuit.

**A** Certain River provoked his Spring with Reproaches, as fluggish, because He stood immoveable, nor had any Fish, but commended Himself very much, because he bred the best Fishes, and crept thro' the Vallies with a pleasant Murmur. The Spring angry at the River, as ungrateful, kept back the Waters. Then the River, deprived both of the Fishes and the sweet Sound, vanished away.

MOR.

Hæc Fabula notat Eos, Qui arrogant bona, Quæ agunt, Sibi, & non attribuunt Deo, à Quo, ceu à largo Fonte, nostra Bona procedunt.

MOR.

This Fable marketh Those, Who arrogate the good Things, Which They do, to Themselves, and do not attribute Them to God, from Whom, as from a large Fountain, our good Things proceed.

F A B L E CXXX.

*De maligno Viro & Demone.*

*Of the wicked Man and the Devil.*

**Q**uidam malignus Vir, cum perpetravisset plurima Scelera, & sæpius captus, & conclusus Carcere, teneretur arctissime per-

**A** Certain wicked Man, when He had committed many Wickednesses, and often being taken, and shut in Prison, was detained very closely with

N

*pervigili Custodiâ, implorabat Auxilium Damonis, Qui sæpenumero affuit Illi, & liberavit Eum à multis Periculis. Tandem Dæmon apparuit Ei iterum deprehenso, & imploranti solitum Auxilium, habens magnam Fascem Calceorum pertusorum super Humeros, dicens, Amice, non possum esse Auxilio Tibi amplius; etenim peragravi tot Loca pro liberando Te, ut contriverim omnes hos Calceos, & etiam nulla Pecunia superest Mihi, Quâ valeam comparare alios; quare peribis.*

MOR.

*Hæc Fabula admonet, ne existimemus nostra Peccata fore semper impunita.*

*with a watchful Guard, implored the Help of the Devil, Who oftentimes was with Him, and freed Him out of many Dangers. At length the Devil appeared to Him again taken, and imploring the usual Help, having a great Bundle of Shoes worn out upon his Shoulders, saying, Friend, I am not able to be a Help to Thee longer; for I have travelled thro' so many Places for freeing Thee, that I have worn out all these Shoes, and moreover no Money remains to Me, with Which I may be able to get others; wherefore thou shalt perish.*

MOR.

*This Fable advises, that we should not think our Sins will be always unpunished.*

## F A B L E CXXXI.

*De Avibus volentibus eligere plures Reges.*

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

**A**VES consultabant de eligendis pluribus Regibus, cum Aquila sola non posset regere tantos Greges Volucrum, & fecissent fati Voto, nisi desistissent à Consilio Monitu Cornicis, Quæ, cum Caufa interrogabatur, cur

**T**HE Birds consulted about choosing more Kings, seeing that the Eagle alone was not able to rule so great Flocks of Birds, and They had done enough to their Wish, unless They had desisted from the Counsel by the Advice of the Crow, Who, when the Cause was asked, why

cur non duceret plures  
Reges eligendos, inquit,  
quia multi Sacci implentur  
difficiliùs, quàm unus.

why She did not think more  
Kings were to be chosen, said,  
because many Bags are filled  
more difficultly, than one.

MOR.

Hæc Fabula docet esse  
longè meliùs gubernari ab  
Uno, quàm à multis Prin-  
cipibus.

MOR.

This Fable teaches it to be  
by far better to be governed by  
One, than by many Prin-  
ces.

## F A B L E CXXXII.

De Muliere, Quæ dicebat,  
Se velle mori pro  
suo Viro.

Of the Woman, Who said,  
that She was willing to die for  
her Husband.

Q Uædam Matrona, ad-  
modum pudica &  
amantissima Viri, ferebat  
ægrè, Maritum detine-  
ri adversâ Valetudine: la-  
mentabatur, ingemiscebat,  
& ut testaretur suum  
Amorem in Virum, rogabat  
Mortem, ut, si esset erep-  
tura Maritum Sibi,  
potiùs vellet occidere Se,  
quàm Illum. Inter hæc  
Verba, cernit Mortem veni-  
entem horribili Aspectu,  
Timore Cujus preter-  
rita, & jam pœnitens sui  
Voti, inquit, Ego non sum,  
Quem petis; jacet in  
Lectò, Quem venisti  
occisura.

A Certain Matron, ve-  
ry chaste and  
most loving of her Husband, bore it  
ill, that the Husband was kept  
down by bad Health: She la-  
mented, She grieved,  
and, that She might testify Her  
Love to her Husband, She asked  
Death, that, if He was about to  
snatch her Husband from Her,  
He rather would kill Her,  
than Him. Among these  
Words, She beholds Death com-  
ing with a horrible Aspect,  
with the Fear of Whom being af-  
frighted, and now repenting of Her  
Vow, She said, I am not He,  
Whom Thou seekest; He lies in  
the Bed, Whom thou comest  
about to kill.

MOR.

MOR.

Hæc Fabula indicat, Neminem esse adeo amantem Amici, Qui non malit esse bene Sibi, quam Alteri.

MOR.

This Fable shows, that no One is so loving of a Friend, Who had not rather it was well to Him, than Another.

## F A B L E CXXXIII.

De Adolescente canente in Funere Matris.

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

Quidam Vir prosequatur defunctam Uxorem, Quæ efferebatur ad Sepulchrum Lachrymis & Fletibus; verò ejus Filius canebat, Qui, cum increparetur à Patre, ut amens, Qui cantaret in Funere Matris, cum deberet esse mæstus, & flere unà Secum, inquit, Mi Pater, si conduxilli Sacerdotes, ut canerent, cur irasceris Mihi concinenti gratis? Cui Pater inquit, Tuum Officium, & Sacerdotum non est idem.

A Certain Man followed his dead Wife, Who was borne to the Grave with Tears and Weepings; but his Son sung, Who, when he was blamed by the Father, as mad, Who could sing at the Burial of a Mother, when he ought to be sad, and to weep together with Him, said, My Father, if You have hired Priests, that they might sing, why are you angry with Me singing gratis? To whom the Father said, Thy Office, and that of the Priests is not the same.

MOR.

Hæc Fabula indicat, Omnia non esse decora Omnibus.

MOR.

This Fable shows, that all Things are not decent for All Men.



## F A B L E CXXXIV.

*De zelotypo Viro, Qui dederat Uxorem custodiendam.*

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

**Z**Elotypus Vir dederat Uxorem, Quam compererat vivere parum pudicè, cuidam Amico, Cui fideret plurimum, custodiendam, pollicitus ingentem Pecuniam, si observaret Eam ita diligenter, ut nullo Modo violaret conjugalem Copulam. At Ille, ubi expertus esset hanc Custodiam nimis difficilem aliquot Dies, & comperisset suum Ingenium vinci Vestutiâ Mulieris, accedens ad Maritum, dixit, Se nolle gerere hanc tam duram Provinciam amplius; quandoquidem ne Argus quidem, Qui fuit totus oculatus, posset custodire impudicam Mulierem: Ad-didit præterea, si sit necesse, Se malle deferre Saccum plenum Pulicibus in Pratum quotidie integro Anno, &, Sacco soluto, pascere Eos inter Hærbas, & Vespere reducere omnes Domum, quàm servare impudicam Mulierem uno Die.

**A** Jealous Man had given his Wife, Whom He had found to live but a little chaste-ly, to a certain Friend, to Whom He could trust very much, to be guarded, having promised much Money, if He could observe Her so diligently, that by no Method She might violate the con-jugal Tie. But He, when He had experienced this Charge too difficult some Days, and had found his Wit to be overcome by the Cun-ning of the Woman, going to the Husband, said, that He was unwilling to bear this so hard a Province longer; seeing that not Argus indeed, Who was all eyed, could be able to keep an un-chaste Woman: He add-ed moreover, if it was necessary, that He had rather carry down a Sack full of Fleas into a Meadow daily 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 keep an unchaste Wo-man one Day.

MOR.

Hæc Fabula indicat, nullos Custodes esse ita diligentes, Qui

MOR.

This Fable shows, that no Guards are so diligent, Who

Qui valeant custodire Who can be able to keep  
impudicas Mulieres. unchaste Women.

## F A B L E CXXXV.

De Viro recusante Cly-  
sters.

Of the Man refusing Cly-  
sters.

Quidam Vir, Germanus  
Natione, admodum dives,  
ægrotabat; ad curandum  
quem plures Medici  
accesserunt, (etenim Muscæ  
convolant catervatim ad  
Mel) Unus Quorum dicebat  
inter Cætera, esse  
Opus Clysteribus, si vel-  
let convalescere; Quod  
cùm Vir audiret, insuetus  
Medicinæ hujusmodi, per-  
citus Furore, jubet  
Medicos ejici  
Domo, dicens, Eos  
esse infamos, Qui, cùm  
Caput doleret, vellent  
mederi 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  
the Honey) One of Whom said,  
among other Things, that there was  
Need of Clysters, if He was  
willing to grow well; Which  
when the Man heard, unused  
to a Medicine of this Kind, mo-  
ved with Anger, He commands  
the Physicians to be cast out  
of the House, saying, that They  
were mad, Who, when  
the Head grieved, were willing  
to cure the Breech.

MOR.

Hæc Fabula indicat,  
Omnia, quamvis salutaria,  
videri & aspera & obfu-  
tura insuetis & inexper-  
tis.

MOR.

This Fable shows,  
that all Things, altho' healthful,  
seem both rough and hurt-  
ful to the unaccustomed and inex-  
perienced.

## F A B L E CXXXVI.

*De Asino ægrotante, & Lupis visitantibus Eum.*

*Of the Ass being sick, and the Wolves visiting Him.*

**A** Sinus ægrotabat, & Fama exiverat, Eum moriturum citò; Igitur, cum Lupi venissent ad visendum Eum, & peterent à Filio, quomodo ejus Pater valeret, Ille respondit per Rimulam Ostii, meliùs, quàm velletis.

**T**HE Ass was sick, and Fame had gone out, that He would die quickly; Therefore, when the Wolves had come to see Him, and asked of the Son, how his Father did, He answered thro' the Chink of the Door, better, than Ye would have Him.

MOR.

MOR.

Hæc Fabula indicat, quòd Multi fingunt ferre Mortem Aliorum cum Molestiâ, Quos tamen cupiunt interire celeriter.

This Fable shows, that Many feign to bear the Death of Others with Trouble, Whom yet They desire to perish quickly.

## F A B L E CXXXVII.

*De Nuce, Asino, & Muliere.*

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

**Q**Uædam Mulier interrogabat Nucem, nascentem Viam secus, Quæ impetebatur Saxis à Populo prætereunte, quare esset ita amens, ut quò caderetur pluribus & majoribus Verberibus, eò procrearet plures & præstantiores Fructus? Cui inquit, Esne immemor Proverbi dicen-

**A** Certain Woman asked a Nut-tree, growing by the Way-Side, Which was beaten with Stones by the People passing by, why It was so mad, that by how much It was beaten with more and greater Stripes, by so much it yielded more and better Fruits? To whom it said, Art thou unmindful of the Proverb say-

*dicentis ita, Nux, Afinus, & Mulier, sunt ligati simili Lege. Hæc tria faciunt Nil rectè, si Verbera cessant.*

*saying thus, A Nut-tree, an Ass, and a Woman, are bound by a like Law. These three do Nothing rightly, if Blows cease.*

MOR.

MOR.

*Hæc Fabula indicat, Homines sæpe solere confodere Se propriis Faculis.*

*This Fable shows, that Men often are wont to wound Themselves with their own Darts.*

## F A B L E CXXXVIII.

*De Asino, non inveniente Finem Laborum.*

*Of the Ass, not finding an End of his Labours.*

**A**SINUS angebatur plurimum hyberno tempore, quòd afficeretur nimio Frigore, & haberet durum Victum Palearum; quare optabat vernam Temperiem, & teneras Herbas. Sed cum Ver advenisset, & cogèretur à Domino, Qui erat Figulus, deferre Argillam in Arcam, & Lignum ad Fornacem, & inde Lateres & Tegulas ad diversa Loca; pertæsus Veris, in Quo tolerabat tot Labores, sperabat Æstatem, ut Dominus impeditus Messè pateretur Eum quiescere; Sed tunc quoque, cum compelleretur ferre Messes in Arcam, & inde Triticum Domum, nec esset Locus Qui-

**T**HE Ass was grieved very much in winter Time, that He was affected with too much Cold, and had hard Meat of Chaff; wherefore He desired the Spring Season, and the tender Grass. But when Spring came, and He was compelled by the 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 bore 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 bear the Corn into the Barn, and thence the Wheat Home, nor was there Space for

Quieti Sibi ; saltem sperabat  
Autumnum fore Finem  
Laborum : Sed, cum ne  
tunc quoque cerneret Finem  
Malorum, cum quotidie  
Vinum, Poma, & Lignum  
essent portanda, rursus  
efflagitabat Nivem &  
Glaciem Hyemis, ut tunc  
saltem aliqua Requies con-  
cederetur Sibi à tantis  
Laboribus.

MOR.

Hæc Fabula indicat,  
esse nulla Tempora præsen-  
tis Vitæ, Quæ non sunt sub-  
jecta perpetuis Laboribus.

for Rest for Him ; at least He hoped  
that Autumn would be the End  
of his Labours : But, when not  
then also He perceived an End  
of Evils, seeing that daily  
Wine, Apples, and Wood  
were to be carried, again  
He longed for the Snow and  
Ice of Winter, that then  
at least some Rest might be  
granted to Him from so great  
Labours.

MOR.

This Fable shows;  
that there are no Times of the pre-  
sent Life, Which are not sub-  
ject to perpetual Labours.

F A B L E CXXXIX.

De Mure, Qui volebat  
contrahere Amicitiam cum  
Fele.

Of the Mouse, Who was willing  
to contract a Friendship with  
the Cat.

COMplures Mures, com-  
morantes in Cavo  
Parietis, contemplabantur  
Felem, Quæ incumbabat in  
Tabulato, Capite  
demisso, & tristi Vultu.  
Tunc Unus ex Iis inquit, Hoc  
Animal videtur admodum  
benignum, & mite ;  
etenim præfert quandam  
Sanctimoniam ipso Vultu ;  
volo alloqui Ipsam,  
& nectere indissolubilem  
Amicitiam cum Eâ ; Quæ  
cum dixisset, & accessisset

MANY Mice, dwell-  
ing 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 am willing to speak to Her,  
and to knit an indissoluble  
Friendship with Her ; Which Things  
when He had said, and had ap-  
proached

O

*set propius, erat captus,  
& dilaceratus à Felc.  
Tunc Cæteri, videntes Hoc,  
aiebant Secum, profectò  
non est credendum temerè  
Vultui.*

MOR.

*Hæc Fabula innuit,  
Homines non esse iudicandos  
è Vultu, sed ex Operibus;  
cùm atroces Lupi sæpe  
delitefcant sub ovina Pelle.*

*proached nearer, He was taken,  
and torn to Pieces by the Cat.  
Then the Rest, seeing This,  
said with Themselves, truly  
It is not to be trusted rashly  
to the Countenance.*

MOR.

*This Fable hints,  
that Men are not to be judged  
by the Countenance, but by Works;  
seeing that fierce Wolves often  
lie hid under a Sheep's Skin.*

## F A B L E CXL.

*De Asino, Qui serviebat  
ingrato Hero.*

*Of the Ass, Who served  
an ungrateful Master.*

**A**SINUS, Qui serviverat  
ingrato Hero multos  
Annos inoffenso Pede,  
semel, ut fit, dum esset  
pressus gravi Sarcinà, &  
incederet salebrosâ Viâ,  
recidebat sub Onere. Tum  
implacabilis Dominus com-  
pellebat Eum surgere multis  
Verberibus, nuncupans  
ignavum & pigrum Animal.  
At miser Asinus dicebat  
Secum, inter hæc Verbera,  
Infelix Ego, Qui sortitus sum  
tam ingratum Herum! Nam  
quamvis serviverim Ei multo  
Tempore sine Offensâ, tamen  
non compensat hoc unum  
Delictum meis tot pristinis  
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  
went in an uneven Way,  
fell under the Burden. Then  
the implacable Master com-  
pelled Him to rise with many  
Blows, calling Him  
an idle and dull Animal.  
But the miserable Ass said  
with Himself, among these Stripes,  
Unhappy I, Who have got  
so ungrateful a Master! For  
altho' I have served Him a long  
Time without Offence, yet  
He does not weigh this one  
Fault with my so many former  
Benefits.

MOR.

MOR.

Hæc Fabula consistit est  
in Eos, Qui immemores  
Beneficiorum collatorum  
Sibi, prosequuntur etiam  
minimam Offensam sui Be-  
nefactoris in Se atroci  
Pænâ.

MOR.

This Fable was feigned  
against Those, Who unmindful  
of Benefits conferred  
on Themselves, prosecute. even  
the least Offence of their Be-  
nefactor on Him with a cruel  
Punishment.

F A B L E CXLI.

De Lupo, suadente His-  
trici, ut deponeret  
sua Tela.

Of the Wolf, persuading the Por-  
cupine, that She would lay down  
her Darts.

LUPUS esuriens inten-  
derat Animum in His-  
tricem, Quam tamen non au-  
debat invadere, quia erat  
munita undique Sagittis.  
Autem Astutiâ excogitatâ  
perdendi Eam, cepit sua-  
dere Illi, ne porta-  
ret tantum Onus Telorum  
Tergo Tempore Pacis,  
quandoquidem Sagittarii non  
portarent Aliquid, nisi cum  
Tempus Prælii instaret:  
Cui Histrix inquit,  
Est credendum semper esse  
Tempus præliandi adversus  
Lupum.

THE Wolf hungering had  
bent his Mind upon the Por-  
cupine, Which nevertheless He dar-  
ed not to attack, because She was  
fortified every where with Darts.  
But a cunning being thought on  
of destroying Her, He began to per-  
suade Her, that She would not  
carry so great a Burden of Darts  
on her Back in a Time of Peace,  
seeing that the Archers did not  
carry any Thing, unless when  
the Time of Battle approached:  
To whom the Porcupine said,  
It is to be believed always to be  
a Time of fighting against  
a Wolf.

MOR.

Hæc Fabula innuit,  
sapientem Virum oportere  
semper esse munitum  
adversus Fraudes Inimico-  
rum, & Hostium.

MOR.

This Fable hints,  
that a wise Man ought  
always to be fortified  
against Deceits of Ene-  
mies, and Foes.

## F A B L E CXLII.

De MURE liberante  
MILVUM.

Of the MOUSE freeing  
the KITE.

**M**US, *conspicatus*  
Milvum *implicitum*  
Laqueo *Aucupis*, miseratus est  
*Avis*, quamvis *Inimicæ* Sibi ;  
*Vinculisque* abrosis  
*Dentibus*, fecit *Viam*  
Sibi *evolandi*. Milvus,  
*immemor* tanti *Beneficii*,  
ubi *vidit* Se *solutum*,  
corripiens *Murem* suspican-  
tem *Nil* tale, *laceravit*  
Unguibus, & *Rostro*.

**T**HE Mouse, having espied  
the Kite entangled  
in the Snare of the Fowler, pitied  
the Bird, altho' an Enemy to Her ;  
and the Bands being gnawed  
with her Teeth, She made a Way  
for Her of flying out. The Kite,  
unmindful of so great Benefit,  
when He saw Himself loosed,  
seizing the Mouse suspect-  
ing no such Thing, tore Her  
with her 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 wont to re-*  
*pay Thanks of this Kind*  
*to their Benefactors.*

## F A B L E CXLIII.

De Cochleâ petente à Jove,  
ut *posset* *ferre*  
*suam Domum Secum.*

Of the Snail desiring of Jupiter,  
that She might be able to bear  
Her House with Her.

**C**UM Jupiter, ab Ex-  
*ordio* Mundi,  
*elargiretur* singulis *Animal-*  
*ibus* Munera, *Quæ* peti-  
issent, *Cochlea* petiit  
ab *Eo*, ut *posset*  
*circumferre* suam *Domum*.  
Interrogata à Jove, *quare*  
*expofceret* tale *Munus* ab  
*Eo*,

**W**HEN Jupiter, from the Be-  
ginning of the World,  
bestowed on all Ani-  
mals the Gifts, Which They  
had desired, the Snail desired  
of Him, that She might be able  
to bear about her House.  
Being asked by Jupiter, why  
She demanded such a Gift from  
Him,



EO, *Quod* futurum erat grave, & moleſtum illi, inquit, malo ferre tam grave Onus perpetuò, quàm non poſſe vitare malum Vicinum, cùm Mibi liberit.

HIM, *Which* would be heavy, and troubleſome to Her, She ſaid, I had rather bear ſo heavy a Burden perpetually, than not to be able to avoid a bad Neighbour, when I liſt.

MOR.

Hæc Fabula indicat, Vicinitatem Malorum fugiendam omni Incommodo.

MOR.

This Fable ſhows, that the Neighbourhood of bad Men is to be avoided with every Diſadvantage.

## F A B L E CXLIV.

De Herinaceo ejiciente Viperam Hoſpitem.

Of the Hedge-Hog caſting out the Viper her Hoſt.

**H**ERINACEUS, præſentiens Hyemem adventare, rogavit Viperam, ut concederet Locum Sibi in ſua Cavernâ adverſus Vim Frigoris; Quod cùm Illa feciſſet, Herinaceus, pervolvens Se huc atque illuc, pungebat Viperam Acumine Spinarum, & torquebat vehementer; Illa videns Se malè tractatam quando ſuſcepit Herinaceum Hoſpiti- tio, orabat Eum blandis Verbis, ut exiret, cùm Locus eſſet nimis anguſtus duobus. Cui Herinaceus inquit, Exeat, Qui nequit manere hic; quare Vipera ſentiens, non eſſe Locum Sibi

**T**HE Hedge-Hog, perceiving the Winter to approach, asked the Viper, that She would grant a Place to Him in her Cavern againſt the Extremity 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 vehemently; She ſeeing Herſelf ill treated when She took the Hedge-Hog Gueſt- wife, entreated Him with fair Words, that He would go out, ſeeing that the Place was too narrow for both. To whom the Hedge-Hog ſaid, Let Him go out, Who cannot abide here; wherefore the Viper perceiving, there was not a Place for

Sibi ibi, cessit illinc for Her there, departed thence  
ex Hospitio. out of her Lodging.

MOR.

Hæc Fabula indicat, Eos  
non esse admittendos in Con-  
sortium, Qui possunt ejicere  
Nos.

MOR.

This Fable shows, that They  
are not to be admitted into Fel-  
lowship, Who are able to cast out  
Us.

## F A B L E CXLV.

De quodam Agricolâ &  
Poëtâ.

Of a certain Husbandman and  
a Poet.

Q Uidam Agricola acce-  
dens ad Poëtam, cujus  
Agros colebat, cum offen-  
disset Eum solum inter Libros,  
interrogabat Eum, quo  
Paso posset vivere ita solus?  
Cui Ille inquit, Tantùm  
cœpi esse solus, postquam  
advenisti huc.

A Certain Husbandman com-  
ing to a Poet, whose  
Fields He ploughed, when He had  
found Him alone among his Books,  
asked Him, by what  
Means He was able to live so alone?  
To whom He said, I only  
began to be alone, since  
You came hither.

MOR.

Hæc Fabula indicat,  
eruditos Viros, Qui conti-  
nuò stipantur Turbâ  
doctissimorum Virorum,  
tunc esse solos, cum fuerint  
inter illiteratos Homines.

MOR.

This Fable shows,  
that learned Men, Who conti-  
nually are thronged with a Crowd  
of the most learned Men,  
then are alone, when they are  
amongst illiterate Fellows.

## F A B L E CXLVI.

De Lupo, induto Pelle  
Ovis, Qui devorabat  
Gregem.

Of the Wolf, clothed with the Skin  
of the Sheep, Who devoured  
the Flock.

L Upus, indutus Pelle  
Ovis, immiscuit Se  
GREGI Ovium, &  
quotidie occidebat. Aliquam  
ex Eis: Quod cum Pa-  
stor animadvertisset, suspen-  
dit illum in altissimâ  
Arbore. Autem cæteris  
Pastoribus interrogantibus,  
cur suspendisset Ovem,  
aiebat, Quidem Pellis est  
Ovis, ut videtis; autem  
Opera erant Lupi.

A Wolf, clothed with the Skin  
of a Sheep, mixed Himself  
with a Flock of Sheep, and  
daily slew some One  
of Them: Which when the Shep-  
herd had observed, He hang-  
ed Him on a very high  
Tree. But the other  
Shepherds asking,  
why He had hung the Sheep,  
He said, Indeed the Skin is  
a Sheep's, as you see; but  
the Works were a Wolf's.

MOR.

Hæc Fabula indicat,  
Homines non esse judican-  
dos ex Habitu, sed ex  
Operibus; quoniam Multi  
faciunt Lupina Opera sub  
Vestimentis Ovium.

MOR.

This Fable shows,  
that Men are not to be judg-  
ed by Habit, but by  
Works; because Many  
do Wolves' Works under  
the Clothings of Sheep.

## F A B L E CXLVII.

De CANE occidente OVES  
sui Domini.

Of the DOG killing the SHEEP  
of his Master.

Q Uidam Pastor dederat  
suas Oves Cani custo-  
diendas, pascens illum  
optimis Cibis. At Ille sæpe  
occidebat aliquam Ovem;  
Quod cum Pastor animad-  
vertisset,

A Certain Shepherd had given  
his Sheep to his Dog to be  
kept, feeding Him  
with the best Meats. But He often  
killed some one Sheep;  
Which when the Shepherd had ob-  
served,

vertisset, *capiens* Canem, *volebat* occidere Eum. Cui Canis inquit, *Quare* cupis. *perdere* Me? Sum unus ex tuis domesticis; potius interfice Lupum, Qui continuo insidiatur tuo Ovili. Imò, inquit Pastor, Puto Te magis dignum Morte, quàm Lupum: Etenim Ille profitetur Se meum Hostem palam; verò Tu, sub Specie Amicitia, quotidie imminuis meum Gregem.

MOR.

Hæc Fabula indicat, Eos esse puniendos longè magis, Qui lædunt Nos sub Specie Amicitia, quàm Qui profitentur Se nostros Inimicos palam.

served; *taking* the Dog, He was willing to kill Him. To whom the Dog said, *Wherefore* dost Thou desire to destroy Me? I am one of thy Domestic; rather slay the Wolf, Who continually lays wait for your Sheepfold. Nay, says the Shepherd, I think You more worthy of Death, than the Wolf: For He professes Himself my Enemy openly; but Thou, under the Show of Friendship, daily diminishest my Flock.

MOR.

This Fable shows, that They are to be punished by far more, Who hurt Us under a Pretence of Friendship, than They Who profess Themselves our Enemies openly.

## F A B L E CXLVIII.

De ARIETE pugnante cum TAURO.

Of the RAM fighting with the BULL.

**E**Rat quidam Aries inter Oves, Qui habebat tam firmum Caput & Cornua, ut statim & facile superaret ceteros Arietes; quare cum inveniret nullam Arietem ampliùs, Qui auderet obistere Sibi occurrenti, elatus crebris Victoriis, ausus est provocare Taurum ad Pugnam; sed primo Congressu, cum

**T**HERE was a certain Ram among the Sheep, Who had so firm a Head and Horns, that presently and easily He overcame the other Rams; wherefore when he found no Ram more, Who dared to withstand Him running against Him, puffed up with frequent Victories, he dared to provoke a Bull to Battle; but at the first Onset,

cum arietavisset in  
Frontem Tauri, est reper-  
cussus tam atroci Ictu,  
ut ferè moriens, diceret  
hæc, Stultus Ego !  
quid egi ? Cur ausus sum  
laceffere tam potentem Ad-  
versarium, Cui Natura  
creavit Me imparem ?

MOR.

Hæc Fabula indicat, non  
esse certandum cum poten-  
tioribus.

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 dared I  
to provoke so powerful an Ad-  
versary, to Whom Nature  
hath created Me unequal ?

MOR.

This Fable shows, that it  
is not to be strove with the more  
powerful.

## F A B L E CXLIX.

De Aquilâ rapiente Filios  
Cuniculi.

AQUILA, nidulata in  
altissimâ Arbore, ra-  
puerat Filios Cuniculi,  
Qui pascebatur non longè  
illinc, in Prædam suorum  
Pullorum ; Quam Cuni-  
culus orabat blandis Verbis,  
ut dignaretur restituere  
suos Filios Sibi ; At Illa,  
arbitrans Eum esse pusillum  
& terrestre Animal,  
dilacerabat Eos Unguibus,  
Quos apponebat suis Pullis  
epulandos in Conspectu  
Matris : Tunc Cuniculus,  
commotus Morte suorum  
Filiorum, haud permisit  
hanc Injuriam abire impu-  
nitam ; etenim effodit  
Arborem, radicitus, Quæ  
susti-

Of the Eagle snatching the Young  
of the Coney.

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 ; When the Co-  
ney besought with fair Words,  
that She would vouchsafe to restore  
her Young to Her ; But She,  
supposing Him to be a little  
and earthly Animal,  
tore Them with her Talons,  
Which She put to her Young  
to eat in the Sight  
of the Dam : Then the Coney,  
moved at the Death of her  
Young, permitted not  
this Injury to go unpunish-  
ed ; for She dug up  
the Tree by the Roots, Which  
sustain-

sustinebat *Nidum*, Quæ  
 procidens *levi Impulsu*  
 Ventorum, *dejecit*  
 Pullos *Aquila* adhuc *implu-*  
*mes* in *Humum*, Qui  
*depasti à Feris præ-*  
*buerunt Solatium* Doloris  
*Cuniculo.*

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 eat up by the *Wild Beasts* af-  
 forded *Comfort* of *Grief*  
 to the *Coney*.

MOR.

Hæc Fabula indicat Ne-  
 minem fretum suâ Potentiâ  
 debere despiciere imbecilliores,  
 cum aliquando infirmiores  
 ulciscantur Injurias poten-  
 tiorum.

MOR.

This Fable shows, that no  
 Man relying on his Power  
 ought to despise the Weaker,  
 seeing that sometimes the Weaker  
 revenge the Injuries of the more  
 powerful.

## F A B L E C L.

De Lupo, Pisce Fluvii,  
 affectante Regnum  
 Maris.

Of the Pike, a Fish of the River,  
 affecting the Dominion  
 of the Sea.

ERAT Lupus, in quo-  
 dam Amne, Qui ex-  
 cecebat ceteros Pifces  
 ejusdem Fluminis in Pul-  
 chritudine, Magnitudine, ac  
 Robore; unde Omnes admi-  
 rabantur, & afficiebant  
 Eum maximo Honore;  
 quare elatus Superbiâ  
 capit appetere majorem  
 Principatum. Igitur Am-  
 ne relicto, in Quo regna-  
 verat multos Annos, ingres-  
 sus est Mare, ut vendi-  
 caret Regnum Ejus Si-  
 bi; sed offendens Delphi-  
 num miræ Magnitudinis,  
 Qui

THERE was a Pike, in a cer-  
 tain River, Who ex-  
 ceeded the other Fishes  
 of the same River in Fair-  
 ness, Greatness, and  
 Strength; whence All admir-  
 ed, and affected  
 Him with the greatest Honour;  
 wherefore puffed up with Pride  
 He began to desire greater  
 Command. Therefore the Ri-  
 ver being left, in Which He had  
 reigned many Years, He entered  
 into the Sea, that he might chal-  
 lenge the Dominion of It to Him-  
 self; but finding a Dol-  
 phin of a wonderful Greatness,  
 Who

*Qui regnabat in Illo, est ita infestatus ab Illo, ut au- fugiens vix ingrederetur Ostium Amnis, unde ausus est exire non ampliùs.*

*Who reigned in It, He was so pursued by Him, that flying away scarce could He enter into the Mouth of the River, whence He durst to go out no more.*

MOR.

*Hæc Fabula admonet Nos, ut contenti nostris Rebus, ne appetamus, Quæ sunt longè majora nostris Viribus.*

MOR.

*This Fable admonishes Us, that content with our own Things, We do not desire, What are by far greater than our Strength.*

F A B L E C L I.

*De OVE convitiante Pastori.*

*Of the SHEEP railing on the Shepherd.*

**O**vis convitiabatur Pa- stori, quòd non con- tentus Lacte, Quod mul- gebat ab Eâ in suum Usam, & Usam Filiorum, insuper denudaret Illam Vellere. Tunc Pastor iratus trahebat ejus Filium ad Mortem. Ovis inquit, Quid pejus potes facere Mibi? Pastor inquit, ut occidam Te, & projiciam devorandam Lupis & Canibus. Ovis filuit, formidans adhuc majora Mala.

**A** Sheep railed on a Shep- herd, that 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 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 Thee, and throw Thee out to be devoured by the Wolves and Dogs. The Sheep held her Peace, fearing yet greater Evils.

MOR.

*Hæc Fabula indicat, Homines non debere exan- descere in Deum, si permittat Divitias & Filios auferri Iphis; cum possit inferre etiam majora Sup- plicia*

MOR.

*This Fable shows, that Men ought not to grow warm against God, if He permitteth Riches and Children to be taken from Them; when He is able to bring even greater Punish- ments*

plicia *Ipsis* & *viventibus* *ments upon Them* both *living*  
& *mortuis.* and *dead.*

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## F A B L E CLII.

*De Aurigâ & Rotâ*  
*Currûs stridente.*

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

**A**Uriga *interrogabat*  
Currum, *quare*  
Rota, *Quæ erat deterior,*  
*strideret, cùm cæteri non*  
*facerent idem? Cui*  
Currus *inquit, Ægroti*  
*semper consueverunt esse*  
*morosi & queruli.*

**T**HE Waggoner *asked*  
the Waggon, *wherefore*  
the Wheel, *Which was worse,*  
*creaked, when the rest did*  
*not do the same? To whom*  
the Waggon *said, The Sick*  
*always have used to be*  
*morose and complaining.*

MOR.

*Hæc Fabula indicat, Mala*  
*semper solere impellere*  
*Homines ad Querimoniam.*

MOR.

*This Fable shows, that Evils*  
*always are wont to drive*  
*Men to Complaint.*

---

## F A B L E CLIII.

*De Viro volente experiri*  
*Amicos.*

*Of the Man willing to try*  
*his Friends.*

**Q**UIDAM *Vir* *admodum*  
*dives & liberalis,*  
*habebat magnam Copiam*  
*Amicorum, Quos sæpe invi-*  
*tabat ad Cœnam; ad Quem*  
*accedebant libentissimè.*  
*Autem volens experiri, an*  
*essent fideles Sibi*  
*in Laboribus & Periculis,*  
*convocavit Eos omnes, di-*  
*cens, Inimicos esse obortos*  
*Sibi,*

**A** Certain *Man* *very*  
*rich* and *liberal,*  
*had a great Abundance*  
*of Friends, Whom often He in-*  
*vited to Supper; to Whom*  
*They went most willingly.*  
*But willing to try, whether*  
*They would be faithful to Him*  
*in Labours and Dangers,*  
*He called together Them all, say-*  
*ing, that Enemies were risen up*  
*against Him,*



Sibi, Quos statuit  
*occidere*; quare, *Armis* cor-  
 reptis, *irent* Secum,  
 ut *ulciscerentur* Injurias  
*illatas* Sibi. Tum Omnes  
*caperunt* excusare Se,  
 præter Duos. Igitur, *cæteris*  
*repudiatis*, *habuit* tantum  
*Illos* Duos in Numero  
*Amicorum*.

MOR.

Hæc Fabula indicat, ad-  
 versam Fortunam esse  
 optimum Experimentum  
 Amicitia.

against 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 All  
 began to excuse *Themselves*.  
 except Two. Therefore, *the rest*  
 being rejected, *He held only*  
*Those Two* in the Number  
 of Friends.

MOR.

This Fable shows, that ad-  
 verse Fortune is  
 the best Experiment  
 of Friendship.

F A B L E CLIV.

De Vulpe laudante Carnem  
 Leporis Cani.

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

CUM Vulpes fugeretur  
 à Cane, & jamjam  
 esset capienda, nec  
 cognoscerat ullam aliam  
 Viam evadendi, inquit, O  
 Canis, quid cupis perde-  
 re Me, cujus Caro non po-  
 test esse ulli Usui Tibi?  
 cape potiùs illum Leporem;  
 (etenim Lepus aderat propè)  
 cujus carnem Mortales dicunt  
 esse suavissimam. Igitur  
 Canis, motus Consilio  
 Vulpis, Vulpe ommissa,  
 insecutus est Leporem; Quem  
 tamen non potuit capere ob  
 ejus incredibilem Veloci-  
 tatem. Post paucos Dies  
 Lepus

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 dost Thou desire to de-  
 stroy Me, whose Flesh can-  
 not be of any Use to Thee?  
 take rather that Hare;  
 (for the Hare was nigh)  
 whose Flesh Men say  
 is most sweet. Therefore  
 the Dog, moved with the Counsel  
 of the Fox, the Fox being let alone,  
 pursued the Hare; Which  
 yet He could not take for  
 her incredible Swift-  
 ness. After a few Days  
 the Hare

*Lepus* conveniens *Vulpem* accusabat *Eam* vehementer, (etenim audiêrat *ejus Verba*) quòd demonstrâffet *Se* *Cani*. Cui *Vulpes* inquit, *Lepus*, quid accusas *Me*, cùm laudavi *Te* tantopere? Quid diceres, si vituperâssem *Te*?

MOR.

Hæc *Fabula* indicat, *Homines* machinari *Perniciem* *Aliis* sub *Specie* *Laudationis*.

*the Hare* meeting *the Fox* accused *Her* vehemently, (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 *Thee* so greatly? What would You say, if *I* had disgraced You?

MOR.

This *Fable* shows, that *Men* contrive *Destruction* for *Others* under the Pretence of *Commendation*.

## F A B L E CLV.

*De Lepore petente Calliditatem, & Vulpe Celeritatem à Jove.*

*Of the Hare asking Craftiness, and the Fox Swiftness from Jupiter.*

**L**epus & *Vulpes* petebant à *Jove*; Hæc, ut adjungeret *Celeritatem* suæ *Calliditati*; Ille, ut adjungeret *Calliditatem* suæ *Celeritati*: Quibus *Jupiter* ita respondit; *Elargiti* sumus *Munera* singulis *Animantibus*, ab *Origine* *Mundi*, è nostro liberalissimo *Sinu*; sed dedisse *Omnia* *Uni* fuisset *Injuria* *Aliorum*.

**T**HE *Hare* and the *Fox* begged of *Jupiter*; This, that *He* would join *Swiftness* to her *Craftiness*; That, that *He* would join *Craftiness* to his *Swiftness*: To Whom *Jupiter* thus answered; We have bestowed *Gifts* to 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 *Fabula* indicat, *Deum* esse largitum sua *Munera*

MOR.

This *Fable* shows, that *God* has given his *Gifts*

Munera ita æquali Lance,  
ut Quisque debeat esse con-  
tensus suâ Sorte.

Gifts with so equal a Balance,  
that Every One ought to be con-  
tented with his own Lot.

## F A B L E CLVI.

De Equo inculto, sed  
veloci, & cæteris irri-  
dentibus Eum.

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

**C**omplures Equi fuerant  
adducti ad Circenses  
Ludos, ornati pulcherri-  
mis Phaleris, præter Unum,  
Quem cæteri irridebant, ut  
incultum, & ineptum ad  
tale Certamen; nec opina-  
bantur, futurum unquam  
Victorem. Sed ubi Tempus  
currendi advenit, & Sig-  
no Tubæ dato, cuncti  
exsilire à Carcere,  
tum demum innōtuit, quantò  
Hic paulò antè irrisus su-  
peraret cæteros Velocitate;  
etenim, omnibus aliis relic-  
tis post Se longo intervallo,  
affecutus est Palmam.

**M**ANY Horses were  
brought to the Circensian  
Games, adorned with most beauti-  
ful Trappings, except One,  
Whom the rest laughed at, as  
ugly, and unfit for  
such an Engagement; nor did They  
think, that He would be ever  
Victor. But when the Time  
of running approached, and, the Sig-  
nal of the Trumpet being given,  
all leaped from the Goal,  
then at last it appeared, by how much  
This a little before derided ex-  
celled the rest in Swiftneſs;  
for, all the others being  
left behind Him at a long Distance,  
He gained the Victory.

MOR.

Fabula significat, Homines  
non judicandos ex Habitu,  
sed ex Virtute.

MOR.

The Fable signifies, that Men  
are not to be judged by Habit,  
but by Virtue.

## F A B L E CLVII.

*De Rustico admisso ad  
Jurisconsultum per Vocem  
Hædi.*

*Of the Countryman admitted to  
the Lawyer by the Voice  
of the Kid.*

**Q**uidam Rusticus, im-  
plicitus gravi Lite,  
accessit ad quendam Juris-  
consultum, ut, Eo Patrono,  
explicaret Se. At  
Ille impeditus aliis Nego-  
tiis jubet renunciari,  
Se nunc non posse vaca-  
re Illi; quare  
abiret rediturus  
aliàs. Rusticus,  
Qui fidebat Ei plurimum,  
ut veteri & fido Amico,  
nunquam admittebatur.  
Tandem deferens Hædum  
adhuc lactantem, &  
pinguem, Secum, stabat ante  
Fores Jurisperiti, &  
vellicans Hædum, cœgit  
illum balare. Janitor,  
Qui solebat admittere Eos,  
Qui portarent Dona, ex  
Præcepto. Heri,  
Voce Hædi auditâ,  
illico aperiens Januam,  
jubet Hominem introire.  
Tunc Rusticus, conver-  
sus ad Hædum, inquit, Mi  
Hædule, ago Gratias Tibi,  
Quæ effecisti has Fores tam  
faciles Mibi.

**A** Certain Countryman, en-  
tangled in a heavy Suit,  
went to a certain Law-  
yer, that, He being Patron,  
He might unfold Himself. But  
He hindered with other Af-  
fairs orders Him to be told,  
that He now was not able to be at  
Leisure for Him; wherefore  
He should go away to return  
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 Doors of the Lawyer, and  
plucking the Kid, forced  
Him to bleat. The Porter,  
Who was wont to admit Those,  
Who brought Gifts, by  
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 Thee,  
Who hast made these Doors so  
easy to me.

MOR.

Fabula indicat, nullas  
Res esse tam duras & diffi-  
ciles,

MOR.

The Fable shows, that no  
Things are so hard and diffi-  
cult,

ciles, *Quas Munera non cult, Which Gifts do not aperiumt. open.*

## F A B L E CLVIII.

*De Senex deiciente Of the old Man driving down  
Saxis Juvenem with Stones the young Man  
diripientem Poma Sibi. stealing Apples from Him.*

**Q**uidam Senex orabat Juvenem diripientem Poma Sibi blandis Verbis, ut descenderet ex Arbore, nec vellet auferre suas Res; sed cum funderet Verba incassum, Juvene contemnente ejus Ætatem & Verba, inquit, Audio, esse aliquam Virtutem non tantum in Verbis, verum etiam in Herbis; igitur cepit vellere Gramen, & jacere in Illum; Quod Juvenis conspicatus ridebat vehementer, & arbitrabatur Senem delirare, Qui crederet, se posse depellere Eum ex Arbore. Tunc Senex, cupiens experiri Omnia, inquit, Quando Verba & Herbæ valent Nil adversus Raptorem mearum Rerum, agam Eum Lapidibus, in Quibus quoque dicunt esse Virtutem; & jaciens Lapides, Quibus impleverat Gremium, coëgit Illum descendere, & abire.

**A** Certain old Man besought a young Man stealing Apples from Him with fair Words, that He would descend out of the Tree, nor would take away his Things; but when He poured out 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 the Grass, and to throw it at Him; Which the young Man having seen laughed vehemently, and thought the old Man to doat, Who believed, that He was able to drive down Him 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 drive 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 descend, and to go away.

MOR.

Q

MOR.

Hæc Fabula indicat,  
Omnia tentanda  
Sapienti, priusquam  
confugiat ad Auxilium  
Armorum.

MOR.

This Fable shows,  
that all Things are to be tried  
by a wise Man, before that  
He fleeth to the Help  
of Arms.

## F A B L E CLIX.

De Lusiniâ pollicente  
Accipitri Cantum pro  
suâ Vitâ.

Of the Nightingale promising  
to the Hawk a Song for  
her Life.

Lusiniâ comprehensâ  
à famelico Accipitre,  
cùm intelligeret, Se  
fore devorandam ab Eo,  
rogabat Eum blandè, ut  
dimitteret Se, polli-  
cita, Sese relaturam  
ingentem Mercedem pro  
tanto Beneficio. Autem cùm  
Accipiter rogaret, Quid  
Gratie posset referre  
Sibi; inquit, Demulcebo  
tuas Aures dulcibus Cantibus.  
Accipiter respondit, Malo,  
demulceas meum Ventrem;  
possum vivere sine tuis  
Cantibus, sed non sine  
Cibo.

THE Nightingale being caught  
by a hungry Hawk,  
when She understood that She  
should be devoured by Him,  
asked Him fairly, that  
He would dismiss Her, having  
promised, that She would return  
a vast Reward for  
so great a Benefit. But when  
the Hawk asked, What  
Favour She was able to return  
to Him; She said, I will soften  
thy Ears with sweet Songs.  
The Hawk answered, I had rather,  
thou shouldst soften my Belly;  
I am able to live without thy  
Songs, but not without  
Meat.

MOR.

Hæc Fabula docet, uti-  
lia anteponenda  
jucundis.

MOR.

This Fable teacheth, that pro-  
fitable Things are to be preferred  
to pleasant.

## F A B L E CLX.

*De Leone eligente Porcum Socium Sibi.*      *Of the Lion choosing the Hog a Companion for Himself.*

**L**E-O, *cùm* vellet *adsciscere* Socios Sibi, & multa Animalia optarent adjungere Sese Illi, & exposcerent Id Votis & Precibus, *cæteris* spretis, *voluit* *inire* Societatem solùm cum Porco. *Autem* rogatus *Causam*, respondit, *Quia* hoc Animal est *adèd* fidum, *ut* nunquam relinqueret suos Amicos & Socios in ullo, quantumvis magno, Discrimine.

MOR.

Hæc Fabula docet, *Amicitiam* Eorum appetendam, Qui *Tempore* Adversitatis non referunt Pedem à præstando *Auxilio*.

**T**HE LION, *when* He would get Companions to Himself, and many Animals wished to join Themselves to Him, and required It with Vows and Prayers, *the others* being despised, He was willing to enter into Society only with the Hog. But being asked *the Cause*, He answered, *Because* this Animal is so faithful, that He never would leave his Friends and Companions in any, altho' great, Danger.

MOR.

This Fable teaches, *that the Friendship* of those is to be desired, Who in the Time of Adversity do not draw back a Foot from affording *Assistance*.

## F A B L E CLXI.

*De Culice petente Cibum & Hospitiùm ab Ape.*      *Of the Gnat asking Meat and Lodging of the Bee.*

**C**UM *Culex* hyberno *Tempore* conjiceret, *Se* periturum *Frigore* & Fame, accessit ad Alvearia *Apum* petens Cibum & Hospitiùm ab Eis; *Quæ* si fuisset consecutus ab Eis pro-

**W**HEN *the Gnat* in the Winter Time conjectured, *that* He should perish with Cold and Hunger, He went to the Hives of the Bees asking Meat and Lodging from Them; *Which* if He should obtain from Them He pro-

promittebat, *Se edocturum Filios Eorum Artem Musicæ. Tunc quædam Apis respondit, At Ego mallet, quod mei Liberi ediscant meam Artem, Quæ poterit eximere Eos à Periculo Famis & Frigoris.*

He promised, *that He would teach the Children of Them the Art of Musick. Then a certain Bee answered, But I had rather, that my Children should learn my Art, Which will be able to exempt Them from the Danger of Hunger and Cold.*

MOR.

*Hæc Fabula admonet nos, ut erudiamus nostros Liberos his Artibus, Quæ valent vindicare Eos ab Inopiâ.*

MOR.

*This Fable admonishes Us, that We instruct our Children in those Arts, Which are able to defend Them from Want.*

## F A B L E CLXII.

*De Asino Tubicine, & Lepore Tabellario.*

*Of the Ass the Trumpeter, and the Hare the Letter-Carrier.*

**L**EO, *Rex Quadrupedum, pugnaturus adversus Volucres, instruebat suas Acies: Autem interrogatus ab Urso, Quid Inertia Asini, aut Timiditas Leporis conferret Victoriâ Ei, Quos cernebat adesse ibi inter Ceteros, respondit, Asinus, Clangore sue Tubæ, concitabit Milites ad Pugnam; verò Lepus fungetur Officio Tabellarii ob Celeritatem Pedum.*

**T**HE Lion, *the King of the four-footed Beasts, about to fight against the Birds, disposed his Troops: But being asked by the Bear, How the Sluggishness of the Ass, or the Fearfulness of the Hare would bring Victory to Him, Whom He saw to be present there among the rest, He answered, The Ass, with the Sound of his Trumpet, will rouse the Soldiers to the Fight; but the Hare will perform the Office of a Letter-Bearer thro' the Swiftness of his Feet.*

MOR.

*Fabula significat, Neminem esse adeo contemptibilem, Qui*

MOR.

*The Fable signifies, that no One is so contemptible, Who*



Qui non possit prodesse Nobis Who cannot be profitable to Us  
in aliqua Re. in some Thing.

## F A B L E CLXIII.

De Accipitribus Inimicis Of the Hawks Enemies  
inter Se, Quos among Themselves, Whom  
Columbæ composuerunt. the Doves reconciled.

**A**ccipitres Inimici inter Se decertabant quotidie, & occupati suis Invidiis minimè infestabant alias Aves. Columbæ dolentes, Legatis missis, composuère Eos: Sed Illi, ubi sunt effecti Amici inter Se, non desinebant vexare & occidere cæteras imbecilliores Aves, & maximè Columbas. Tum Columbæ dicebant, Quanto erat Discordia Accipitrum melior Nobis, quàm Concordia.

MOR.

Hæc Fabula admonet, Odiâ malorum Civium inter Se potius alenda, quàm extinguenda, ut, dum certant inter Se, permittant bonos Vires vivere quietè.

**T**HE Hawks Enemies among Themselves contended daily, and beset with their own Enmities they very little infested the other Birds. The Doves grieving, Ambassadors being sent, reconciled Them: But They, when They were made Friends among Themselves, did not leave off to vex and kill the other weaker Birds, and mostly the Doves. Then the Doves said, By how much was the Discord of the Hawks better to Us, than their Agreement.

MOR.

This Fable admonishes, that the Hatreds of bad Citizens among Themselves rather are to be nourished than extinguished, that, whilst They contend among Themselves, They may permit good Men to live quietly.

## F A B L E CLXIV.

*De Senē volente differre Mortem.*

*Of the old Man being willing to defer Death.*

**Q**uidam Senex rogabat Mortem, Quæ advenerat ereptura Eum è Vitâ, ut deferret, dum conderet suum Testamentum, & prepararet cætera necessaria ad tantum Iter. Cui Mors inquit, Cur monitus toties à Me non preparâsti Te? Et, cum Ille diceret, quòd nunquam viderat Eam antea, inquit, Cùm quotidie rapiëbam non modò tuos Æquales, Quorum Nulli ferè jam restant, verùm etiam Juvenes, Pucros, & Infantes, nonne admonebam Te tuæ Mortalitatis? Cùm sentiebas tuos Oculos tabescere, tuum Auditum minui, & tuos ceteros Sensus deficere indies, nonne dicebam Tibi, Me esse propinquam? & negas, Te esse admonitum? quare non est differendum ulterius.

MOR.

Hæc Fabula indicat, quòd debemus vivere, quasi semper cernamus Mortem adesse.

**A** Certain old Man asked Death, Who came to snatch Him out of Life, that He would defer it, till He made his Will, and prepared the other necessary Things for so great a Journey. To whom Death said, Why warned so often by Me hast thou not prepared Thyself? And, when He said, that He never had seen Him before, He said, When daily I snatched away not only thy Equals, of Which None almost now remain, but also Young Men, Boys, and Infants, did not I admonish Thee of thy Mortality? When Thou perceivedst thine Eyes to grow dim, thy Hearing to be lessened, and thy other Senses to decay daily, did I not say to Thee, that I was near? and dost Thou deny, that Thou hast been admonished? wherefore it is not to be deferred longer.

MOR.

This Fable shows, that We ought to live as if always We saw Death to be present.

## F A B L E CLXV.

*De Avaro Viro alloquente Sacculum Nummi.*      *Of the covetous Man speaking to the Bag of Money.*

**Q**uidam avarus Vir moriturus, & relic- turus ingentem Acervum Aureorum malè partum, interrogabat Sacculum Nummorum, Quem jussit afferri Sibi, Quibus esset allaturus Voluptatem? Cui Sacculus inquit, Tuis Hæredibus, Qui profunden- dent Nummos quæsitos à Te tanto Sudore, in Scortis & Conviviis; & Dæmonibus, Qui mancipabunt tuam Animam aternis Suppliciiis.

MOR.

Hæc Fabula indicat esse stultissimum laborare in Eis, Quæ sint allatura Gaudium Aliis, autem Tormenta Nobis.

**A** Certain covetous Man about to die, and about to leave a vast Heap of golden Pieces ill gotten, asked a Bag of Monies, which he commanded to be brought to Him, to whom He was about to bear Pleasure? To Whom the Bag said, To thine Heirs, Who will spend the Monies gotten by Thee with so great Sweat, upon Whores and Feasts; and to the Devils, Who will torment thy Soul with eternal Punishments.

MOR.

This Fable shows it to be a most foolish Thing to labour in those Things, Which may be about to bear Joy to Others, but Torments to Us.

## F A B L E CLXVI.

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

**V**ulpes & Caper sitibundi descenderunt in quendam Puteum; in Quo cum perbibissent, Vulpes ait Capro circumspicienti Reditum, Caper, esto bono Animo, namq; excogitavi, quo pacto uterque finis reduces. Siquidem Tu eriges Te rectum, prioribus Pedibus admotis ad Parietem, & reclinabis tua Cornua, Mento adducto ad Pectus; Ego transiliens per tua Terga & Cornua, & evadens extra Puteum, educam Te isthinc postea. Cujus Consilio Capro habente Fidem, atq; obtemperante, ut Illa jubebat, Ipsa profilit e Puteo, ac deinde gestiebat præ Gaudio in Margine Putci, & exultabat, habens Nihil Curæ de Hirco. Caterùm, cum incusaretur ab Hirco, ut fœdisfraga, respondit, Enimvero, Hirce, si esset Tibi tantum Sensus in Mente quantum est Setarum in Mento, non descendisses in Putcum, priusquam habuisses exploratum de Reditu.

**A** FOX and a Goat being thirsty descended into a certain Well; in Which when They had well drunk, the Fox says to the Goat looking about for a Return, Goat, be of good Cheer, for I have thought by what Means We both may be brought back. If truly Thou wilt raise up Thyself strait, thy fore-Fet being set 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 out Thee thence afterwards. To whose Counsel the Goat having Faith, and obeying, as She commanded, She leaped out of the Well, and then jumped for Joy upon the Brink of the Well, and rejoiced, having no Care of the Goat. But, when She was accused by the Goat, as a League-Breaker, She answered, Indeed Goat, if there had been to Thee as much of Sense in thy Mind as there is of Hairs on thy Chin, thou wouldst not have descended into the Well, before that thou hadst examined about a Return.

MOR.  
 Hæc Fabula innuit,  
 prudentem Virum debere  
 explorare Finem, antequam  
 veniet ad peragendam Rem.

MOR.  
 This Fable hints,  
 that a prudent Man ought  
 to examine the End, before that  
 He comes to do the Thing.

## F A B L E CLXVII.

De Gallis &amp; Perdice.

Of the Cocks and the Partridge.

CUM Quidam haberet  
 Gallos Domi, mercatus est  
 Perdicem, & dedit Eam  
 in Societatem Gallorum  
 alendam, & saginandam  
 unâ cum Eis. Galli  
 quisque pro Se mordebant  
 & abigebant Eam. Autem  
 Perdix afflictabatur apud  
 Se, existimans talia  
 inferri Sibi à Gallis,  
 quòd suum Genus esset  
 alienum ab Illorum Genere.  
 Verò ubi non multò post  
 aspexit Illos pugnantes  
 inter Se, & mutuò  
 percutientes, recreata à  
 Mœrore & Tristitiâ, inquit,  
 Equidem post Hæc non af-  
 flictabor ampliùs, videns Eos  
 dimicantes etiam inter Se.

WHEN a certain Man had  
 Cocks at Home, He bought  
 a Partridge, and gave Her  
 into the Company of the Cocks  
 to be fed, and fattened  
 together with Them. The Cocks  
 every one for Himself bit  
 and drove away Her. But  
 the Partridge was afflicted with  
 Herself, thinking that such things  
 were offered to Her by the Cocks,  
 because her Kind was  
 different from their Kind.  
 But when not much after  
 She saw Them fighting  
 amongst Themselves, and mutually  
 striking, recovered from  
 Grief and Sadness, She said,  
 Truly after these Things I shall  
 not be afflicted more, seeing Them  
 fighting even amongst Themselves.

MOR.  
 Hæc Fabula innuit,  
 prudentes Viros debere ferre  
 Contumelias illatas ab Ali-  
 nigenis, Quos vident ne  
 abstinere ab Injuriâ  
 Domesticorum.

MOR.  
 This Fable hints,  
 that prudent Men ought to bear  
 the Contumelias offered by Fo-  
 reigners, Whom They see not  
 to abstain from the Injury  
 of their own Countrymen.

## F A B L E CLXVIII.

De JACTATORE.

Of the BOASTER.

**Q**uidam *Vir* peregrinatus aliquandiu, cum fuisset reversus *Domum* iterum, cum jactabundus prædicaret multa alia gesta a *Se* viriliter in diversis *Regionibus*, tum verò *Id* maxime, quòd *Rhodi* superasset *Omnes* saliendo: *Rhodiums*, *Qui* adfuerant, esse *Testes* ejusdem *Rei*: *Unus* *Eorum*, *Qui* aderant, respondens illi inquit, *O Homo*, si *Istud* est verum, *Quod* loqueris, *Quid* *Opus* est *Tibi* *Testibus*? *Ecce* *Rhodium*! *Ecce* *hic* *Certamen* saliendo!

**A** Certain *Man* having travelled a long while, when *He* was returned *Home* again, both boasting told many other Things carried on by *Him* manfully in divers *Regions*, and truly That especially, that at *Rhodes* He had excelled *All* in leaping; that the *Rhodiums*, 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 speak, What *Need* is there to *You* of *Witnesses*? *Behold* a *Rhodian*! *Behold* here a *Trial* of leaping.

MOR.

*Hæc Fabula* indicat, quòd, ubi vera *Testimonia* adsunt, est nihil *Opus* *Verbis*.

MOR.

This *Fable* shows, that, where true *Testimonies* are present, there is no *Need* of *Words*.

## F A B L E CLXIX.

De Viro tentante  
Apollinem.Of the Man tempting  
Apollo.

**Q**uidam facinorosus *Vir* contulit *Se* *Delphos* tentaturus *Apollinem*, & habens *Passerulum* sub *Pallio*, *Quem* tenebat suo *Pugno*,

**A** Certain wicked *Man* betook Himself to *Delphos* about to tempt *Apollo*, and having a *Sparrow* under his *Cloak*, Which He held in his *Fist*,

Pugno, & accedens ad Tripodas, interrogabat Eum dicens, Quod habeo in meâ Dextrâ, vivitne, an est mortuum? Prolaturus Pafserculum vivum, si Ille respondisset, mortuum: rursus prolaturus mortuum, si respondisset, vivum; etenim occidisset Eum statim sub Pallio clam, priusquam proferret. At Deus, intelligens subdolam Calliditatem Hominis, dixit, O Consulor, facito Utrum mavis facere; etenim est penes Te; & proferto sive vivum, sive mortuum, Quod habes in tuis Manibus.

Fist, and going to the Trevet, He asked Him saying, What I have in my Right Hand, liveth it, or is it dead? About to pluck forth the Sparrow alive, if He had answered, dead: again about to pluck it forth dead, if He had answered, alive; for He would have killed It presently under the Cloak privily, before that He plucked it out. But the God, understanding the deceitful Craftiness of the Man, said, O Consulter, do Thou Whether Thou art more willing to do; for it is in the Power of Thee; and pluck out either alive, or dead, What Thou hast in thy Hands.

MOR.

Hæc Fabula innuit, Nichil latere, neque fallere divinam Mentem.

MOR.

This Fable hints, that Nothing lies hid from, nor deceives the divine Mind.

## F A B L E CLXX.

De Piscatore &amp; Smaride.

Of the Fisherman and the Sprat.

QUIDAM Piscator, Retibus dimissis in Mare, extulit pusillam Smaridem, Quæ sic obsecrabat Piscatorem; Noli capere Me tam pusillam in presentiâ; sine Me abire & crescere ut postea potiaris Me sic adultâ cum majori Commodo. Cui Pesca-

A Certain Fisherman, his Nets being let down into the Sea, brought out a small Sprat, Which thus besought the Fisherman; Be not willing to take Me so little at present; suffer Me to go away, and to grow, that afterwards Thou mayst obtain Me so grown up with greater Advantage. To whom the Fisherman

tor inquit, *Verò Ego effem*  
*amens, si omitterem*  
*Lucrum licèt exiguum, Quod*  
*habeo inter meas Manus,*  
*Spe futuri Boni*  
*quamvis magni.*

MOR.

Hæc *Fabula* indicat *Eum*  
 esse *solidum*, *Qui propter*  
*Spem majoris Commodi*  
*non amplectitur Rem &*  
*præsentem & certam, licèt*  
*parvam.*

erman said, *But I should be*  
 mad, *if I should omit*  
 a *Gain* altho' *small*, Which  
 I have *between* my *Hands*,  
 for the *Hope* of a *future Good*  
 altho' *great.*

MOR.

This *Fable* shows *Him*  
 to be *foolish*, *Who for*  
*Hope* of a *greater Advantage*  
 does not embrace a *Thing* both  
 present and certain, *although*  
 small.

## F A B L E CLXXI.

De Equo &amp; Asino.

Of the Horſe and the Aſs.

Quidam *Vir* habebat  
*Equum & Asinum* ;  
 autem dum faciunt *Iter*,  
*Asinus inquit Equo, Si*  
*vis, Me esse ſalvum,*  
*leva Me Parte mei Oneris :*  
*Equo non obſequente Illius*  
*Verbis, Asinus cadens ſub*  
*Onere moritur. Tunc Do-*  
*minus Jumentorum imponit*  
*Equo omnes Sarcinas,*  
*Quas Asinus portabat, &*  
*ſimul Corium, Quod*  
*exuerat à mortuo*  
*Asino : Quo Onere*  
*Equus depreſſus & gemens*  
*inquit, Væ Mibi infelicifſi-*  
*mo Jumentorum ! Quid*  
*Mali evenit miſero*  
*Mihi ! Nam, recusans*  
*Partem, nunc porto totum*  
*Onus,*

A Certain *Man* had  
 a *Horſe* and an *Aſs* ;  
 but whiſt they make a *Journey*,  
 the *Aſs* ſays to the *Horſe*, *If*  
*You* are willing, *that I* 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  
 at the ſame *Time* the *Hide*, which  
 he had ſtripped off from the *dead*  
*Aſs* : *With* which *Burden*  
 the *Horſe* depreſſed and groaning  
 ſaid, *Woe* to *Me* moſt un-  
 happy of *Beaſts* ! *What*  
 an *Evil* has happened to *wretched*  
*Me* ! *For* reſuſing  
 a *Part*, now *I* carry the *whole*  
*Burden,*



*Onus, & insuper Illius Burden, and moreover his  
Corium. Hide.*

MOR.

*Hæc Fabula innuit, majores debere esse Participes in minoribus Laboribus, ut Utrique sint incolumes.*

MOR.

*This Fable hints, that the greater ought to be Partakers in the lesser Labours, that Both may be safe.*

F A B L E CLXXII.

*De TUBICINE.*

*Of the TRUMPETER.*

**Q**uidam Tubicen, interceptus ab Hostibus in Militiâ, proclamabat ad Eos, Qui circumstitebant, O Viri, Nolite occidere Me innocuum & insontem; etenim nunquam occidi Ullum; quippe habeo Nihil aliud, quam hanc Tubam. Ad Quem Illi responderunt vicissim cum Clamore; Vetò Tu trucidaberis magis hoc ipso; quòd cum Tu Ipse nequeas dimicare, potes impellere Cæteros ad Certamen.

**A** Certain Trampeter, taken by the Enemies in the War, cried out to Them, Who stood about, O Men, Be not willing to kill Me harmless and innocent; for never have I killed any One; for I have Nothing else, than this Trumpet. To Whom They answered in Turn with a Noise; But Thou shalt be slain rather on this same Account; because when Thou Thyself can't not fight, Thou art able to drive the Rest to the Engagement.

MOR.

*Hæc Fabula innuit, quòd peccant præter cæteros, Qui persuadent malis & improbis Principibus ad agendum iniquè.*

MOR.

*This Fable hints, that They sin beyond Others, Who persuade bad and wicked Princes to act unjustly.*

## F A B L E CLXXIII.

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

**V**aticinator sedens in Foro sermocinabatur ; Cui Quidam denunciatur, Ejus Fores esse effractas, & Omnia direpta, Quæ fuissent in Domo. Vaticinator, gemens & properans Cursu, recipiebat Se Domum : Quem Quidam intuens currentem, inquit, O Tu, Qui promittis, Te divinaturum aliena Negotia, certè Ipse non divinâssis tua.

**A** Fortune-teller sitting in the Market discoursed ; To whom One declares, that his Doors were broke open, and all Things taken away, Which had been in the House. The Fortune-teller, sighing and hasting in his Pace, betook Himself Home : Whom a certain Man perceiving running, said, O Thou, Who promisest, that Thou wilt divine others' Affairs, surely Thyself hast not divined thine own.

MOR.

MOR.

Hæc Fabula spectat ad Eos, Qui non rectè administrantes suas Res, conantur providere & consulere Alienis, Quæ non pertinent ad Eos.

This Fable looks to Them, Who, not rightly administering their own Affairs, endeavour to foresee and consult for other Men's, Which do not belong to Them.

## F A B L E CLXXIV.

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

**Q**uidam Puer in Scholâ furatus Libellum, attulit sue Matri ; à Quâ non castigatus, quotidie furabatur magis atque magis ; Autem Progressu Temporis capit furari majora. Tandem deprehensus

**A** Certain Boy in School having stolen a little Book, brought it to his Mother ; by Whom not being chastised, daily He stole more and more ; But in Progress of Time He began to steal greater Things. At last being apprehended

*hensus à Magistratu, ducebatur ad Supplicium. Verò Matre sequente, ac vociferante, Ille rogavit, ut liceret Sibi loqui paulisper cum Eâ ad Aurem. Illo permissio, & Matre properante, & admovente Aurem ad Os Filii, evulsiit Auriculam Matris suis Dentibus. Cùm Mater, & cæteri, Qui adstabant, increparent Eum, non modò ut Furem, sed etiam, ut impium in suam Parentem, inquit, Hæc fuit Causa mei Exitii; etenim si castigasset Me ob Libellum, Quem furatus sum priùs, fecissem Nil ulterius; nunc ducor ad Supplicium.*

MOR.

*Hæc Fabula indicat, quòd Qui non coërcentur inter Initia peccandi, evadunt ad majora Flagitia.*

*prehended by the Magistrate, He was led to Punishment. But the Mother following, and crying, He asked, that it might be lawful for Him to speak a little with Her in her Ear. He being permitted, and the Mother hastening, and moving her Ear to the Mouth of the Son, He tore off the Ear of his Mother with his Teeth. When the Mother and the Others, Who stood about, blamed Him, not only as a Thief, but also, as impious to his Parent, He said, She was the Cause of my Destruction; for if She had chastised Me for the little Book, Which I stole first, I had done Nothing further; now I am led to Punishment.*

MOR.

*This Fable shows, that They Who are not restrained at the Beginnings of sinning, go on to greater Crimes.*

## F A B L E CLXXV.

De Hircis &amp; Capellis.

Of the HeGoats and the SheGoats.

**C**UM Capelle obtinissent Barbam à Jove, Hirci caperunt offendi, quia Mulieres haberent parem Honorem cum Eis. Jupiter inquit, Sinite Illas frui vanâ Gloriâ, & usurpare Ornatum vestræ Dig-

**W**HEN the SheGoats had obtained a Beard from Jupiter, the He-Goats began to be offended, because the Females had equal Honour with Them. Jupiter said, Suffer ye Them to enjoy the vain Glory, and to usurp the Ornament of your Dig-

*Dignitatis, dum non equent  
vestram Virtutem.*

*Dignity, whilst They do not equal  
your Virtue.*

MOR.

*Hæc Fabula edocet Te,  
ut feras Illos usurpare  
tuum Ornatum, Qui sunt  
inferiores Tibi in Virtute.*

MOR.

*This Fable teaches Thee,  
that thou may'st bear Those to usurp  
thy Ornament, Who are  
inferiors to Thee in Virtue.*

## F A B L E CLXXVI.

*De Filio cujusdam Senis  
& Leone.*

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

**Q**uidam Senior habebat  
unicum Filium gene-  
rosi Spiritûs, & Amatorem  
venaticorum Canum. Viderat  
Hunc per Quietem trucidari  
à Leone. Igitur territus,  
ne fortè aliquando Eventus  
sequeretur hoc Somnium,  
extruxit quandam politissi-  
mam, & amenissimam  
Domum; inducens Filium  
illuc, assiduus Custos ad-  
erat Illi. Depinxerat  
Domo omne Genus Ani-  
malium ad Delectationem  
Filii, cum Quibus etiam  
Leonem. Adolescens in-  
spiciens Hæc, contraherat  
Molestiam Eò magis.  
Autem quodam Tempore,  
adstans propius Leoni,  
inquit, O truculentissima  
Fera, asservor in hæc  
Domo propter inane  
Somnium mei Patris: Quid  
faciam Tibi? Et ita di-  
cens,

**A** Certain elderly Man had  
an only Son of a gene-  
rous Spirit, and a Lover  
of hunting Dogs. He had seen  
Him in a Dream to be killed  
by a Lion. Therefore afraid,  
lest by Chance sometime an Event  
should follow this Dream,  
He built a certain very  
fine, and most pleasant  
House; bringing his Son  
thither, a daily Guardian was pre-  
sent to Him. He had painted  
in the House every Kind of Ani-  
mals for the Delight  
of his Son, with Which also  
a Lion. The Youth look-  
ing on these Things, contracted  
Trouble by so much the more.  
But on a certain Time,  
standing nearer to the Lion,  
He said, O most cruel  
wild Beast, I am kept up in this  
House for a vain  
Dream of my Father: What  
shall I do to Thee? And so say-  
ing,

cens, *incussit* Manum  
*Parieti,* volens *eruere*  
 Oculum Leonis, & *offendebat* in Clavo, Qui latebat  
 illic, *quâ* Percussione  
*Manus* emarcuit, & Sanies  
*succevit,* & *Febris* suble-  
 cuta est, & *brevi* Tempore  
 mortuus est. Ita Leo  
 occidit Adolescentem, *Arte*  
 Patris *juvante* Nihil.

ing, *He struck* his Hand  
*on the Wall,* willing to *pluck out*  
 the Eye of the Lion, and *He hit*  
 it on a Nail, Which lay hid  
 there, *with which* Blow  
 the Hand rankled, and the Matter  
 grew under, and a Fever fol-  
 lowed, and in a short Time  
 He died. Thus the Lion  
 killed the Youth, the Art  
 of the Father availing Nothing.

MOR.

Hæc *Fabula* indicat,  
 Neminem *posse* devitare  
 Quæ sunt *ventura.*

MOR.

This *Fable* shows,  
 that no Man is able to avoid  
 those Things Which are to come.

F A B L E CLXXVII.

De Vulpe & Rubo.

Of the Fox and the Bramble.

VULpes, *cùm* ascende-  
 ret *quandam* Sepem,  
 ut *vitaret* Periculum  
 Quod videbat *imminere* Sibi,  
*comprehendit* Rubum  
*Manibus,* atque *perfodit*  
 Volam *Senti-*  
*bus;* & *cùm* foret  
*saucia* graviter, *inquit,* ge-  
 mens, *Rubo,* *Cùm* confuge-  
 rim ad *Te,* ut *juve-*  
 ris *Me,* *Tu* nocuisti  
 Mihi. *Cui* Rubus ait,  
 Vulpes, *errâsti,* Quæ  
*putâsti* capere *Me* pa-  
 ri *Dolo* quo *consuevi-*  
*sti* capere *cætera.*

THE Fox, when She got up  
 upon a certain Hedge,  
 that She might avoid a Danger  
 Which She saw to hang over Her,  
 caught hold of a Bramble  
 with her Hands, and pricked  
 the Hollow of her Hand with the  
 Thorns; and when She was  
 wounded grievously, she said, groan-  
 ing, to the Bramble, When I have  
 fled to Thee, that Thou mightest  
 have helped Me, Thou hast hurt  
 Me. To whom the Bramble says,  
 O Fox, Thou hast erred, Who  
 hast thought to take Me with the  
 like Deceit with which Thou hast  
 used to take other Things.

MOR:

MOR.

Fabula significat, quòd  
est stultum implorare  
Auxilium ab Illis, Quibus  
est datum à Naturá potius  
obesse, quàm prodesse.

MOR.

The Fable signifies, that  
it is a foolish Thing to implore  
Help from Them, to Whom  
it is given by Nature rather  
to hurt, than to profit.

## F A B L E CLXXVIII.

De Vulpe &amp; Crocodilo.

Of the Fox and the Crocodile.

**V**ulpes & Crocodilus  
contendebant de  
Nobilitate. Cùm Crocоди-  
lus adduceret Multa pro  
Se, & jactaret Se  
supra Modum de  
Splendore suorum Proge-  
nitorum; Vulpes subridens,  
ait Ei, Heus, Amice,  
etsi quidem Tu non dix-  
eris Hoc, apparet  
clarè ex tuo Corio, quòd jam  
multis Annis fuisti de-  
nudatus Splendore tuorum  
Progenitorum.

**T**HE Fox and the Crocodile  
contended concerning  
their Nobility. When the Croco-  
dile brought many Things for  
Himself, and boasted Himself  
beyond Measure concerning  
the Splendour of his Ance-  
stors; the Fox smiling,  
said to Him, So Ho, Friend,  
although indeed Thou hadst not  
have said This, it appears  
clearly by thy Skin, that now  
many Years Thou hast been de-  
prived of the Splendour of thy  
Ancestors.

MOR.

Fabula significat, quòd  
Res ipsa potissimum refellit  
mendaces Homines.

MOR.

The Fable signifies, that  
the Thing itself chiefly refutes  
lying Men.

## F A B L E CLXXIX.

De Vulpe &amp; Venatoribus.

Of the Fox and the Hunters.

**V**ulpes, *effugiens* Venatores, ac jam *desessa* currendo *per* Viam, Casu reperit Lignatorem, Quem rogat, ut abscondat Se in quoquo Loco. Ille ostendit Tectorium; Vulpes ingrediens Id, abscondit Se in quodam Angulo. Venatores adveniunt, rogant Lignatorem, si videret Vulpem. Lignator negat Verbis quidem, Se vidisse; verò ostendit Locum Manu, ubi Vulpes latebat; verò Venatores, Re non perceptâ, statim abeunt. Vulpes, ut prospicit Illos abiisse, egrediens Tectorio, recedit tacitè. Lignator criminatur Vulpem, quòd, cum fecerit Eum salvum, ageret Nihil Gratiarum Sibi. Tunc Vulpes, convertens Se, ait tacitè Illi, Heus, Amice, si habuisses Opera Manuum, & Mores similes tuis Verbis, persolverem meritas Gratiâs Tibi.

MOR.

Fabula significat, quòd nequam Homo, etsi pollicetur bona, tamen præstat mala & improba.

**T**HE Fox, *flying from the* Hunters, and now tired with running along the Way, by Chance found a Wood-Cutter, Whom He asks, that He may hide Himself in any Place. He showed the Cottage; The Fox entering It, hides Himself in a certain Corner. The Hunters come up, ask the Wood-Cutter, if He saw the Fox. The Wood-Cutter denies in Words indeed, that He had seen Him; but He showed the Place with his Hand, where the Fox lay hid; but the Hunters, the Thing not being perceived, immediately go away. The Fox, as soon as He perceives Them to be gone away, coming out of the Cottage, retires silently. The Wood-Cutter accuses the Fox, that, when He had made Him safe, He gave no Thanks to Him. Then the Fox, turning Himself, says softly to Him, Hark ye, Friend, if thou wouldst have had the Works of thy Hands, and thy Morals like to thy Words, I would pay the deserved Thanks to thee.

MOR.

The Fable signifies, that a wicked Man, altho' He promises good Things, yet He performeth bad and wicked Things.

F A B L E

## F A B L E CLXXX.

*De Cane vocato ad  
Canam.*

*Of the Dog invited to  
Supper.*

**Q**uidam Vir, cum pa-  
rasset opiparam Cæ-  
nam, vocavit quendam  
Amicum Domum; Ejus  
Canis quoque invitavit  
Canem Alterius ad Cæ-  
nam. Canis ingressus,  
cum videret tantas Dapes  
apparatatas, latus, ait Secum,  
Sanè explebo Me ita hodie,  
quòd non indigebo comedere  
cras. Verò Coquus  
conspiciens, tacitus cepit per  
Caudam, atque rotans  
terque quaterque, projecit  
Illum per Fenestram. Ille  
attonitus affurgens Humo,  
dum fugit clamans, ceteri  
Canes accurrunt Ei, atque  
rogant, quàm opiparè cæ-  
naverit: At Ille languens  
ait, Ita explevi Me  
Potu & Dapibus, quòd  
cum exiverim, non vidi  
Viam.

**A** Certain Man, when He  
had prepared a dainty Sup-  
per, invited a certain  
Friend Home; His  
Dog also invited  
the Dog of the other Man to Sup-  
per. The Dog having entered,  
when He saw so great Dainties  
prepared, joyful, says with Himself,  
Truly I shall fill Myself so To-Day,  
that I shall not want to eat  
To-morrow. But the Cook  
seeing Him, silent took Him by  
the Tail, and whirling Him  
both three and four Times, threw  
Him thro' the Window. He  
amazed rising up from the Ground,  
whilst He flies crying, the other  
Dogs run up to Him, and  
ask, how daintily He had sup-  
ped: But He languishing  
says, So have I filled Myself  
with Drink and Dainties, that,  
when I came out, I saw not  
the Way.

MOR.

Fabula significat, mul-  
ta cadere inter Calicem  
& Labra.

MOR.

The Fable signifies, that many  
Things fall between the Cup  
and the Lips.



F A B L E CLXXXI.

*De Aquilâ & Homine.*

*Of the Eagle and the Man.*

**C**UM quidam Homo cepisset Aquilam, Pennis Alarum avulſis Ei, dimiſit Eam morari inter Gallinas. Deinde Quidam, mercatus, munit Alas Pennis: tum Aquila volans capit Leporem, & fert Illum ſuo Benefactori. Quam Rem Vulpes conſpiciens, ait Homini, Noli habere hanc Aquilam Hoſpitiſ, ne venetur Te, æquè ac Leporem. Tum Homo item evulſit Pennas Aquilæ.

**W**HEN a certain Man had taken an Eagle, the Feathers of the Wings being plucked from Her, He diſmiſſed Her to dwell among the Hens. Afterwards a certain Man, having purchaſed Her, fortiſies her Wings with Feathers: then the Eagle flying takes a Hare, and bears Him to her Benefactor. Which Thing a Fox perceiving, He ſays to the Man, Be unwilling to have this Eagle in Entertainment, leſt She hunt Thee, as well as the Hare. Then the Man alſo plucked off the Feathers from the Eagle.

MOR.

Hæc Fabula ſignificat, quòd Benefactores quidem ſunt remunerandi, verò improbi omnino vitandi.

MOR.

This Fable ſignifies, that Benefactors indeed are to be requited, but the Wicked altogether to be avoided.

F A B L E CLXXXII.

*De Agricola.*

*Of the Husbandman.*

**Q**uidam Homo, exiſtens Agricola, cum cognosceret adeſſe Finem Vitæ Sibi, & cuperet Filios fieri peritos in Cultu Agrorum, vocavit Eos, atq; inquit, Filii, Ego decedo è Vitâ;

**A** Certain Man, being a Husbandman, when He knew that there was an End of Life to Him, and deſired his Sons to become ſkilful in the Tilling of Lands, called Them, and ſaid, O Sons, I depart out of Life;

Vitâ ; omnia mea Bona sunt  
 confita in Vineâ. Illi, post  
 Obitum Patris, putantes  
 reperire hunc Theſaurum in  
 Vineâ, Ligonibus, Marris,  
 ac Bidentibus ſumptis, ſun-  
 ditus effodiunt Vineam, &  
 non inveniunt Theſaurum ;  
 verò, cùm Vineâ ſuit probè  
 effoſſa, produxit longè plures  
 Fructus ſolito, atq; fecit  
 Illos divites.

Life ; all my Goods are  
 placed in the Vineyard. They, after  
 the Death of the Father, thinking  
 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 Vine was well  
 dug up, it produced by far more  
 Fruits than uſual, and made  
 Them rich.

MOR.

Hæc Fabula ſignificat,  
 quòd affiduus Labor parit  
 Theſaurum.

MOR.

This Fable ſignifies,  
 that daily Labour bringeth forth  
 Treasure.

## F A B L E CLXXXIII.

De quodam Piſcatore.

Of a certain Fiſherman.

Q Uidam Piſcator inex-  
 pertus piſcandi, Reti  
 ac Tibiis aſſumptis, accedit  
 juſta Littus Maris, atq;  
 ſuperexiſtens quodam Saxo  
 cœpit imprimis tubicinare,  
 putans, Se capturum eſſe  
 Piſces facilè Cantu ; verùm  
 cùm conſequeretur nullum  
 Effectum Cantu, Tibiis  
 depositis, dimiſit  
 Rete in Mare, ac cepit  
 per plures Piſces ; ſed cùm  
 extraheret Piſces è Reti,  
 atque perſpiceret Eos ſal-  
 tantes, ait non inſalſè, O  
 improba Animalia, cùm tu-  
 bicinarem, noluiſtis ſaltare ;  
 nunc

A Certain Fiſherman unſkil-  
 ful of Fiſhing, his Net  
 and Pipes being taken, goes  
 near the Shore of the Sea, and  
 ſtanding up on a certain Rock  
 He began at firſt to pipe,  
 thinking, that He ſhould take  
 Fiſhes eaſily with a Tune ; but  
 when He obtained no  
 Effect with a Tune, the Pipes  
 being laid down, He let down  
 the Net into the Sea, and took  
 very many Fiſhes ; but when  
 He drew the Fiſhes out of the Net,  
 and perceived Them dan-  
 cing, He ſays, not unwittily, O  
 wicked Animals, when I pip-  
 ed, Ye were unwilling to dance ;  
 now

*nunc quia cesso tubicinate, now because I cease to pipe,  
saltatis continuo. Ye dance continually.*

MOR.

*Hæc Fabula docet, quòd  
Omnia fiunt probè, Quæ  
fiunt suo Tempore.*

MOR.

*This Fable shows, that  
All Things are done well, Which  
are done in their own Season.*

F A B L E CLXXXIV.

*De quibusdam Piscatoribus.*

*Of certain Fishermen.*

**P**iscatores profecti  
piscatum, & defessi  
piscando diu, præterea  
oppressi Fame & Marore,  
quòd cepissent Nihil,  
cum decernant abire,  
eccè, quidam Piscis fugiens  
Aliam insequentem Se saltat  
in Naviculam. Piscatores  
admodum læti comprehendunt  
Illum, ac vendunt in  
Urbe grandi Pretio.

**F**ishermen having gone  
to fish, and tired  
with fishing a long while, besides  
oppressed with Hunger and Grief,  
because They had taken Nothing,  
when They resolve to go away,  
behold, a certain Fish flying  
another pursuing Him leaps  
into the Boat. The Fishermen  
very joyful take  
Him, and sell Him in  
the City at a great Price.

MOR.

*Hæc Fabula indicat,  
quòd 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.*

## F A B L E CLXXXV.

De Inope &amp; infirmo.

Of the poor and infirm Man.

**Q**uidam Pauper, cum agrotaret, vovit Diis, quòd, si liberaretur ab eo Morbo, immolaret centum Boves. Quod Diis volentes experiri, facile reddunt Sanitatem Illi. Igitur liber à Morbo, cum non haberet Boves, quia erat pauper, collegit Ossa centum Boùm, & deponens super Altare, inquit, Ecce, nunc persolvo Votum, Quod vovi Vobis. Diis audientes Hoc assistunt Ei in Somniis, atq; inquirunt, pergito ad Littus Maris; etenim ibi reperies centum Talenta Auri semoto Loco. Ille expergescens, memor Somnii, dum pergito ad Littus, incidit in Latrones, Qui spoliant & verberant Eum.

MOR.

Hæc Fabula indicat, quòd Mendaces accipiant Præmia Mendaciorum.

**A** Certain poor Man, when He was sick vowed to the Gods, that, if He should 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, when he had not the Oxen, because he was poor, He gathered the Bones of a hundred Oxen, and putting them down upon the Altar, He said, Behold, now I pay the Vow, Which I vowed to You. The Gods hearing This stand before him in Dreams, and say, Go to the Shore of the Sea; for there Thou shalt find a hundred Talents of Gold in a secret Place. He having arose, mindful of the Dream, whilst He goes on to the Shore, falls among Thieves, Who rob and beat Him.

MOR.

This Fable shows, that Liars receive the Rewards of Lies.

## FABLE CLXXXVI.

De Piscatoribus.

Of the Fishermen.

**Q**UIDAM *Piscatores* trahebant *Retē* Mari; *Quod* cūm *sentirent* esse *grave*, lætabantur *magnopere*, putantes *fuisse* multos *Pisces*; sed, *ut* traxissent *Retē* in *Terram*, cūm *perspiciunt* paucos *Pisces* quidem, *verò* ingens *Saxum* inesse *Reti*, fiunt *tristes*. *Quidam* ex *Illis*, *jam* grandis *Ætate*, inquit *prudenter* *Sociis*, *Estote* quietis *Animis*; quippe *Mæstitia* est *Soror* *Lætitiæ*; *etenim* oportet *Nos* *prospicere*  *futuros* *Casus*, & *ut* *Quis* ferat *illos* *leuius*, *persuadere* *Sibi* esse *eventuros*.

MOR.

*Hæc* *Fabula* *significat*, quòd *Qui* *reminiscitur* *humanae* *Sortis*, *afficitur* *minimè* *in* *adversis*.

**C**ERTAIN *Fishermen* drew *their Net* out of the *Sea*; *Which* when *they perceived* to be *heavy*, *They rejoiced greatly*, thinking *that there were many Fishes*; but, *as soon as* *They had dragged the Net* unto the *Land*, when *They perceive* few *Fishes* indeed, *but* a vast *Stone* to be *in the Net*, *They become sad*. A certain *One of Them*, now great *by Age*, says *prudently* to his *Companions*, *Be Ye* of quiet *Minds*; for *Sorrow* is the *Sister* of *Gladness*; for it behoveth *Us* to foresee *future Mischances*, and that *any Man* may bear *Them* *more lightly*, to persuade *Himself* that *They will come to pass*.

MOR.

*This Fable signifies*, that *He who* remembereth *human Lot*, *is affected* the least *in* *adverse Things*.

## F A B L E CLXXXVII.

*De Catâ mutatâ in  
Fæminam.*

*Of the She-Cat being changed into  
a Woman.*

**Q**Uædam *Catâ*, capta *Amore* cuiusdam *speciosi Adolescentis*, oravit *Venerem*, ut mutaret *Eam* in *Fæminam*. *Venus miserta Illius* mutavit *Eam* in *Formam Fæminæ*; *Quam*, cum esset valde formosa, *Amator* adduxit *Donum*. Sed cum sederent simul in *Cubiculo*, *Venus* volens experiri, si, *Facie mutatâ*, mutâisset, & *Mores*, constituit *Murem* in *Medium*; *Quam* cum *Illa* prospexit, oblita *Formæ* & *Amoris*, persecuta est *Murem*, ut caperet; super quâ *Re* *Venus* indignata, denuo mutavit *Eam* in *priorem Formam Catæ*.

**A** Certain *Cat*, taken 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, when She was very beautiful, the *Lover* led *Home*. But when They sat together in the *Chamber*, *Venus* willing to try, if, the *Face being changed*, She had changed also her *Morals*, placed a *Mouse* in the *Middle*; Which when She saw, having forgot her *Shape and Love*, She pursued the *Mouse*, that She might take *Her*; upon which *Thing* *Venus* being angry, again changed *Her* into the former *Shape of a Cat*.

MOR.

*Fabula* significat, quod *Homo*, licet mutet *Personam*, tamen retinet *eosdem Mores*.

MOR.

The *Fable* signifies, that a *Man*, altho' He may change his *Person*, yet retains the same *Manners*.

## F A B L E CLXXXVIII.

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

**D**UO *Quidam* habentes *Inimicitias* inter Se navigabant *unâ* in *Navi*. Et cùm *Alter non pateretur Alterum stare in eodem Loco*, *Unus* sedit in *Puppi*, *Alter* in *Prorâ*. *Autem*, *Tempestate ortâ*, cùm *Navis* esset in *Periculo*, *Qui* sedebat in *Prorâ* rogat *Gubernatorem Navis*, *Quæ Pars Navis foret submersa priùs*; & cùm *Gubernator dixisset Puppin*, *Ille* ait, *Mors nunc non est adeò molesta Mihi*, *si perspicio meum Inimicum mori priùs*.

**T**WO *certain Men* having *Enmities* between *Themselves* sailed together in a *Ship*. And when the *One* would not suffer the *Other* to stand in the same Place, *One* sat at the *Head*, the *Other* at the *Stern*. But a *Tempest* having arose, when the *Ship* was in *Danger*, *He* that sat at the *Prow* asks the *Governor of the Ship*, What *Part of the Ship* would be sunk first; and when the *Pilot* had said the *Stern*, *He* said, *Death* now is not so troublesome to *Me*, if I perceive my *Enemy* to die first.

MOR.

*Hæc Fabula* redarguit *Inimicitias* *Hominum*; cùm *Inimicus sæpius* eligit *perdere* *Seipsum*, ut *perdat Inimicum*.

MOR.

This *Fable* reproves the *Enmities* of *Men*; when one *Enemy* very often chooses to *destroy* *Himself*, that *He* may *destroy his Enemy*.

## F A B L E CLXXXIX.

*De Canè & Fabro.**Of the Dog and the Smith.*

**Q**uidam *Faber* habebat *Canem*, *Qui*, dum *Ipse* cudebat *Ferrum*, dormiebat *continuò*; verò cùm *manducabat*, *Canis* statim *affurgebat*, & sine *Mo-*

**A** *Certain Smith* had a *Dog*, Which, whilst *He* struck the *Iron*, slept *continually*; but when *He* eat, the *Dog* immediately rose up, and without *De-*

*Morá* corrodebat *Que*  
 erant *dejecta* sub *Mensá*,  
 ceu *Ossa*, & *Alia*  
 hujusmodi. *Quam* *Rem*  
*Faber* animadvertens, ait  
 ad *Canem*, *Heus*, *Miser*,  
 nescio *Quid* faciam ;  
*Qui*, dum *cudo* *Ferram*,  
*dormis* continuò, &  
*teneris* *Segnitie* ; rursus  
 cum *moveo* *Dentes*, statim  
*furgis*, & *applaudis* *Mibi*  
*Caudá*.

*Delay* gnawed *those things* which  
 were *thrown down* under the *Table*,  
 as *Bones*, and other *Things*  
 of this *Kind*. Which *Thing*  
 the *Smith* minding, *He* says  
 to the *Dog*, So *Ho*, *Wretch*,  
 I know not *What* I shall do ;  
*Who*, whilst I *strike* the *Iron*,  
*sleepst* continually, and  
 art possessed with *Sloth* ; again  
 when I move my *Teeth*, presently  
*Thou* risest, and *flatterest* *Me*  
 with thy *Tail*.

MOR.

*Fabula* significat, quòd  
*Socordes* & *Somnolenti*, *Qui*  
 vivunt ex *Laboribus* aliorum,  
 sunt coërcendi *gravi*  
*Censurá*.

MOR.

The *Fable* signifies, that  
 the *Slothful* and *Drowsy*, *Who*  
 live out of the *Labours* of *Others*,  
 are to be restrained with a *heavy*  
*Censure*.

## F A B L E CXC.

De quâdam Mulâ.

Of a certain Mule.

**Q**Uædam *Mula*, effecta  
 pinguis nimio *Hordeo*,  
 lasciviebat *nimiâ* *Pingue-*  
*dine*, *inquiens* *Sæcum*,  
*Equus* fuit *meus* *Pater*, *Qui*  
 erat *celerrimus* *Cursu*, &  
*Ego* sum *similis* *Ei* - per  
*Omnia*. *Parum* post *con-*  
*tigit*, quòd oportuit *Mulam*  
*currere* *quantùm* *potuit* ;  
 sed cum *cessavit* *Cursu*,  
*inquit*, *Heu* ! *Miseram* *Me*,  
*Quæ* *putabam* *Me* esse *So-*  
*bolem* *Equi* ! At nunc  
 me-

**A** Certain *Mule*, being made  
 fat with too much *Barley*,  
 wantoned with too much *Fat-*  
*ness*, saying with *Herself*,  
*A Horse* was my *Father*, *Who*  
 was *swiftest* in the *Race*, and  
 I am like *Him* in  
 all *Things*. A little after It hap-  
 pened, that It behoved the *Mule*  
 to run as much as *She* could ;  
 but when *She* ceased from *Running*,  
*She* said, *Alas* ! *wretched* *Me*,  
*Who* thought *Myself* to be the *Off-*  
*spring* of the *Horse* ! But now  
 I re-



*memini Patrem fuisse I remember that my Father was*  
*Afinum. an Afs.*

MOR.

*Fabula significat, quòd Stulti non agnoscunt Se-  
 ipsos in prosperis; sed in  
 adversis persæpe recognos-  
 cunt suos Errores.*

MOR.

*The Fable signifies, that  
 Fools do not know Them-  
 selves in prosperous Things; but in  
 adverse Things very often They  
 again know their Errors.*

## F A B L E CXCI.

*De Medico &  
 Mortuo.*

*Of the Physician and  
 the dead Man.*

**Q**uidam Medicus, Qui  
*curaverat Ægrotum,  
 Qui paulò post moriebatur,  
 aiebat Illis, Qui efferebant  
 Funus, Si iste Vir abstinu-  
 isset Vino, & fuisset usus  
 Clysteribus, non fuisset  
 mortuus. Quidam ex His,  
 Qui aderant, ait Medi-  
 co haud infacetè, Heus,  
 Medice, ista Consilia  
 fuerunt dicenda, cùm qui-  
 bant prodesse, non nunc, cùm  
 valent Nil.*

**A** Certain Physician, Who  
*had looked after a sick Man,  
 Who a little after died,  
 said to Them, Who bore the  
 Funeral, 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 Phy-  
 sician not unwittily, So Ho,  
 Physician, those Counsels  
 were to be told, when They were  
 able to profit, not now, when  
 They avail Nothing.*

MOR.

*Fabula significat, quòd  
 ubi Consilium non prodest,  
 dare Id eo Tempore est sanè  
 deludere Amicum.*

MOR.

*The Fable signifies, that  
 when Counsel does not profit,  
 to give It at that Time is truly  
 to play upou a Friend.*

## F A B L E CXCII.

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

**C**UM *Canis* dormiret ante Aulam, *Lupus* superveniens statim cepit *Eum*, & cum vellet occidere *Eum*, *Canis* orabat, ne occideret *Eum*, inquit, Heus, mi *Lupe*, nunc noli occidere *Me*; nam, ut vides, sum tenuis, gracilis, & macilentus; sed meus *Herus* est facturus *Nuptias*, ubi, si expectabis parum, *Ego* manducans opiparè, atq; factus pinguior, ero utilior *Tibi*. *Lupus* habens *Fidem* his *Verbis* dimisit *Canem*. Post paucos *Dias* *Lupus* accedens, cum reperit *Canem* dormientem *Domi*, stans ante *Aulam*, rogat *Canem*, ut prestaret *Promissa* *Sibi*. *Canis* inquit, Heus, *Lupe*, si cepisses *Me* ante *Aulam*, non expectaveris *Nuptias* frustra.

MOR.

Hæc *Fabula* indicat, quod *Sapiens*, cum semel vitaverit *Periculum*, continuo cavet in futuro.

**W**HEN the *Dog* slept before the *Hall*, the *Wolf* coming upon Him, presently took Him; and when He was willing to slay Him, the *Dog* besought Him, that he would not kill Him, saying, So Ho, my *Wolf*, now be unwilling to kill *Me*; for, as you see, I am thin, lean, and slender; but my *Master* is about to make a *Wedding*, when, if you will wait a little, I, eating daintily, and being become fatter, shall be more advantageous to *Thee*. The *Wolf* having Faith, in 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 ye, *Wolf*, if *Thou* hadst taken *Me* before the *Hall*, *Thou* wouldst not have expected the *Wedding* in vain.

MOR.

This *Fable* shows, that a wise *Man*, when once He hath avoided a *Danger*, continually takes *Care* for the future.

## F A B L E CXCIII.

De Cane &amp; Gallo.

Of the Dog and the Cock.

**C**ANIS & Gallus Socii faciebant Iter; autem Vesperi superveniente, Gallus dormiebat inter Ramos Arboris; at Canis ad Radicem. Cùm Gallus, ut affolet, cantabat Noctu, Vulpes audivit Eum, accurrit, & stans inferius rogabat, ut descenderet ad Se, quòd cuperet complecti Animal adèd commendabile Cantu; autem, cùm Is dixisset, ut prius excitaret Janitorem dormientem ad Radicem, ut descenderet, cùm Ille aperuisset; Illo quærente, ut vocaret Ipsum, Canis profiliens dilaceravit Vulpem.

MOR.

Fabula significat, prudentes Homines mittere Inimicos potentiores quàm Se, ad fortiores Astu.

**A** Dog and a Cock Companions made a Journey; but Evening coming on, the Cock slept among the Branches of a Tree; but the Dog at the Root. When the Cock, as He is wont, crowed in the Night, a Fox heard Him, runs to him, and standing below asked, that He would come down to Him, because He desired to embrace an Animal so commendable for Song; but, when He had said, that first He should wake the Porter sleeping at the Root, that He might come down, when He had opened; He asked, that He would call Him, the Dog leaping out tore the Fox.

MOR.

The Fable signifies, that prudent Men send Enemies more powerful than Themselves, to the more brave by Craft.

## F A B L E CXCIV.

De Ranis.

Of the Frogs.

**D**UÆ Rane pascebantur in Palude; autem Æstate Palude siccatâ, querebant aliam; ceterum invenerunt profundum Puteum; Quo viso, Altera dixit Alteri, Heus Tû, descendamus in hunc Puteum; Illa respondens ait, Si Aqua aruerit hic, quomodo ascendemus?

**T**WO Frogs were fed in a Marsh; but in Summer the Marsh being dried up, They sought another; but They found a deep Well; Which being seen, One said to the Other, So ho You, let us descend into this Well; the Other answering says, If the Water should dry up here, how shall we get up?

MOR.

Fabula declarat, quòd nulla Res sunt agendæ inconsideratè.

MOR.

The Fable declares, that no Things are to be done inconsiderately.

## F A B L E CXCIV.

De Leone &amp; Urfo.

Of the Lion and the Bear.

**L**EO & Ursus, quum cepissent magnum Hinnulum, pugnabant de Eo, & vulnerati graviter à seipsis jacebant defatigati. Vulpes, videns Eos prostratos, & Hinnulum jacentem in Medio, rapuit Hunc, & fugiebat. Illi videbant, sed quia non potuerant surgere, dicebant, Heu! miseròs Nos, quia laboravimus Vulpi.

**T**HE Lion and the Bear, when They had taken a great Fawn, fought about Him, and wounded grievously by one another they lay down tired. A Fox, seeing Them laid down, 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 laboured for the Fox.

MOR.

MOR.		MOR.	
Fabula significat, quòd dum Alii laborant, Alii potiuntur Prædâ.	The Fable signifies, that whilst Some labour, Others enjoy the Prey.		

F A B L E CXCVI.

De CASSITA.

Of the LARK.

**C**ASSITâ, capta Laqueo,  
 dicebat plorans, Hei!  
 Mihi misera & infelici,  
 non furripui Aurum neque  
 Argentum cuiusquam;  
 autem Granum Tritici fuit  
 Causa meæ Mortis.

**T**HE Lark, taken in a Snare,  
 said lamenting, Alas!  
 to Me miserable and unhappy,  
 I have not taken away the Gold nor  
 the Silver of any One;  
 but a Grain of Wheat has been  
 the Cause of my Death.

MOR.

Fabula tendit in Eos,  
 Qui sabcunt magnum Pericu-  
 lum ob inutile Lucrum.

MOR.

The Fable tends to Them,  
 Who undergo great Dan-  
 ger for unprofitable Gain.

F A B L E CXCVII.

De Leone confecto Senio:

Of the Lion worn out with Age.

**C**UM Leo fenuisset,  
 nec posset quarere Vic-  
 tum, machinabatur Viam,  
 qui Alimenta haud deessent  
 Sibi. Igitur ingressus  
 Speluncam, jacens, simula-  
 bat Se vehementer ægrotare.  
 Animalia, putantia Se  
 verè ægrotare, accedebant  
 ad Eum Gratiâ visitandi;  
 Quæ Leo capiens mandu-  
 cabat singulatim. Cùm  
 jam

**W**HEN the Lion was grown old,  
 nor could get his Liv-  
 ing, He contrived a Way,  
 how Provisions should not be wanting  
 to Him. Therefore having entered  
 the Den, lying down, He feign-  
 ed Himself vehemently to be sick.  
 The living Creatures, thinking Him  
 verily to be sick, went  
 to Him for the Sake of visiting Him;  
 Whom the Lion taking eat  
 up singly. When  
 now

U

*jam occidisset multa Animalia, Vulpes, Arte Leonis cognita, accedens ad Aditum Speluncæ, stans exteriùs, rogat Leonem quomodo valeret. Leo respondens blandè Ei ait, Filia Vulpes, cur non ingrederis intrò ad Me? Vulpes ait non illepidè, Quoniam, mi Here, cerno equidem perplura Vestigia Animalium ingredientium, sed nulla Vestigia Eorum egredientium.*

*now He had killed many Animals, The Fox, the Art of the Lion being known, coming to the Entrance of the Cave, standing without, asks the Lion how He did. The Lion answering fairly to Him said, Daughter Fox, why dost Thou not enter in to Me? The Fox said not unwittily, Because, my Master, I perceive indeed very many Footsteps of Animals entering in, but no Footsteps of Them coming out.*

MOR.

*Fabula significat, quòd prudens Homo, Qui providet imminentia Pericula, facilè devitat Illa.*

MOR.

*The Fable signifies, that a prudent Man, Who foresees imminent Dangers, easily avoids Them.*

F A B L E CXCVIII.

*De Leone & Tauro.*

*Of the Lion and the Bull.*

**L**EO sequens ingentem Taurum per Insidias, cum accessit propè, vocavit Eum ad Cœnam, inquit, Amice, occidi Ovem, canabis Mecum hodie, si placet Tibi. Postquam discubuissent, Taurus conspiciens plures Lebetes, & Obeliscos paratos, & adesse nullam Ovem Illi, voluit decedere; Quem Leo perspiciens jam abeuntem, rogavit, cur abiret. Taurus respondit, Equidem non

**A**LION following a great Bull by Treachery, when He came near, invited Him to Supper, saying, Friend, I have killed a Sheep, You shall sup with Me To-Day, if it pleases You. As soon as They had sat down, the Bull seeing many Cauldrons, and Spits ready, and that there was no Sheep for Him, was willing to depart; Whom the Lion perceiving now going away, asked Him, why He would go. The Bull answered, Truly I do

non abeo de Nihilo,  
cùm videam Instrumenta  
parata non ad coquendum  
Ovem, sed Taurum.

I do not go away for Nothing,  
when I see Instruments  
prepared not to dress  
a Sheep, but a Bull.

MOR.

Fabula significat, quòd  
Artes improborum non  
latent prudentes.

MOR.

The Fable signifies, that  
the Arts of the Wicked do not  
lie hid from the prudent.

F A B L E CXCIX.

De Ægrotò & Me-  
dico.

Of the Sick Man and the Phy-  
sician.

**Æ**GER, rogatus à  
Medico de suâ  
Salute, respondit, Se  
sudâsse violenter; Medi-  
cus ait, Id fuisse bonum;  
rogatus ab eodem Medico  
secundò, quomodo invenie-  
bat Se, Ægrotus inquit,  
Se fuisse comprênsus ve-  
hementi Frigore: Medicus  
quoque ait, Id fore ad  
Salutem. Interrogatus  
tertiò ab eodem, quomodo  
reperiebat Se, Ægrotus  
inquit, Se non potuisse  
digerere sine magnâ Diffi-  
cultate. Medicus ait rursus,  
Id fuisse optimum ad  
Salutem; deinde, cùm  
Quidam Domesticorum  
interrogaret Ægrotum,  
quomodo valeret, ait Ille,  
ut Medicus ait, sunt  
Mihi multa & optima Signa  
ad

**T**HE Sick Man being asked by  
the Physician about his  
Health, answered, That he  
had sweated violently; the Phy-  
sician says, that That was good;  
asked by the same Physician  
a second time, how He found  
Himself, the sick Man said,  
that He was seized with a vebe-  
ment Coldness; The Physician  
also says, that That was for  
his Health. Asked  
a third time by the same, how  
He found Himself, the sick Man  
said, that He was not able  
to digest without great Diffi-  
culty. The Physician says again,  
that That was the best for  
his Health; afterwards, when  
some One of his Domesticks  
asked the sick Man,  
how He did, says He,  
as the Physician says, there are  
to Me many and the best Signs  
for

*ad Salutem, tamen dispero illis Signis.*      *for Health, yet I perish by those Signs.*

MOR.

*Fabula indicat, Assentatores esse culpandos.*

MOR.

*The Fable shows, that Flatterers are to be blamed.*

## F A B L E C C.

*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 Mœrore, confidebat gemens juxta Ripam Fluminis. Mercurius, motus Misericordiâ, apparuit Lignario, & rogavit Causam sui Fletûs; Quam 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, postremò Mercurius detulit ligneam; cum Pauper assentiret, Illam esse suam, Mercurius, cognoscens Illum esse Hominem verum & justum, dedit Omnes Sibi Dono. Igitur Lignarius, accedens ad Socios, declarat Quid acciderat Sibi.

**W**HILST a certain Wood-Cutter cleaved 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 Pity, appeared to the Wood-Cutter, and asked the Cause of his Weeping; Which as soon as He learnt, 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 another, a silver One; Which, when the poor Man denied also to be his, at last Mercury reached the wooden One; when the Poor Man agreed, that That was his, Mercury, knowing Him to be a Man true and just, gave Them All to Him for a Gift. Therefore the Wood-Cutter, coming to his Companions, declares What had happened to Him.



*Sibi. Unus è Sociis volens experiri Id, cum accessisset ad Flumen, deiecit Securim in Aquam, deinde confedit flets in Ripâ; Causam Cujus Fletus cum Mercurius audivisset, afferens auream Securim, rogavit, Illane esset, Quam perdiderat: Quam, cum affereret esse suam, Mercurius, ejus Impudentiâ cognitâ, nec tradidit Ei auream, nec suam.*

*to Him. One of his Companions willing to try It, when He came to the River, threw his Ax into the Water, then He sat weeping on the Bank; the Cause of Whose Weeping when Mercury had heard, bringing a golden Ax, He asked, Whether That was It, Which He had lost: Which, when He asserted to be his own, Mercury, his Impudence being known, neither delivered to Him the golden One, nor his own.*

MOR.

*Fabula significat, quòd quantò Deus est propitior Probis, existit infestior Improbis.*

MOR.

*The Fable signifies, that by how much God is more propitious to the Honest, He is the more infestuous to the Wicked.*

## F A B L E C C I.

*De Medico, Qui curabat Insanos.*

*Of the Physician, Who cured the Mad.*

**P**Lures colloquebantur de superfluâ Curâ Eorum, Qui alunt Cames ad Aucupium. Quidam ex Iis inquit, Stultus Mediolanensis risit Hos rectè. Cum Fabula posceretur, inquit, Fuit Medicus, Civis Mediolanensis, Qui fuscipiebat sanare insanos, delatos ad Se intra certum Tempus: autem Curatio erat hujus Modi; habebat Domi Arcam, & in eâ Lacunam fatidæ

**M**ANY talked of the superfluous Care of Them, Who feed Dogs for Fowling. A certain Man of Them says, The Fool of Mediolanum laughed at These rightly. When the Story was demanded, He said, There was a Physician, a Citizen of Mediolanum, Who undertook to cure the Mad, brought to Him within a certain Time: but the Cure was of this Manner; He had at Home a Court, and in it a Pond of stink-

*fatide Aquæ, in Quâ ligavit Eos nudos ad Palum, Alios usq; ad Genua, Alios usque ad Ventrem, Nonnullos profundius, secundum Gradum Infantiæ; ac tamdiu macerabat Eos Aquâ, quoad viderentur sani Mente. Quidam est allatus inter Cæteros, Quem posuit in Aquam usque ad Femur, Qui cœpit respiscere post quindecim Dies, & rogare suum Medicum, ut reduceretur ex Aquâ; Ille exemit Hominem à Cruciatu, tamen eâ Conditione, ne egrederetur Aream. Cùm paruisset aliquot Diebus, permisit, ut perambula- ret totam Domum; at ut non egrederetur exte- riorē Januam; (Sociis, Qui erant multi, relictis in Aquâ;) paruit Mandatis Medici diligen- ter; verò stans super Li- men quodam Tempore; (nam non audebat egredi,) vidit Juvenem venientem in Equo cum duobus Canibus, & Accipitre; motus Novi- tate Rei; (etenim non tene- bat Memoriam Quæ viderat ante Infaniam; cùm Juvenis accessisset, Ille inquit, Heus, Tu, oro, res- ponde Mibi paucis: Quid est Hoc, Quo vehe- ris? Inquit, est Equus. Tum*

*of stinking Water, in Which He bound Them naked to a Stake, Some up to the Knees, Others up to the Belly, some more deeply, accord- ing to the Degree of Madness; and so long He starved Them in the Water, till They seemed sound in Mind. A certain Man was brought among the Rest, Whom He put into the Water up to the Thigh; Who be- gan to repent after fifteen Days, and to ask his Phy- sician, that He might be brought out of the Water; He took out the Man from the Torment, yet on that Condition, that He should not go out of the Court. When He had obeyed some Days, He permitted, 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 Com- mands of the Physician diligen- tly; but standing upon the Thresh- old on a certain Time; (for He did not dare 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 Memory the Things Which He had seen before his Madness;) when the Young Man came near, He said, So ho, You, I pray, an- swer Me in a few Things: What is This, on Which Thou art car- ried? Says He, It is a Horse. Then*

Tum deinceps, Quid vocatur Hoc, Quod gestas Manu, & in quâ Re uteris? Ille respondit, est Accipiter, & aptus Captui Perdicum. Tum Infanus petit, & Hi, Qui comitantur Te, Qui sunt, & Quid profunt Tibi? Ait, Sunt Canes, & apti Aucupio, ad investigandum Aves. Autem hæc Aves, Causâ capiendi Quas paras tot Res, cujus Pretii sunt, si conferas Capturam totius Anni in unum? Cùm respondisset parvum, nescio quid, & quod non excederet sex Aureos, Infanus rogat, Quenam sit Impensa Equi, Canum, & Accipitris? affirmavit Impensam Eorum esse quotannis quinquaginta Aureos. Tum admiratus Stultitiam Juvenis, inquit, oro, abi hinc ocyùs, antequam Medicus redeat Domum; nam si Hic compererit Te, conjiciet Te in suam Lacunam, veluti insanissimum Omnium, & collocabit Te in Aquâ usque ad Mentum.

MOR.

Hæc Fabula ostendit, multas Infanias esse quotidie inobservatas.

Then afterwards, What is called This, Which thou bearest on thine Hand, and in what Thing dost thou use it? He answered, it is a Hawk, and fit for the catching of Partridges. Then the Madman asks, and These, That accompany Thee, What are they, and What do they profit to Thee? He says, They are Dogs, and fit for Fowling, to trace the Birds. But these Birds, for the Sake of catching Which You prepare so many Things, of what Price are They, if You put together the Catching of a whole Year into one? When He had answered a little, I know not what, and that it could not exceed six Guineas, the Madman asks, What may be the Expence of the Horse, of the Dogs, and of the Hawk? He affirmed the Expence of Them to be yearly fifty Guineas. Then having admired the Folly of the Young Man, says he, I pray, go hence quickly, before that the Physician return Home; for if He should find Thee, He will throw Thee into his Pond, as the most mad of all Men, and He will place Thee in the Water up to the Chin.

MOR.

This Fable shows, many Madnesses to be daily unobserved.

F A B L E

## F A B L E C C I I .

*De obstinata Muliere, Quæ vocavit Virum pediculofum.*

**Q**UÆDAM Mulier, supra Modum contraria Viri, ita, ut vellet esse superior, semel in gravi Altercatione cum Eo vocavit Eum pediculofum. Ille, ut retractaret illud Verbum, contundebat Uxorem, cadens Illam Pugnis & Calcibus. Quò magis cædebatur, eò plus vocavit Illum pediculofum. Vir tandem lassus verberando Illam, ut superaret Pertinaciam Uxoris, dimisit in Flumen per Funem, dicens, *Se suffocaturum Eam, si non abtineret talibus Verbis.* Illa persistabat nihilà minus continuare illud Verbum, quamvis fixa usque ad Mentum in Aquâ. Tum Vir demersit Eam in Flumen, ita ut non posset loqui amplius, tentans si posset avertere Eam à Pertinaciâ Timore Mortis. At Illa, Facultate loquendi ademptâ, exprimebat Digitis, Quod nequibat Ore: Nam, Manibus erectis supra Caput, Unguibus utriusque Pollicis conjunctis, dedit quod Opprobrium potuit Viro, illo Gestu.

MOR.

Hæc Fabula indicat, quòd Quidam retinebunt suam Pertinaciam etiam Periculo Mortis.

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

**A** CERTAIN Woman, above measure contrary to her Husband, so that she would be uppermost, once in a heavy Quarrel with Him called Him lousy. He, that She might retract that Word, bruised his Wife, beating Her with his Fists and Heels. By how much the more she was beaten by so much the more she called Him lousy. The Man at length tired with beating Her, that He might overcome the Obstinacy of his Wife, let her down into a River by a Rope, saying, that He would suffocate Her, if She would not abstain from such Words. She persisted in nothing the less to continue that Word, altho' fixed up to the Chin in the Water. Then the Man plunged Her into the River, so that She could not speak more, trying if He could avert 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 gave what Reproach She could to her Husband, by that Gesture.

MOR.

This Fable shows, that Some will retain their Obstinacy even at the Hazard of Death.





Nathaniel Spooner  
Diss. 1840







