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BABRIUS AND PHAEDRUS

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BABRIUS
AND
PHAEDRUS

EDITED AND TRANSLATED BY
BEN EDWIN PERRY



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TO
The Cherished Memory
of
EDWARD CAPPS
Teacher and Friend

ABBREVIATIONS

- Aes.* = *Aesopica* ed. B. E. Perry, vol. I, Urbana
1952. See Appendix p. 419 below.
- CPh* = *Classical Philology*.
- RE* = Pauly-Wissowa, *Realencyclopädie der Clas-
sischen Altertumswissenschaft*.
- RhM* = *Rheinisches Museum*.
- TAPhA* = *Transactions of the American Philological
Association*.

INTRODUCTION

1. THE AESOPIC FABLE IN ANTIQUITY

IN the long history of Aesopic fable, generically so called, the publication of a series of fables in verse meant to be read consecutively, each for its own interest and literary value, without a context or a specific application, is relatively late to appear. Phaedrus, in the time of Tiberius, is the first writer whom we know to have produced such a book, and his example was followed soon afterwards by Babrius, writing in Greek verse. The creations of these two poets mark a new epoch in the history of fable-writing and a midway point, as it were, in almost four thousand years of literary practice. Before Phaedrus, fables written in Greek prose were gathered into collections intended to serve primarily as repertoires of rhetorical materials, comparable to a collection of proverbs or apothegms of famous men, which would serve the needs of speakers or writers in quest of illustrations to be used within the context of an oration, a history, or an essay of some kind. Such a fable-collection, written in prose, was informative in theory and purpose, rather than literary or artistic, although its author might, and usually did, take pains in the stylizing of it, so as to give it in reality a literary value apart from its utilitarian *raison d'être*. The collection might be read in whole or in part for its own sake as entertainment, in case

anyone chose to make that use of it, and some probably did; but it was not put forth by its author in the guise of literature or *belles lettres*, nor was it looked upon as such by the reading public.

Phaedrus and Babrius were the first writers to bring a disconnected series of Aesopic fables on to that avowedly artistic plane of literature, as an independent form of writing; but necessarily in verse, in order to sanction it as poetic composition. Only as such could it become, in theory, an independent form of literature in its own right, instead of a dictionary of metaphors. Told in verse a fable had the literary rating and recognition of poetry, by virtue of the form alone in which it was written, without regard to the subject matter; but a fable told in prose without a context, or a collection of such fables, was not literature, properly speaking, but raw material meant to be used in the making of literature, or orally. Archilochus in the seventh century B.C. had occasionally made use of beast fables written in iambic verse as a means of satirizing personal enemies, and Callimachus likewise includes a few Aesopic fables in his *Iambics*, just as he includes myths about gods and heroes; but in both cases it is the artistic verse that constitutes the literary form and the sanction for its publication apart from a context. A myth as such is not a literary form, but may be used as subject-matter in various kinds of poetry or prose, and the same is true of what we call fable. In the early period of Greek literature, and in the Alexandrian Age, fables might be the subject-matter of separate poems, but much more commonly they were used subordinately as illus-

trations in a larger context, whether of poetry as in Hesiod,¹ Aeschylus,² Sophocles,³ and Aristophanes,⁴ or in prose, as in Herodotus,⁵ Xenophon,⁶ Plato,⁷ and Aristotle.⁸

It was not until late in the fourth century B.C. that the first collection of Aesopic fables in prose which we know to have been made was published by the orator and antiquarian scholar Demetrius of Phalerum as a handbook of materials intended primarily for the use of writers and speakers. This collection, entitled *Aesopia* and contained in one book-roll (*Δῖσωπέλων ἄ*, Diog. Laert. 5.80), has not survived, but it was still extant at the beginning of the tenth century when Arethas had it copied, and it must have been one of the principal sources used by both Babrius and Phaedrus, as well as by such sophistic writers

¹ *Works and Days*, 202–212, Hawk and Nightingale (*Aes.* 4a).

² In Fragment 139 from the *Myrmidons*, Eagle shot by an Arrow winged with his own Feathers (*Aes.* 276a); *Agamemnon* 716–736, Man who reared a Lion's Cub in his house, told to illustrate what Helen's coming to Troy meant for the Trojans.

³ *Ajax*, 1142–1158, two short fables used by Menelaus and Teucer respectively in their altercation with each other.

⁴ *Birds*, 474 ff. (*Aes.* 447), Lark burying her Father; *Wasps*, 1401 ff., Aesop and the Bitch (*Aes.* 423); *ib.*, 1427 ff., The Sybarite Man (*Aes.* 428); *ib.*, 1435 ff., Sybarite Woman (*Aes.* 438).

⁵ *History*, I, 141, Fisherman pipes to the Fish (*Aes.* 11a).

⁶ *Mem.* II, 7, 11, Sheep and Dog (*Aes.* 356a).

⁷ *Alcib.* 123a, One-way Traffic into the Lion's Cave (cf. *Aes.* 142, Babrius 103); *Phaedo* 60b, Pleasure and Pain (*Aes.* 445).

⁸ *Rhetoric*, II, 20, Horse and Stag (*Aes.* 269a), said to have been told by Stesichorus; *ib.* Fox and Hedgehog (*Aes.* 427); *Meteor.* II 3, Aesop at the Shipyards (cf. *Aes.* 8); *Polii.* III 13.2, Lions and Hares (*Aes.* 450).

in late antiquity as Plutarch, Dio Chrysostom, Lucian, and Themistius in citing fables of Aesop.¹ There is no evidence that any book of Aesopic fables other than that of Demetrius, either in Greek or in Latin, was in existence before the time of Phaedrus; nor can we know to what extent, if any, the *Aesop* of Demetrius was altered or revised or incorporated in other collections in the course of its transmission throughout the Alexandrian Age. From the way in which Phaedrus speaks of his principal source as being a book of smaller compass than his own and as containing all the fables that he calls "Aesop's," we should infer that he knew only one book of Aesop and that that book was the official *Aesop* of Demetrius.²

Fragments of a collection of Greek fables in prose, in which each fable apparently was indexed with a promythium and ended with a gnomic sentence uttered by the last speaker in the fable, as in Phaedrus I 26 and IV 20, are preserved on the Rylands Papyrus No. 493, which was inscribed, according to its editor, C. H. Roberts, at some time in the first half of the first century after Christ.³ This may well be a fragment of the book of Demetrius; but, whether it is really his text or not, it typifies, by its regular promythia and the absence of epimythia, the collection of Greek fables that must have served as the

¹ See pages 288-290 and 304 ff. of my article "Demetrius of Phalerum and the Aesopic Fables" in *Transactions of the American Philological Association (TAPhA)*, 93 (1962), 287-346.

² Cf. p. lxxxiv below in the section on Phaedrus.

³ C. H. Roberts, *Catalogue of the Greek and Latin Papyri in the John Rylands Library*, Manchester, 1938, III, 119 ff.

primary source for Phaedrus and the kind of fable-book that Demetrius himself had inaugurated.

The promythium, of which we have spoken, is a brief statement concerning the application of a fable made by the author before he begins the narrative, as in the Rylands Papyrus (lines 74 f.):

To a man who is rich, and also a scoundrel, the following fable applies.

Or in Phaedrus III 5:

Success invites many to their ruin.

The function of the promythium was to index the fable under the heading of its moral application for the convenience of a writer or speaker who would consult the fable-repertoire for the purpose of finding a fable that would illustrate an idea that he wished to express effectively; but since the promythium was also a summary of the fable's meaning, in other words its moral, it came to be added after the fable in the form of an epimythium, intended as an explanation (*λύσις*), when the original function of the promythium as an index had been forgotten or ignored;¹ as is the case in the first collection of Greek prose fables to be compiled after the time of Phaedrus, namely in the so-called Augustana collection, where we have epimythia throughout but no promythia. In Phaedrus epimythia appear for the first time along with promythia with increasing frequency; in his first book, where the formal influence of his Greek original is

¹ This is explained more fully in my article "The Origin of the Epimythium" in *TAPhA*, 71 (1940), 408-412, and in the article "Fable" in *Studium Generale*, XII (1959), 35.

most conspicuous, the proportion of promythia to epimythia is 25 to 4, but in the fifth book it is 2 to 7. Babrius, writing in the last quarter of the first century, has some epimythia but no promythia.

The oldest and largest extant collection of prose fables ascribed to Aesop is that which is known as the Augustana, because the manuscript from which it was first published, now codex Monacensis 564, was once at Augsburg. This manuscript, with which the newly recovered tenth-century manuscript 397 in the Pierpont Morgan Library (cod. G) is very closely related, contains some 231 fables from the ancient collection and can be traced to an archetype of the fourth or fifth century. The original compilation was probably made in the second century, if not in the latter part of the first, but it was unknown to Phaedrus and uninfluenced by Babrius except for a few fables which may be later accretions.¹ The Augustana, known also as Recension I, is the parent stock on which three later editions of "Aesop's fables" were founded in large part, either directly or indirectly, namely Recensions Ia, II (known also as the Vindobonensis), and III (the Accursiana or the Planudean recension). Ia, consisting of some 143 fables, dates from late antiquity, probably the third or fourth century, and the same may be true, as I now think, also of Recension II,² which includes 130 fables in

¹ Concerning the dating of the original Augustana collection, see *TAPhA*, 93 (1962), 288 f., note 8, where the matter is discussed in detail.

² This recension, based primarily on I, has three interpolated episodes in the *Life* and many odd readings in both *Life* and *Fables* which cannot be Byzantine in origin, but must have been taken from an ancient and variant version of both texts.

the best representative manuscript of its class, Vindobonensis 130. Some forty of the fables in this collection are in twelve-syllable verse and are derived indirectly from Babrius, but the others, in prose, are badly rewritten on the basis of I. Recension III, first printed by Bonus Accursius at Milan in 1474, hence known as the Accursiana, was made by Maximus Planudes near the beginning of the fourteenth century. It consists of 127 fables, of which 62 come from Recension II and are freely rewritten, the others mainly from the Augustana (I) with little or no alteration. In modern times this revised and abridged edition of the traditional fables was often printed as the vulgate Greek *Aesop* before the publication of the Augustana (I) by Schneider in 1812. The fables of Recensions I, II, and III are printed separately in the editions of Chambry¹ and of Hausrath,² and likewise such fables of Ia as are not found in I. What Chambry designates Class IV is the so-called Bodleian Paraphrase of Babrius, consisting of

Because the manuscripts containing this Rec. II—what I have called SBP in the *Life*—are all later than the twelfth century, I had supposed that the interpolations that it contains were taken from an ancient text in the twelfth century; cf. *Aesopica*, I, pp. 22 and 308, note 30. Recently, however, a fragment of the *Life* in this recension has come to my attention written in an eleventh-century hand on a parchment leaf bound in a manuscript at Saloniki; and from this I infer that Rec. II with all its interpolated readings was made in late antiquity, in the fourth or fifth century.

¹ Aemilius Chambry, *Aesopi Fabulae*, Paris (Les Belles Lettres), 1925, 2 vols.

² A. Hausrath, *Corpus Fabularum Aesopicarum*, Vol. I, fasc. 1, Leipzig (Teubner), 1940; fasc. 2, *ib.* 1956; fasc. 2, second edition by H. Hunger, *ib.* 1958.

148 fables briefly summarized in prose, introduced by promythia, and ascribed to Aesop by its unknown compiler. The Augustana fables of Class I and its derivatives are independent of the Babrian tradition, except that many of them are derived from an early source common to both I and Babrius, probably the *Aesop* of Demetrius. The entire corpus of Greek fables in prose, with the exception of fables depending on the citation of Greek authors other than fabulists, and of a few taken into the collections from unknown sources, is made up of Recensions I–IV, contained in upwards of one hundred MSS., all but three of which are of later date than the thirteenth century. Many of these manuscripts are of mixed contents, containing blocks of fables drawn from two or more of the recensions above mentioned, and in some of them there is much conflation of one textual form with another, and occasionally newly worded paraphrases of older forms.

With the exception of Aphthonius, the fourth-century rhetorician whose forty fables, written in a highly artificial style, are *not* ascribed to Aesop, all the authors of extant fable-collections in Greek or Latin prose are either anonymous, like the authors of Recensions I–IV, or else, like “Romulus,” Pseudo-Dositheus, and “Syntipas,” obviously pseudonymous. The real author of a collection such as the Augustana (I) does not put his own name on the book he has written, but lets it pass under the name of Aesop, because he is not literarily ambitious in what he is doing. He makes no bid for recognition as a writer. The substance of his fables is presumed to have been invented by Aesop, but the prose in which they are

written can be anybody’s text other than Aesop’s and nobody was likely to claim it for himself. The fables of Babrius and Phaedrus were known and cited under their author’s names so long as they remained in the original verse, but neither author’s name survived on the prose paraphrases of his fables: Babrius became “Aesop,” and Phaedrus “Romulus” translating “Aesop.” Likewise in the medieval period we have many books of fables written in prose by unknown authors and a good number of fables in verse bearing the names of the authors who composed them: Avianus, Marie de France, Walter Anglicus, John of Schepey, Alexander Neckam.

The Arabic version of the so-called “Fables of Bidpai,” known as *Kalilah wa Dimnah*, was translated into Greek by one Symeon Seth about A.D. 1080 and was widely circulated in many copies under the title *Stephanites and Ichnelates*; but this famous fable-book, derived from the Indian *Pañcatantra*, exerted thereafter, strange to say, not the slightest influence upon the traditional Greek *Aesop*. In the entire Greek tradition there is not, so far as I can see, a single fable that can be said to come either directly or indirectly from an Indian source; but many fables or fable-motifs which make their first appearance in Greek or Near Eastern literature are found later in the *Pañcatantra* and other Indian story-books, including the Buddhist *Jatakas*.

2. NATURE AND ORIGIN OF FABLE

The rhetorician Theon in his *Progymnasmata* (ch. 3) defines fable in the Aesopic sense of the

term in just four words: *λόγος ψευδῆς εἰκονίζων ἀλήθειαν*, that is, a fictitious story picturing a truth. This is a perfect and complete definition provided we understand the range of what is included under the terms *λόγος* (story) and *ἀλήθειαν* (truth). The "story" may be contained in no more than a single short sentence, or it may be much longer, or include some dialogue; but it must be told in the past tense, as stories normally are, and it must purport to be a particular action or series of actions, or an utterance, that took place once upon a time through the agency of particular characters. All this is implied by *λόγος*, meaning story or narrative; and because a fable "pictures" a truth it is, theoretically, only a metaphor in the form of a past narrative; and when it happens to be very short it is indistinguishable from what we call a proverb, and what the ancient Semitic writers called a "likeness" (Aram. *mathla*, Heb. *mashal*, Ar. *mathal*, likewise Armen. *arak*). Proverbs are of several distinct kinds, according to the structural form in which they are cast, including precepts in the imperative mood, and generalities stated explicitly in the present tense; but the kind of metaphorical proverb which is identical with Aesopic fable, in respect to both its function as metaphor and its underlying structure as narrative of an event in the past, is peculiarly at home in western Asia and Greece throughout the ancient and medieval periods, in contrast with the various forms of proverb that have prevailed in western Europe, in ancient Egypt, and in the *Proverbs of Solomon*; which, by the way, betray their Egyptian background or inspiration by the very fact that they include no metaphorical pro-

verbs of the Graeco-Semitic type of which we are speaking.¹

Since fable as we have defined it amounts to nothing more than an indirect and inexplicit way of saying something, the truths that it pictures metaphorically can be, and are in practice, of many different kinds. Often the idea conveyed is a general proposition relating to the nature of things or to types of human or animal character or behaviour, with or without an implied moral exhortation; but often also it is a particular truth applying only to a particular person, thing, or situation. The general proposition implicit in the fable is not always a moral or ethical principle, as is sometimes supposed; on the contrary, the majority of fables in our collections, as W. Wienert in his study of *Sinntypen* has pointed out,

¹ Krumbacher (*Byz. Lit.*² 906 f.) states the matter truly, as follows: "Orientalisch ist . . . die Form: 'Einem schenkte man einen Esel und er schaute ihm auf die Zähne', occidentalisch die Form: 'Einem geschenkten Gaul schaut man nicht ins Maul.' Durch diese Eigentümlichkeit scheidet sich das byzantinisch-neugriechisch-südslavisch-orientalische Sprichwort prinzipiell von den abendländischen." This form of proverb is common in ancient Greek literature as well as in the Byzantine period. See the examples cited below on p. xxxi. Proverbs of this kind are common in Sumerian, Babylonian, and Assyrian literature, but I have looked in vain for examples in Erman's *Literature of the Ancient Egyptians* (English translation by Blackman, London, 1927), where, amid the numerous ethical and didactic writings of both the older period and that of the New Kingdom, one might expect to find them. For the literal dependence of a series of Solomon's proverbs in the Old Testament upon the Egyptian book of Amen-em-ope, see Erman in *Oriental. Literaturzeitung*, 1924, no. 5, and Gressmann in *Ztschr. für alttestam. Wiss.*, 42 (1924), 272 ff.

do not teach moral truths, strictly speaking, but rather matters of worldly wisdom and shrewdness (*Lebensklugheiten*); and even the moral lessons are formulated more often than not on that basis.¹ The particular truth which a fable pictures is descriptive of some one thing and is often purely personal in its application. A fable of this kind may say in effect, for example: "You are (he is) the same kind of fool (or clever fellow) as the creature whose actions I have described," or, in the words of Nathan applying his fable about the unjust conduct of a certain man to King David (*2 Samuel* 12, 1-6), "Thou art the man." This is typical of many fables the primary aim of which is not instructive but satirical or in the nature of personal denunciation, and of those fables which consist mainly in a jest or a clever bit of repartee.

It will be seen from what we have been saying that fable, strictly defined according to its structure as fictional narrative in the past tense, and as metaphor, includes a very wide range of stories and brief statements which differ from each other multifariously, when we look at their narrative substance as such, at their brevity or extension, or at the many kinds of "truth" that they picture without stating it explicitly. Such is the theory of fable and the sanction for its inclusion, with all its varieties, in the wisdom books of the ancient Semitic Orient and in the collections of Greek and Latin fables. Considered from the point of view of its narrative substance, an Aesopic fable, which is a rhetorical device from the beginning, may be, at the same time, any

¹ W. Wienert, *Die Typen der griechisch-römischen Fabel*, Helsinki, 1925, p. 86.

one of the following types of story: a fairy tale (*Märchen*), an aetiological nature-myth, an animal story exhibiting the cleverness or the stupidity of this or that animal, or a series of amusing actions, a novella, like the story of the widow in Phaedrus (App. 15), a myth about the gods, a debate between two rivals (*Streitgedicht*), or an exposition of the circumstances in which a sententious or a witty remark was made. It is a mistake, often made in the past by literary historians, to look for the origin of fable in the narrative materials out of which fables are made. The history of those materials is something very different from the history of fable as a form of art, as a *façon de parler*. The latter has not originated until the peculiar purpose and metaphorical orientation which governs the material and shapes it, and thereby makes it fable, is in force. If we look for that rhetorical device in early literary history we shall find it and rightly call it the origin of fable; but if we look for the origin of fable in mere animal story or epic, as many have done, we shall never find it, because stories of that kind, not intended to teach anything by implication, have been told everywhere in the world from time immemorial.

Some of the materials contained in our ancient and medieval collections of fables ascribed to Aesop are not fables at all, but similes or allegorical descriptions of animal nature which fall outside the fundamental form-pattern of narrative in the past;¹

¹ This is true, for example, of the statement about the way of the beaver in *Aes.* 118 (Augustana) and in Phaedrus App. 30; about the ape's twin offspring in Babrius 35; the description of the allegorical statue of Time in Phaedrus, V, 8; and how bears fish for crabs, *ib.*, App. 22.

and, apart from the intrusion of such obviously alien forms, many of the stories which are made to look, at least faintly, like genuine fables in our sense of the term, by a *tour de force* on the part of the fabulist in his epimythium, are in reality nothing more than stories told for their own sake as amusement, with little or no concern for their metaphorical meaning or their application to anything. In their choice of stories to be told, the authors and compilers of fable-books throughout the ages have been guided at many points by motives other than what constitutes a "fable" in any strict sense of the word. They are naturally more concerned with the story itself as a means of entertaining the reader than they are with the matter of literary form, of which they take a very broad and, at times, somewhat dim view. They think of fable loosely as a story told for the purpose of communicating an idea or a truth of some kind dramatically and metaphorically; and, with that in mind, they usually, though not always, add a moral, even when the story itself does not invite one and the moral so given is plainly perfunctory or far-fetched. So much they concede to theory. In practice, however, they are intent on entertaining or amusing their readers as much as possible with something interesting, witty, or dramatic; and in the pursuit of this more immediate purpose, they often choose a story for its own sake as entertainment, with scant regard for its ethical or philosophic meaning, which may be anything or nothing and is not self-evident nor the real object for which the story was told.

A writer such as Phaedrus or Babrius seems to feel

that his first duty is to be interesting, and that any story can be given a moral of some kind, if necessary, once the story is finished and the entertainment has been delivered. Any responsibility that he may feel for the metaphorical meaning of his story is, in the circumstances, vague and secondary. Because the fables in a collection can have no *specific* context to which they are subordinated as illustrations, which is the normal function of a Greek fable, but must be put forth as illustrations suitable for use only in *imagined* situations, accordingly the author is under no pressing obligation to choose a fable that would be effective in inculcating an idea metaphorically by its use. The idea pictured by the story that he brings in for its own interest may be obscure and hard to see in spite of the epimythium that he contrives, or his story may admit of two or more morals; whereas there could be only *one* moral, and that a very obvious one, to a fable used by a Menenius Agrippa in addressing a Roman crowd in a political crisis (Livy II 32, 9-12; *Aes.* no. 130), or by a writer such as Horace or Plutarch intent on bringing an idea forcefully to his reader's attention. Fables have a new orientation, and their aim swerves back and forth on the compass of the writer's artistic purpose, when they are brought into a collection and told one after another independently of any definite context. In that independent environment fables tend strongly to be told for their own interest as narratives, whether witty, clever, amusing, dramatic, satirical, sensational, sentimental, or wise. The story itself becomes the main thing, instead of the idea that it is supposed to convey implicitly.

Aetiological myths, of which many are included among the so-called fables of Aesop, are, as a type, ill suited for picturing a truth metaphorically, because they lead up to an *explicit* statement of how and why this or that reality came into being. Thus the long fable about the Eagle and the Beetle (*Aes.* 3, below p. 422), which Aesop is said to have told to the Delphians to persuade them not to violate the little shrine of the Muses at which he had taken refuge as a suppliant, was a nature-myth made up to explain aetiological why eagles lay their eggs at a season of the year when no beetles are around; and it is only from one of several episodes in this myth, not from the sum of it, that the moral is drawn by Aesop in the *Life* (ch. 139), and a different moral by the author of the Augustana collection (= *Aes.* 3). The fable about the lark burying her father in her head, because there was not yet any earth, is ascribed to Aesop's telling by Aristophanes in the *Birds* (vss. 471 ff. = *Aes.* 477 = Halm 211), but it has no metaphorical meaning. For the speaker in Aristophanes it proved by explicit statement that the lark was older than the earth, but originally it was told to explain why the lark has a large crest on its head.

Another form of story that is alien by nature to Aesopic fable as we have defined it, although it is interspersed with Aesopic fables in literary texts from Sumerian times onward in the East, as well as in the Greek and Latin fable-books, is the literary debate between two rivals, each of whom claims to be superior in some way, or more useful to man, than the other, praising himself and belittling his opponent. The rivals may be seasons, trees, plants, animals,

members of the body, material substances or implements, or human institutions. A familiar example is the contest between the laurel tree and the olive in the *Iambics* of Callimachus (*Aes.* 439), which the author, a studious antiquarian, attributes to the ancient Lydians. This is over 90 lines long. Other, much shorter, specimens of the same type which we find in the fable-collections are Stomach and Feet (*Aes.* 130), Winter and Spring (271), Peacock and Crane (294 = Babrius 65), Fir Tree and Bramble (304 = Babrius 64), Ant and Fly (521 = Phaedrus IV 25), Butterfly and Wasp (556 = Ph. App. 31), etc.¹

Like attracts like, even when the likeness that brings things together is inherent in only one part or

¹ S. N. Kramer in his book *From the Tablets of Sumer* (below p. xxx) p. 161 informs us that seven such "literary debates," all relatively long, are preserved wholly or in part on Sumerian tablets. Much shorter specimens of the same type also occur in the Sumerian and Neo-Babylonian proverb collections, and in *Achiqar*; for example, the contest between the elephant and the wren in No. 1 of Gordon's "Collection Five" (below p. xxx), which consists of one short speech by each of the characters, and that between the bramble and the pomegranate in *Achiqar*. The widespread use of this form in the medieval and early modern literature of Europe, and in Arabic and Hebrew texts, is described by M. Steinschneider in a monograph entitled "Rangstreit-Literatur" in *Sitzungsber. d. Wien. Akad.*, 155 (1908). Many of these disputes are between plants or trees, and this type seems to be favoured more in the Orient, from the earliest times onward, than in the West; cf. A. Wünsche, *Die Pflanzenfabel in die Welliteratur*, Leipzig, 1905. The Mesopotamian origin of this literary form, in relation to its Greek derivatives, was first pointed out by Hermann Diels in an article entitled "Altorientalische Fabeln in griechischen Gewande" in *Internationale Wochenschrift für Kunst und Wissenschaft*, IV (1910), 993-1002.

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one aspect of a thing, rather than in the whole of it. Around a nucleus of proverbs and fables that picture a truth metaphorically, with the gnomic idea clearly outstanding, a large number of only partially and externally similar narratives, both short and long, have accumulated, by a kind of snowballing process, in the Greek and Latin fable-books, with the result that many fables, loosely so called, make their appeal to the reader primarily as something clever or amusing in itself, while the gnomic ideas or morals that they convey, if any, are not easily discernible.

Similar in many particulars is the heterogeneity of content which we find in the wisdom books of the ancient Semitic Orient, which books must claim our attention henceforth as the historical background of Greek fable. These Oriental wisdom-books, written in cuneiform script on clay tablets, belong in a continuous literary tradition that extends from Old Babylonian times down to the fall of the Assyrian empire, from around 1800 B.C., or earlier, to the end of the seventh century B.C., in Sumerian texts at first, then later in Akkadian, Assyrian, and Aramaic texts, including the *Book of Achiqar*. Most of the Akkadian wisdom-texts now known were published and interpreted by Orientalists before the year 1930; but since then, and indeed within the last decade, great advances have been made in the publication and interpretation of Sumerian literary texts of many kinds, and among these the proverbs and fables recently published and explained by Dr. Edmund Gordon have the closest bearing on the early history of Aesopic fable in the Near East. In a long and very

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informative review-article written in 1960,¹ Dr. Gordon tells us that he "has now identified some 106 Sumerian fables and parables of 'Aesopic' type," so called with explicit reference to the definition of the type as we have given it (above p. xx). "These include," he continues, "fifty-six fables containing quoted speeches (or even dialogues), twenty-five short fables without speeches, and twenty-five parables."² The clay tablets on which these fables and proverbs are written come mainly from Nippur and Ur, are dated by the Sumerologists to the eighteenth century B.C. or earlier, and are divided into upwards of twenty different collections of proverbs, which are designated by numbers, such as Collection One, Collection Two, etc.

The examples quoted below from the translations published by Kramer, Gordon, Ebeling, and others will serve to illustrate the nature of fable in the old Mesopotamian literature, and its fundamental similarity to Greek fable in the matter of form and

¹ "A New Look at the Wisdom of Sumer and Akkad" in *Bibliotheca Orientalis*, XVII, 122-152, Leiden, 1960. This study deals with the subject matter of J. J. A. van Dijk's important book entitled *La sagesse suméro-accadienne; Recherches sur les genres littéraires des textes sapientiaux avec Choix de textes*, Leiden, 1953. W. G. Lambert's *Babylonian Wisdom Literature*, which was still in press when Gordon wrote, is described as "a new and complete edition of all the Akkadian wisdom compositions, as well as the Sumer-Akkadian bilingual material." I have not yet seen this book, but it is bound to be one of great value for students of the history of fable in the ancient Near East.

² By parable Gordon understands what I should classify as a subdivision of fable, namely the kind in which "the action is possible, in contrast with fables in which the action is unreal."

sometimes even in substance. The following abbreviations are used to indicate the sources of our quotations:

Kramer = S. N. Kramer's *From the Tablets of Sumer; Twenty-five Firsts in Man's Recorded History*, Indian Hills, Colorado (The Falcon's Press), 1956.

Gordon (1958) = "Sumerian Animal Proverbs and Fables: Collection Five," by Edmund I. Gordon in the *Journal of Cuneiform Studies*, XII (1958), pp. 1-75.

Gordon (1959) = Gordon's *Sumerian Proverbs, Glimpses of Everyday Life in Ancient Mesopotamia*, published by the University Museum, University of Pennsylvania, Philadelphia 1959. Contents described by Perry in *Am. Jour. Arch.*, 66, 205-207.

Ebeling = E. Ebeling, *Die babylonische Fabel und ihre Bedeutung für die Literaturgeschichte* (= *Mitteilungen der altorientalischen Gesellschaft*, Bd. II, Heft 2), Leipzig, 1927.

Achiqar = the Assyrian *Book of Achiqar* in the fragmentary Aramaic version edited and translated by A. Cowley in *Aramaic Papyri of the Fifth Century B.C.*, Oxford, 1923, pp. 222-226.

Kramer p. 157: "The smith's dog could not overturn the anvil; he therefore overturned the water pot instead." *Ibid.*, p. 158: "Upon my escaping from the wild ox, the wild cow confronted me." Gordon (1959), p. 274: "The house built by the upright man was destroyed by the treacherous man." This metaphorical type of proverb, which is technically a fable in spite of its brevity, is common in Greek proverblore, as was pointed out above (p. xxi). Consider the following Greek specimens in comparison

with the Sumerian in regard to form: Diogenian VIII 7, "The mountain laboured and gave birth to a mouse." We recognize this as a fable when Phaedrus (IV, 24) adds a few circumstantial details: "emitting tremendous groans, and the lands about were filled with the greatest expectations." Zenobius, V, 42, "Someone told a story to an ass and he wiggled his ears." *Iliad*, 17. 32: "The fool learned after the event" (*ῥεχθὲν δέ τε νήπιος ἔγνω*). Theognis, 329 f.: "The prudent man was slow-moving, but he overtook the swift-footed man in the pursuit, Kyrnos, by the righteous decree of the immortal gods." This is a fable as truly as the story of the Hare and the Tortoise (*Aes.* 226), which has the same meaning metaphorically. No. 105 in the medieval Greek proverbs ascribed to Aesop (*Aes.* pp. 261-291): "Even the sheep bit the man who was helpless"; cf. Phaedrus I 21, where an ass attacks a disabled lion.

Gordon (1959), p. 222: "The fox having urinated into the sea said, 'The whole of the sea is my urine.'" Compare Francis Bacon's summary of Abstemius 16 (= *Aes.* 724) in his essay *Of Vainglory*: "The fly sate upon the axle-tree of the chariot-wheel and said, 'What a dust do I raise!'" The identity of proverb and fable in such cases was recognized by Quintilian, who speaks of it as follows (*Inst. Or.* V 11, 21): *παροιμίας illud genus, quod est velut fabella brevior et per allegoriam accipitur: "Non nostrum, inquit, onus; bos clitellas."*

Gordon (1958) p. 69, no. 5. 116: "The dog went to a banquet, but when he looked at the bones (which they had for him to eat) there, he went away, saying, 'Where I am going now, I shall get more to eat than

this.’” The point seems to be that it is foolish to let go the profit that one has in his hand in order to pursue a larger one that is not yet within reach; as in the fable of the dog with a piece of meat in his mouth going after his shadow in the water (Babrius 79, Phaedrus I 4).

Gordon (1958), p. 46, no. 55: “The lion had caught a helpless she-goat. ‘Let me go, [said the she-goat and] I will give to you a ewe, a companion of mine.’ . . . ‘If I am to let you go [said the lion, first] tell me your name.’ The she-goat [then] answered the lion: ‘Do you not know my name? My name is You-are-Clever.’ When the lion came to the sheep-fold he roared out: ‘[Now] that I have come to the sheep-fold, I am releasing you.’ She [then] answered him from the other side [of the fence?]: ‘[So] you have released me! Were you [so] clever? Instead of (?) [giving you] the sheep [which I promised you] even I shall not stay [here].’” As Gordon observes, the she-goat seems to have outwitted the lion by flattering him, and the lion to have learned the familiar lesson that “a bird in the hand is worth two in the bush.”

Ebeling, p. 42: “A mouse (?), fleeing from a . . . entered a snake’s hole and said, ‘The snake-charmer sent me here. Greetings!’”

Ebeling p. 50: “When the gnat had settled on the elephant he said, ‘Brother, have I been a burden to you? [If so], I will go away, over there by the pond.’ Said the elephant to the gnat, ‘I was not aware that you had settled on me. What are you anyhow? And if you have left, well, I didn’t notice your departure either.’” This is exactly the same

fable as Babrius 84 (below p. 103), except for the elephant in place of a bull. Note the reference to a pond in the Babylonian fable, corresponding to the river in Babrius. After quoting the Babrian fable Ebeling remarks that “here for the first time we can make out for sure that not only the substance of a Greek fable corresponds with that of a Babylonian fable but even the wording down to matters of detail. In this case one may almost speak of the translation of a Babylonian original into Greek or at least of a paraphrase.” The fable of the Gnat and the Bull in the Augustana collection (*Aes.* 137) omits noteworthy details which Babrius has in common with the Babylonian version. The latter, according to its colophon, was “copied” in 716 B.C. “from an older original.”—Gordon (1958), p. 1.

Achīqar (Cowley), p. 224: “The leopard met the goat and she was cold. The leopard answered and said to the goat, ‘Come, and I will cover thee with my hide.’ The goat answered and said to the leopard, ‘What hast thou to do with me, my lord? Take not my skin from me.’ For he does not salute the kid except to suck its blood.”

Ibid., 226: “. . . one to the wild ass, ‘Let me ride upon thee and I will feed thee’ . . . [keep for thyself] thy feeding and thy saddle, but I will not see thy riding.’” Here we have essentially the same story with the same moral as in the fable of the [wild] horse and the stag, which Stesichorus, according to Aristotle in his *Rhetoric* (II 20 = *Aes.* 269a), told to the people of Himera.

Ibid., 225: “The bramble sent to the pomegranate saying, ‘Bramble to Pomegranate, what is the good

of thy many thorns to him who touches thy fruit?'. . . the pomegranate answered and said to the bramble, 'Thou art all thorns to him who touches thee.'

Old Testament, 2 Kings 14. 9: "And Jehoash the king of Israel sent to Amaziah king of Judah, saying, 'The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife'; and there passed by a wild beast that was in Lebanon, and trode down the thistle.'"

Aesopic fable in the sense in which we have defined it, as a rhetorical form of expression, was one of the cultural inheritances which the Greeks were bound to receive almost subconsciously from their western Asiatic neighbours; who, under the influence of the Sumerian-Babylonian-Assyrian literary tradition, had been morally minded and thoroughly literate for many centuries before the Greeks themselves had begun to write anything or to think philosophically. The narrative substance which came to the Greeks from the Babylonians and Assyrians is less significant for the history of fable than the traditional form-pattern which we have described; but it is noteworthy that form and substance have been transmitted together in some cases, as in the fable of the gnat and elephant quoted above, and that, regardless of form, the ideas implicit in the proverb-lore of the Babylonians often recur in Greek fables and proverbs. The story of the eagle and the vixen (= *Aes.* 1), for example, which was used in a fable by Archilochus, seems to be descended from the old Babylonian legend of Etana concerning the eagle and the serpent.¹

¹ See R. J. Williams "The Literary History of a Mesopotamian Fable," in *Phoenix* 10 (Toronto, 1956), 70-77.

3. AESOP

All that can be accepted as historically true in the ancient testimony about Aesop personally is this: that he came originally from Thrace, not from Phrygia; that he was at one time a slave on the island of Samos in the service of a man named Iadmon, who later freed him; that he was a contemporary of the poetess Sappho in the early sixth century B.C.; and that he was famed as a maker and teller of stories in prose—*λογοποιός*. The name *Ἄϊσωπος* occurs in a contemporary inscription from Sigeum in the Troad; see p. cii below.

In his *Constitution of the Samians*, which was based in part on information derived from the local chronicle by Eugeon of Samos, Aristotle (fr. 573 Rose) stated that Aesop made a good impression on the Samians by telling them a fable; and the fable to which he refers in this passage is probably the same as that which, in the *Rhetoric* (II 20), he represents Aesop as having used in pleading the case of a politician on trial for embezzlement at Samos, namely the fable about the fox that would not allow the hedgehog to pick off his blood-sucking ticks, lest others yet unsated should come in their place and draw more blood (*Aes.* 427). This one tradition about the circumstances of Aesop's fable-telling is historically plausible and may be true, in consideration of the source from which it comes; or it may be only an invention made up for the purpose of framing the fable, as is often the case with Phaedrus and with the ancient reporters of wise sayings generally. We cannot know for sure that any one of the many fables ascribed to Aesop by ancient authors was

actually told or invented by Aesop himself, nor the circumstances under which he told it. It is very improbable that Aesop himself wrote or published anything. He was not a poet, and in his time there was no reading public or audience to whom fables written in prose and serving no other purpose than that of entertainment could be addressed. Any book written in prose in the Greek world in the sixth century B.C. would deal seriously and informatively with a subject of some historical, philosophic or scientific importance. It would be a document preserved in only a few copies, like a public record intended for consultation only occasionally, or by a few specialists. It was not literature in the strict sense of the word. Literature was confined to poetry, whether comic or ideal, and its communication was mainly oral, rather than, as in Alexandrian times, by the medium of the written page.

The positive testimony concerning the person of Aesop which was outlined above in the first paragraph of this section comes to us directly or indirectly from two historians, both of whom lived on the island of Samos for some time before the Peloponnesian War (431 B.C.), and both of whom were well acquainted with its history and local traditions. One of these historians is Herodotus, whose residence on Samos preceded the year 454 B.C. The other is the local chronicler Eugeon or Euagon of Samos, who lived before the Peloponnesian War, according to Dionysius of Halicarnassus (*Thuc. Ind.* 5), and whose statements about Aesop, made in his lost *Horoï Samiôn*, have been transmitted in part through fragments of Aristotle's *Constitution of the Samians*, as at-

tested by Heraclides Ponticus and the scholiast on Aristophanes' *Birds* 471, and by Suidas under *Aisopos*.¹

The meagre information about Aesop which we suppose Aristotle to have taken from Eugeon supplements the account given by Herodotus in three noteworthy particulars, agrees with it concerning Iadmon (here Ἰδμων ὁ κωφός) as the man who emancipated Aesop, and nowhere conflicts with what Herodotus tells us. Suidas records that Eugeon had said that Aesop came from the town of Mesembria in Thrace. Aristotle, presumably following Eugeon, states that Aesop was a Thracian. Herodotus says nothing about where Aesop came from, but he says that Rhodopis, Aesop's fellow slave under Iadmon, was a Thracian by birth. It is natural to suppose that both slaves came together from Thrace. Aristotle, probably after Eugeon, says that Aesop was at first, before Iadmon freed him, the slave of a man named Xanthos. This recalls the Xanthes mentioned by Herodotus as the man who took Rhodopis to Egypt; but if Rhodopis served under Iadmon together with Aesop, as Herodotus says, it is difficult to understand why it was not Iadmon, rather than one of Aesop's former masters, Xanthos, who put her on sale in Egypt. Xanthos seems to have been confused with Iadmon somewhere in the tradition; for in the romantic *Life of Aesop* as we have it, a product of the first century after Christ, Xanthos is the only master that Aesop had on the island of Samos and the one who finally set him free. The third point, in which the testimony of Aristotle

¹ The texts of these testimonies are quoted and explained in *Aesopica*, I, pp. 216 f. under Nos. 3, 5, and 8.

(Eugeon) supplements the account given by Herodotus, relates to the good reputation made by Aesop among the Samians by his telling of a certain fable, as was noted above.

The information about Aesop given by Herodotus (II, 134-135) is incidental to what he relates about the famous *hetaera* Rhodopis, elsewhere more properly named Doricha, as the fellow slave of Aesop under Iadmon. Herodotus states that Rhodopis, after being taken to Egypt, was ransomed there for a high price by Sappho's brother Charaxus and that, upon the latter's return to Mytilene, Sappho in her poetry heaped scorn upon Rhodopis and her brother on account of this love affair. Sappho, according to ancient tradition, was born about the year 612 B.C. If Charaxus was not much younger than his sister, and not more than thirty-seven years old, as one would suppose, when he met and loved Rhodopis in Egypt, then that meeting may be presumed to have taken place not later than 575 B.C.; and it was some time before that when Aesop and Rhodopis served together as slaves under Iadmon in Samos. Aesop may have been considerably older than his fellow slave Rhodopis, who at that time was a young girl with the career of a famous courtesan still ahead of her, but he could not have been a great deal younger unless we suppose that he was a mere infant. An ancient chronological reckoning recorded by Eusebius, and also in an inscription of the year A.D. 16, placed the death of Aesop at Delphi in 564 B.C., four years before Croesus became King of Lydia.¹

Aesop's activity as an honoured adviser and diplo-

¹ See *Aesopica* I, p. 217 under Test. 9, 10, and 11.

matic courier in the service of King Croesus at Sardis, about which we read in Plutarch and in the *Life of Aesop*,¹ is undoubtedly a literary invention of the fourth century B.C., like many others of its kind. Famous men who lived in approximately the same age are often brought together on the same stage by Greek writers for the artistic purpose of dramatizing their thought and action, like Solon and Croesus in Herodotus, with little or no regard for historical reality or for chronological possibility strictly reckoned, which is often wanting. Callimachus is the earliest writer to connect Aesop with Sardis in Lydia,² and the comic poet Alexis in the fourth century is the first to associate him with Solon,³ or with any of the Seven Wise Men of Greece. The latter were said by Ephorus (Fr. 101) to have assembled from all over Greece at the court of Croesus; and in Plutarch's *Banquet of the Seven Sages* Aesop, sent by Croesus on a diplomatic errand (after 560), matches wits with the same company gathered at the court of Periander in Corinth, whose rule over that city, historically considered, ended in the year 585 B.C. Since Herodotus wrote much about Croesus and the legend of his meeting with Solon at Sardis, which is chronologically almost impossible, his silence about Aesop in that connection is a sure indication that no report

¹ Plutarch in *De sera num. vind.* 12 and *Vita Solonis* 28; *Vita Aesopi* ch. 98-100 (*Aes.* pp. 65-66).

² For this reference see p. 506 below in the Appendix, under *Aes.* 431.

³ In a comedy entitled *Aesop*, of which a dozen lines are quoted by Athenaeus, representing Aesop in conversation with Solon at Athens (Kock *CAF*, II, 299 ff.; cf. *Aes.* p. 223, Test. 33).

about Aesop's association with Croesus was known to him. Otherwise he would have mentioned it. Everything in the ancient testimony about Aesop that pertains to his association either with Croesus or with any of the so-called Seven Wise Men of Greece must be reckoned as literary fiction originating in the fourth century B.C. or later.

The statement made by Eugeon and repeated by Aristotle, that Aesop was a Thracian, is obviously not a literary invention nor a myth, because no motive other than that of recording a simple and unpoetic fact, as the author saw it, can be imagined for the making of such a statement in the context of a local history of Samos. Thracian origin would have no meaning or ideal value relative to Aesop's character and what he stood for culturally; but the case is otherwise with the claim that Aesop was a Phrygian, which probably originated with Demetrius of Phalerum in the fourth century B.C. and was thereafter universally proclaimed.¹ This puts the story of Aesop into the mould of a culture-myth of a familiar pattern. Aesop became a Phrygian instead of a Thracian because he was conceived on the analogy of

¹ Demetrius, as the author of the first collection of Aesopic fables to be published in Greek, is most likely to have been the source from which this statement about Aesop's nationality was derived by Phaedrus and later writers, such as Dio Chrysostom and Lucian (see Test. 4 in *Aes. I*, p. 215); but the earliest reference to Aesop as a Phrygian is made in the proverb *μᾶλλον ὁ Φρύξ*, which is found in a mime by Herodas in the third century (V, 14) and is explained by Zenobius (V, 16 = *C. Par. Gr.* I 122) as the words of Croesus in commending Aesop for his reply to the question, Who is the happiest of men?

the Phrygian Marsyas, to whom he is likened explicitly in the *Life*, as the spokesman of a homely rural culture characteristic of Phrygia and the satyrs coming into rivalry and conflict with the Apolline culture, and on that account, like Marsyas and like the Phrygian Midas in consequence of his preference for Pan's music, having become the victim of Apollo's anger.¹ The analogy between Aesop and Marsyas, in respect to what each stood for culturally and what they suffered in consequence of rivalling Apollo, was much closer than that between Aesop and any Thracian known to mythology. For that reason, and because he was a slave, which the word "Phrygian" almost implies, it was natural to imagine that Aesop, like the famous Marsyas, was a Phrygian.

¹ It is stated in the *Life* that Aesop had offended Apollo by representing Mnemosyne instead of the god as the leader of the Muses in a shrine that he had built at Samos, and that "Apollo became angry with him (on that account) as he had once been with Marsyas" (Ch. 100); that Aesop had come to Delphi for the purpose of displaying his wisdom (Ch. 124); and that Apollo connived with the Delphians in their plot to put him to death on the false charge of having stolen a golden cup from the temple (Ch. 127). In this biography Aesop is represented as the protégé of the Muses, and it is at their humble little shrine that he takes refuge as a suppliant when the Delphians plan to put him to death. Aesop's disparagement of Apollo is seen also in the fable that he tells in Ch. 33 about the origin of true and false dreams (see Appendix under no. 385), in which it is said that Zeus was offended by the insufferable pride and arrogance of Apollo, and on that account invalidated his oracle by sending prophetic dreams to men in their sleep. The oracle that the Delphians received ordering them to make atonement for the death of Aesop came to them from Zeus (Ch. 142), not from Apollo. The references given above are to the oldest version of the *Life of Aesop, Vita A*, published in *Aesopica* I, pp. 35-77.

The earlier and purely *historical* tradition, that he was a Thracian, was forgotten or ignored in the pre-occupation of Demetrius or his contemporaries with the problem of framing Aesop in the (fanciful) history of ideas and cultural values.

Aesop had become a legendary figure invested with myth even in the time of Herodotus. The story of how he met his death at the hands of the Delphians, to which brief allusions are made by Herodotus and Aristophanes, and a full account given in the *Life*, describes what in reality must have been the ritual sacrifice of a scapegoat (*pharmakos*), with its accompanying aetiology giving the alleged reason why the victim was killed: he had insulted the Delphians or had quarrelled with the keepers of the shrine. In the light of that analogy, and of other stories which represent the Delphians as putting to death on one pretext or another pilgrims from abroad who came to visit the shrine of Apollo, the account of Aesop's death at their hands looks very much like a myth, inspired by dim memories of a scapegoat-ritual anciently practised in the neighbourhood of Delphi, and of what had happened near by in the time of the First Sacred War.¹ At that time (*ca.* 590 B.C.) the Phocian settlement of Cirrha on the Gulf of Corinth, which controlled the approaches to Delphi, was destroyed by a coalition of neighbouring states, the Amphictionic League, because the in-

¹ For a full account of the analogies above mentioned, leading to the conclusion that the whole story about Aesop's experience at Delphi is a myth, see the dissertation by Anton Wiechers, *Aesop in Delphi*, Meisenheim am Glan, 1961, and this writer's review in *Gnomon*, 34 (1962), 620-622.

habitants were accustomed to molesting pilgrims to Delphi by exacting tribute from them. The reputation of the nearby Phocians for interfering with visitors to Delphi, which was said to have brought upon them the anger of the gods as well as of the Amphictionics, was soon transferred, quite naturally in popular fancy, to the Delphians themselves. At the end of the *Life* it is stated that a plague came upon the Delphians, that they received an oracle from Zeus directing them to make atonement for the death of Aesop, and that the representatives of various Greek states came to Delphi and, after an investigation, put a penalty of some kind on the Delphians. Obviously that part of the story about Aesop at Delphi is projected from the memory of what the Amphictionics had done at Cirrha.

For some reason, which cannot be defined but which seems to lie partly in the history of local religious cults, visitors to Delphi were likely in popular imagination to be cast in the role of victims slain by the Delphians. It was so in the mythical account of the death of Neoptolemus as given by Pindar and Euripides; and Plutarch (*Praec. ger. reip.* 825b), in relating an event to which Aristotle refers in the *Politics* (V 1304a), tells how the two sons of a certain Phalis, while sacrificing at Delphi, were falsely accused of sacrilege and put to death by the Delphians in the manner of Aesop. Aristophanes in the *Wasps* (1446 ff.) alludes to the story, told at length in the *Life*, that Aesop was accused of having stolen a golden cup from the temple of Apollo, and that he related the fable about the eagle and the beetle (*Aes.* 3) to the Delphians in pleading with them to

spare his life. Three or four different explanations are given by later writers (including Plutarch, the scholiast on Aristophanes, and the author of the *Life*) of what Aesop did or said to the Delphians to arouse their enmity,¹ but no definite tradition about that matter can be traced as far back as the fifth century.

Moreover, no credible reason is anywhere given why Aesop, a freedman and former slave on the island of Samos, should have journeyed to Delphi at all. In view of the political, intellectual, and social conditions that prevailed in the sixth century B.C., we cannot accept as historically true the statement made in the *Life* (ch. 124) that Aesop was travelling around the Greek world on a lecture tour and had come to Delphi for the purpose of displaying "his wisdom and education"; and the story reported by Plutarch (*De sera num. vind.* 12, 556 f.), that Aesop was present at Delphi on this occasion as an envoy sent by Croesus on official business, depends on an episode in the life of Aesop which we have seen to be a literary fiction of the fourth century. In short, the whole story about Aesop at Delphi must be regarded as a myth, notwithstanding the fact that the Delphians in the time of Herodotus believed that their ancestors were guilty of having killed Aesop unjustly, and that they gave blood-money by way of atonement to the grandson of his one-time master, Iadmon, who was the only man of the time who could claim any connection with Aesop. What the Delphians of the third generation afterwards believed about their ancestors' guilt, and their own guilt by inheritance,

¹ See *Aes.*, pp. 220–222, Test., Nos. 21, 24, 25 and 26.
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could be founded on a myth as well as on an historical fact.

In reality the man Aesop must have been an outstanding and picturesque character among the Samians, by virtue of his shrewd understanding and the clever use that he made of fables to carry his point or to win an argument in debating or pleading with others in the conflicts of daily life. This exploitation of purely fictitious animal stories told orally in prose with comic effect, instead of theoretically historical myths ideally elaborated in poetry and song, was something new in the Greek world of the sixth century B.C., and that may account for Aesop's celebrity. Fables, as we have noted, are essentially metaphors, and metaphor as such was slow to make its appearance in early Greek literature. With very few exceptions there are no metaphorical expressions or fables in the Homeric poems; because the style of the epic, both in thought and in language, is eminently direct and explicit, paratactic rather than hypotactic, and tending to exclude any manner of speaking that is indirect or subtle, and not immediately perceptible to unschooled listeners. It was with the increase of sophisticated ways of thinking, fostered by urban life in the new city-states, that the Aesopic fable came into its own gradually and attracted popular attention in the time of Aesop.

Much romance has gathered about the memory of Aesop, idealized as a champion of the common man's wisdom, since the time of Herodotus. A lengthy and interesting bibliographical study might be made descriptive of the dramas and novels, both

ancient and modern, in which the legendary Aesop is a central character. The comic poet Alexis in the fourth century put a drama entitled *Aesop* on the stage; and the poet Poseidippus in the early third century B.C. wrote an epyllion in elegiac verse which seems to have been entitled *Aesopia*,¹ and in which, according to Athenaeus (13, 596 b-c), Doricha, the fellow slave of Aesop whom Herodotus calls Rhodopis, and about whom Strabo (17. 33) tells the Cinderella story, was frequently mentioned. The Greek *Life of Aesop* in its oldest form, composed in Egypt in the first century after Christ, contains much of interest that is new and has only recently been published and translated into English.² This biography describes in dramatic detail how Aesop outwits his master Xanthus, the formal philosopher, on the island of Samos; how he wins his freedom by interpreting an omen that Xanthus was asked by the Samians to explain but could not; how he was surrendered by the Samians to Croesus; how he won the favour of Croesus and wrote his fables for that king; how he solved riddles for King Lycurgus of Babylon in the latter's contests with Nectanebo, King of Egypt, which is a long story taken from the Assyrian book of *Achiqar*; and finally how he came to Delphi, was condemned by the Delphians on a framed-up charge of sacrilege, told them a number of fables in the course of pleading for his life, but in vain, and was then killed by being thrown over the cliff.

¹ See *Aes.*, p. 219, Test., 19.

² For the Greek text see *Aes.*, pp. 35-77, and for the English translation L. W. Daly, *Aesop without Morals*, New York and London (Thomas Yoseloff), 1961.

4. BABRIUS

a. *What is Known of his Life*

Because of the lack of explicit testimony supplied by the author himself, or by other ancient writers, very little is known or can be known with certainty concerning either the person of Babrius or the form in which his book of fables was originally published. It appears very probable, however, in the light of internal evidence derived from the text of his book as we know it, that he was a hellenized Italian living in Syria, or somewhere near by in Asia Minor, in the second half of the first century after Christ; that he was tutor to the son of a "King Alexander," inferred from the fact that his second book is dedicated in the prologue to a young man so identified; that the first of his two books of fables was published a number of years before the appearance of the second book, in which he speaks of his fables having been imitated by other poets; and that the two books together contained originally a total of something like 200 fables succeeding each other in an order different from the alphabetical order in which they appear in the principal manuscript of his work, codex A.

The presence of two fables of Babrius (84 and 140) copied out verbatim in the *Hermeneumata* of Pseudo-Dositheus, which was written, according to its author, in the year A.D. 207, shows that Babrius lived before that time; and the fact that his versification, and even some of his diction, seems to have been shaped by the Latin language and by Latin metrical conventions has convinced all students of the problem in

recent years that he cannot be dated earlier than the time of Augustus. A new and important document bearing upon the time in which our poet lived is the Oxyrhynchus papyrus no. 1249, which contains parts of fables 43, 110, 118, and 25, in that order, and was first published by Grenfell and Hunt in Vol. X of the *Oxyrhynchus Papyri*, London, 1914. In the expert opinion of the editors, the writing on this papyrus "can hardly be put later than the end of the second century and may easily be appreciably earlier. . . . The poet himself . . . must have lived well within the second century, if he does not go back to the first." Crusius observes in effect that there is nothing in the nature of the Babrian text which would preclude the supposition that the author wrote in the late first century;¹ and Lachmann definitely referred him to that period,² partly on metrical grounds with reference to the similarity of his choliambic verse to that of Martial, but chiefly because the only King Alexander who can be plausibly identified with the one mentioned in the prologue of the second book, owing to the poet's Asiatic surroundings, is a petty king of that name appointed by Vespasian in Cilicia, according to a statement made by Josephus in his *Antiquities of the Jews*.³

¹ Article "Babrius" in *RE*, II (1896), 2659: "Als Erzeugnisse aus dem Ende des 1. und Anfang des 2. Jhdts. sind die Fabeln des B. wohl verständlich."

² In the preface to his edition of Babrius (1845), p. xii.

³ *Antiq. Jud.* xviii, 140: γαμεί δ' ο υδρος [Alexander, great-grandson of Herod] Ἀντιόχου τοῦ Κομμαγηρνῶν βασιλέως θυγατέρα Ἰωτάπην, ἡσιόδος † τε τῆς ἐν Κιλικίᾳ Οὐεσπασιανῶς αὐτῶν Ἰσταται βασιλέα. In place of the meaningless ἡσιόδος in the manuscripts Lachmann and others would read Ἰσοιάδος,

Concerning this particular King Alexander, Josephus says further that he was the grandson of Alexander the son of Herodes, King of the Jews, that he married Iotape, daughter of Antiochus the King of Commagene (the northern province of Syria), and that he and his family abandoned Jewish customs and turned to Greek ways of life and thought. If it was to this man's son (who would naturally have had a Greek teacher) that Babrius addressed the second book of his fables, then it is easy to understand why he alone of all Greek commentators on the subject declared that fable was "the invention of the Syrians of old (*i.e.* Assyrians), who lived in the time of Ninus and Belus": his patron, the boy's father, King Alexander, himself of Semitic blood, was surrounded by Syrians, some of whom undoubtedly knew more about Assyrian and Babylonian literature than was known to the Greeks generally; and it must have been from just such an oriental source, rather than

referring to the district of Cilicia around Issus; but this place-name is not elsewhere recorded. Since the prevailing local region of Cilicia, extending from Tarsus to Issus along the coast, northward to Mt. Taurus and eastward to the Syrian border, was called Cilicia Pedias, in contradistinction to the larger mountainous region known as Cilicia Tracheia (Strabo 668), it is quite possible that what Josephus wrote in this passage was *πεδιάδος τε τῆς ἐν Κ.* On Cilicia in Roman times, see Chapter 8 in A. H. M. Jones' *The Cities of the Eastern Roman Provinces* (Oxford, 1937), and especially p. 210 and note 30 on p. 438, concerning the identity of the place in Cilicia mentioned by Josephus. The appointment of a King Alexander by Vespasian in Cilicia is nowhere else recorded, nor do we know from other sources precisely what arrangements were made by Vespasian for the government of the territory of Cilicia and what the administrative divisions of it were.

from a Greek source, that Babrius himself learned the truth about early fable-history and proclaimed it in honour of his patron, whose family background was one of Semitic culture and tradition. No other King Alexander living in or on the borders of Syria in the first or second century after Christ is known to us; and the generally accepted view, that Babrius himself lived in Syria or in nearby Asia Minor, is suggested by fable 57, in which he speaks of knowing the Arabs very well from personal experience, and by other allusions in the fables.¹

Since Babrius claims to have been the first to put Aesopic fables into iambic verse, and no other collection of fables in Greek verse exists or is known to have been published before his time, it is a reasonable inference that the fables in verse to which Quintilian alludes in his *Institutio Oratoria* (completed ca. A.D. 96) are those of Babrius, or of Babrius and the imitators whom he mentions in the second prologue. The passage in Quintilian to which we refer (I, 9, 1) is one in which he recommends the use of Aesopic fables in the instruction of young children in the first stage of their education, before they are old enough to study rhetoric. "Let them learn," he says, "first to tell the fables orally in clear, unpretentious language, then to write them out with the same simplicity of style; first putting the verses into prose and translating the substance in different words, then paraphrasing it more freely, in the course of which they may abbreviate some things and elaborate others, so long as they preserve the poet's meaning." In view of the fact that Quintilian elsewhere insists on

¹ See Crusius in *RE*, II, 2657.

beginning the education of Roman pupils with practice in the speaking and writing of Greek,¹ it is very probable, if not quite certain, that what he has in mind in this passage is Aesopic fables written in Greek verse, rather than in Latin; and if this is so, the fables in question must have been either those of Babrius and his imitators or else, as seems very unlikely, those of a poet or poets unknown both to us and to Babrius, who denies the existence of such. Quintilian makes no mention of either Babrius or Phaedrus by name; but the latter, who is unknown to Seneca and is called *improbus* by Martial,² is more likely to have been ignored by the learned Roman

¹ Quintilian, *Inst. Or.* I 1, 12-13: "A sermone Graeco puerum incipere malo, quia Latinum, qui pluribus in usu est, vel nobis nolentibus perbibet; simul quia disciplinis quoque Graecis prius instituendus est, unde et nostrae fluxerunt. Non tamen hoc adeo superstitiose fieri velim, ut diu tantum Graece loquatur aut discat, sicut plerisque moris est."

² Martial, *Epigram.* III, 20, 1-5: *Dic, Musa, quid agat Canius meus Rufus . . . an aemulatur improbi locos Phaedri?* Both the text of this passage and just what it implies about Phaedrus are uncertain and variously disputed. Friedländer thinks that the reference is not to Phaedrus the fabulist but to an unknown writer of mimes by that name. The best MSS. read *locos*, but later MSS. have *iocos*, which is adopted by some editors, although it may be only an emendation made by an Italian humanist. For *locos* Heraeus, followed by Housman and Giarratano, would substitute the Greek word *logos*. If the reference is to our fabulist, the adjective *improbus*, whatever may have been the exact sense in which it was intended, implies that Phaedrus as a writer was somehow disrespected or outside the pale of literary fashion. Martial himself might feel sympathetic with a literary underdog. This is the interpretation of Attilio de Lorenzi in a biography entitled *Fedro* (Firenze, 1955), ch. 21, where the testimony of Martial is analysed and discussed at length.

critic than is Babrius, whose poetic achievement was superior to that of Phaedrus and more likely to have been recognized, if only because it was Greek.¹

*b. The Roman Nationality of Babrius Inferred
from his Name and from the Metrical
Peculiarities of his Verse*

Babrius is a Roman gentile name well attested in Latin and Umbrian inscriptions from central and northern Italy, but unknown as a Greek name.² It is probably derived from *barba*, with the metathesis of *r* and *b*, and it appears also in the form *Barbius*. Avianus near the end of the fourth century cites the name in the nominative case as *Babrius*; but, because only the genitive form in *-ίου* appears on manuscripts of the fables, the author of the short biographical notice in the *Suda* lexicon (Suidas) is in doubt about the nominative form of the name and gives it as either *Βαβρίας* or *Βάβριος*. That the full name was Valerius Babrius might be inferred from the heading of an excerpt of f. 58 in the codex Harleianus 3521, which reads *Βαβρίου Βαλερίου χωριαμβικὸν ὅτιχον ἐκ τῶν Αἰσώπου μύθων*, compared with *Βαλεβρίου μυθίαμβοι* in codex A, which may be an error by syncope for *Βαλε[ρίου Βα]βρίου*. But this is a very dubious inference, considering that *Βαλερίου* in the Harleian manuscript

¹ Avianus mentions the fables of Phaedrus, but apparently makes no use of them; instead he paraphrases Babrius in many places and follows his substance.

² For this testimony see Crusius, *De Babrii Aetate in Leipziger Studien*, II (1879), 189 ff. and *RE*, II, 2656-2657.

may have been deduced from the erroneous *Βαλεβρίου* (for *Βαβρίου*) in A or a kindred manuscript, and that the name Babrius Valerius as given in the late Harleian codex is by no means equivalent to Val. B., which alone is plausible as a Roman name.¹ If the name Valerius had been in the manuscripts used by Suidas or his source, which differed from A, then the lexicographer would have mentioned it; but the only name he mentions is *Babrius*.

The Roman nationality of Babrius and his familiarity with the Latin language is indicated not only by his name but also, as was noted above, by the peculiarities of his iambic verse, in contrast with the iambic verse of other Greek poets. The most distinctive feature of the Babrian choliambic line is the never-failing selection of a Greek word accented on the penultimate syllable in the last foot. This,

¹ Rutherford in his edition of Babrius (p. xix) thus describes the procedure of the learned copyist in the Harleian MS: "He began with the intention [?] of heading it *Βαλερίου Βαβρίου*, but, leaving the former of the two names incomplete at the epsilon, he erased it in that place and began a new line, *Βαλερίου χωριαμβικὸν στίχον ἐκ τῶν Αἰσώπου μύθων*, so that the whole citation [including *Βαλερίου*] is headed by the single name *Βαβρίου*. At best the manuscript does not date earlier than the 17th century." Since the text of the fable in this manuscript agrees exactly with that of codex A throughout, except for two small orthographical corrections, it seems probable that the erroneous *Βαλεβρίου* (for *Βαβρίου*) in A was the source of the doubt and confusion shown by this excerptor. In the first line he seems to have written *Βαβρίον* as a correction of *Βαλεβρίου*, and in the second line, on further thought, to have substituted *Βαλερίου* in place of his original correction, *Βαβρίον*. As it is, the two names that he gives us are so spaced on the page that they can hardly refer to the same person; one is probably meant to be a substitute for the other.

as Crusius was the first to point out,¹ is without parallel elsewhere in Greek iambic poetry, but is inevitable in the Roman scazon or choliambic line, where the penultimate syllable in the line, always a long syllable by requirement of the choliambic verse as such, whether Greek or Latin, is bound to be accented in accordance with the Latin rule of pronunciation, which differs from the Greek, whether the word that contains it is polysyllabic, dissyllabic, or monosyllabic, as in the following lines of Martial's epigram (I 20):

Petit Gemellus nuptias Maronillae
Et cupit et instat et precatu'r dónat.
Adeone pulchra est? immo foedius nil est.

Only a poet who was influenced by familiarity with the Latin accentuation, determined by the quantity of the penultimate syllable of a word, would be likely to introduce such a convention into Greek verse, where many final words in the iambic line have a pitch accent on the last syllable or on the antepenult, instead of on the penult.

Besides this, two other peculiarities of the Babrian choliambic verse are seen, when examined in the light of comparative Greek and Latin meter, to belong in the historical sequence of Latin metrical practice, but not in that of Greek. One of these is the painstaking care with which Babrius, like the Roman poets with their feeling for recessive accent, but unlike the Greek poets, avoids letting the ictus in the arsis of a resolved foot fall upon the last syllable of a dissyllabic word or upon either of the last two short

¹ *De Babrii Aetate*, 165 f.

syllables of a polysyllabic word. This rule was only partially observed by Plautus, probably under the influence of his Greek prototypes, but the observance of it became more severe with Lucilius, Varro, and Phaedrus, and in the numerous iambic lines of Seneca and Martial not a single instance of its violation is said to occur.

The other peculiarity of the Babrian choliambic line, to which we have referred, is the admission of the anapaest into the first place and the frequency with which trisyllabic feet are employed in the resolution of the iamb: dactyls in the first and third feet and tribrachs everywhere except in the last two. In the early writers of Greek choliambics the anapaest is not used at all and dactyls and tribrachs very rarely, and this avoidance of trisyllabic feet in choliambic verse is characteristic of Greek poets, with the sole exception of Babrius, throughout the Alexandrian and Roman periods. The iambic verse of Roman poets up to the time of Petronius is regulated by similar principles, in the Alexandrian tradition; but thereafter, and especially in Martial, trisyllabic feet, including anapaests in the first foot, are very freely used, just as in Babrius. In this similarity between Babrius and Martial in the management of choliambic verse Lachmann (p. xii) saw an indication that Babrius was a contemporary of the Roman epigrammatist.

c. The Form of the Author's Original Publication

The fables of Babrius as originally published by the author were close to 200 in number and were probably

contained, as Avianus tells us explicitly and as we would infer from codex A, our principal manuscript, in two books, rather than in ten as stated by Suidas. Of the total number of Babrian fables, whatever it was precisely, 143 have been preserved more or less intact in their metrical form in texts contributed jointly by five different manuscript sources; but the others, consisting of at least fifty-seven fables, have survived only in prose paraphrases.¹ The first of the two books of fables as we have them is addressed to a boy called Branchus, a proper name that is found nowhere else and may well be only a poetical fiction; and the second book is addressed to the young "son of King Alexander" (*ὁ παῖ βασιλέως Ἀλεξάνδρου*). Here the question arises as to whether or not the two addressees were the same person, and the probability is that they were not. It is unlikely that Branchus, assuming that he was a real pupil of Babrius rather than an ideal child of the author's imagination, would have continued under the instruc-

¹ These are listed at the end of our translation on p. 187 below. This list of fifty-seven fables in paraphrase is arbitrarily restricted to such as seem to have the best claim to Babrian origin, judging by the environment in which they have been transmitted, chiefly in the Bodleian paraphrase (B). Crusius includes eleven other prose fables (nos. 195–206 in his edition) among the paraphrases of Babrius, because they are referred to Babrius indirectly by Suidas or by Georgides, or because substantial equivalents of them are found in Avianus, who is known to have used Babrian fables in his Latin verse. Still other Greek prose fables, which may conceivably, for one reason or another, have been paraphrases of Babrius, are listed as dubious by Crusius under nos. 207–250; but very few of these have any plausible claim to have been Babrian in origin.

tion of his teacher in the childish study of fables during the indefinite number of years which must have elapsed between the publication of the first book of fables and the dedication of the second, wherein the poet speaks of others having imitated the example set by himself and explains to the young son of Alexander, in schoolmasterly fashion, what the history of fable-writing has been, and his own part in it. All this was appropriate in a book dedicated to a second pupil in later years, when Branchus was no longer a boy in the kindergarten stage of education; but most of it would be unnecessary or repetitious if addressed to Branchus, who must have learned all about Babrius from the first book of his fables. Then again, if Branchus were the son of the King Alexander mentioned by Josephus, who was a king of Semitic ancestry and background, one would expect the statement about the Semitic origin of fable made in the second prologue to have been made instead in the prologue of the first book, where, however, nothing is said on that subject.

The Athoan manuscript (codex A) contains 123 fables arranged throughout in alphabetical order according to the word with which each fable begins, but the text leaves off abruptly with the first line of the 123rd fable beginning with the letter *O*, in the early part of the second book. From this it is evident that the ancient edition of the Babrian text from which codex A is descended contained something like 200 fables arranged in alphabetical order and divided into two books the first of which comprised 107 fables as in A, minus a few perhaps that have been interpolated, and the second book introduced by a

prologue beginning with the word *Mῶθος*, an approximately equal number of fables under the initial letters μ - ω . Such was the arrangement of material in the ancient edition of Babrian fables from which A is descended and which antedates the fourth century;¹ but an equally old edition, that namely from which the series of fables in manuscripts G, V, and the paraphrase B are descended, had a very different order of fables under the several letters than we find in A, although its arrangement was likewise alphabetical throughout, according to the first letter in the first word, and it contained fables that are missing in both books of A.² If the fables as originally published by Babrius had been arranged in alphabetical order there would have been two such series each complete from α - ω in the two books, since the first book was issued as a separate work years before the second; but there is no trace in our manuscripts of such an arrangement ever having been made, and there is no reason to suppose that Babrius, any more than Phaedrus, would have made it. On the assumption that he did not, we are bound to suppose that the ancient editors of his text, who

¹ This is evident from the fact that the text of fable 11 in the Amherst papyrus, written in the late third or early fourth century, is conflated with readings peculiar to the A recension, and that similar conflations can be traced to the common source of the tradition represented by Cod. G and the paraphrase B. See the critical notes on fables 3 and 11 below.

² See Huxseltman in *TAPhA*, 66 (1935), 121, for a tabulation of the order of the thirty-one fables in G (= M) compared with the order in B and A. B contains 148 fables. Of these nos. 2, 3, 6, 7, 9, 11, and 14, all beginning with α , correspond respectively with nos. 12, 4, 10, 5, 1, and 13 in A, and with nos. 1, 2, 5, 6, 9, 10a, and -10b in G.

introduced for the first time an alphabetical order of fables running throughout the two originally separate books, transferred fables that originally stood in Book I into Book II, and vice versa, depending upon the letter with which each fable happened to begin. For that reason we cannot assume with any certainty that a fable which now stands in Book II is later in composition than the fables of Book I, or that any fable now in Book I antedates the publication of Book II.

d. Sources Used by Babrius

One may ask where Babrius found the text or the substance of the fables that he has put into verse. The immediate source cannot be determined with certainty for any particular fable, because the possibilities are numerous, including oral communication, and because many books of many kinds written before his time, in which the poet might have found his matter, have not come down to us. The statement made by Babrius in the first prologue, that he intends to put each of the prose fables of "Aesop" into verse, gives us to understand that one or more collections of fables written in prose and ascribed to Aesop were among his primary sources; but the nature of some of the fables, elsewhere recorded as proverbs, epigrams, apophthegms, or anecdotes of one kind or another, and their absence in the known collections would indicate that their substance came to him from books of different kinds.¹ It is probable that he used

¹ Crusius in *RE*, II, 2661 ff. notes the substance of many Babrian fables recorded in one guise or another by writers of earlier time, but that does not tell us in any case what the immediate source was which our fabulist used.

the collection of fables published by Demetrius of Phalerum in early Alexandrian times, which seems to have been the official *Aesop*, so to speak, in the Roman age;¹ and he may also have used the much larger collection of "Aesop's fables" known as the Augustana; but of that there is no reliable evidence.

From the Assyrian *Book of Achiqar*, of which a Greek translation attributed to Democritus was known to Theophrastus and also probably to Demetrius of Phalerum in the fourth century B.C.,² a number of fables have passed into the various Greek collections, including that of Babrius, with more or less modification in the take-over, as shown by comparison with the extant Syriac *Achiqar*, which, in all probability, is descended from the ancient Greek translation no longer extant. Nine or ten fables in Babrius, two of them (138 and 143) not found in other Greek or Latin texts, seem to have been derived, either directly or indirectly, from the Assyrian *Achiqar*; but the most impressive evidence that Babrius was acquainted with Neo-Babylonian or Assyrian fable-lore may be seen in his fable about the gnat on the bull's horn (84), which agrees very closely in substance and wording with a Babylonian fable published by E. Ebeling in 1927 from cuneiform tablets found at Assur. This Babylonian fable, quoted above on p. xxxii, is not contained in any extant version of *Achiqar*, although it may have

¹ See this editor's article on "Demetrius of Phalerum and the Aesopic Fables," in *TAPhA*, 93 (1962), especially pp. 325-329.

² See *TAPhA*, 93, (1962), 322 f., where this matter is explained in connection with the Babrian fable Goat and Vine (= *Aes.* 374, a paraphrase).

been included in some ancient version; and the fable as Babrius tells it agrees in notable particulars with the cuneiform text in contrast with versions of the same fable extant in the Augustana collection (= *Aes.* 137, gnat and bull) and in the paraphrases of Phaedrus (Rom. IV 18, gnat and camel).

e. Imitations of Babrius and the Intrusion of Spurious Matter in the Tradition of his Fables

The example set by Babrius of putting Aesopic fables into Greek verse inspired a host of imitators and experimenters in antiquity, whose arbitrary inventions have infiltrated the genuine tradition of his text to an unknown extent, thereby leaving us in doubt in many cases whether a particular fable, or certain lines within the received text of a fable, are genuine or spurious. Such is the case in the history of the Babrian text far more than in that of Phaedrus or of any other poet of the first century. The numerous imitations composed in ordinary iambic trimeters, like those in elegiac and hexameter verse to which Babrius himself alludes, have rarely been mistaken for the genuine work of Babrius, owing to their metrical form; but the imitations in choliambic verse, whether they consist of whole fables or of lines within fables, or of epimythia, have raised many questions of authenticity relating to this or that part of the received text, and no two editors could agree throughout on what to athetize and what not. Rutherford has gone farther than any other editor of Babrius in the matter of athetesis, but Crusius retains as genuine much that is rejected by Rutherford.

The present editor agrees with Rutherford against Crusius in bracketing or omitting a number of otiose and non-functional or irrelevant lines, but often with Crusius in retaining as genuine whole fables and parts of fables that Rutherford regards as unworthy of the author. On the other hand, both Crusius and Rutherford sometimes assume, on what the present editor believes to be a mistaken principle, that a fable in A has been intentionally abbreviated by a later scribe, or that the entire fable is a forgery because it consists of only four lines, like the tetrastichs of Ignatius Diaconus in the ninth century, or because it is not told with enough dramatic detail to look like a real *story*. An Aesopic fable in its original character is only the summary of an action stated briefly for the sake of its point. The fabulists Babrius and Phaedrus often depart from this norm by lengthening the narrative with the addition of dramatic details for story's sake; but nothing in the tradition of fable-writing required them to do this, and often they do not do it. In the text-tradition of the Babrian fables there is abundant evidence that new lines have been added to the original text, which are prettily conceived in most cases but unessential to the narrative, and that variant lines taken from different ancient recensions have been substituted for the original lines, or conflated with them; but there is very little evidence anywhere of a positive intention on the part of scribes and editors to shorten the fable.

Many of the fables in codex A are followed by an epimythium in choliambic verse, many others by only an epimythium in prose, or by two epimythia of which the first is in verse the second in prose, and

there are a dozen or more fables to which no epimythium, properly so-called, is attached. It is evident from this variety that the author himself followed no regular system in adding morals to his fables, and it may well be doubted whether any of the epimythia in our manuscripts were written by Babrius himself. Crusius brackets them all without exception, merely because they are epimythia delivered in the author's own person,¹ regardless of their aptitude now and then or their metrical perfection. Certain it is that the majority of these epimythia, including all those written in prose and at least one-half of those written in choliambic verse, were added by later scribes and editors in the course of experimenting with the Babrian text and adapting it to scholastic uses. In this edition all the metrical epimythia are given, and some of them, those which seem to the editor to be genuine, or at least very old and appropriate, are retained unbracketed;² but all the prose epimythia have been left out, in order not

¹ Before the epimythium in the author's own person came to be added after the conclusion of the fable, the moral, if stated, was uttered by the last speaker as *his* opinion, within the fable itself, as is the case regularly in the Rylands papyrus, sometimes in Phaedrus, and three times in Babrius (fables G, 112, 143). On the history of this device see my article on "The Origin of the Epimythium," in *T.A.P.H.A.*, 71 (1940), 399-402, and pp. 321 f. of the article on Demetrius cited above on p. lx, note 1.

² The metrical epimythium to fable 43 is partially preserved on the Oxyrhynchus papyrus of the second century, and the same epimythium, in addition to that which belongs to fable 136, is attested by the waxen tablets of Palmyra (= T) in the third century. Many of these epimythia are faultless from the standpoint of Babrian meter, and it is on that ground

to clutter our pages with dull matter which no one can suppose to have originated with the poet himself.

A statement made by Tzetzes in the twelfth century implies that a collection of fables written in ordinary iambic verse circulated under the name of Babrius in that age.¹ What Tzetzes here had in mind may have been the iambic *tetrasticha* written by Ignatius Diaconus and his imitators in the ninth century, since the name Babrius, along with various corruptions of it (*Γαβρίου, χαβρίου*, etc.), appears on many manuscripts of that Byzantine recasting of Babrian fables in iambic quatrains;² but Georgides in the tenth century quotes as from Babrius two iambic couplets,³ and iambic fables are included along with choliambic fables of Babrius, one each respectively, in the third-century wax tablets of Palmyra (T) and in the tenth-century manuscript G.⁴ On the basis of these facts one may infer with some plausibility that there existed in late antiquity,

mainly that they are reckoned genuine by E. Hohmann in his dissertation *De Indole atque Auctoritate Epimythiorum Babrianorum*, Königsberg, 1907. While faulty meter is a sufficient reason for denying Babrian authorship to an epimythium, correct metre, on the other hand, is not enough to prove that the epimythium was written by Babrius himself.

¹ Tzetzes, *Chiliades*, XIII, 258 f.: ...ὡσπερ Βαβρίας γράφει, ἐν μυθιάμβοις τοῖς χαλοῖς, οὐ τοῖς ἰάμβοις λέγω.

² Edited by C. F. Müller in the back of Crusius' edition of Babrius, pp. 251–296.

³ For these and other remnants of iambic fables ascribed to Babrius, see pp. 234–240 in the edition of Crusius.

⁴ For the text of this iambic fable in G (= M), see Hesselman in *TAPhA*, 66 (1935), 124. It corresponds in substance with one of the fables in the Bodleian paraphrase of Babrius, no. 150 in the edition of Crusius; cf. *Aes.* 128.

perhaps as early as the third century, a corpus of fables in verse in which the genuine choliambic fables of Babrius were followed by a series of other fables written in ordinary iambic metre, but dealing to a great extent with the same themes.

The latest Pseudo-Babrius is the series of ninety-five fables in choliambic verse, verbally imitative of the genuine text, which was published by G. C. Lewis at London in 1859 and later by Theodore Bergk in the second edition of his *Anthologia Lyrica* (Leipzig 1867). These fables were edited by Lewis from a manuscript in the British Museum (Add. 22088), which had been purchased two years previously from the well-known finder and forger of Greek manuscripts Minoides Mynas, in whose hand the text is written throughout. Some twenty-eight of the fables in this manuscript appear to be the fabrications of Mynas himself, but the majority are derived, with arbitrary changes, from what was probably a late Byzantine collection of fables imitative of Babrius which Mynas had found and copied somewhere on his travels in the Levant during the years 1850–55. The original manuscript from which these Byzantine fables come is unknown to us, but the copy of it made by Mynas, or by his agent, is now in the Bibliothèque Nationale (Sup. gr. 1245), acquired in 1898 from the estate of one of his creditors to whom Mynas had pawned it forty years before. The Parisian manuscript contains sixty-six fables, of which sixty-two have been copied into the manuscript now in the British Museum, but with many alterations of whole verses consisting of variants which we find jotted down experimentally by Mynas

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on pages interleaved with the primary text in the Parisian manuscript.¹

f. Sources of the Text

Before the discovery of codex A and its publication by Boissonade in 1844 the fables of Babrius were known only from quotations of the text in Suidas and a few odd sources, and from the Bodleian paraphrase (B), from which it was possible to reconstruct here and there a few choliambic lines of the original. All the quoted fragments and what could be reconstructed from the paraphrase B were brought together in the well-known *Dissertation on the Fables of Babrius* by Thomas Tyrwhitt in 1786, which is conveniently reprinted in Furia's *Fabulae Aesopicae*, 1810.

PRINCIPAL MANUSCRIPTS

A Codex Athous in the British Museum. Add. 22087, of the tenth century. Contains fables

¹ For the facts here stated concerning the relationship between these two manuscripts, see the informative article by A. Dain, "Un recueil byzantine des fables de Babrios," in *Congrès International des Études Byzantines*, vol. III (Saloniki 1953), 101–111. Mynas, a Greek living in Paris, was sent to the Near East on three occasions between 1840 and 1856 for the purpose of buying manuscripts and other antiquities for the national French collections. He brought back many valuable manuscripts, including the famous Babrius from Mt. Athos (codex A), and, besides these, copies made by himself of other manuscripts of which he was unable to gain possession. For obscure reasons many of these manuscripts did not get into the Bibliothèque Nationale until years afterwards, and the Athoan Babrius, brought to Paris in 1844, was sold by Mynas to the British Museum in 1857.

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1–122. Many of the corrections made in the margins and above the lines in this manuscript are by the hand of the Byzantine critic Demetrius Triclinius, as has been demonstrated recently by A. Turyn in his *Byzantine Manuscript Tradition of the Tragedies of Euripides* (Urbana, Univ. of Ill. Press, 1957), pp. 250 ff., note 236.

- V Codex Vaticanus Gr. 777, fifteenth century. Contains thirty fables of Babrius in choliambic verse scattered about in a large collection of prose fables taken from various sources. Twelve of the Babrian fables in this manuscript are not in A, and six of them were published for the first time by P. Knöll in a critical study entitled "Neue Fabeln des Babrius" in *Sitzungsber. der phil.-hist. Kl. der Akad. der Wiss. in Wien*, xci (1878), 659 ff. Here the manuscript is described and a thorough analysis given of its Babrian fables.
- (B) Codex Bodleianus, Auct. F.4.7 (*olim* 2906), folios 163^r–192^r, thirteenth century. This is a prose paraphrase of 148 Babrian fables, many of which (nos. 142–194 in the edition of Crusius) are not preserved in their original metrical form. The entire collection is edited, with variants from two other MSS. belonging to the same tradition, by P. Knöll in *Fabularum Babrianarum Paraphrasis Bodleiana*, Vienna, 1877. The readings of B are cited only occasionally, when their testimony seems to be of positive value for the text.
- G Codex 397 of the Pierpont Morgan Library in

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New York, written in the late tenth century. Contains thirty-one fables of Babrius on folios 98^r–112^r under the heading *Τῶν Αἰσωπίων μύθων ἱαμβοί*. This MS. was once in the library of the monastery of Grottaferrata, but it disappeared in the time of the Napoleonic wars and remained unknown until it was bought for the Morgan Library from a bookseller in Paris in 1908. For a general account of its contents and history see p. xv of this editor's *Aesopica* with the references there given. The text throughout, though full of orthographical corruptions, shows evidence of having been copied literally and very faithfully, so far as possible, from an ancient manuscript written in uncial letters which had become illegible in many places. The fables of Babrius in this oldest of Aesopic manuscripts include twenty-four that are in A, three that are found in both A and V, and four which are not elsewhere preserved in their original metrical form. For these new fables and for a critical survey of all the significant variants of the Babrian text in this manuscript, see the definitive article by Elinor Husselman entitled "A Lost Manuscript of the Fables of Babrius" in *TAPhA*, 66 (1935), 104–126.

- † The so-called *Tabulae ceratae Assendefianaе*, waxen tablets written on by a schoolboy in the third century and now in the library at Leiden. These tablets, containing thirteen fables of Babrius in a text that is very corrupt, full of errors, omissions and additions, were published by D. C. Hesseling in the *Jour. of Hell. Studies*

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13 (1893), 293–314. Four of the Babrian fables on these tablets (nos. 136–139 in this edition) are nowhere else preserved in their metrical form.

As regards their textual tradition, the manuscripts GVB are closely related and stand apart from A. They represent an ancient archetype, essentially unmodified in Byzantine times, which differed substantially from the ancient recension reproduced in A, in respect to the presence or absence of whole verses, the wording or meaning of the text within the verse, and the order in which the fables were arranged. Variation in the received text of Babrius is intentional in the main, rather than accidental, due to experimentation on the part of ancient editors much more than to meddling or scribal error on the part of Byzantine copyists. Interpolations of the original text appear in T in the third century, and conflation of the GVB tradition with that of A in the Amherst papyrus of about the same age.

Papyri

Papyrus Bouriant no. 1, dated to the fourth century, contains eleven lines of the prologue of Book I, by means of which the genuine Babrian text of three or four lines may be restored against the interpolations and omissions of codex A. For the full text of this papyrus, first published in 1906, see P. Collart, *Les Papyrus Bouriant*, Paris, 1926, pp. 25–27.

Papyrus Amherst 26, dated as of the late third or early fourth century, contains parts of fables 11, 16, and 17. See Grenfell and Hunt, *The Amherst Papyri*, London, 1901, pp. 26–29.

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Papyrus Oxyrhynchus no. 1249, dated to the mid-second century, contains fragments totalling sixteen lines of fables 42, 110, 118, and 25. Published by Grenfell and Hunt in *The Oxyrhynchus Papyri*, vol. 10 (1914), 133–135.

Miscellaneous Sources and Testimonies

Suidas: Numerous quotations of the Babrian text in the *Suda* lexicon. These are cited in the notes on each of the fables to which the quotations respectively belong.

Pseudo-Dositheus in his *Hermeneumata*, which were written before A.D. 207, supplies the only text that we have of fable 140, and a complete text of fable 84, which differs very little from that of A, apart from the reading κλίνω in line 3 in place of the erroneous σαίνω in A. These *Hermeneumata* are published in Vol. III of the *Corpus Glossariorum Latinorum*, edited by G. Goetz, 1892. On the sources and character of the eighteen fables in Ps.-Dositheus and their relation to Babrius and to other collections see E. Getzlaff, *Quaestiones Babrianae et Pseudo-Dositheanae* (Diss.), Marburg, 1907.

Natalis Comes in his *Mythologia*, IX, p. 968 (1619), quotes the first nine lines of fable 141, taken from an unknown source, and all but the third and fourth of these lines are quoted also by Tzetzes, *Chiliades*, XIII, 264–271. This fragment of a lost Babrian fable is nowhere else preserved.

Codex Harleianus 3521, written by a learned man in the seventeenth century, contains the text of fable 58 excerpted from an unknown source, but it

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contributes nothing of value that is not in codex A. The same is true of a sixteenth-century codex Gudianus, cited by Eberhard and later editors, which contains about one-half of fable 12; and of the corresponding lines of the same fable which were drawn from an unknown source by the editor of the Aldine editions of the Byzantine tetrasticha in 1505 and later.

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metres, an *index verborum*, and a masterly introduction (pp. i–xcv) dealing with the history and criticism of the text, the many problems relating to it, and the technical characteristics of Babrian metre.

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5. PHAEDRUS

a. His Life and Work

According to the testimony of the principal manuscript P, in which his fables have come down to us, Phaedrus was a freedman of the emperor Augustus.¹ Everything else that can be known or surmised about his life and personality must be inferred from what he himself, a very self-conscious author, tells us in his own book, whether explicitly, or in passages of doubtful meaning, or by innuendo. The detailed accounts of his life drawn up by equally painstaking scholars on the basis of these heterogeneous data vary widely from each other, according to how much is deduced from ideas implicit in the fables themselves, as applied to the author personally, and how the biographer chooses to interpret statements of dubious meaning which admit of more than

¹ Phaedrus, so spelled in the nominative by Avianus and in titles of fables in the manuscript P, is a Greek name ending in -os. The form Phaeder, adopted by the French editor L. Havet, appears in Latin inscriptions; but there is no need of Romanizing a familiar Greek name, the original form of which has been sanctioned by centuries of tradition.

one interpretation in relation to the known facts of history, or the silence of Seneca and Quintilian about Phaedrus when they speak of fables in verse.

In the prologue to Book III Phaedrus states that he was born on the Pierian Mountain, the birthplace of the Muses (vss. 17–19), that he reckons the Thracian musicians Linus and Orpheus among his fellow-countrymen (56 f.), that he has devoted himself wholeheartedly to poetry, ambitious to carry on in Latin the literary tradition of Greece which he has inherited, but that, in spite of this high qualification, it is only with distaste, if at all, that he is admitted (at Rome) into the company of poets (23). It is evident from his writing that he was well trained in the Latin language and literature; but where he received his schooling, whether at Rome or somewhere in the Roman province of Macedonia, before coming to Italy, is uncertain. He remembers a criminal case tried by the Centumviral Court at Rome in which the emperor Augustus interceded at the request of the judges (III, 10); he gives us what appears to be an eyewitness's account (V, 7) of a scene in the Roman theatre which took place in A.D. 9, when the well-known flutist, Cassius Princeps, was driven off the stage;¹ and he speaks, in such a way

¹ Concerning the identity of this Princeps, who is mentioned in inscriptions, see Havet's note on fable 100 in his large critical edition of Phaedrus. The line sung by the chorus at the opening of the performance (vs. 27), *Laetare incolumis Roma salvo Principe*, must have had reference to the very recent return of Tiberius, already named by Augustus as his successor and *collega imperii* (Tac. *Ann.* I 3), from his victorious campaigns in Pannonia and Dalmatia in A.D. 9. See Attilio de Lorenzi, *Fedro*, p. 75.

as to suggest that he himself was present on the occasion, of an incident that took place on Cape Misenum in the Bay of Naples when the emperor Tiberius was stopping at his villa there (II, 5).

In the prologue to Book III (41–44) he tells us that Sejanus, who exercised great power under the principate of Tiberius but was overthrown and put to death in the year A.D. 31, had prosecuted him on the ground of what he had, allegedly, insinuated about himself or others in certain of his fables, and that an unfavourable verdict of some kind had been pronounced condemning his fables. The exact nature of this legal verdict, if it was legal, and the penalty that went with it, is not stated and can only be conjectured. Perhaps the first two books of the poet's fables were confiscated, or their publication forbidden. In addition to this handicap put upon his literary success by influential enemies (*a noxiarum . . . insolentiis*, III epil. 31), Phaedrus repeatedly complains of jealous and hostile critics who denounced his fables as poor stuff unworthy to be rated as poetry, as in IV, 7 ff.: "You who turn up your nose at my writings and censure them, you (Mr. Critic) who disdain to read jests of this kind, have the patience to put up with my book a little longer, while I try to appease the stern look on your face by bringing Aesop on the stage for the first time in tragic buskins."¹ The unfavourable reception thus given

¹ Note also III, prol. 23, *fastidiose tamen in coetum recipior* (i.e. in the company of poets); *ib.* 60, *abesto, Livor, ne frustra gemas, quom iam mihi sollemnis dabitur gloria*; IV prol. 15 f., *hunc* [Book IV] *obtrectare si volet malignitas, imitari dum non possit, obtrectet licet*; IV 22, *Quid iudicare cogitas, Livor, modo?*

to his work at the start may partly account for the fact that Phaedrus as a fabulist seems to have been ignored by Roman critics and writers up to the time of Avianus (*ca.* A.D. 400), with the doubtful exception of Martial, who calls him *improbus*.¹

Phaedrus addresses the third book of his fables to a certain Eutyechus, who is otherwise unknown to us. Some would identify this Eutyechus with the charioteer so named who is mentioned by Suetonius (*Cal.* 55) as a favourite of the emperor Caligula (A.D. 37–41); but that seems improbable, in the light of the man's daily occupation as described by Phaedrus, that, apparently, of an administrative official of some kind (possibly the manager of Tiberius' estate on Cape Misenum),² whose time is taken up with attention to a multitude of business affairs. In the prologue of this book Phaedrus expresses the hope that Eutyechus, who seems to be unacquainted with the Muses and needs to be told about them, will find the time and patience to read his fables and like

Here one must reckon with the fact that putting a series of unconnected fables into verse was something new that had never before been done or approved by literary fashion, and that the inventor and sponsor of this new literary form was not a Roman poet of standing when he put it out, but an obscure Greeking in a servile position. In those circumstances some opposition and disapproval was to be expected, and the opponents, while they might envy the poet's work, would look upon the author as an upstart.

¹ See p. li, note 2. We cannot be sure that the Phaedrus mentioned by Martial in *Epigr.* III, 20 is our fabulist; he may have been, as Friedländer suggests, a writer of mimes.

² This is suggested, very plausibly, by Attilio de Lorenzi in his *Fedro* (Firenze, 1955), p. 145.

them; and in the epilogue, while reasserting his innocence of the charges brought against him by his enemies (vss. 23, 30), he begs Eutyechus, as his patron and superior, to vindicate him in the eyes of the public without delay, by making a judgment of some kind in favor of himself and his fables.¹ This, we infer, is the reward for his brevity which Eutyechus had promised him,² and only Eutyechus is in a position to help him in this way; previously the matter rested with others, and hereafter, by a similar turn of fortune, still others will have it within their power.³ Eutyechus is nowhere mentioned beyond Book III, and it does not appear from anything said later whether or not he took the action that Phaedrus had so anxiously urged him to take.

The successor to Eutyechus in the role of patron to Phaedrus was a man named Particulo, otherwise unknown to us, to whom the fourth book of fables is addressed. In the prologue of this book Phaedrus speaks of Particulo with warm appreciation as a man of cultivated taste and understanding who likes his fables and takes pains to have copies of them made and circulated, in the belief that they are worthy to live with posterity. "It does me honour," he

¹ III epil. 26 f.: *decerne quod religio, quod patitur fides, | ut gratuler me stare iudicio tuo.*

² III, epil. 8–9 and 13: *brevitatis nostrae praemium ut reddas peto | quod es pollicitus; exhibe vocis fidem . . . si cito rem perages, usus fiet longior.*

³ III, epil. 24–26: *tuae sunt partes; fuerunt aliorum prius; | dein simili gyro venient aliorum vices. | decerne quod religio, etc.*

says, "that you and men like you cherish my fables. I can do without the applause of illiterate men."¹ The fifth and last book, consisting of only ten fables in its present form, was written perfunctorily and without enthusiasm at a time when the author confesses (V, 10) that he is worn out by old age and too tired to carry on efficiently any longer. This confession is made to a man familiarly addressed as Philetus, who is nowhere else mentioned, in the epimythium of the last fable (V, 10), concerning the old hunting dog whose strength failed him despite his will to hang on to the prey: "Why I have written this, Philetus, you can very well understand." Philetus seems to have been an official sponsor of some kind to whom Phaedrus felt obliged to address the last book of his fables. Perhaps it was written at the request of that sponsor *ex officio*, who was a man apparently well known to the author but one for whom he had no high regard and from whom he had nothing to expect.

How long the literary activity of Phaedrus continued, when the last three books of his fables were published, and when he died, we have no means of determining. On the basis of negative and unreliable data various conclusions have been drawn by scholars, according to which two or more books of the fables were first published in the reign of Claudius or that of Nero, or even under Vespasian; but none

¹ IV, prol. 17-20: *mihī parta laus est quod tu, quod similes tui, | vestras in chartas verba transfertis mea, | dignumque longa indicatis memoria. | inlitteratum plausum non desidero.* In speaking of *inlitterati* Phaedrus may be thinking of Eutycheus among others.

of these conclusions rests on a secure foundation.¹ The only facts from which dates in the life of Phaedrus can be safely inferred—and these dates will be only approximate, within a range of ten to twenty years—are, apart from references to events in the reign of Augustus, those which he himself gives us in Book III, namely that he was in advanced middle age (*languentis aevi*, epil. vs. 15) at that time, hence at least

¹ The principal consideration which has led scholars to suppose that all the fables of Phaedrus were *published* later than the reign of Caligula is the fact that Seneca, writing from exile in Corsica about the year A.D. 43, in his *Consolatio ad Polybium* (ch. viii), remarks that putting Aesopic fables into literature is something hitherto unattempted by Roman talents, which implies that Seneca knew nothing about Phaedrus and his work. It is quite possible that he was in fact aware of what Phaedrus had done, but chose to ignore the work of an obscure, half-Greek author as not to be reckoned among *Romana ingenia*, or too poor to deserve recognition. Quintilian also ignores Phaedrus when he speaks of fables in verse some fifty years later (cf. p. li above). On the other hand, Seneca could have been just as unaware of fables published by Phaedrus since the time of Sejanus as he appears to be of the two books of fables written by Phaedrus which Sejanus had condemned in a public prosecution. In short, the silence of Seneca concerning the fables of Phaedrus is worthless as a criterion for dating the publication of any of those fables. In the passage to which we refer Seneca speaks of Aesopic fables as a somewhat frivolous and comic variety of literature, not to be taken seriously, in contrast to the more severe kinds, which are better suited to occupy the attention of Polybius at a time when he was mourning for his brother: *Non audeo te eo usque producere, ut fabellas quoque et Aesopeos logos, inemptatum Romanis ingenii opus, solita tibi venustate connectas. Difficile est quidem, ut ad haec hilariora studia tam vehementer percursus animus tam cito possit accedere: hoc tamen argumentum habeto iam corroborati eius et redditi sibi, si poterit a severioribus scriptis ad haec solutiora procedere . . . haec, quae remissa fronte commentanda sunt, non feret, nisi, etc.*

fifty years old, and that he had been prosecuted by Sejanus and was still suffering the effect of it. From this we infer that the prosecution was a recent event; and from the fact that he speaks derogatorily of Sejanus in a book that he expected to publish, we must infer that he is no longer in the power of Sejanus and that he is writing after, but not long after, the latter's death in A.D. 31.¹

In the light of these facts one may reasonably conclude, in summary, that Phaedrus wrote the third book of his fables at some time between the years A.D. 31 and 37 in the reign of Tiberius; that he died as an old man some fifteen or twenty years later during the reign of Claudius (41–54), or during that of Nero (54–68); and that he was born shortly after or before the year 18 B.C. He must have gone to school in Italy, or else in a Roman city in the province of Macedonia, a few years before the birth of Christ; for he speaks of having read when a small boy (*puer*) some lines of Ennius (*III epil.* 33), and he

¹ III, prol. 41–44: *quodsi accusator alius Seiano foret, | si testis alius, iudex alius denique, | dignum faterer esse me tantis malis, | nec his dolorem delenirem remediis.* Grammatically interpreted, as a contrary-to-fact condition in present time, this sentence says ostensibly that the prosecution is in the process of being made, and hence that Sejanus is still living; but this is only a dramatic way of speaking meant to picture the situation in a close-up view. It is clear from the context that the verdict has already been pronounced and that Phaedrus is now suffering the consequences of it. Since the prosecution is already a thing of the past, the prosecutor, Sejanus, may or may not still be living, so far as the implications of this sentence are concerned; but in view of the circumstances in which Phaedrus is writing, and the fearless way in which he speaks of Sejanus, one must suppose that the latter is dead, otherwise Phaedrus could not expect to publish his third book.

must have been a slave in the household of Augustus for some years before he was manumitted by that emperor. From this it appears that Phaedrus left Thrace and entered the service of Augustus at about the same time that the philhellenic consul L. Calpurnius Piso Frugi, after putting down a serious uprising in Thrace (13–11 B.C.), brought back from that region on his return to Rome the well-known poet and epigrammatist Antipater of Thessalonica, thenceforth his client.

That Piso brought Phaedrus also to Rome on this occasion, then gave him to Augustus, is conjectured with a high degree of probability by Fr. Della Corte;¹ and, going on from there, another Italian scholar, Attilio De Lorenzi, has recently called attention to the likelihood that Phaedrus, because he was a cultivated Greek-speaking youngster, was employed by Augustus as a personal servant and *paedagogus* in attendance upon his grandson Lucius (17 B.C.–A.D. 2), for the purpose of giving the latter necessary practice in speaking good Greek.² If this were the case—as it may well have been in the absence of any evidence to the contrary—it would mean, as De Lorenzi further points out, that he attended the school of the famous scholar Verrius Flaccus on the Palatine, where the emperor's two grandsons, Lucius and Gaius, were being educated; and that it was from Verrius, the antiquarian philologist, that Phaedrus learned and took deeply to heart those lines of Ennius declaring it “sacrilege for a man of low birth to murmur in public,” which

¹ In *Rivista di Filologia*, 17 (1939), p. 136.

² De Lorenzi, *Faero*, pp. 52 ff.

lines have come down to us through having been quoted from a lost book by Verrius Flaccus (*De Verborum Significatu*) in the epitome of it made by Pompeius Festus in the second or third century.¹ It would have been Lucius, rather than Gaius, whom young Phaedrus served as school companion, since the *paedagogus* and other personal servants of Gaius were put to death following the death of their master in A.D. 4 (Suet, *Aug.* 67).

Avianus, in his prefatory letter to Theodosius (*ca.* A.D. 400), says that the fables of Phaedrus were contained in five books, and such is the framework within which the fables in our principal manuscript P are arranged; although many fables belonging to the original corpus are missing in that manuscript. This is evident from the fact that between fifty and sixty other fables of Phaedrian authorship, either in their original metrical form or in prose paraphrases, are preserved in sources other than codex P, as well as from indications of deficiency in the contents of P itself. Thus in the prologue of Book I Phaedrus alludes to fables of his own in which trees as well as animals speak, but no such fables are found among those preserved in P; Book II as we have it in the manuscript contains only eight fables as compared with thirty-one in Book I; and Book V, in which the author explains why he will put the name of Aesop on some of his fables, contains only ten fables, and Aesop is not mentioned in any of them. The total number of fables preserved in P is ninety-four, but the number of fables contained in the original five

¹ See Warmington, *Remains of Old Latin* (Loeb Library), I, pp. xi and 344.

books as published by Phaedrus must have been close to 150. To assign the fables known to us from other sources to their original place within the five books as we have them in P has been undertaken by a few scholars, but the speculation is hazardous and the resulting reconstruction rarely acceptable to another editor.

Avianus is the only ancient author other than Martial who even mentions Phaedrus as a writer of fables, and his own work, imitative of the Greek Babrius in substance, shows no signs of being influenced by that of his Latin predecessor. The paraphrasers of Phaedrus in late antiquity, probably in the fifth century, put the poet's words and substance into prose, but they ascribe their fables to Aesop without ever mentioning the Latin author from whose text they are in large part taken. The first writer to mention Phaedrus by name after Avianus is the humanist Perotti in the fifteenth century, but even his heralding of Phaedrus as a classical author, whose fables he copied out for the benefit of his nephew from a MS. now lost, remained unnoticed until the publication of codex P in print by Pithou in 1596. Only after that did Phaedrus attain to that immortality in the literary hall of fame to which he, like other poets of the Augustan Age, consciously aspired. Throughout the Middle Ages the Latin tradition of Aesopic fables, widely propagated in prose paraphrases under the name Romulus or anonymously, consisted mainly, as Joseph Jacobs remarked, of "Phaedrus with trimmings";¹ although the trimmings were numerous

¹ Jacobs, *The Fables of Aesop*, London, 1889, I, p. 1.

and only Avianus and Romulus were known as the Latin fabulists.

Like other Roman authors who work over Greek source-materials—Avianus, for example, in relation to Babrius—Phaedrus makes many innovations of his own in retelling the Greek fables, adds fables drawn from various sources other than his primary source, and invents others of his own. The primary source which served as the foundation of his work in Book I, and of which he professes an increasing independence in the later books, was a small collection of fables written in Greek prose which he calls “Aesop,” with the implication that this was the one and only source for fables invented by Aesop, as distinguished from fables taken from other sources or invented by himself, which he calls “Aesopic in kind but not Aesop’s.”¹ Now the only collection of Greek prose fables ascribed to Aesop which is known to have been made before the time of Phaedrus was the one published by the well-known antiquarian scholar Demetrius of Phalerum towards the end of the fourth century B.C.; and it was this book, in all probability, that Phaedrus equates with Aesop.² In the prologue

¹ IV, prol. 10–11: *fabulis | quas Aesopias, non Aesopi nomino, | quia paucas ille ostendit ego pluris sero | usus vetusto genere sed rebus novis*; III prol. 38 f.: *ego illius pro semita feci viam | et cogitavi plura quam reliquerat.*

² For the literary-historical evidence pointing to the conclusion that Phaedrus must have used the Aesop of Demetrius as his primary source, see pp. 321 f. and 325 ff. of my article “Demetrius of Phalerum and the Aesopic Fables” in *TAPhA*, 93 (1962). It is possible and, I think, quite probable that the fables on the Rylands papyrus, which was written in the early years of the first century after Christ (see above p. xiv), represent the text of Demetrius; but, however that may be, the

to his third book he declares that he has thought out for himself more fable-themes than Aesop had bequeathed to posterity, and it is quite evident from the nature of their substance, in comparison with what is elsewhere labelled “Aesopic,” that many of his fables, perhaps a third part of them, did not come to him from any collection of fables ascribed to Aesop, but were either invented outright by himself to illustrate an idea born of his own personal experience or observation,¹ or were adapted from widely varied

stereotyped formula by which fables are presented in this papyrus text, in view of the function of its promythia and the antiquity of the device of putting the moral epigrammatically in the form of a gnomic sentence in the mouth of the last speaker in the fable, must have originated with the founder of the fable-collection as such, that is, with Demetrius. His book was intended to serve as a repertory of literary raw materials for the use of writers and speakers, hence the promythium. The prominence of promythia in Phaedrus, especially in Book I, and the occasional use of a gnomic sentence put in the mouth of the last speaker, as in I, 26, show that his primary source was a collection of Greek fables which had the same conventional formulas that we find in the Rylands papyrus, but in none of the later collections. The author’s epimythium following a fable, which appears for the first time in Phaedrus, is derived from the earlier promythium through a misunderstanding or disregard of the latter’s function. See this editor’s “Origin of the Epimythium” in *TAPhA*, 71 (1940), 391–419.

¹ The following fables may be reckoned, among others, as the outright *ad hoc* inventions of Phaedrus himself, in view of the emotional reactions to personal experience and observation of Roman conditions that they reflect, their artificial and unreal hypotheses in some cases, which Havet (p. 237, art. 150) aptly calls *pseudapologoi* in contrast with genuinely Aesopic apologues, and the fact that none of them is attested or has any parallel elsewhere in Greek or Roman fable-lore: I, 16, stag

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sources: from anecdotes, wise sayings, proverbs, jests, and novelle found in Hellenistic collections or

asks sheep to lend him a peck of wheat with a wolf as his sponsor; I, 17, dog sues a sheep for a loaf of bread which he claims to have loaned her, a wolf summoned as witness testifies that ten loaves instead of one were owed, the sheep is forced to pay and a few days later sees the wolf lying dead in a ditch, punished by the gods; I, 27, dog afflicted with avarice by the gods guards a treasure of gold until he dies of starvation; II, 1, lion refuses a share of his spoil to a robber, but very politely offers a share to an innocent wayfarer—a laudable example, we are told, of something that is not true to life; III, 1, old woman and the wine jar; III, 5, Aesop persuades a petulant fellow to throw a stone at a rich and influential man with the expectation of receiving a reward in cash for so doing; III, 11, eunuch retorts to the personal abuse of a scurrilous fellow with a play on the double meanings of the Latin words *testes* and *integritas*; III, 13, bees and drones, a fable well invented by Phaedrus to call the bluff of his imitators or detractors; IV, 11, a thief lights his lamp from the altar of Juppiter; V 10, the hunting dog whose strength failed him in old age, applied to the author himself; App. 20, Aesop's advice to a fugitive slave.

The innovations made by Phaedrus in retelling Greek fables, or in building new fables on the basis of older source materials, are numerous and seldom felicitous from the point of view of plausibility and good taste. His fable telling how a crow showed an eagle how to kill a tortoise that he had carried off (II, 6), along with the moral that force combined with rascality always wins, is a poor invention made up on the basis of the Greek fable told by Babrius (115) and in the Augustana collection (*Aes.* 230), in which an eagle pretends to teach a turtle how to fly. The substance of II, 8, telling how a stag who had taken refuge in an ox-stall remained hidden and undetected by all the servants until the owner of the cattle made his rounds of inspection, is a good story told in twenty-eight lines to illustrate the well-known proverb that the master's eye sees more than any other where his own interest is concerned. Fable III, 15, relating to the lamb who was looking for his mother in a flock of she-goats, appears to have been made on

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recorded incidentally in other kinds of books,¹ from oral sources perhaps, and from events that had

the basis of a Greek proverb to the effect that the real father is not (necessarily) the one who begets the child, but he who nourishes it (*Menandri Monostichi*, no. 452, *πατήρ οὐχ ὁ γεννήσας ἀλλ' ὁ θρέψας σε*, and *Aes. Prov.* 19, p. 267). The fact that Phaedrus speaks of a foster mother, instead of a father, and of the child as a male born by accident and so abandoned, has led to the plausible interpretation proposed by De Lorenzi (pp. 37 ff.) that Phaedrus is here thinking of his own experience as the unwelcome child of a courtesan who had left him on the doorstep of a Greek teacher in Macedonia, hence his statement that he was "all but born in a school" (III, prol. 20).

Smaller changes made by Phaedrus in retelling the Greek fables may be noted in I, 3 (peacocks in place of doves in *Aes.* 129); I, 5, where a cow, a she-goat, and a sheep are introduced as carnivorous partners of the lion in hunting, in place of a wild ass in Babrius 67; I, 8, crane in place of heron in Babrius 94 and in the Augustana (*Aes.* 156); I, 26, stork in place of crane in the Greek *Aesop* according to Plutarch (*Quaest. Conv.* 614 ε); IV, 10, Juppiter for Prometheus in Babrius 66. In II, 3 a man bitten by a dog tosses out to the dog a piece of bread dipped in his own blood as a remedy for his wound, and Aesop, standing by, warns him not to let other dogs see him doing this "lest they devour us alive"; but in the corresponding Greek fable (*Aes.* 64) it is the bitten man who says as much in replying to someone who recommended the supposed remedy. In IV, 2 a weasel, in order to trap mice, disguises himself as a pile of flour lying in an obscure corner; but in the Greek fable as told by Babrius (17) and in the Augustana (*Aes.* 79) the weasel pretends to be a bag suspended from pegs on the wall.

¹ Historical anecdotes from unidentifiable sources: IV, 26, the story of Simonides' narrow escape from a falling house, and the occasion of it, is related by Cicero in *De Orat.* II, 352, by Quintilian XI, 2, 11, and by Valerius Maximus in *Facta et Dicta Mem.* I, 8, 7; V, 1, Demetrius and Menander; App. 10, Pompey and his Soldier.

From wise or witty sayings reported in various kinds of

actually taken place in or near Rome or the Bay of Naples.¹

¹ Fable II, 5, Tiberius Caesar to a Flunkey, on Cape Misenum. III, 10, On Believing and not Believing, concerning a criminal case tried by the Centumviral Court at Rome in the reign of Augustus. V, 5, Buffoon and Country Fellow, an event said to have taken place on the stage (at Rome?). The same story is told by Plutarch in *Quaest. Conv.* 674 c about a buffoon named Parmeno and a rival mimic as the origin of a Greek proverb, οὐδὲν πρὸς τὴν Παρμιένουτος ἔν, but Plutarch does not say on what stage this act took place, and it may have been at Rome before his time. V, 7, Princes the Flutist, an event that took place on the Roman stage in the time of Tiberius.

books: In I, 10, what Phaedrus relates about an ape sitting in judgment on two litigants, a wolf and a fox at a courtroom trial, is elsewhere (Diog. Laert. VI, 2, 54 and *Gnomologium Vat.*, ed. Sternbach no. 190) told of Diogenes the Cynic in passing judgment on a complaint of theft brought by one scoundrel against another—that the plaintiff seemed not to have been robbed of anything, and that the defendant seemed to have stolen it. The promythium by which this jest is preceded in Phaedrus, to the effect that one who has come to be known as a liar is not believed even when he speaks the truth, belongs more properly to the famous fable about the shepherd boy who repeatedly cried "Wolf!" in jest and was not believed when he called for help in earnest (*Aes.* 210). This fable, as I have shown in *TAPhA*, 93 (1962), 292 f., was almost certainly among the fables included in the collection of Demetrius of Phalerum. It was from that source, in all probability, that Phaedrus took his promythium, but he omitted the fable about the shepherd boy to which it belonged and substituted in its place an animal fable of his own built on the reported saying of Diogenes. App. 9, what Aesop said to an author who praised his own book, has no connection with any Aesopic tradition, but is a witticism drawn from an unknown source.

From proverbs: IV, 24, Mountain in Labour; cf. Horace

As the result of these innovations we find in Phaedrus a greater variety of story-types, and more

Ars Poet. 139. V, 6, Two Bald Men; cf. φαλακρός κτένα in *Corp. Paroem. Gr.* I, p. 459. App. 14, Ass and Lyre, involves a different idea, but is reminiscent of the familiar proverb ὄνος λύρας ἀκούων (Diogen. VII, 33).

Jests: III, 4, how ape-meat tastes; IV, 19, Dogs send an Embassy to Juppiter, source unknown.

Novelle or short stories adapted from unknown sources: I, 14, From Cobbler to Physician; App. 16, The Two Suitors. App. 15, Widow and Soldier (cf. Petronius 111, 112), is descended through an unknown Roman version of relatively late date from the story of the Widow and Ploughman as told in the *Life of Aesop* (ch. 129 = *Aes.* 388), the author of which in the first century may have taken it from the *Aesopica* of Demetrius of Phalerum; see *TAPhA*, 93 (1962), 329 f.

From books of various kinds in which the habits of animals were described: I, 25, Dogs drinking on the run in the River Nile; App. 22, Bear fishing for Crabs; App. 30, How the Beaver saves himself from Pursuing Hunters.

From miscellaneous sources other than fables ascribed to Aesop: I, 18, Woman in Childbirth, the substance of which is told by Plutarch in *Coniug. Praec.* 143 E. without being ascribed to any author. III, 3, Aesop and the Farmer, concerning the birth of lambs with human heads; the advice here given by Aesop is attributed to Thales in conversation with Periander in Plutarch's *Sept. Sap. Conv.* 149 c–e, although Aesop himself is represented as being present at this banquet and as telling three fables of his own which are elsewhere ascribed to him. III, 8, Brother and Sister before the Mirror; the advice here given by a father to his son and daughter, the former of whom is good-looking, the latter homely, is attributed to Socrates by Plutarch (*Coniug. Praec.* 141 D) and by Diogenes Laertius (II, 5, 33), but it appears among the sayings of Bias of Priene quoted from the *Apophthegms of the Seven Wise Men* by Demetrius of Phalerum in Stobaeus III, 1, 172. V, 8, Time, is derived from a description of the famous statue by Lysippus known as Kairos, concerning which see our note on the translation of V, 8 below.

stories told at length for their own sake as fictional entertainment, rather than for their ethical meaning, than is to be found in any ancient collection of prose fables ascribed to Aesop, or even in Babrius. This was bound to happen once fables in quantity came to be exploited as artistic literature in their own right, independently of the controlling purposes for which previously, with few exceptions, they had been written; that is, either subordinately as illustrations within the context of a classical form of literature, where the fable would be told summarily in only a few lines, as normally in Horace and Plutarch, or else in collections of prose fables such as that of Demetrius, which were intended to serve as repertoires of raw materials for the occasional use of writers and speakers, in which the fable would be told in only so much detail as was necessary to inform the reader of what the action was in its essential outlines. It was expected that the user of such a collection would adapt the fable to a context of his own, in which it might be either contracted, if used as an illustration, or expanded, if told for its own sake as a story.

A fable is naturally expanded when it becomes the subject of a separate poem elaborated artistically on its own account, as with Callimachus, for example, when he describes the contest between the Laurel and the Olive in upwards of ninety lines (*Aes.* 439). The same subject, or one like it, in an ancient handbook of prose fables, such as the Augustana *Aesop*, would hardly exceed ten lines in length; for there it would not be literary art in theory, but only information. In creating a new form of polite

literature, Phaedrus did with a continuous series of fables the same kind of thing that Callimachus, and before him Archilochus, had done with only a few fables exploited at intervals in epigrams or poems of other types, or, on a more precise analogy, the same kind of thing that Ovid in the *Metamorphoses* and in the *Heroides* had done with the Greek myths which had been outlined in dry prose in handbooks of mythology compiled by Alexandrian grammarians. The potentialities of the fable-book as poetic literature, in which the author strives at every point to entertain his readers with artistic narrative involving the psychological portrayal of character with attention to details or dramatic dialogue, as well as by the variety of his themes, were not so fully realized or carried out so far by Phaedrus as later by La Fontaine in his *Fables*, or earlier by Ovid in his mythological poetry.

The brevity of Phaedrus in many of his fables is an artistic limitation due to the influence of his source materials, which were brief for a practical purpose but not for an aesthetic purpose. He never relates a fable in fewer words than the same fable would have had in his Greek *Aesop*; but he seems to have lengthened some of those fables in the telling, when the nature of their subject-matter allowed it; and he entertains us with a larger number of relatively long fables (20–60 lines) than is to be found in the collections of Greek fables ascribed to Aesop. In recommending the brevity of his fables and books of fables to his patrons Eutyclus and Particulo, Phaedrus is thinking primarily of their convenience, rather than of his own literary virtuosity, lest they be

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offended with the chore of reading too much verse of doubtful interest or quality.¹ Whether the telling of a fable without a context is too long or too short from the standpoint of artistic value depends upon the nature of the subject and how it is told. Some fables, consisting in substance of nothing more than a wise or witty remark, like that of the fox commenting on the tragic actor's mask (I, 7), cannot be told in more than a few lines without spoiling their effect; but others, in which the interest of the actions described centres in the portrayal of character, or in the humour of the various incidents of which it is naturally and organically composed, cannot be told briefly in only a few lines without becoming, artistically considered, desiccated and jejune. Phaedrus seldom errs in either direction, although he might have exploited some of his fables artistically at greater length than he does, or than Ovid or La Fontaine would probably have done in narrating the same matter. He was well aware that some fables need to be longer than others. In one case (III, 10, 59–60), after telling a story at greater length than usual he says that he has done so because he had offended some of his readers by being too brief.

It is characteristic of Phaedrus, as of no other ancient fabulist whose book has survived, to represent a fable now and then as something that Aesop said or related in appropriate circumstances on a particular occasion of his life in conversation with others. This

¹ Cf. IV, epil. 7–9: *si non ingenium, certe brevitatem ad proba; quae commendari tanto debet iustius, | quanto cantores sunt molesti validius. Cantores*, long-winded poets, is Postgate's emendation of the manuscript reading *poetae*.

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is a purely dramatic device, the use of which by the ancient purveyors of memorable sayings, as here of fables, implies nothing at all about the existence, naïvely inferred by some scholars, of a written biography, or of any biographical tradition, in which the circumstances so represented were told as part of the historical man's experience.

An Aesopic fable, no less than an apophthegm, may be the presumed utterance of a famous man. As such it may be introduced and framed according to the same purely plasmatic and arbitrary formula as that by which the apophthegm (*χρεία, γνώμη*) is regularly introduced: So-and-so (an historical person), on being asked by so-and-so (either another historical person or an unnamed somebody), how, why, or what, replied in these words, or with this fable. Often in our anthologies the same words are attributed to the utterance of different persons speaking on the same or a similar easily imagined occasion. Here there is no intention of reporting biographical facts or traditions about such facts; the thing reported stands out as something told for its own sake as wit or wisdom, and the circumstances under which it is said to have been told, and even at times the identity of the speaker, are of no consequence in terms of tradition but are freely invented as the occasion requires. It is wrong, therefore, to infer from the use made by Phaedrus of this device, in the case of thirteen of the fables, that one of his principal sources was a biography of Aesop which contained those fables within its framework.¹

¹ So A. Hausrath, in his article on Phaedrus in *RE*, 19 (1938), 1480, names as the primary source used by our fabulist

None of the fables in question is included in the extant *Life of Aesop*, which was composed in the first century after Christ, and no other biography of Aesop, least of all one written in Ionic prose in the sixth or fifth century B.C., such as Crusius and Hausrath have imagined, is known to have existed in antiquity, or is at all likely to have existed in the light of any

“Das Volksbuch vom Weisen Aesopus, in der Gestalt wie es zu Beginn der Kaiserzeit umlief.” This folkbook, presumed to have been written in prose and thumbed by a reading public in the sixth or early fifth century B.C., is unhistorical. No such book dealing with the career and amusing antics of a clever slave, would have been written or read in the Greek world of that time, when prose-writing was about important matters and not given to trifles, nor to the biography of individuals; and there is no positive evidence tending to show that such a *Volksbuch* was written. Its quondam existence was deduced by Hausrath (*Neue Jahrbücher für d. Class. Altertum*, 1898, 305–322), with the approval of Crusius, from the misleading practice of Phaedrus described above, and on the analogy of the extant *Life of Aesop*, within the framework of which a dozen fables are told on various occasions by Aesop in person at Samos, Delphi and Sardis. Hausrath supposes that the *Life* which we have is a late derivative of the hypothetical *Volksbuch* of early times; but the greater part of its substance, perhaps two-thirds, is clearly the invention of Alexandrian times, and the older traditions that it retains, relating mainly to Aesop at Delphi, would have been transmitted to Aristophanes and his contemporaries not from a biography but indirectly from the accounts given of him by such local chroniclers as Eugeon of Samos and other logographers, including Herodotus, in whose books Aesop was mentioned in a larger context of history. Hausrath’s theory of an early popular biography of Aesop is opposed by this writer in *Aesopica*, I, p. 5, in *TAPhA*, 93 (1962), 293 f., in the article “Fable,” in *Studium Generale*, XII (1959), 31, by Chambry in *Supplément Critique au Bull. de l’Assoc. Guill. Budé*, I (1929), 183, and by F. R. Adrados in *Emerita*, 20 (1952), 344 f.

testimony that we have in ancient literature concerning Aesop and his fables. The vulgar *Life of Aesop* which has come down to us and which was probably current in the time of Phaedrus, contains, along with much that is Alexandrian in origin, much also in the way of fables and the locale in which Aesop told them (Samos and Delphi) which belongs to the old fifth-century tradition about him as we know it from Aristophanes and Herodotus; but only one of the fables therein mentioned recurs in Phaedrus, and then with no reference to the place and occasion of its telling.¹ Ten of the thirteen fables which he represents Aesop as having told on a particular occasion have no geographical setting at all;² and the other three, which are said to have been told by Aesop at Athens (I, 2, III, 14, IV, 5) include only one fable, that about the frogs who asked for a king (I, 2), which is elsewhere recorded as Aesop’s, but with no reference to Athens or Peisistratus.³

Of this Athenian Aesop there is no trace in fifth-century tradition, but in the mid-fourth century B.C.

¹ This is the fable about the sheep and the wolves that Aesop tells to the Samians in Ch. 97 of the *Life*. It is found also in the paraphrases of Phaedrus (see Appendix below under no. 153), in the Augustana collection, and in Babrius (93); but nowhere except in the *Life* is any reference made to the time and place of its telling.

² These are I, 6, II, 3, III, 3, and 19, IV, 17; App. 9, 12, 13, 17, and 20.

³ Neither of the other two fables in which Phaedrus represents Aesop as giving advice to people at Athens belongs in the Aesopic tradition; one of them, about the unstrung bow (III, 14) is referred to King Amasis by Herodotus (II, 173), and the other, about the solving of an enigmatic will (IV, 5), is obviously late and of Roman invention.

Aesop is staged with Solon at Athens in a comedy of Alexis, and numerous fables relating to Athenians or to Athenian places and institutions (without Aesop) have come down in the Augustana collection and in Babrius, possibly from Demetrius of Phalerum, who may have been responsible for the Athenian orientation of the fables to which we have referred.¹ It is unlikely, however, that Demetrius represented any of his fables as having been told by Aesop personally at Athens, and there is no staging of Aesop at Athens either in the *Life of Aesop* as we have it or in fifth-century tradition. All this brings us once more to the conclusion that Phaedrus made no use of any biography of Aesop, and that what he calls "Aesop" was the small collection of fables headed by promythia which was published by Demetrius the Athenian near the end of the fourth century B.C.

b. Sources of the Text

P Codex Pithoeanus of the ninth century, once the property of Petrus Pithoeus (Pithou, 1539–1596), but recently in the very private possession of the Marquis L. de Rosanbo. This manu-

¹ This was suggested by O. Keller in his valuable essay on the history of Greek fables in *Jahrbücher für Class. Philologie*, Supplementband 4 (1862), 361 f., where the relevant data are cited. I have recently commented on the subject in *TAPhA*, 93 (1962), 338. Some of the fables in our collections may well have been given their Athenian orientation by Demetrius, but tendency to locate dramatic events in Athens and to write about well-known Athenians and Athenian institutions was strong in later times also, and also in Phaedrus himself, whose knowledge of Greek history appears to have been hazy, judging from what he says about Demetrius of Phalerum in V, 1.

script has been inaccessible to editors of Phaedrus, but what appears to be a very accurate reproduction of it, in an *édition paléographique*, has been published by Ulysse Robert, Paris, 1893.

- R Codex Remensis, once at Rheims, seems to have come from the same source as P and to have been of equal value. It was destroyed by a fire in 1774. Its readings were reported extensively by editors and commentators before that time. See the list of these editors and witnesses in Havet's edition, p. xiii.
- R¹ In our notes on the text the symbol R¹ indicates the reading of R as attested by only one witness, instead of by two or more, which is implied by the unqualified symbol R.
- D Charta Danielis, so called, once the property of Pierre Daniel (*ca.* 1530–1603), originally from the monastery of Fleury, written in the ninth or early tenth century. It is now Codex Reginensis Latinus 1616 in the Vatican library. It contains fables 11–13 and 17–21 of Book I only. Concerning its relation to other manuscript traditions see the study made by F. M. Cary, "The Vatican Fragment of Phaedrus" in *TAPhA*, 57 (1926), 96 ff.

Perotti's Appendix, so called, has survived in two manuscripts listed below under the symbols N and V. It consists of thirty fables along with three addresses by Phaedrus to the reader (nos. 2, 3, and 7 in this edition and in Bassi's) which are not preserved in codex P or elsewhere but were transcribed by the humanist scholar Niccolo Perotti (1430–80) from a

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defective manuscript of Phaedrus' fables which is now lost. These new fables, together with thirty-two other fables of Phaedrus which are in P, and some fables of Avianus, were included by Perotti in a collection prepared for the use of his young nephew, with the title *Nicolai Perotti epitome fabellarum Aesopi, Avieni et Phedri ad Pyrrhum Perottum fratris filium adolescentem suavissimum*. Perotti's transcription of the Phaedrian text from his manuscript source seems to be literal on the whole if not always trustworthy, but he omits the promythia and epimythia and sometimes transfers their wording into titles of his own, which he has added to all the fables and which state the moral of the fable. All the fables of Phaedrus contained in Perotti's *epitome* were edited for the first time, from codex N, by C. Iannelli at Naples in 1809.

- N Codex Neapolitanus (Bibl. Nat. IV F 58) written by Perotti himself. This manuscript is damaged by water stains in many places and is often illegible. An accurate description of it is given by Bassi on pp. vii f. of his edition of Phaedrus (Naples, 1918).
- V Codex Vaticanus Urbinas 368, of the early sixteenth century. This MS. seems to have been copied from N and is sometimes legible where N is not.

c. Prose Paraphrases

The three texts designated below by the symbols *Ad.*, *Wiss.*, and *Rom.* respectively are derived in large part from a common source, which was a book xcvi

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of fables in Latin prose originating in the fourth or fifth century and ascribed to Aesop; although many of its fables were merely paraphrases of Phaedrian fables in which much of the poet's phraseology was retained in solution, as we see from its variant derivatives.

- Ad.* Codex Leidensis Vossianus Lat., oct. 15, of the eleventh century, once the property of Ademar, a monk in the monastery of St. Martial at Limoges. Contains sixty-seven fables, all but a few of which are paraphrases of Phaedrus.
- Wiss.* Codex Wissemburgensis, once at Wittenburg, but now cod. Gudianus Lat. 148 at Wolfenbüttel, of the tenth century. Contains some sixty-two fables arranged in five books.
- Rom.* A collection consisting of eighty-three Latin fables divided into four books which falsely purports to be the translation of a Greek *Aesop* made by one Romulus and addressed to his son Tyberinus, both of whom are plainly pseudonymous. This *Romulus*, preserved in many manuscripts, has been critically edited by G. Thiele (*Der Lateinische Aesop des Romulus und die Prosa-Fassungen des Phaedrus*, Heidelberg, 1910), who distinguishes two principal recensions of the book; one a *recensio Gallicana* represented by the tenth-century manuscript Burneianus 59 in the British Museum, the other a *recensio vetus*, preserved in manuscripts dating from the eleventh century and later.

Each of these texts, *Ad.*, *Wiss.*, and *Rom.*, is published entire by Hervieux in the second volume of

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his *Les Fabulistes Latins* (1894). They are cited occasionally in our notes on the text of Phaedrus; but such of their fables as have no equivalents in the extant metrical text of Phaedrus, including Perotti's Appendix, are translated or summarized below in our Appendix under nos. 558-579.

BIBLIOGRAPHY

Editions of the Text. The fables of Phaedrus have been published in more or less critical editions many times since the appearance of the *editio princeps* by P. Pithoeus in 1596. A full list of these editions together with the titles of many commentaries by scholars on problems of the text, will be found on pp. x-xii of Havet's edition. The most important editions of recent times, since Iannelli's publication of the *Appendix Perottina* in 1809, are the following:

Lucian Müller, *editio maior*, Leipzig (Teubner), 1877.
Louis Havet, Paris 1895. This is a monumental edition including an exhaustive survey of the critical work done on the text of Phaedrus in modern times, together with penetrating studies of the manuscript tradition and of various problems connected with the author's life and work.

Dominicus Bassi, *Phaedri Fabulae ad Fidem Codicis Neapolitani denuo excussi*, Turin 1919 (Corpus Script, Latinorum Paravianum, no. 13). This edition is important for the text of Perotti's Appendix based on a critical re-examination of codex N.

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J. P. Postgate, *Phaedri Fabulae Aesopiae, cum N. Perotti Prologo et decem Novis Fabulis*, Oxford 1919. Postgate has made numerous improvements of the text by way of emendation and he makes more use of the paraphrases than most other editors.

The present edition of Phaedrus is made up eclectically on the basis of the copious textual materials supplied by Havet and Postgate in their editions.

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English Translation

Christopher Smart, *A Metrical Translation of Phaedrus* (in rhymed couplets, iambic tetrametre), London, 1831; also appended to Riley's translation of Terence in Bohn's Library, London, 1877.

ADDENDA

- (1) For the Sigeum inscription (p. xxxv) see *Ancient Greek Inscriptions in the British Museum*, IV ii: *Supplementary and Miscellaneous Inscriptions*, by F. H. Marshall (Oxford 1916) pp. 148–150, no. 1002.
- (2) The Codex Pithoeanus of Phaedrus (p. xcvi) is now accessioned in the Pierpont Morgan Library in New York.
- (3) Add to editions of Babrius (p. lxxii): *Babrii Mythiambi Aesopei*, edd. Maria Jagoda Luzzatto et Antonio La Penna (Teubner), Leipzig 1986. Contains introduction (pp. cxvi), text, copious apparatus, and index verborum.

BABRIUS

BABΡΙΟΥ ΜΥΘΙΑΜΒΟΙ
ΑΙΣΩΠΕΙΟΙ

Γενεὴ δικαίων ἦν τὸ πρῶτον ἀνθρώπων,
ὦ Βράγχε τέκνον, ἦν καλοῦσι χρυσεῖην,
μεθ' ἦν γενέσθαι φασὶν ἀργυρῆν ἄλλην·
τρίτη δ' ἀπ' αὐτῶν ἔσμεν ἡ σιδηρεῖη.
ἐπὶ τῆς δὲ χρυσεῖς καὶ τὰ λοιπὰ τῶν ζώων
φωνῆν ἔναρθρον εἶχε καὶ λόγους ἦδει
οἴους περ ἡμεῖς μυθέομεν πρὸς ἀλλήλους,
ἀγοραὶ δὲ τούτων ἦσαν ἐν μέσαις ὕλαις.
ἐλάλει δὲ πύκη καὶ τὰ φύλλα τῆς δάφνης,
καὶ πλωτὸς ἰχθύς συνελάλει φίλῳ ναύτῃ,
στρουθοὶ δὲ συνετὰ πρὸς γεωργὸν ὠμίλου.
ἐφέετ' ἐκ γῆς πάντα μηδὲν αἰτούσης,
θνητῶν δ' ὑπήρχε καὶ θεῶν ἑταιρεία.
μάθοις ἂν οὕτω ταῦτ' ἔχοντα καὶ γνοίης
ἐκ τοῦ σοφοῦ γέροντος ἤμιν Αἰσώπου
μύθους φράσαντος τῆς ἐλευθέρης μουσῆς·

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TITLE in A: βαλεβρίου μυθιαμβοι αἰσώπειοι κατὰ στοιχείον.
PROLOGUE. A, and P(apyrus Bouriant) for vss. 1-7, 9-12.
Cf. *Aes.* pp. 236 f., O. Immisch in *RhM* 79. 153 ff., Perry in
CPH 52. 17.

^{3, 4} So P. A omits 3 and reads thus: τρίτη δ' ἀπ' αὐτῶν τις
ἐγενήθη χαλκεῖη, μεθ' ἦν γενέσθαι φασὶ θεῖαν ἡρώων· μεμπτή
σιδηρὰ, ῥίζα καὶ γένος χείρον.
⁷ P, omitted in A.

AESOPIC FABLES OF
BABRIUS IN IAMBIC VERSE

PROLOGUE

'Twas a race of just men who lived first on the earth,
Branchus my boy, the race that men call Golden.
After them there came, they say, a different genera-
tion, the one of Silver; and we are third in descent
among these, and ours is the generation of Iron.
Now in the Golden age not only men but all the other
living creatures had the power of speech and were
familiar with such words as we ourselves now use in
speaking to each other. Assemblies were held by
these creatures in the midst of the forests. Even
the pine tree talked, and the leaves of the laurel.
The fish swimming about in the sea chatted with the
friendly sailor, and quite intelligibly, too, the
sparrows conversed with the farmer. Everything
grew from the earth, which made no demands on
men, and good fellowship prevailed between gods
and mortals. That this was so, you may learn and
fully understand from wise old Aesop, who has told
us fables in the free manner of prose. And now I

^{9, 10} So P. A reads: ἐλάλει δὲ πέτρα καὶ τὰ φ. τῆς πύκης·
ἐλάλει δ . . . ἰχθύς βράγχε νηὶ καὶ ναύτῃ.

¹⁰ πλωτὸς Immisch, πλωτος P.

¹⁵ γ. ἤμιν editors, ἡμῶν γέροντος A.

ὦν νῦν ἕκαστον ἀνθίσας ἐμῇ μνήμῃ
 μελισταγές σοι λωτοκηρίον θήσω,
 πικρῶν ἰάμβων σκληρὰ κῶλα θηλύνας.

1

Ἄνθρωπος ἦλθεν εἰς ὄρος κυνηγῆσων,
 τόξου βολῆς ἔμπειρος· ἦν δὲ τῶν ζώων
 φυγὴ τε πάντων καὶ φόβου δρόμος πλήρης
 λέων δὲ μῦνος προὔκαλεῖτο θαρσίσας
 αὐτῷ μάχεσθαι. “μείνον” εἶπε “μὴ σπεύσης” 5
 ἄνθρωπος αὐτῷ, “μῆδ’ ἐπελπίσης νίκη·
 τῷ δ’ ἀγγέλω μου πρῶτον ἐντυχῶν γνώσῃ
 τί σοι ποιητόν ἐστιν.” εἶτα τοξεύει
 μικρὸν διαστάς. χῶ μὲν οἰστός ἐκρύφθη
 λέοντος ὑγραῖς χολάσι· ὁ δὲ λέων δείσας 10
 ὤρμησε φεύγειν ἐς νάπας ἐρημαίας.
 τούτου δ’ ἀλώπηξ οὐκ ἄπωθεν εἰστήκει.
 ταύτης δὲ θαρσεῖν καὶ μένευ κελευούσης,

¹⁷ ἀνθίσας Crusius, ἀν θεΐης A.

¹⁸ So Immisch, νῶ τὸ κηρίον A.

¹⁹ θηλάσαι A, corrected by Ahrens.

1. A(B). *Aes.* 340. Cf. *Avianus* 17.

⁴ δὲ μόνος B, δὲ τοῦτον A.

⁵ σπεύσης editors, σπεῦδε A.

^a The “softening” here mentioned, and also below in the second prologue, probably refers to the mild, good-natured,

shall adorn each of those fables with the flowers of my own Muse. I shall set before you a poetical honeycomb, as it were, dripping with sweetness, having softened the hard chords of the stinging iambic.^a

1

THE LION AND THE BOWMAN

A man came on a mountain to hunt, skilled in shooting with the bow. All the animals turned to flight and were full of fear as they fled. Only the lion had the courage to challenge the man to fight with him. “Wait,” said the man to him, “don’t be so fast, nor count on victory; first get acquainted with my messenger; after that you’ll know what’s best for you to do.” Then standing a short distance away he let fly an arrow, and the arrow buried itself in the lion’s soft belly. Fear overcame the lion and he dashed away in flight to the lonely glens. Not far away stood a fox, who told him to pick up his courage and make a stand. But the lion replied:

and humorous or poetical tone and spirit in which the author writes, and what he says, rather than to a structural peculiarity of the metre as such which would produce that effect musically. In the same metaphorical sense of this metrical terminology, the iambic and choliambic lines of Callimachus and of other Hellenistic poets, such as Herodas and Phoenix of Colophon, may be said to be softened and mild in comparison with the hard and “stinging” lines of the earliest users of iambic verse, the Ionian poets Archilochus and Hipponax. Owing to the precedent set by these early poets iambic metre came to be closely associated in men’s minds at all times with bitter personal satire written in a sarcastic, injurious mood.

“ οὐ με πλανήσεις ” φησίν, “ οὐδ’ ἐνεδρεύσεις·
 ὅπου γὰρ οὕτω πικρὸν ἄγγελον πέμπει,
 πῶς αὐτὸς ἤδη φοβερός ἐστι γινώσκω.”

15

2

Ἄνῆρ γεωργὸς ἀμπελῶνα ταφρεύων
 καὶ τὴν δίκελλαν ἀπολέσας ἐπέζητει,
 μή τις παρόντων τήνδ’ ἔκλεψεν ἀγροίκων.
 ἤρνεϊθ’ ἕκαστος. οὐκ ἔχων δ’ ὁ ποιήσει,
 εἰς τὴν πόλιν κατήγε πάντας ὀρκώσων·
 τῶν γὰρ θεῶν δοκοῦσι τοὺς μὲν εὐήθεις
 ἀγροὺς κατοικεῖν, τοὺς δ’ ἐσωτέρω τείχους
 εἶναι τ’ ἀληθεῖς καὶ τὰ πάντ’ ἐποπτεύειν.
 ὡς δ’ εἰσιόντες τὰς πύλας ἐπὶ κρήνης
 τοὺς πόδας ἐνίζον καπέθεντο τὰς πήρας,
 κῆρυξ ἐφώνει χιλίας ἀριθμήσει
 μῆνυτρα σύλων ὧν ὁ θεὸς ἐσυλήθη.
 ὁ δὲ τοῦτ’ ἀκούσας εἶπεν “ ὡς μάτην ἦκω·
 κλέπτας γὰρ ἄλλους πῶς ὁ θεὸς ἂν εἰδείη,
 ὃς τοὺς ἑαυτοῦ φῶρας οὐχὶ γινώσκει,
 ζητεῖ δὲ μισθοῦ μή τις οἶδεν ἀνθρώπων; ”

5

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¹⁶⁻¹⁸ πικρὸν (so B)—φοβερός Dübner, φοβερόν—πικρός A.
 2. A. *Aes.* 295.

² ἐπέζητει Boissonade, ἐζήτει A.

³ τις editors, τῶν A.

“ You’re not going to fool me, nor catch me in a trap; when he sends me such a stinging messenger as this, I know without waiting any longer how formidable he is in his own person.”

2

THE FARMER WHO LOST HIS MATTOCK

A farmer while digging trenches in his vineyard lost his mattock and thereafter began a search to find out whether some one of the rustics present with him had stolen it. Each one denied having taken it. Not knowing what to do next, he brought all his servants into the city for the purpose of putting them under oath before the gods; for people suppose that those among the gods who are simpletons live in the country, and that those who dwell within the city-walls are unerring and observe everything that goes on. When they had entered the gates of the city and were bathing their feet at a fountain, after laying aside their wallets, a public crier began to call out that a thousand drachmas would be paid for information revealing the whereabouts of property that had been stolen from the god’s temple. When the farmer heard this, he said: “ How useless for me to have come! How could this god know about other thieves, when he doesn’t know who those were who stole his own property? Instead, he is offering money in the hope of finding some *man* who knows about them.”

¹⁴ ὁ added by Eberhard.

Αἰγίας ποτ' αἰγοβοσκὸς ἀνεκάλει χρήζων
 ἐπὶ σηκὸν ἄξειν· χαί μὲν ἤλθον, αἰ δ' οὔπω.
 μῆϊς δ' ἀπειθοῦς ἐν φάραγγι τρωγούσης
 κόμην γλυκεῖαν αἰγίλου τε καὶ σχίνου,
 τὸ κέρας κατῆξε μακρόθεν λίθῳ πλήξας.
 5 τὴν δ' ἰκέτευε· “ μῆ, χίμαιρα συνδούλη,
 πρὸς τοῦ σε Πανός, ὃς νάπας ἐποπτεύει,
 τῷ δεσπότῃ, χίμαιρα, μῆ με μηνύσης·
 ἄκων γὰρ ἠυστόχησα τὸν λίθον ρίψας.”
 ἢ δ' εἶπε “ καὶ πῶς ἔργον ἐμφανὲς κρύψω;
 10 τὸ κέρας κέκραγε, κἂν ἐγὼ σιωπήσω.”

Ἄλιεὺς σαγήνην ἦν νεωστὶ βεβλήκει
 ἀνείλετ'· ὄψου δ' ἔτυχε ποικίλου πλήρης.
 τῶν δ' ἰχθύων ὁ λεπτὸς εἰς βυθὸν φεύγων
 ὑπεξέδυνε δικτύου πολυτρήτου,
 5 ὁ μέγας δ' ἀγρευθεὶς εἰς τὸ πλοῖον ἠπλώθη.

3. AG(B). *Aes.* 280. Cf. Phaedrus, App. 24.

¹⁻³ Αἰγίας—κλείζων | ἐπὶ σηκὸν ἄξον—οὔπω | μῆϊς δ'—τρωγούσης
 G, except for misspellings. Αἰγίας ποτ' εἰς ἔπαυλιν αἰπόλος
 χρῆ
 κλείζων, | μῆϊς ἀπειθοῦς—τρωγούσης | ἐπὶ σηκὸν ἄγειν (corrected
 to ἄξειν)—οὔπω A; but the corrector indicates that the second
 and third of these lines should be transposed (to conform with
 the order in G), that χρήζων should be read for κλείζων, and
 ἄξειν for ἄγειν. The first line in A is an altered version of the
 original, whereby the substance of two Babrian lines was put
 into one; and the third line has been interpolated from the

THE GOAT AND THE GOATHERD

Once a goatherd had need to call in the she-goats, in order to drive them into the fold, and as he called some of them came, but others lingered. Down in the ravine one of the disobedient goats was still cropping the fragrant leaves of goatswort and mastich when the goatherd hit her horn with a stone thrown from a distance and broke it off. Then he entreated her: “ Don't, I beg you, goat and fellow-slave, in the name of Pan who watches o'er these glens, don't, friend goat, betray me to the master. I didn't mean to throw that stone so straight.” “ And how,” said she, “ am I to hide a deed that is self-evident? My horn shouts out the truth, even though I hold my tongue.”

THE FISHERMAN AND THE FISH

A fisherman drew in the net which he had cast a short time before and, as luck would have it, it was full of all kinds of delectable fish. But the little ones fled to the bottom of the net and slipped out through its many meshes, whereas the big ones were caught and lay stretched out in the boat.

original G text. G's κλείζων comes from the A recension. The paraphrase B agrees substantially with G, although syn-copated. Cf. *CPh* 52. 20.

4. A(B). *Aes.* 282.

Σωτήριόν πώς ἐστὶ καὶ κακῶν ἕξω
τὸ μικρὸν εἶναι· τὸν μέγαν δὲ τῇ δόξῃ
σπανίως ἴδοις ἂν ἐκφυγόντα κινδύνους.

5

Ἄλεκτορίσκων ἦν μάχη Ταναγραίων,
οἷς θυμὸν εἶναί φασιν οἶον ἀνθρώποις.
τούτων δ' ὁ λειφθεῖς, τραυμάτων γὰρ ἦν πλήρης,
ἔκνυτ' ἐς οἴκου γωνίην ὑπ' αἰσχύνῃς·
ὁ δ' ἄλλος εὐθὺς εἰς τὸ δῶμα πηδήσας
ἐπικροτῶν τε τοῖς πτεροῖς ἐκεκράγει.
καὶ τὸν μὲν αἰετός τις ἐκ στέγους ἄρας
ἀπήλθ'· ὁ δ' ἀδεῶς ἀμφέβαινε θηλείαις,
ἀμείνονα σχῶν τὰπίχειρα τῆς ἥττης.
[Ἄνθρωπε, καὶ σὺ μὴ ποτ' ἴσθι καυχῆμων,
ἄλλου σε πλεῖον τῆς τύχης ἐπαιρούσης·
πολλοὺς ἔσωσε καὶ τὸ μὴ καλῶς πράσσειν.]

6

Ἄλιεὺς θαλάσσης πᾶσαν ἡύονα ξύων
καλάμῳ τε λεπτῷ τὸν γλυκὺν βίον σῶζων
μικρὸν ποτ' ἰχθὺν ὀρμηῆς ἀφ' ἰππέης
ἠγγρευσε, ἐκ τῶν εἰς τάγηνον ὠραίων.

⁶ σωτήριον Eberhard, —ία A.

⁵ AG(B), and Suidas on Ταναγραῖοι for vss. 1, 2. *Aes.* 281.

⁸ ἔκνυτ' ἐς Ahrens, ἐκρύπτειτ' AG, κατεκρύβη ἐν (γωνίᾳ) B.

⁸ ἀδεῶς Eberhard, ἀφόβως B, ἄλλος AG.

⁶ AG. S(uidas) under ὄνον for vs. 6. Cf. *Aes.* 18, Avianus 20.

It's one way to be insured and out of trouble, to be small; but you will seldom see a man who enjoys a great reputation and has the luck to evade all risks.

5

THE FIGHTING COCKS

A fight took place between two cocks of the Tanagraean breed, whose spirit, they say, is like that of men. The one that was worsted, being covered with wounds, ducked into a corner of the house overcome by shame; the other without delay leaped upon the housetop and flapping his wings crowed loudly. But an eagle lifted him off the roof and flew away with him. Then the other cock proceeded to tread the hens with impunity, having got a better reward for his defeat than his rival for the victory.

[You too, man, never be boastful when fortune elevates you above another. Many have been saved by the very fact of not succeeding.]

6

THE FISHERMAN AND THE LITTLE FISH

A fisherman, scouring the whole seashore in the effort to preserve the life that is so sweet by means of a slender rod, once caught on his horsehair line a small fish, one large enough for his frying-pan. The

² καλαίμω τε λ. G, λ. καλάμω A. σῶζων Bergk, ζῶων (-ον G) AG.

⁴ ἐκ AG, οὐ Boissonade and most editors.

ὁ δ' αὐτὸν ἰκέτευε προσδοκῶν πείσειν·
 “τί σοι τὸ κέρδος; ἢ πόσου με πωλήσεις;
 οὐκ εἰμὶ γὰρ τέλειος, ἀλλὰ με πρῶην
 πρὸς τῆδε πέτρῃ φυκὶς ἔπτυσεν μήτηρ.
 νῦν οὖν ἄφες με, μὴ μάτην μ' ἀποκτείνης.
 ἐπὴν δὲ πλησθεὶς φυκίων θαλασσαίων
 μέγας γένωμαι, πλουσίοις πρέπων δειπνοῖς,
 τότε ἔνθαδ' ἔλθων ὕστερόν με συλλήψη.”
 τοιαῦτα μύζων ἰκέτευσεν ἀσπαίρων,
 ἀλλ' οὐκ ἔμελλε τὸν γέροντα θωπεύσειν·
 ἔφη δὲ πείρων αὐτὸν ὀξέῃ σχοίνῳ
 “ὁ μὴ τὰ μικρά, πλὴν βέβαια, τρηήσας
 μάταιός ἐστιν, ἣν ἀδῆλα θηρεύη.”

7

Ἄνθρωπος ἵππον εἶχε. τοῦτον εἰώθει
 κενὸν παρέλκειν, ἐπετίθει δὲ τὸν φόρτον
 ὄνῳ γέροντι. πολλὰ τοιγαροῦν κάμινων
 ἐκεῖνος ἔλθων πρὸς τὸν ἵππον ὠμίλει.
 “ἦν μοι θελήσης συλλαβεῖν τι τοῦ φόρτου,
 τάχ' ἂν γενοίμην σώως· εἰ δὲ μὴ, θνήσκω.”
 ὁ δ' “οὐ προάξεις;” εἶπε, “μὴ μ' ἐνοχλήσης.”
 εἶρπεν σιωπῶν, τῷ κόπῳ δ' ἀπαυδήσας
 πεσῶν ἔκειτο νεκρός, ὡς προειρηκεί.

⁵ ἰκέτευε πρὸς δοκὸν πείσειν G, οὕτως ἰκέτευσεν ἀσπαίρων (confused with vs. 13) A.

⁶ πόσου (—ον G) με π. AG, τίν' ὄνον εὐρήσεις S.

¹³ ἰκέτευσεν σπέρων G, ἰκ. καὶ σπαίρων A.

¹⁶⁻¹⁷ Omitted in G.

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little fish begged his captor to spare him, expecting to win his plea. “What am I worth to you, or how much will you sell me for? I'm not yet grown. Why, it was only a day or two ago that my mother spawning in the seaweed cast me forth by this rocky shore. For the present, therefore, let me go, and do not kill me uselessly. When, after eating my fill of the seaweed, I shall grow large and suitable for a rich man's dinner, then, later on, you will come here and catch me.” Such was the piteous plea murmured by the little fish as he gasped for life; but he had no chance of success in wheedling the old man. And the latter remarked, as he stuck the little fellow on his sharp stringer of reed: “That man is a fool who fails to keep small but certain profits, in the hope of acquiring uncertain ones.”

7

THE HORSE AND THE ASS

A man had a horse which he used to lead along with him free of any burden. He put the burden upon an aged ass. So the latter, worn out by much toil, went up to the horse and spoke with him about it: “If you are willing to share a part of my load, I may, perhaps, come through alive, but otherwise I shall die.” “Go along,” replied the horse, “don't bother me.” The ass plodded on in silence, but presently, spent with toil, he fell down and lay dead, as he had foretold. Immediately the master drew

7. A(B), and Suidas under *σάγη* and *ὄνελα* for vss. 12, 13. Cf. *Aes.* 181.

⁷ μὴ μ' editors, μὴ δ' A.

τὸν ἵππον οὖν παρ' αὐτὸν εὐθέως στήσας
 ὁ δεσπότης καὶ πάντα τὸν γόμον λύων
 ἐπ' αὐτὸν ἐτίθει τὴν σάγγην τε τοῦ κτήνους,
 καὶ τὴν ὄνειν προσεπέθηκεν ἐκδείρας.
 ὁ δ' ἵππος "οἴμοι τῆς κακῆς" ἔφη "γνώμης·
 οὐ γὰρ μετασχεῖν μικρὸν οὐκ ἐβουλήθην,
 τοῦτ' αὐτό μοι πᾶν ἐπιτέθεικεν ἢ κρίει·"
 10
 15

8

"Ἄραψ κάμηλον ἀχθίσας ἐπηρώτα
 πότερ' ἀναβαίνειν μᾶλλον ἢ κάτω βαίνειν
 αἰροῖτο. χῶ κάμηλος οὐκ ἄτερ μούσης
 εἶφ' "ἢ γὰρ ὀρθῆ τῶν ὁδῶν ἀπεκλείσθη;"

9

'Ἀλιεύς τις αὐλοὺς εἶχε καὶ σοφῶς ἠΐλει·
 καὶ δὴ ποτ' ὄψον ἐλπίσας ἀμοχθήτως
 πολὺ πρὸς αὐλῶν ἠδυφωνίην ἤξειν,
 τὸ δίκτυον θεῖς ἐτερέτιζεν εὐμούσως.
 ἐπεὶ δὲ φυσῶν ἔκαμε καὶ μάττην ἠΐλει,
 βαλὼν σαγγῆν ἐίλκεν ἰχθύων πλήρη.
 ἐπὶ γῆς δ' ἰδὼν σπαίροντας ἄλλον ἀλλοίως,
 τοιαῦτ' ἐκερτόμησε τὸν βόλον πλύνων·

8. A. *Aes.* 287.

9. AG. Cf. *Aes.* 11.

¹⁻² Nauck is probably right in rejecting the words αὐλοῦς—
 ποτ' as a spurious addition.

³ ἤξειν G, ἤζειν A.

⁶ εἶλκεν—πλήρης G, ἔλαβεν ἰχθύας πλείστους A.

up the horse beside him and, unfastening the entire
 load, put upon the horse not only the packsaddle of
 the poor drudge, with all its burden, but in addition
 also, after flaying him, the ass's skin. "Alas," said
 the horse, "how poor was my judgment; that very
 burden, of which I was unwilling to share even a
 small part, has now of necessity been put upon me
 in its entirety."

8

THE ARAB AND HIS CAMEL

An Arab put a heavy load on his camel and asked
 him whether he preferred to take the high road or
 the low road. And the camel, not without inspira-
 tion, replied: "So the straight road is barred, is it?"

9

THE FISHERMAN WITH THE FLUTE

A fisherman had a flute and was skilled in playing
 on it. One day in the hope that a large mess of fine
 fish, without any toil on his part, would come to him
 charmed by the sweet sound of his pipes, he put
 aside the net and began to warble melodious notes.
 When, however, he grew tired of blowing and found
 that his piping was in vain, then at last he threw out
 his seine and hauled it in full of fish. Seeing them
 quivering and flopping about on the ground each in
 his own way, he taunted them, saying, as he washed
 his net: "Dance now without any music; it would

⁶ τοιαῦτα κερτόμησε G, τοσαῦτ' ἐκερτόμησε A.

“ἀναυλα νῦν ὀρχεῖσθε. κρεῖσσον ἦν ὕμας
πάλαι χορεύειν, ἤνικ' εἰς χοροὺς ἤλουν.” 10

[Οὐκ ἔστιν ἀπόνως οὐδ' ἀλύοντα κερδαίνειν.
ὅταν καμῶν δὲ τοῦθ' ἔλῃς ὅπερ βούλει,
τὸ κερτομεῖν σοι καιρὸς ἔστι καὶ παίξειν.]

10

Αἰσχροῆς τις ἦρα καὶ κακοτρόπου δούλης
ιδίης ἑαυτοῦ, καὶ παρεῖχεν αἰτούσῃ
ἄπανθ' ἐτοίμως. ἡ δὲ χρυσοῦ πλῆρης,
σύρουσα λεπτήν πορφύρην ἐπὶ κνήμῃς,
πᾶσαν μάχην συνῆπτεν οἰκοδεσποίνῃ. 5
τὴν δ' Ἀφροδίτην ὥσπερ αἰτίην τούτων
λύχνους ἐτίμα, καὶ καθ' ἡμέρην πᾶσαν
ἔθνευ ἠὔχεθ' ἰκέτευεν ἠρώτα,
ἕως ποτ' αὐτῶν ἡ θεὸς καθευδόντων
ἦλθεν καθ' ὕπνου, καὶ φανείσα τῇ δούλῃ 10
“μή μοι χάριν σχῆς ὡς καλήν σε ποιούσῃ.
τούτῳ κεχόλωμαι” φησιν “ὦ καλὴ φαίνῃ.”

[Ἄπας ὁ τοῖς αἰσχροῖσιν ὡς καλοῖς χαίρων
θεοβλαβῆς τίς ἔστι καὶ φρένας πηρός.]

11-13 Not in G.

10. AG(B). S(uidas) under ἦρα for vs. 1. *Aes.* 301.

¹ αἰσχροῆς AGB and three MSS. of S, σαπρᾶς cod. Harl. of S.
κακοτρόπου GBS, κακορρῶπου A

⁸ ἠρώτα A, ἐθύμα G.

¹² τούτῳ κεχόλωμαι A, τοῦτο γὰρ κεχόλωμαι G. Editors have

have been better for you to have danced some time ago, when I was supplying music for the dance.”

[It's not possible to gain anything by lounging around and making no effort; but when you get what you want by working for it, then with propriety you may indulge in banter and idle play.]

10

APHRODITE AND THE SLAVE GIRL

A certain man having fallen in love with an ugly and ill-natured slave girl, one of his own, was wont to give her everything she asked for without delay. And she, bedecked with golden ornaments and trailing a delicate crimson robe about her shanks, would take every occasion to quarrel with the mistress of the house. It was Aphrodite whom she regarded as the author of these blessings, and her she honored at night by the burning of love-lamps, and every day she sacrificed, made vows and supplications, asked for favours or advice, until at length the goddess came as the pair slept and appearing to the slave girl said: “Be not thankful unto me, as though I were making you beautiful; I'm angry with your bedfellow for thinking you beautiful.”

[Every man who rejoices in ugly things as though they were fair and good is god-cursed and blind of heart.]

doubted whether or not an anapaest may be allowed in the second foot of the Babrian verse; see Crusius, *Bab. Fab.* p. xxxvii.

^{13, 14} Only in A.

Ἄλωπεκ' ἐχθρὴν ἀμπέλων τε καὶ κήπων
 ξένη θελήσας περιβαλεῖν τις αἰκείη,
 τὴν κέρκον ἄψας καὶ λίνου τι προσδήσας
 ἀφῆκε φεύγειν. τὴν δ' ἐπίσκοπος δαίμων
 εἰς τὰς ἀρούρας τοῦ βλαβόντος ὠδήγει
 τὸ πῦρ φέρουσαν. ἦν δὲ λήϊων ὄρη,
 ποιή δὲ καλλίκαρπος ἐλπίδων πλήρης.
 ὁ δ' ἠκολούθει τὸν πολὺν πόνον κλαίων,
 οὐδ' εἶδεν αὐτοῦ τὴν ἄλωα Δημήτηρ.
 Χρὴ πρᾶον εἶναι μηδ' ἄμετρα θυμοῦσθαι.
 ἔστιν τις ὀργῆς νέμεσις, ἣν φυλαττοίμην,
 αὐτοῖς βλάβην φέρουσα τοῖς δυσοργήτοις.

Ἄγροῦ χελιδὼν μακρὸν ἐξεπωτήθη,
 εὔρεν δ' ἐρήμοις ἐγκαθημένην ὕλαις

11. AG(B) P(arygus Amherst 26). *Aes.* 283.

⁵ εἰς GP, ἐς A. βλαβόντος Ahrens, βαλότιος AGBP.

⁷ For the restoration of this line on the basis of new testimony afforded by G and P, see *CPh* 52. 17 f. The A recension, even before the time of P, had been so altered as to read καὶ καλλίπαις ἀμητὸς ἐλ. πλ. G reads τοιθηδὲ πᾶς ἀμειτὸς ἐλ. πλ., P reads καὶ καλλίκαρπος ἐλ. πλ., metrically defective.

⁹ ἄλωα P, ἄλωνα AG.

¹⁰⁻¹² So A. In P there is a Latin translation of these lines, and they are paraphrased in B. G omits them.

12. AGV. *Aes.* 277.

* The well-known Greek myth to which this fable alludes runs as follows in the earlier Greek form which is here presupposed: Procne and Philomela were daughters of Pandion,

THE FIRE-BEARING FOX

Someone caught a fox, the enemy of his vines and garden. Wishing to punish him with a new kind of torment, he set fire to his tail, after tying some tow upon it, and let him loose to run. But the spirit of Retribution that keeps watch over such acts guided the fox with his burden of fire straight into the grain fields of the man who had done him hurt. It was the season of standing crops, and the grain was fruitful, fair, and full of promise. The owner ran after the fox, bewailing the loss of his hard work, and the grain never saw his threshing floor.

One must be calm and not unbounded in one's anger. There is a certain retribution for anger—and may I guard against it—bringing loss upon such men as lose their tempers.

THE NIGHTINGALE AND THE SWALLOW *

Forth from the fields of men the swallow far away
 once flew and found, sitting in the lonely woods, the

King of Athens, and Procne was married to her father's ally, Tereus, King of Thrace. When her sister Philomela visited Procne in Thrace, Tereus raped her, then cut out her tongue and hid her away, lest Procne should know of it. Philomela, however, managed to reveal the matter to her sister by means of a piece of embroidery which she sent to her. Procne in revenge killed her own son Itys and served him up at a banquet to his father Tereus. The latter, on learning what had happened, pursued the two women with intent to kill them, and thereupon all three were changed into birds: Tereus into a

ἀηδόν' οὐδ' ὄφωνον· ἢ δ' ἀπεθρήναι
 τὸν Ἴτυν ἄωρον ἐκπεσόντα τῆς ὥρης.
 ἐκ τοῦ μέλους δ' ἔγνωσαν αἱ δύο ἀλλήλας, 5
 καὶ δὴ προσέπτησάν τε καὶ προσωμίλουν.
 χῆ μὲν χελιδὼν εἶπε “ φίλτάτη, ζῶεις;
 πρῶτον βλέπω σε σήμερον μετὰ Θράκην.
 αἰεῖ τις ἡμᾶς πικρὸς ἔσχισεν δαίμων.
 [καὶ παρθένοι γὰρ χωρὶς ἤμεν ἀλλήλων.] 10
 ἀλλ' ἔλθ' ἐς ἀγρὸν καὶ πρὸς οἶκον ἀνθρώπων·
 σύσκηνος ἡμῖν καὶ φίλη κατοικήσεις,
 ὅπου γεωργοῖς, οὐχὶ θηρίοις ἄσεις.
 [ὑπαίθρον ὕλην λέειπε, καὶ παρ' ἀνθρώποις
 ὁμώροφόν μοι δῶμα καὶ στέγην οἶκει.] 15
 τί σε δροσίξει νῶτον ἐννυχος στίβη,
 καὶ καῦμα θάλπει, πάντα καὶ κατακναίει;
 ἄγε δὴ σεαυτήν, σοφὰ λαλοῦσα, μὴ σίνου.”
 τῆν δ' αὖτ' ἀηδὼν οὐδ' ὄφωνος ἡμέϊφθη·
 “ ἔα με πέτραις ἐμμένειν αἰκίητοις, 20
 καὶ μὴ μ' ὄρεινῆς ὀργάδος σὺ χωρίσσης.
 μετὰ τὰς Ἀθήνας ἄνδρα καὶ πόλιν φεύγω·

¹⁰ This verse, rejected by Eberhard, follows 13 in GV, where it is out of place, indicating, in all probability, that it was interpolated from recension A where it originated.

¹⁴⁻¹⁵ Secluded by Dübner and most editors, as variants taken from a different recension. Crusius retains these lines, but after 18. They repeat the substance of 11-13.

¹⁶ ἐννυχος στίβη A, ἐνδροσος κοίτη GV.

¹⁷ καὶ καῦμα θ., π. (π. θ. G) καὶ κατακναίει GV, καὶ κ. θ., πάντα δ' ἀγρώτην τῆκει A. κατακναίει Rutherford, for V's —καίει.

¹⁸ μὴ σίνου Crusius, μήνησον AGV.

shrill-voiced nightingale. She was wailing for Itys, her child, untimely banished from the springtime of his life. By the song the two birds recognized each other, and flew forthwith each to the other and began to chat. And said the swallow: “ Dearest, can it be thou still art living? This is the first time I have seen thee since the tragedy in Thrace. Always some cruel fate has come between to separate us. [And even as maidens we were apart from each other.] But come now to the fields and homes of men. Thou shalt dwell with me, in the same house, as my dear friend, where thou shalt sing to men who till the soil, and not to savage beasts. [Leave the woods beneath the open sky and, in the neighborhood of men, dwell thou within the shelter of my house, beneath one roof with me.] Why should the nightly frost bedew thy back, the burning heat of noon-day warm thee overmuch, and all things grate upon thee? Come, come, thou skilled in song, torment thyself no more.” Then answered her the shrill-voiced nightingale and said: “ Let me stay on amid these desert rocks, nor take me from this mountain grove away. Since Athens, I shun my husband and

hoopoe, Procne into a nightingale, who wails for Itys, and Philomela into a swallow, who builds her nest on men's houses and chatters unintelligibly in trying to tell her story, because she has no tongue. In the later form of the story, as told by Latin writers, Philomela is the nightingale and Procne the swallow. That Babrius is following the earlier Greek tradition is indicated by the mention of Itys as the nightingale's son. Cf. H. J. Rose, *A Handbook of Greek Mythology*, p. 262.

οἶκος δέ μοι πᾶς κάπιμιξις ἀνθρώπων
λύπην παλαιῶν συμφορῶν ἀναζαίνει.”

[Παραμυθία τίς ἐστι τῆς κακῆς μοίρης
λόγος σοφὸς καὶ μούσα καὶ φυγὴ πλήθους·
λύπη δ' ὅταν τις <οἷς ποτ'> εὐθενῶν ὥφθη,
τούτοις ταπεινὸς αὐθις ὦν συνοικίη.]

13

Αὔλαξι λεπτὰς παγίδας ἀγρότης πήξας
γεράνους σποραίων πολεμίας συνειλήφει.
τούτον πελαργὸς ἰκέτευε χωλεύων
(ὄμοῦ γὰρ αὐταῖς καὶ πελαργὸς ἠλώκει).
“ οὐκ εἰμί γέρανος, οὐ σπόρον καταφθειρώ.
πελαργὸς εἰμι χῆ χροῆ με σημαίνει,
πτηνῶν πελαργὸς εὐσεβέστατον ζῶων·
τὸν ἐμὸν τιθηνῶ πατέρα καὶ νοσηλεύω.”
κάκεῖνος “ ὦ πελαργέ, τίνι βίῳ χαίρεις
οὐκ οἶδα,” φησί, “ ἀλλὰ τοῦτο γινώσκω,
ἔλαβόν σε σὺν ταῖς ἔργα τὰμὰ πορθούσαις.
ἀπολῆ μετ' αὐτῶν τοιγαροῦν μεθ' ὧν ἦλως.”

[Κακοῖς ὁμιλῶν ὡς ἐκείνοι μισήση,
κἂν μηδὲν αὐτὸς τοὺς πέλας καταβλάψῃς.]

²⁵⁻²⁸ Epimythium only in A. <οἷς ποτ'> added by Haupt.
εὐθενῶν A, emended by Dübner.

13. AG(B). Cf. *Aes.* 194.

¹³⁻¹⁴ Only in A. μισθήση A, corrected by Boissonade.

the city. Every house I see of men and every
human contact harrows and renews the painful
wounds of fortune long ago.”

[There is a certain consolation for ill fortune in
words of wisdom, in song, and in retreat from the
crowd; but grief it is, when one now humbled comes
to dwell again with those who saw him in prosperity.]

13

THE FARMER AND THE STORK

In the furrows of his field a farmer fixed a thin-
spun net and caught the cranes, those enemies of
land new-sown. A limping stork besought him thus
(for with the cranes a stork too had been taken):
“ I'm not a crane, I don't destroy the seed, I'm a
stork, my color plainly marks me out, and storks are
the most loyal and dutiful of all winged creatures; I
nurse my father and care for him when he is ill.”
The man replied: “ Sir Stork, what way of life
you're pleased to live I do not know, but this I do
know: I caught you with those who lay waste my
work; die, therefore, you shall in their company,
for in their company I caught you.”

[Consort with bad men and you will be hated just
as they are, even though you yourself do no injury
to those about you.]

Ἄρκτος φιλεῖν ἄνθρωπον ἐκτόπως ἤχει·
 νεκρὸν γὰρ αὐτοῦ σῶμ' ἔφασκε μὴ σύρειν.
 πρὸς ἣν ἀλώπηξ εἶπε " μᾶλλον ἡρούμην
 εἰ νεκρὸν εἶλκες, τοῦ δὲ ζῶντος οὐχ ἤπτου."
 Ὅ ζῶντα βλάπτων μὴ νεκρὸν με θρηνείτω.

Ἀνὴρ Ἀθηναῖός τις ἀνδρὶ Θεβαίῳ
 κοινῶς ὀδεύων, ὥσπερ εἰκός, ὠμίλει.
 ῥέων δ' ὁ μῦθος ἦλθε μέχρ' ἡρώων,
 μακρὴ μὲν ἄλλως ῥῆσις οὐδ' ἀναγκαίη·
 τέλος δ' ὁ μὲν Θεβαῖός υἱὸν Ἀλκμήνης
 μέγιστον ἀνδρῶν, νῦν δὲ καὶ θεῶν ὕμνει·
 ὁ δ' ἐξ Ἀθηνῶν ἔλεγεν ὡς πολὺ κρείσσων
 Θεσεὺς γένοιτο, καὶ τύχης ὁ μὲν θείης
 ὄντως λέλογχεν, Ἡρακλῆς δὲ δουλείης.
 λέγων δ' ἐνίκα· στωμύλος γὰρ ἦν ῥήτωρ.
 ὁ δ' ἄλλος ὡς Βοιωτὸς οὐκ ἔχων ἴσην
 λόγοις ἄμιλλαν, εἶπεν ἀγρή μούση·

14. A(B), and S(uidas) under ἐκτόπως for vs. 1. *Aes.* 288.

¹ ἄρκτος SB.

15. A(B). *Aes.* 278.

^a Heracles, who was said to have been born in Thebes, the son of Zeus and Alcmena.

THE BEAR AND THE FOX

A bear was boasting that he was uncommonly fond of the human race, because, he claimed, it was not his custom ever to worry a dead man's corpse. "If I had my choice in the matter," said the fox, "you would tear the dead body, and not touch the living man."

Let not him who injures me when living shed tears for me when dead.

THE ATHENIAN AND THE THEBAN

A man from Athens was travelling in company with a man from Thebes and, as was natural, began to talk with him. The conversation in its course came around to talk of heroes. A lot of speech-making ensued, which was to no purpose and quite unnecessary. In the end the Theban was chanting the praises of Alcmena's son^a as being the greatest of men, and now besides enrolled among the gods. In turn, the man from Athens declared that Theseus was by far the greater of the two; that the lot in life that he obtained was that of a god in reality, whereas what Heracles got was the life of a slave. And so saying he won the verbal contest, for he was a glib speaker. But the other, being a Boeotian and unable to compete on equal terms with his opponent in oratory, remarked with savage wit:

“πέπασσο· νικᾶς. τοιγαροῦν χολωθεῖη
Θησεὺς μὲν ἡμῖν, Ἡρακλῆς δ’ Ἀθηναίους.”

16

Ἄγροικος ἠπειλήσε νηπίῳ τίτθῃ
κλαίοντι “σῖγα. μή σε τῷ λύκῳ ῥίψω.”
λύκος δ’ ἀκούσας τήν τε γραδὴν ἀληθεύειν
νομίσας ἔμεινεν ὡς ἔτοιμα δειπνήσων,
ἕως ὁ παῖς μὲν ἐσπέρης ἐκοιμήθη, 5
αὐτὸς δὲ πεινῶν καὶ λύκος χανῶν ὄντως
ἀπῆλθε νωθραῖς ἐλπίσιν παρεδρεύσας.
λύκαινα δ’ αὐτὸν ἢ σύνοικος ἠρώτα
“πῶς οὐδὲν ἦλθες ἄρας, ὡς πρὶν εἰώθεις;”
ὁ δ’ εἶπε “πῶς γάρ, ὅς γυναικὶ πιστεύω;” 10

17

Αἴλουρος ὄρνεις οἰκίης ἐνεδρεύων
ὡς θύλακός τις πασσάλων ἀπηρτήθη.

16. A(B) P(apyrus Amherst 26). Cf. *Aes.* 158, Avianus 1.

² σῖγα P, παῦσαι A.

³ ὁ λύκος A, ὁ ὄμ. P.

⁷ ψυχραῖς ἐλπ. ἐνεδρεύσας P.

⁹ So P, cf. 26. 7; πῶς οὐδὲν ἄρας ἦλθες, ὥσπερ εἰώθης A.

¹⁰ ὁ δ’ A, κάκεινος P.

17. A P(apyrus Amh. 26). Cf. *Aes.* 79, Phaedrus IV 2
(= *Aes.* 511).

¹ ὄρνιν P.

² κορυκος οἰα πασσαλω ἀπηρτηθη P.

“Stop, you win; so let Theseus be angry with us, and
Heracles with you Athenians.”^a

16

THE DISAPPOINTED WOLF

A rustic nurse threatened her infant when he
cried: “Be still, lest I throw you to the wolf.” A
wolf heard this and, believing that the old woman
meant what she said, stayed to enjoy a dinner all
but served; until at last the child at evening fell
asleep and our hero, hungry and foolishly agape, as
the veritable wolf in the proverb, went away, after
standing by in attendance on idle hopes. Then
the she-wolf who was his wife questioned him,
saying: “Why have you come back without bringing
anything as you used to do?” And he replied:
“What can you expect, when I put my trust in a
woman?”

17

CAT AS FOWLER

A cat, setting a trap for some domestic fowls,
suspended himself like a bag from pegs. But a cock

^a The curse of Theseus, who was a local Athenian hero
shaped to some extent on the pattern of Heracles, though
never deified, would mean nothing to anyone beyond the
borders of Attica; but that of Heracles, the most famous and
ubiquitous of all Greek heroes, who had become by tradition
an Olympian deity, received some religious worship, and was
often invoked in oaths and prayers, would be recognized and
respected, or feared, by people anywhere in Greece.

τὸν δ' εἶδ' ἀλέκτωρ πυνυτὸς ἀγκυλογλάχων,
καὶ ταῦτ' ἐκερτόμησεν ὀξὺ φωνήσας·
“ πολλοὺς μὲν οἶδα θυλάκουσ ἰδῶν ἤδη·
οὐδεῖς δ' ὀδόντας εἶχε ζῶντος αἰλούρου.”

5

18

Βορέη λέγουσιν Ἥλιw τε τοιαύτην
ἔριw γενέσθαι, πότερος ἀνδρὸς ἀγροῖκου
ὀδοιποροῦντος τὴν σίσυραν ἐκδύσει.
Βορέης δ' ἐφύσα πρῶτος οἶος ἐκ Θρακῆς,
βίη νομίζων τὸν φοροῦντα συλήσει·
ὁ δ' οὐ μεθῆκε μᾶλλον, ἀλλὰ ῥιγώσας
καὶ πάντα κύκλω χειρὶ κράσπεδα σφίγγας
καθῆστο, πέτρης νῶτον ἐξοχῇ κλίνας.
ὁ δ' Ἥλιος τὸ πρῶτον ἠδὺς ἐκκύψας
ἀνῆκεν αὐτὸν τοῦ δυσσημέμου ψύχους,
ἔπειτα δ' αὖ προσῆγε τὴν ἀλῆν πλείω·
καὶ καῦμα τὸν γεωργὸν εἶχεν ἐξαίφνης,
αὐτὸς δὲ ῥίψας τὴν στολὴν ἐγνυμνώθη.
Βορέης μὲν οὕτω συγκριθεὶς ἐνικήθη·
λέγει δ' ὁ μῦθος “ πραότητα, παῖ, ζήλω.
ἀνύσεις τι πειθοῖ μᾶλλον ἢ βία ῥέζων.”

5

10

15

18. A(B), and S(uidas) under σισύρα for vss. 1-3. Cf. *Aes.*
46, Avianus 4.

³ σίσυραν Toup, σισύραν AS.

¹³ στολὴν Bergk, σισύραν A.

with hooked spurs, a shrewd fellow, saw him and jeered at him in shrill tones: “ I have seen many a bag before now, and know what they look like; none of them had the teeth of a living cat.”

18

THE NORTH WIND AND THE SUN

Between the North Wind and the Sun, they say, a contest of this sort arose, to wit, which of the two would strip the goatskin from a rustic plodding on his way. The North Wind first began to blow in such wise as when he blows from Thrace, thinking by sheer force to rob the wearer of his cloak. And yet no more on that account did he, the man, relax his hold; instead he shivered, drew the borders of his garment tight about him every way, and rested with his back against a spur of rock. Then the Sun peeped forth, welcome at first, bringing the man relief from the cold, raw wind. Next, changing, he turned the heat on more, and suddenly the rustic felt too hot and of his own accord threw off the cloak, and so was stripped.

Thus was the North Wind beaten in the contest. And the fable says: “ Cultivate gentleness, my son; you will get results oftener by persuasion than by the use of force.”

¹⁴⁻¹⁶ These lines are bracketed by Eberhard and later editors, perhaps rightly.

Βότρυς μελαίνης ἀμπέλου παρωρείη
ἀπεκρέμαντο. τοὺς δὲ ποικίλη πλήρεις
ἰδοῦσα κερδῶ πολλάκις μὲν ὠρμήθη
πηδῶσα ποσσὶν πορφυρῆς θιγεῖν ὄρης·
ἦν γὰρ πέπειρος κεῖς τρυγητὸν ἀκμαίη. 5
κάμνουσα δ' ἄλλως, οὐ γὰρ ἴσχυε ψαύειν,
παρῆλθεν οὕτω βουκολοῦσα τὴν λύπην.
“ ὄμφαξ ὁ βότρυς, οὐ πέπειρος, ὡς ᾤμην.”

Βοηλάτης ἄμαξαν ἦγεν ἐκ κόμης.
τῆς δ' ἐμπεσοῦσης εἰς φάραγγα κοιλάδη,
δέον βοηθεῖν, αὐτὸς ἀργὸς εἰσπήκει,
τῷ δ' Ἑρακλεῖ προσήυχεθ', ὃν μόνον πάντων
θεῶν ἀληθῶς προσεκύνει τε κατῖμα. 5
ὁ θεὸς δ' ἐπιστὰς εἶπε “ τῶν τροχῶν ἄπτου
καὶ τοὺς βόας κέντριζε. τοῖς θεοῖς δ' εὐχου
ὅταν τι ποιῆς καὐτός, ἢ μάτην εὐξῆ.”

19. AG(B), and S(uidas) under αἰώρα for vss. 6, 7. Cf. *Aes.* 15, Phaedrus IV 3.

²⁻³ ποικίλη (ἐπικληθῆ G) κερδῶ | ἰδοῦσα πλήρεις AG, corrected by Ahrens; Babrian verse does not allow an oxytone at the end.

⁶ In place of this one line in AG, Suidas has two others which are probably taken from an inflated, though ancient, recension

THE FOX AND THE GRAPES

Some bunches of grapes were hanging from a dark-colored vine on a hillside. A crafty fox, seeing the clusters so fully laden, tried with many a leap to reach the dangling purple fruit; for it was ripe indeed and ready for the vintage. After toiling in vain and being unable to reach it, he went away beguiling his grief with these words: “The grapes are sour, not ripe as I supposed.”

HERACLES AND THE OX-DRIVER

An ox-driver was bringing his wagon home from the village when it fell into a deep ravine. Instead of doing something about it, as the situation required, he stood by idly and prayed for help to Heracles, of all the gods the one whom he really worshipped and held in honor. Suddenly the god appeared in person beside him and said: “Take hold of the wheels. Lay the whip on your oxen. Pray to the gods only when you are doing something to help yourself. Otherwise your prayers will be useless.”

of the text: ὡς δ' οὐκ ἐφικνεῖτ', ἀλλ' ἔκαμνε πηδῶσα | οὐδὲν κρεμαστῆς σχοῦσα πλείον αἰώρας. ψαύειν A, ψαύσαι G.

20. AGV. S(uidas) under τὴν χεῖρα (entire fable in paraphrase). Photius, *Lexicon* II p. 213 (Naber). *Aes.* 291. Cf. Avianus 32.

¹ ἐκ κόμης AS and Photius, εἰς κόμην GV.

⁶ So Eberhard; ὁ δὲ θ. ἐπ. S and Photius, θεὸς δ' ἐπ. A, αὐτὸς δ' ἐπ. GV.

21

Βόες μαγεύρους ἀπολέσαι ποτ' ἐζήτουν
 ἔχοντας αὐτοῖς πολεμῖν ἐπιστήμην·
 καὶ δὴ συνηθροίζοντο πρὸς μάχην ἤδη
 κέρατ' ἀποξύνοντες. εἰς δέ τις λίην
 γέρων ἐν αὐτοῖς, πολλὰ γῆν ἀροτρεύσας,
 “οὗτοι μὲν ἡμᾶς” εἶπε “χερσὶν ἐμπεύροις
 σφάζουσι καὶ κτείνουσι χωρὶς αἰκίης·
 ἦν δ' εἰς ἀτέχνους ἐμπέσωμεν ἀνθρώπους,
 διπλοῦς τότ' ἔσται θάνατος. οὐ γὰρ ἐλλείψει
 τὸν βοῦν ὁ θύσων, καὶ μάγειρος ἐλλείψει.”
 [Ὁ τὴν παροῦσαν πημονὴν φεύγειν σπεύδων
 ὄραν ὀφείλει μὴ τι χεῖρον ἐξεύρη.]

22

Βίους τις ἤδη τὴν μέσσην ἔχων ὄρων
 (νέος μὲν οὐκ ἦν, οὐδέπω δὲ πρεσβύτης
 λευκὰς μελαινας μιγάδας ἐκλόνει χαίτας)
 ἔτ' εἰς ἔρωτας ἐσχόλαζε καὶ κώμους.
 ἦρα γυναικῶν δύο, νέης τε καὶ γραιῆς.
 νέον μὲν αὐτὸν ἢ νεῆνις ἐζήτει
 βλέπειν ἔραστήν, συγγέροντα δ' ἢ γραιή.
 τῶν οὖν τριχῶν ἐκάστοθ' ἢ μὲν ἀκμαίη

21. AV. *Aes.* 290.

⁵ πολλὰ γῆν Lachmann, π. γὰρ ἦν A, πολλὴν γῆν V.

22. AG(B). S(uidas) under κῶμος for vs. 4, and under ἐκάστοτε for vs. 8, 9. Cf. *Aes.* 31, Phaedrus II 2.

² ἦν AG, ὦν some editors.

³ λευκὰς AG and Crusius, λευκαῖς, most editors.

21

THE OXEN AND THE BUTCHERS

Once some oxen were planning to destroy the butchers, because these men were their enemies by profession. So they got together and began to sharpen their horns for the battle ahead. But among them was a very old fellow who had done much ploughing of the lands and this is what he said to them by way of advice: “These men slaughter us with experienced hands, and when they kill it is without torture; but if we fall into the hands of unskilled men, our death will be a double one. There will always be someone to slaughter the ox, even if there is no professional butcher.”

[He who is bent on escaping the calamity at hand ought to watch out lest he fall in with something worse.]

22

THE MIDDLE-AGED MAN WITH TWO MISTRESSES

A man already in middle age was still spending his time on love affairs and carousals. He wasn't young any more, nor was he as yet an old man, but the white hairs on his head were mixed up in confusion with the black. He was making love to two women, one young, the other old. The young woman wanted him to look like a young lover, the old one like one of her own age. Accordingly, on every occasion the mistress who was in the prime of her

⁴ ἐτι G, εἶτ' A, ὅς S.

⁶ ἢ νέα ἐπεζήτει G.

ἔτιλλεν ἄς ἠϋρίσκε λευκανθίζούσας,
 ἔτιλλε δ' ἡ γραῦς εἰ μέλαιναν ἠϋρήκει, 10
 ἕως φαλακρὸν ἀντέδωκαν ἀλλήλαις,
 τούτων ἐκάστη τῶν τριχῶν ἀποσπῶσα.

[Αἴσωπος οὖν τὸν μῦθον εἶπε δηλώσας
 ἔλεινός <ὄσ>τις εἰς γυναῖκας ἐμπίπτει·
 ὡσπερ θάλασσα <προσ>γελῶσ' ἀποπνίγει.] 15

23

Βοηλάτης ἄνθρωπος εἰς μακρὴν ὕλην
 ταῦρον κεράστην ἀπολέσας ἀνεζήτη.
 ἔθηκε δ' εὐχὴν ταῖς ὄρεινόμοις νύμφαις
 [Ἐρμῆ νομαίῳ, Πανί, τοῖς πέριξ, ἄρνα] 3a
 ἄρνα προσάξειν, εἰ λάβοιτο τὸν κλέπτην.
 ὄχθον δ' ὑπερβάς τὸν καλὸν βλέπει ταῦρον 5
 λέοντι θοίνην· δυστυχῆς δ' ἐπαράται
 καὶ βοῦν προσάξειν, εἰ φύγοι γε τὸν κλέπτην.
 Ἐντεῦθεν ἡμᾶς τοῦτ' ἔοικε γινώσκειν,

¹⁰ μελαινας ἠϋρίσκε G.

¹¹⁻¹² So G. The line ἕως φ. ἀπέδωκαν (sic) ἀλλ. stands in an ancient metrical paraphrase of this Babrian fable, hitherto unnoticed, which is contained in some MSS. of the prose Aesop; see Chambry, *Aesopi Fabulae* I. 121. A reads, repetitiously, thus: ἕως φ. ἡ νέα τε χῆ γραία | ἔθηκαν ἐκάστη τῶν τρ. ἀποσπῶσα. Cf. Husselman in *Trans. Amer. Philol. Assn.* 66. 113.

After 12 the following line, obviously spurious, stands in both A and G: αἰὶ γὰρ ἔν γε τιλλόμενος ἐγυμνοῦτο.

¹³⁻¹⁵ So G, except for the present editor's supplements (δστις Husselman) and emendations. In 15 G reads γελῶσα

life plucked out such of his hairs as she found to be turning white, and the old woman plucked out the black ones. This went on until each of them presented the other with a baldpated lover by the pulling out of his hair.

[Aesop told this fable in order to show how pitiable a man is who falls into the hands of women. Women are like the sea; which smiles and lures men on to its sparkling surface, then snuffs them out.]

23

BETTER LOSE THE OX THAN CATCH THE THIEF

A cattle-driver in a remote part of the forest was searching for a horned bull that he had lost. He made a vow to the mountain-roaming nymphs [] that he would offer up to them a lamb in sacrifice if he should catch the thief. Coming over a ridge, he caught sight of his fine bull being feasted upon by a lion. Then the unlucky fellow vowed that he would bring an ox to the sacrifice if he succeeded in getting away from the thief.

From this we may well learn not to pray the gods

αἰὶ δάκνει, which I have corrected on the analogy of the paraphrase B: ἡ γὰρ γυνὴ θαλάσση ὁμοιοῦται, ποτὲ μὲν γαληνιάσα καὶ προσμειδιώσα, ποτὲ δὲ ἀποπνίγουσα. Epimythium in A: φάσκει δ' ὁ μῦθος τοῦτο πᾶσιν ἀνθρώποις | ἔλεινός—ἐμπίπτει. | αἰὶ γὰρ ἔν γε δακνόμενος γυμνοῦται.

23. A(B). Cf. *Aes.* 49.

^{3a} Deleted by Rutherford and the present editor as a spurious addition to the original text; see *CPh* 52. 18.

⁴ ἄρνα προσάξειν Perry, λοιβὴν παρασχέιν A, ἄρν' ἂν παρασχέιν Rutherford.

ἄβουλον εὐχὴν τοῖς θεοῖσι μὴ πέμπειν,
ἐκ τῆς πρὸς ὥραν ἐκφορουμένης λύπης. 10

24

Γάμοι μὲν ἦσαν Ἡλίου θέρους ὄρη,
τὰ ζῶα δ' ἱλαροὺς ἤγε τῷ θεῷ κώμους.
καὶ βάτραχοι δὲ λιμνάδας χοροὺς ἤγον·
οὓς εἶπε παύσας φρόνος “ οὐχὶ παιάνων 5
τοῦτ' ἔστιν ἡμῖν, φροντίδων δὲ καὶ λύπης·
ὅς γὰρ μόνος νῦν λιβάδα πᾶσαν ἀναίνει,
τί μὴ πάθωμεν τῶν κακῶν ἔαν γήμας
ὅμοιον αὐτῷ παιδίον τι γεννήσῃ; ”

Χαίρουσι πολλοὶ τῶν ὑπερβολῆς κούφων
ἐφ' οἷς ἄγαν μέλλουσιν οὐχὶ χαιρήσειν. 10

25

Γνώμη λαγωὺς εἶχε μηκέτι ζῶειν,
πάντας δὲ λίμνης εἰς μέλαν πεσεῖν ὕδωρ,
ὀθοῦνεκ' εἰσὶν ἀδρανέστατοι ζῶων
ψυχὰς τ' ἀτολμοὶ, μόνον εἰδότες φεύγειν.
ἐπεὶ δὲ λίμνης ἐγγὺς ἦσαν εὐρείης 5
καὶ βατράχων ὅμιλον εἶδον ἀκταίων

24. A(B). S(uidas) under παιάν for vss. 4, 5, and under ἀγίας for 6-8. *Aes.* 314. Cf. Phaedrus I. 6.

³ λιμναίους A, corrected by Fix.

⁴ ὁ δ' εἶπε κλάσας φρ., οὐχὶ παιάνος S.

⁵ φροντίδος S.

⁶ εἰ γὰρ S.

⁷ ἔαν A, ὅταν S.

25. A(B). Papyrus Oxxyrhynchus 1249 for vs. 1. S(uidas)

for something ill-considered, moved by a grief brought on us temporarily.

24

THE FROGS AT THE SUN'S WEDDING

The Sun was celebrating his wedding. It was summer-time and all the animals were taking part in the gay festivities in honor of the god. Aye, and the frogs too were holding a dance in the marsh. But a toad stopped their proceedings when he said: "This occasion calls for no festal songs on our part, but is something to worry about, a matter of grief. For if our Sun, even in his singleness, dries up every pool, what ills shall we not suffer if, after marrying, he begets a son like himself?"

Many are so exceedingly light-headed that they rejoice over things that later they are bound to rue.

25

WHY THE HARES REFRAINED FROM SUICIDE

The hares were resolved not to live any longer, but to throw themselves one and all into the dark waters of the pond, seeing that they were the feeblest of all living creatures, cowardly in spirit and skilled in nothing but flight. But when they drew near to the broad pond and saw a crowd of frogs on the bank crouching and leaping into the deep slime

under ἀτολμοὶ for vss. 3, 4, under γυρίης for 5, under ἀκταίη for 6, and under ὀκλαδίας for 7. Cf. *Aes.* 138.

⁵ So A; ἐγγὺς ἦλθον γυρίης S, ἤγγισαν γυριναίης (i.e., full of little frogs) Immisch (1899).

βαθέην ἐς ἰλὺν ὀκλαδιστὶ πηδῶντων,
 ἐπεστάθησαν, καὶ τις εἶπε θαρσήσας
 “ ἄψ νῦν ἴωμεν, οὐκέτι χρεῶν θνήσκειν.
 ὁρῶ γὰρ ἄλλους ἀσθενεστέρους ἡμῶν.” 10

26

Γέρανοι γεωργοῦ κατενέμοντο τὴν χώραν
 ἐσπαρμένην νεωστὶ πυρίνω σίτῳ.
 ὁ δ' ἄχρι πολλοῦ σφενδόνην κεινὴν σείων
 εἰδῶκεν αὐτὰς τῷ φόβῳ καταπλήσσω.
 αἱ δ' ὡς ἐπέσχον σφενδονῶντα τὰς αὔρας, 5
 κατεφρόνησαν λοιπὸν ὥστε μὴ φεύγειν,
 ἕως ἐκεῖνος οὐκέθ' ὡς πρὶν εἰώθει,
 λίθους δὲ βάλλων, ἠλόγησε τὰς πλείους.
 αἱ δ' ἐκλιποῦσαι τὴν ἄρουραν ἀλλήλαις
 “ φεύγωμεν ” ἐκραύγαζον “ εἰς τὰ Πυγμαίων. 10
 ἄνθρωπος οὗτος οὐκέτ' ἐκφοβεῖν ἡμᾶς
 ἔοικεν, ἤδη δ' ἄρχεται τι καὶ πράσσειν.”

27

Γαλῆν δόλω τις συλλαβῶν τε καὶ δήσας
 ἔπνιγεν ὑδάτων ἐν συναγκίῃ κοίλῃ.

26. A. Suidas under *πυρίνω σίτῳ* for vss. 1, 2. *Aes.* 297.

27. AGV. *Aes.* 293. Cf. Phaedrus I. 22.

¹ δήσας GV, πνίγων A.

² So G; ὑδ. ἐν συναγκίᾳ κ. A, βαλὼν ὑδ. συνεχεῖα V.

After 6 the following line, deleted by Rutherford and the present editor, stands in GV but is absent in A: *κρεῶν ἀνεωγὸς ἄγγος ὥστε τεθνήξῃ.*

at their approach, they came to a halt. Then one of them said, having recovered his spirits: “ Let’s go back now. There’s no longer any need for us to die; I see others who are weaker than we.”

26

THE FARMER AND THE CRANES

Cranes were overrunning a farmer’s field lately sown with wheat. For a long time the farmer chased them away by waving an empty sling and so scaring them; but when they found that they could endure his beating of the air with the sling they ignored him thereafter and did not flee. At last he changed his tactics and, letting fly with stones, wounded most of them. As the cranes were leaving the field they cried out to one another: “ Let’s flee to the land of the Pygmies.^a This man, it seems, is no longer trying to frighten us; already he is beginning to do something.”

27

THE UNAPPRECIATED WEASEL

A man trapped a weasel, tied it up, and proceeded to drown it where the waters came together in a

^a Homer (*Il.* 3. 6) says that the cranes on the approach of winter flee to the (southern) banks of Oceanus and there bring death to the Pygmy men. The battle of the cranes and Pygmies is often shown in Greek art and often mentioned or discussed by ancient writers. It was a famous myth not without some foundation in fact. See the short but up-to-date and informative article by G. Hanfmann in the *Oxford Classical Dictionary*.

τῆς δ' αὖ λεγούσης “ὡς κακὴν χάριν τίνεις
ὦν ὠφέλουν θηρώσα μῦς τε καὶ σαύρας,”
“ἐπιμαρτυρῶ σοι” φησὶν, “ἀλλὰ καὶ πάσας 5
ἔπνυγες ὄρνεις, πάντα δ' οἶκον ἠρήμους,
βλάπτουσα μᾶλλον ἢπερ ὠφέλοῦσ' ἡμᾶς.”

28

Γέννημα φρύνου συνεπάτησε βοῦς πίνων.
ἐλθοῦσα δ' αὐτόν—οὐ παρῆν γάρ—ἡ μήτηρ
παρὰ τῶν ἀδελφῶν ποῦ ποτ' ἦν ἐπεζήτηει.
“τέθνηκε, μήτηρ· ἄρτι γὰρ πρὸ τῆς ὤρης
ἦλθεν πάχιστον τετράπουν, ὑφ' οὗ κείται 5
χηλῆ μαλαχθεῖς.” ἡ δὲ φρύνος ἠρώτα,
φυσῶσ' ἑαυτήν, εἰ τοιοῦτον ἦν ὄγκω
τὸ ζῶον. οἱ δὲ μητρί· “παῦε, μὴ πρήθου.
θάσσον σεαυτήν,” εἶπον, “ἐκ μέσου ῥήξεις
ἢ τὴν ἐκείνου ποιότητα μιμήσῃ.” 10

29

Γέρων ποθ' ἵππος εἰς ἀλητὸν ἐπράθη,
ζευχθεὶς δ' ὑπὸ μύλην πᾶσαν ἐσπέρην ἦλει.

28. AV. *Aes.* 376. Cf. Phaedrus I. 24.

⁶ μαλαχθεῖς V, —θέν A.

⁸ πρήθου Bergk, πρίου AV.

29. AG(B). *Aes.* 318. Cf. Phaedrus App. 21 (= *Aes.* 549).

deep glen. Said the weasel: “What a miserable recompense you make me in return for the help I gave you in hunting down mice and lizards!” “I admit your claim,” the man answered, “but there’s more to it than that; you were strangling all the chickens and stripping the whole house bare; you did more to harm me than to help me.”

28

THE TOAD WHO TRIED TO BE AS BIG
AS AN OX

An ox while drinking stepped on a baby toad. When the mother toad returned—for she had been away at the time—she inquired of the little toad’s brothers where he was. “He’s dead, mother,” they said. “Just a little while ago, within the hour, a four-legged animal of huge bulk came along, by whose hoof he lies crushed.” The mother toad puffed herself out and asked if the creature was as big around as *that*. “Stop, mother,” they said. “No use inflating yourself. You will burst in the middle sooner than you will attain the likeness of that beast.”

29

THE OLD AGE OF THE RACE-HORSE

Once a race-horse grown old was sold to grind corn and, harnessed to the mill, he ground throughout the evening. Sighing deeply then, he said:

² ἦλει Eberhard, ἦλε G, originally omitted in A, τάλας A².

καὶ δὴ στενάξας εἶπεν “ ἐκ δρόμων οἶων
καμπτήρας οἴους ἀλφιτεῦσι γυρεύω.”

Μὴ λίαν ἐπαίρου πρὸς τὸ τῆς ἀκμῆς γαῦρον. 5
πολλοῖς τὸ γῆρας ἐν κόποις ἀνγλώθη.

30

Γλύψας ἐπώλει λύγδινόν τις Ἑρμείην.
τὸν δ' ἠγόραζον ἄνδρες, ὃς μὲν εἰς στήλην
(υἱὸς γὰρ αὐτῷ προσφάτως ἐτεθνήκει),
ὁ δὲ χειροτέχνης ὡς θεὸν καθιδρύσων.
ἦν δ' ὀφέ, χῶ λιθουργὸς οὐκ ἐπεπράκει, 5
συνθέμενος αὐτοῖς εἰς τὸν ὄρθρον αὐτὸν δείξειν
ἐλθοῦσιν. ὁ δὲ λιθουργὸς εἶδεν ὑπνώσας
αὐτὸν τὸν Ἑρμῆν ἐν πύλαις ὄνειρεῖαις
“ εἶεν ” λέγοντα “ τὰμὰ νῦν ταλαντεύη·
ἦ γὰρ με νεκρὸν ἢ θεὸν σὺ ποιήσεις.” 10

31

Γαλαῖ ποτ' εἶχον καὶ μύες πρὸς ἀλλήλους
ἄσπονδον αἰεὶ πόλεμον αἱμάτων πλήρη.
γαλαῖ δ' ἐνίκων. οἱ μύες δὲ τῆς ἥττης

⁵⁻⁶ Epimythium in A only, but paraphrased in B.
30. A. Suidas under *λύγδινα* for vs. 1. *Aes.* 307. Cf. Avianus 23.

⁶ δείξειν Eberhard, δείξει A.

⁹ εἶεν Gitlbauer, εἶδεν A.

¹⁰ ἦ γὰρ Lachmann, ἐν γὰρ A.

“ Alas, what courses once I ran, and now what wretched goal-posts must I turn about to serve these millers!”

Exult not overmuch in the pride of thy youthful strength. Many a man's old age is spent in weary toil.

30

HERMES ON SALE

A sculptor was trying to sell a marble statue of Hermes which he had just carved and two men were thinking of buying it. One of them wanted it for a gravestone, since his son had recently died, and the other, an artisan, intended to set it up as an image of the god himself. It was late in the day and the sculptor had not yet sold his statue, having agreed to show it to the buyers again when they came in the morning. In his sleep that night the sculptor saw Hermes himself at the gate of dreams, saying: “ So then, my fate is being weighed in your balances: it remains to be seen whether you will make me a corpse or a god.”

31

THE MICE AND THEIR GENERALS

The weasels and mice of old were always at war with each other, and the war was truceless and bloody. The weasels were victorious. The mice decided that

31. A(B). Suidas under *φρήτρα* for vs. 9-10. Cf. *Aes.* 165, Phaedrus IV 6.

ἐδόκουν ὑπάρχειν αἰτῆν σφίσιν ταύτην,
 ὅτι στρατηγούς οὐκ ἔχοιεν ἐκδήλους, 5
 ἀεὶ δ' ἀτάκτως ὑπομένουσι κινδύνους.
 εἴλοντο τοίνυν τοὺς γένει τε καὶ ῥώμῃ
 γνώμῃ τ' ἀρίστους, εἰς μάχην τε γενναίους,
 οἳ σφᾶς ἐκόσμου καὶ διεῖλον εἰς φρήτρας
 λόχους τε καὶ φάλαγγας, ὡς παρ' ἀνθρώποις. 10
 ἐπεὶ δ' ἐτάχθη πάντα καὶ συνηροίσθη,
 καὶ τις γαλῆν μῦς προὔκαλεῖτο θαρσῆσας,
 οἳ τε στρατηγοὶ λεπτὰ πηλίκων τοίχων
 κάρφη μετώποις ἀρμόσαντες ἀκραίοις 15
 ἤγουντο, παντὸς ἐκφανέστατοι πλήθους.
 πάλιν δὲ φύζα τοὺς μύσας κατειλήφει.
 ἄλλοι μὲν οὖν σωθέντες ἦσαν ἐν τρώγλαις,
 τοὺς δὲ στρατηγούς εἰστρέχοντας οὐκ εἶα
 τὰ περισσὰ κάρφη τῆς ὀπῆς ἔσω δύνειν.
 [μόνοι θ' ἐάλωσαν αὐτόθι μυχῶν πρόσθεν] 20
 νίκη δ' ἐπ' αὐτοῖς καὶ τρόπαιον εἰστήκει,
 γαλῆς ἐκάστης μὲν στρατηγὸν ἔλκουσας.
 Λέγει δ' ὁ μῦθος "εἰς τὸ ζῆν ἀκινδύνως
 τῆς λαμπρότητος ἠτέλεια βελτίων."

32

Γαλῆ ποτ' ἀνδρὸς εὐπρεποῦς ἐρασθείση
 δίδωσι σεμνὴ Κύπρις, ἣ πόθων μήτηρ,

⁹ ἐς φρήτρας S, εἰς εἰλας A.

¹⁰ ὡς παρ' Eberhard, ὡσπερ S, ὡς ἐν A.

¹⁴ ἀκραίοις Dübner and edd., ἀκρεῖα A.

²⁰ Deleted by Fix and most editors.

the reason for their defeat all along had been this, that they had no generals who could be easily distinguished amid their host, and that they were always in a state of disorder when they underwent the dangers of battle. Accordingly, they chose as generals those among themselves who were foremost in birth, bodily strength and intelligence, and bold in combat. These set the ranks of mice in order and divided them into clans, companies, and phalanxes, as is the way with men. When all the army had been drawn up in order and assembled a mouse took courage and challenged a weasel, and the battle began. The generals, with chips from mud walls fastened on the tops of their foreheads, led them on, the most conspicuous of all the host. Again the mice were routed. All the others reached the safety of their holes; but when the generals ran to theirs the useless chips on their heads prevented them from entering. [They alone were taken on the spot outside their holes.] The mice were vanquished and a trophy was set up over them, as each weasel dragged off a chieftain of the mice.

The fable says: If to live without danger is one's goal, it is better to be obscure than distinguished.

32

THE WEASEL AS BRIDE

Once a weasel fell in love with a handsome young man, and Cypris, the mother of Desire, revered

32. A(B). Julian *Ep.* 82 (59) for vs. 1. S(uidas) under βαθύστρωτος κοίτη for 7-8. Cf. *Aes.* 50.

μορφὴν ἀμεῖψαι καὶ λαβεῖν γυναικείην,
 καλῆς γυναικός, ἧς τίς οὐκ ἔχειν ἦρα;
 ἰδὼν δ' ἐκεῖνος (ἐν μέρει γὰρ ἠλώκει) 5
 γαμειν ἔμελλεν. ἡρμένου δὲ τοῦ δείπνου
 παρέδραμεν μῦς· τὸν δὲ τῆς βαθυστρώτου
 καταβᾶσα κοίτης ἐπέδιωκεν ἢ νύμφη.
 γάμου δὲ δαιτὴ ἔλελυτο, καὶ καλῶς παίξας 10
 Ἔρως ἀπῆλθε· τῇ φύσει γὰρ ἡττήθη.

33

Δυσμαὶ μὲν ἦσαν Πλειάδων, σπόρου δ' ὄρη,
 καὶ τις γεωργὸς πυρὸν εἰς νεὸν ρίψας
 ἐφύλασσεν ἐστῶς· καὶ γὰρ ἄκριτον πλήθει
 μέλαν κολοιῶν ἔθνος ἦλθε δυσφώνων 5
 ψᾶρές τ' ὄλεθρος σπερμάτων ἀρουραίων.
 τῷ δ' ἠκολούθει σφενδόνην ἔχων κοίλην
 παιδίσκος. οἱ δὲ ψᾶρες ἐκ συνθηθείης
 ἤκουον εἰ τὴν σφενδόνην ποτ' ἡτήκει,
 καὶ πρὶν βαλεῖν ἔφευγον. εὔρε δὴ τέχνην 10
 ὁ γεωργὸς ἄλλην τὸν τε παῖδα φωνήσας
 ἐδίδασκεν· “ὦ παῖ, χρὴ γὰρ ὀρνέων ἡμᾶς
 σοφὸν δολῶσαι φύλον, ἡνίκ' ἂν τοῖνον
 ἔλθωσ', ἐγὼ μὲν,” εἶπεν, “ἄρτον αἰτήσω,
 σὺ δ' οὐ τὸν ἄρτον, σφενδόνην δέ μοι δώσεις.” 15
 οἱ ψᾶρες ἦλθον κἀνέμοντο τὴν χώραν.
 ὁ δ' ἄρτον ἦτει, καθάπερ εἶχε συνθήκην·

⁷ τὸν S, ἡ A.

⁸ κοίτης S and Aes., κλίης A.

33. AV. S(uidas) under νεός for vs. 2. Aes. 298.

goddess, gave her the privilege of changing her form
 and of becoming a woman, one so beautiful that any
 man would yearn to possess her. When the young
 man of her choice saw her he, too, was overcome by
 desire and planned to marry her. When the main
 part of the dinner was over a mouse ran by. Up
 sprang the bride from her richly strewn couch and
 began to chase it. That was the end of the wedding
 banquet. Love, after playing his game with skill
 and merriment, departed. Nature was too much for
 him.

33

OUTWITTING THE BIRDS

'Twas the setting of the Pleiades, the time for
 sowing wheat. A farmer had cast his seed in the
 fallow ground and was standing by to guard it; for
 a countless host of black and noisy daws had come,
 and starlings, to destroy the seed in the planted
 fields. A boy followed him carrying an empty sling;
 but the starlings listened as usual whenever the farmer
 asked for the sling and would fly away before he
 could shoot at them. So the farmer changed his
 method and, calling to the boy, instructed him as
 follows: “Boy, we must outwit this clever tribe of
 birds. So when they come I'll ask for ‘bread’,
 but you will give me not bread but the sling.” On
 came the starlings and settled in the field. The
 farmer called for “bread” according to the plan,

² ρίψας A, σπείρας VS.

⁹ βαλεῖν V, λαβεῖν A.

οἱ δ' οὐκ ἔφευγον. τῷ δ' ὁ παῖς λίθων πλήρη
 τὴν σφενδόνην ἔδωκεν· ὁ δὲ γέροντων ῥίψας
 τοῦ μὲν τὸ βρέγμα, τοῦ δ' ἔτυψε τὴν κνήμην,
 20 ἑτέρου τὸν ὤμον, οἱ δ' ἔφευγον ἐκ χώρης.
 γέρανοι συνήντων καὶ τὸ συμβὰν ἠρώτων.
 καὶ τις κολοῖων εἶπε· “φεύγετ' ἀνθρώπων
 γένος πονηρόν, ἄλλα μὲν πρὸς ἀλλήλους
 λαλεῖν μαθόντων, ἄλλα δ' ἔργα ποιοούντων.”
 25 [Δεινὸν τὸ φύλον τῶν δόλω τι πραττόντων.]

34

Δήμητρι ταῦρον ὄχλος ἀγρότης θύσας
 ἄλω πλατεῖαν οἰνάσιν κατεστρώκει.
 κρεῶν τραπέζας εἶχε καὶ πίθους οἴνου.
 ἐκ τῶν δὲ παίδων ἐσθίων τις ἀπλήστως
 5 ὑπὸ τῶν βοείων ἐγκάτων ἐφυσήθη,
 κἀπῆλθ' ἐς οἶκους γαστρὸς ὄγκον ἀλγήσας.
 πεσὼν δ' ἐφ' ὑγραῖς μητρὸς ἀγκάλαις ἦμει,
 καὶ ταῦτ' ἐφώνει “δυστυχήεις ἀποθνήσκω·
 τὰ σπλάγχνα γάρ, τεκοῦσα, πάντα μου πίπτει.”
 10 ἡ δ' εἶπε “θάρσει κἀπόβαλλε, μὴ φείδου·
 οὐ γὰρ σά, τέκνον, ἀλλ' ἐμεῖς τὰ τοῦ ταύρου.”
 [“Ὅταν ὀρφανοῦ τις οὐσίαν ἀναλώσας
 ἔπειτα ταύτην ἐκτίνων ἀποιμώζη,
 πρὸς τοῦτον ἂν τις καταχρέοιτο τῷ μύθῳ.]

34. AG. S(uidas) under οἴναρα for vss. 1, 2. Cf. *Aes.* 47.

¹ θύσας GS, θύων A.

² οἰνάσιν AG, οἰνάρους S. κατεστρώκει A, ἐπ—G, ὑπ—S.

³ This line is omitted in G.

and the starlings did not flee. The boy gave him the sling full of stones, and when the old man let fly, he hit one bird in the head, another in the leg, and another in the shoulder. Then they fled. Some cranes met them and asked what had happened. Said one of the daws: “Watch out for this wicked tribe of men; they have learned to say one thing to each other and to do something else when it comes to action.”

[A formidable tribe of men are those who act with guile.]

34

A CASE OF INDIGESTION

The country folk had sacrificed a bull to Demeter and had strewn the broad threshing floor with festive vines. They had tables laden with meat and jars of wine. One of the little boys, eating insatiably, became bloated with the beef entrails and went home with a sharp pain in his over-loaded belly. Falling into the soft arms of his mother, he began to vomit and cried: “It’s awful, Mother, I’m dying; all my insides are stricken.” “Don’t worry, child,” said she, “throw it up and don’t hold anything back. It’s not *your* insides that you are giving up but the bull’s.”

[One might apply this fable to a guardian who has squandered an orphan’s inheritance and wails when he is obliged to pay it back.]

¹⁰ μὴ φόβου G.
 12-14 A, not in G.

Δύω μὲν υἱοὺς ἢ πίθηκος ᾠδίει,
 τεκοῦσα δ' αὐτοῖς ἔστιν οὐκ ἴση μήτηρ,
 ἀλλ' ὄν μὲν αὐτῶν ἀθλήης ὑπ' εὐνοίης
 θάλλουσα κόλποις ἀγρίοις ἀποπνίγει,
 τὸν δ' ὡς περισσὸν καὶ μάταιον ἐκβάλλει.
 κάκεινος ἔλθων εἰς ἐρημίην ζῶει.

Τοιοῦτο πολλῶν ἔστιν ἦθος ἀνθρώπων,
 οἷς ἐχθρὸς αἰεὶ μᾶλλον ἢ φίλος γίνου.

Δρῦν αὐτόριζον ἄνεμος ἐξ ὄρους ἄρας
 ἔδωκε ποταμῷ· τὴν δ' ἔσυρε κυμαίνων,
 πελώριον φύτευμα τῶν πρὶν ἀνθρώπων.
 πολὺς δὲ κάλαμος ἐκατέρωθεν εἰστήκει
 ἔλαφρον ὄχθης ποταμίης ὕδωρ πίνων.
 θάμβος δὲ τὴν δρῦν εἶχε, πῶς ὁ μὲν λίην
 λεπτός τ' ἔων καὶ βληχρὸς οὐκ ἐπεπτώκει,
 αὐτὴ δὲ τόσση φηγὸς ἐξεριζώθη.
 σοφῶς δὲ κάλαμος εἶπε “ μηδὲν ἐκπλήσσου.
 σὺ μὲν μαχομένη ταῖς πνοαῖς ἐνικήθης,
 ἡμεῖς δὲ καμπτόμεσθα μαλθακῇ γνώμῃ,
 κᾶν βαιὸν ἡμῶν ἄνεμος ἄκρα κινήσῃ.”

Κάλαμος μὲν οὕτως· ὁ δὲ γε μῦθος ἐμφαίνει
 μὴ δεῖν μάχεσθαι τοῖς κρατοῦσιν, ἀλλ' εἵκειν.

35. AG(B). Cf. *Aes.* 218, Avianus 35.

⁸ γίνου G, γίγνου A.

36. A(B). Cf. *Aes.* 70, Avianus 16.

CODDLED TO DEATH

The female ape brings forth as the fruit of her labour-pains two young ones at a time, but after they are born she is not the same kind of mother to each. One of them from ill-starred fondness she nurses and kills by too fierce hugging to her breast; but the other she casts out as a useless superfluity. And that's the one that lives, after retreating to a solitary place.

This is the nature of many men. Be thou ever an enemy to such, rather than a friend.

THE OAK AND THE REEDS

The wind uplifted with its very roots an oak upon the mountain-side and gave it to the river; and the river swept it on amid its billows, that giant tree planted by men of former times. But many a reed stood firm on either side, drinking the quiet water by the river's bank. Great wonder came upon the oak: how could it be that one so slender and so weak had not been felled, while he himself so great an oak had been uprooted? Wisely then the reed made answer: "Marvel not. You fought the winds and therefore lost the battle; but we as always bend ourselves in meek and yielding mood, if only with a little breeze the wind bestirs our tops."

So spoke the reed. Our myth reveals this truth, it is not wise to struggle with the mighty, but to yield.

Δαμάλης ἐν ἀγροῖς ἄφετος, ἀτριβῆς ζεύγλης,
 κάμνοντι καὶ σύροντι τὴν ἕνν ταύρω
 “τάλας” ἐφώνει “μόχθον οἶον ὄτλεύεις.”
 ὁ βοῦς δ’ ἐσίγα χυπέτεμε τὴν χώραν.
 ἐπεὶ δ’ ἔμελλον ἀγρόται θεοῖς θύειν, 5
 ὁ βοῦς μὲν ὁ γέρον εἰς νομάς ἀπεζεύχθη,
 ὁ δὲ μόσχος ἀδμηῆς κέινος εἴλκετο σχοίνῳ
 δεθεῖς κέρατα, βωμὸν αἵματος πλήσων.
 καὶ κέινος αὐτῷ τοιάδ’ εἶπε φωνήσας·
 “εἰς ταῦτα μέντοι μὴ πονῶν ἐτηρήθης.
 ὁ νέος παρέρπεις τὸν γέροντα, καὶ θύη, 10
 καὶ σοῦ τένοντα πέλεκυς, οὐ ζυγὸς τρίψει.”
 [Ἔργοις ἔπαινος, ἀργία δὲ κίνδυνος.]

Δρυτόμοι τινὲς σχίσαντες ἀγρίην πεύκην
 ἐνείβραν αὐτῇ σφήνας, ὡς διασταίη
 γένοιτό τ’ αὐτοῖς ὁ πόνος ὕστερον ῥάων.
 πεύκη στένουσα “πῶς ἂν” εἶπε “μεμφοίμην
 τὸν πέλεκυν, ὃς μου μὴ προσῆκε τῇ βίβη, 5
 ὡς τοὺς κακίστους σφήνας, ὧν ἐγὼ μήτηρ;
 ἄλλος γὰρ ἄλλη μ’ ἐμπεσῶν διαρρήσει.”

37. A(B). Suidas under ὄτλος for vs. 3. *Aes.* 300. Cf. Avianus 36.

THE OLD BULL AND THE YOUNG STEER

A steer turned loose in the fields, who never yet had felt the yoke, called to a bull who was toiling at the drawing of the plough: “You wretched creature, what a life of drudgery you endure!” The bull was silent and went on turning up the soil. But when the country folk prepared to make a sacrifice to the gods the old ox was unyoked and let out to pasture, while the youngster, untamed to toil, was tied by the horns and dragged along with a rope, destined to drench the altar with his blood. Then spoke the bull to the steer, saying: “It was for this that you were being kept in idleness. Young though you are, you are going ahead of the old fellow on the road to death. You are being slaughtered. It’s an axe that will bruise your neck, not a yoke.”

[Praise goes with useful toil, danger with idleness.]

THE UNKINDEST CUT OF ALL

Some woodmen, after splitting a tough pine part way, put wedges in it to pry it apart and make their work thereafter easier. The pine tree groaned and said: “How could I blame the axe so much, which was no kin of mine, as these vile wedges of which I am the mother? Inserted in me here and there they will rend me apart.”

¹³ Epimythium paraphrased in B. 38. A(B). *Aes.* 303.

Ὁ μῦθος ἡμῖν τοῦτο πᾶσι μὴνύει,
ὡς οὐδὲν οὕτω δεινὸν ἂν παρ' ἀνθρώπων
πάθοις τι τῶν ἕξωθεν ὡς ὑπ' οἰκείων. 10

39

Δελφῖνες αἰεὶ διεφέροντο φαλλαιναίς.
τούτοις παρῆλθε καρκίνος μεσιτεύων,
ὡς εἴ τις ὦν ἄδοξος ἐν πολιτείᾳ
στάσις τυράννων μαχομένων εἰρηνεύει.

40

Διέβαινε ποταμὸν ὄξυν ὄντα τῷ ρείθρῳ
κυρτῇ κάμηλος, εἶτ' ἔχεζε. τοῦ δ' ὄνθου
φθάνοντος αὐτὴν εἶπεν “ ἦ κακῶς πράσσω·
ἔμπροσθεν ἤδη τάξοπισθὲ μου βαίνει.”
[Πόλις ἂν τις εἴποι τὸν λόγον τὸν Αἰσώπου, 5
ἣς ἔσχατοι κρατοῦσιν ἀντὶ τῶν πρώτων.]

41

Διαρραγῆναί φασιν ἐκ μέσου νώτου
δράκοντι μήκος ἕξισουμένην σαύραν.

* παρ' Warmington, ὑπ' A.

39. AG. Cf. *Aes.* 62. ³ πολιτεία G, —αις A.

⁴ στάσις—ὀμηρεῖοι (corrected to εἰρηνεύει in margin) A, στάσις τυράννων τῶν ἄλλων ὀμηρεῖοι G. In A a line is left blank after 4 and marked *λείπει* in the margin. If anything other than an epimythium followed, it may have been an apodosis to the clause *ὡς εἴ τις*, explaining what the crab calculated.

This truth the myth reveals to all of us; nothing that one may suffer from outsiders is so bad as what one suffers by the agency of one's own kin.

39

MEDIATION À LA MODE

The dolphins were always at odds with the whales. A crab came forward to mediate between them; as if a man of no account within the state can bring to peace the strife of warring potentates.

40

THE RISE OF THE PROLETARIAT

A humpbacked camel was crossing a swiftly flowing river when he defecated. Seeing that the dung was floating ahead of him, he said: “ Truly, I'm in a bad way; what ought to be behind me is now going in front.”

[A state in which the worst citizens are in power, instead of the best, might tell this story of Aesop's.]

41

OVEREXTENDED

A lizard, so they say, burst apart in the middle when he tried to equal a serpent in length. You

40. A(B). *Aes.* 321.

41. A. *Aes.* 371.

Βλάβεις σεαυτὸν κούδὲν ἄλλο ποιήσεις,
ἦν τὸν γε λίαν ὑπερέχοντα μιμήση.

will hurt yourself and accomplish nothing if you try
to imitate one who is much your superior.

42

Δεῖπνόν τις εἶχε λαμπρὸν ἐν πόλει θύσας.
ὁ κύων δ' ὁ τοῦτου κυνὶ φίλω συναντήσας
ἐλθεῖν πρὸς αὐτὸν ἐπὶ τὸ δεῖπνον ἠρώτα.
κάκείνος ἦλθε· τὸν δὲ τοῦ σκέλους ἄρας
ὁ μάγειρος ἐκτὸς ἐξέριψε τοῦ τοίχου
εἰς τὴν ἄγυιαν. τῶν κυνῶν δ' ἐρωτώντων
ὅπως ἐδείπνησ', εἶπε " πῶς γὰρ ἂν κρεῖττον,
ὃς οὐδὲ ποίην ἀναλύειν με γινώσκω ; "

5

43

*Ελαφος <ποδώκης> εὔκερως ἀχαϊνῆς
λίμνης ὕδωρ ἔπινεν ἠσυχάζουσῃς.
ἐκεῖ δ' ἑαυτοῦ τὴν σκυῖν θεωρήσας
χηλῆς μὲν ἔνεκα καὶ ποδῶν ἐλυπήθη,
ἐπὶ τοῖς δὲ κέρασι ὡς καλοῖς ἄγαν ἤϋχει·
παρῆν δὲ νέμεσις ἢ τὰ γῆς ἐποπτεύει.
κυνηγέτας γὰρ ἄνδρας εἶδεν ἐξαίφνης

5

⁴ τὸν γε Baier, τὸν σε A.

42. A(B). Suidas under ἐρωτῶ σε for vs. 3. *Aes.* 328.

43. A(B). T(abulae ceratae Assendelftiana), in which vss. 6-10 are missing and the other lines defective and corrupt. S(uidas) under νέμεσις for vs. 19. P(apyrus Oxxyrhynchus 1249) for the beginning of vs. 19. Cf. *Aes.* 74, Phaedrus I. 12.

¹ So T, except that ποδώκης is supplied by Weil and that the tablet reads ἀχακ . . . at the end. In place of this genuine first line, A has the following substitute: "Ελαφος

42

THE DEPARTURE OF A WELL-SATED GUEST

A man was holding a fine dinner party in the city,
after sacrificing. His dog met another dog, a friend
of his, and invited him to come to dinner at his house.
The other dog came, but the cook picked him up
by the leg and threw him over the wall into the
street. When the other dogs asked him how he had
fared at the banquet he said: "How could it have
been any better? I'm so giddy I don't even know
which way I'm coming out."

43

BETRAYED BY THE SOURCE OF HIS OWN
PRIDE

A two-year stag, swift-footed and with handsome
horns, was drinking from a quiet pool. Seeing
therein his own image, he was grieved and ashamed
at the sight of his hoofs and legs, but in his horns, so
beautiful, he felt excessive pride. Behold, that
retribution which keeps watch upon the things of
earth was close at hand. Some hunters suddenly he

κεράσσης ὑπὸ τὸ καῦμα διψήσας. After the first line T interpolates the following otiose verse, as supplemented by Crusius, who seeks to retain it: <ποι>νης κορεσθεῖς, ἦ<ι> νάπαισι γ>ῆ φύει. See *CPh* 52. 19 for this inflation of both A and T with spurious matter in the first two lines.

⁶ So S, ἢ τὰ γαῦρα πημαίνει A.

ὄμοῦ σαγήναις καὶ σκύλαξιν εὐρίνοις,
 ἰδὼν δ' ἔφευγε, δύψαν οὐδέπω παύσας,
 καὶ μακρὸν ἐπέρα πεδίον ἴχνεσιν κούφοις. 10
 ἐπεὶ δὲ δὴ σύνδενδρον ἤλθεν εἰς ὕλην,
 κέρατα θάμνοις ἐμπλακεῖς ἐθηρεύθη.
 "τί ταῦτ' ;" ἔφη· "δύστηνος ὡς διεψεύσθη·
 οἱ γὰρ πόδες μ' ἔσωζον, οἷς ἐπηδούμην,
 τὰ κέρατα δὲ προὔδωκεν, οἷς ἐγαυρούμην." 15

Περὶ τῶν σεαυτοῦ πραγμάτων ὅταν κρίνης,
 μηδὲν βέβαιον ὑπολάβῃς προγινώσκων,
 μηδ' αὐτ' ἀπογνῶς, μηδ' ἀπελπίσης· οὕτω
 σφάλλουσιν ἡμᾶς ἐσθ' ὅθ' αἱ πεποιθήσεις.

44

Ἐνέμοντο ταῦροι τρεῖς αἰὲ μετ' ἀλλήλων.
 λέων δὲ τούτους συλλαβεῖν ἐφεδρεύων,
 ὄμοῦ μὲν αὐτοὺς οὐκ ἔδοξε νικήσειν,
 λόγοις δ' ὑπούλοις διαβολαῖς τε συγκρούων 5
 ἐχθροὺς ἐποίει, χωρίσας δ' ἀπ' ἀλλήλων
 ἕκαστον αὐτῶν ἔσχε ραδίην θοίνην.
 "Ὅταν μάλιστα ζῆν θέλῃς ἀκινδύνως,
 ἐχθροῖς ἀπίστει, τοὺς φίλους δ' αἰὲ τήρει.

¹³ τί Eberhard, καὶ A.

¹⁶⁻¹⁹ So mainly A. Traces of these lines are extant also in T, and P has σφάλλουσιν ἡμαί at the beginning of 19. On the epimythium as a whole, as being genuine, cf. Hohmann, pp.

spied, equipped with nets and keen-scented hounds; whereat he turned to flee, not yet having slaked his thirst. With nimble feet he dashed across a wide expanse of plain, but when he came into the woods with trees on every side his horns got tangled in the boughs and he was caught. "What's this?" he cried. "Alas, how miserably was I deceived! My feet were bringing me to safety, and of them I was ashamed; the horns, of which I was so proud, betrayed me."

In taking stock of your affairs do not suppose that anything can be relied upon as sure before the event. On the other hand do not give up or lose hope. So deceptive sometimes are our confident expectations.

44

DIVIDE AND CONQUER

Three bulls grazed always in each other's company. A lion waiting to prey upon them reckoned that he could not overcome the three together. With crafty words and slanders he brought them into conflict one against another and made them enemies. Thus, by separating each one from his fellows, he made of each an easy meal.

If you aim to live without danger as far as possible, put no trust in enemies but hold fast always to your friends.

58-61 and Immisch (1930), p. 156. ἐσθ' ὅθ' Immisch, for ἐνίσθ' in A.

44. A(B). *Aes.* 372. Cf. Avianus 18.

⁷⁻⁸ These lines are paraphrased in B.

Ἔνιφεν ὁ Ζεὺς· αἰπόλος δέ τις φεύγων
 εἰς ἄντρον εἰσήλαυε τῶν ἀοικήτων
 τὰς αἰγας ἀδρῆ χιόνι λευκανθιζούσας.
 εὐρῶν δ' ἐκεῖ τάχιον εἰσοδεδυκυίας
 αἰγας κερούχους ἀγρίας, πολὺ πλείους
 5 ὧν αὐτὸς ἦγε, μείζονάς τε καὶ κρείστους,
 ταῖς μὲν φέρων ἔβαλλε θαλλὸν ἐξ ὕλης,
 τὰς δ' ἰδίας ἀφήκε μακρὰ λιμώττειν.
 ὡς δ' ἠθρήισε, τὰς μὲν εἶρε τεθνώσας,
 αἱ δ' οὐκ ἔμειναν, ἀλλ' ὀρῶν ἀβοσκήτων
 10 ἀνέμβατον δρυμῶνα ποσσὶν ἠρεύνων.
 ὁ δ' αἰπόλος γελαστὸς ἦλθεν εἰς οἶκους
 αἰγῶν ἔρημος· ἐλπίσας δὲ τὰ κρείσσω
 οὐκ ὦνατ' οὐδ' ὧν αὐτὸς εἶχεν ἐκ πρώτης.

Ἐλαφος καθ' ὕλην γυῖα κοῦφα ναρκήσας
 ἔκειτο πεδίῳ ἐν χλόῃ βαθυσχίνῳ,
 ἐξ ἧς ἐτοιμῆν χιλὸν εἶχε πεινήσας.
 ἤρχοντο δ' ἀγέλαι ποικίλων ἐκεῖ ζώων
 5 ἐπισκοπούντων· ἦν γὰρ ἀβλαβῆς γείτων.
 ἐλθῶν δ' ἕκαστος τῆς πόης τ' ἀποτρύγων

45. A(B). Cf. *Aes.* 6.

³ ἀδρῆ Dübner, ἀκρη A.

⁸ ἰδίας AB and *Aes.* 6; but this is unmetrical unless the iota is lengthened contrary to all precedent. Crusius retains the word, but Ellis would read ἡμέρας.

¹² γελαστὸς Baiter and editors, γελάσας A.

THE OUTCOME OF A FOREIGN INVESTMENT

It was snowing. A goatherd to avoid the weather drove his goats, white-spotted with the heavy snow, into a cave that hitherto had been untenanted. But there already, as he found, some horned wild goats had entered in, which were by far more numerous than the ones he brought, and larger too, and better. To these he tossed green boughs brought from the woods, but the goats that were his own he let go hungry. When morning dawned he found the one lot dead, the other gone; for the wild ones, instead of staying in the cave, were trailing through the trackless thickets on the unpastured mountain heights. The goatherd's plight was ludicrous, as home he went without a single goat. While counting on a bigger flock, he got no profit even from the ones he had at first.

TOO MANY FRIENDS

A stag whose nimble joints had grown stiff through living in the forest lay ill in a field of green grass deep-grown with mastich, where he had plenty of fodder at hand to satisfy his hunger. Animals of all kinds came there in troops to call on him, a gentle neighbour. But as each one came he cropped the

46. AG. *Aes.* 305.

² βαθὺ σχίνων G, βαθυσχοίνῳ A; cf. 3. 4 above.

ἦει πρὸς ὕλας <τοῦ νοσοῦντος ἀμνήμων.>
 ἔλαφος δὲ λίμῳ κοῦ νόσῳ κατεσκήκει,
 μή πω κορώνην δευτέρην ἀναπλήσας,
 ὅς εἰ φίλους οὐκ ἔσχε, κἂν γεγηράκει.

10

47

Ἐν τοῖς παλαιοῖς ἦν ἀνὴρ ὑπεργήρως,
 εἶχεν δὲ πολλοὺς παῖδας· οἷς ἐπισκήπτων
 (ἔμελλε γὰρ δὴ τὸν βίον τελευτήσῃν)
 ἐκέλευσε λεπτῶν, εἴ τις ἔστι πον, ῥάβδων
 δέσμην ἐνεγκεῖν. ἦκέ τις φέρων ταύτην.
 “πειρᾶσθε δὴ μοι, τέκνα, σὺν βίῃ πάσῃ
 ῥάβδους καταῶσαι δεδεμένας σὺν ἀλλήλαις.”
 οἱ δ’ οὐ γὰρ ἠδύναντο· “κατὰ μίαν τοῦν
 πειρᾶσθ’.” ἐκάστης δ’ εὐχερῶς καταγεῖσθαι,
 “ὦ παῖδες, οὕτως” εἶπεν “ἦν μὲν ἀλλήλοις
 ὁμοφροῖητε πάντες, οὐδ’ ἂν εἰς ὕμας
 βλάψαι δύναιτο, κἂν μέγιστον ἰσχύη·
 ἦν δ’ ἄλλος ἄλλου χωρὶς ἦτε τὴν γνώμην,
 πείσεσθ’ ἕκαστος ταῦτά τῇ μιῇ ῥάβδῳ.”
 [Φιλαδελφία μέγιστον ἀγαθὸν ἀνθρώποις,
 ἣ καὶ ταπεινοὺς ὄντας ἦρεν εἰς ὕψος.]

5

10

15

⁷ So supplemented by Fix. A reads *ὁ δὲ πεινῆ θνήσκει*, which was interpolated from the ancient variant recension represented by G (*ὁ δυσεξείει θνήσκων*), wherein, as in G, vs. 8 was absent or omitted; see *CPH* 52. 20.

47. A(B). Cf. *Aes.* 53.

grass and went off to the woods, forgetful of his ailing friend. From hunger, not disease, the stag became a skeleton, before as yet he had completed the second lifetime of a crow.^a If only he had had no friends he might have reached old age.

47

STRENGTH IN UNITY

Among the worthies of old there lived an aged man with many sons, on whom he laid, when now about to die, the following behest: He bade them fetch, if any could be found, a sheaf of slender rods. One came and brought them. “Try now, my sons,” said he, “with all your might to break these rods, thus bound together with each other.” They tried, but could not. “Now then,” he commanded, “try them one by one.” They did, and each rod easily was broken. “So it is, my sons,” said he, “if with one mind you cling together, all of you, no one can harm you, however great his power may be. But if your purposes are different one from the other, then each of you will fare the same as did those single rods.” [Brotherly love is the greatest good for men; even the humble are exalted by it.]

^a That is, he died in early middle age. The lifetime of a stag was proverbially said to be four times that of a crow, as stated in a fragment of Hesiod quoted by Plutarch (*De Orac. Defectu* 11, 415 c) and repeated in some later writers, e.g. Oppian *Cyn.* II 291. See Rutherford’s note on Babrius, 46. 9. The crow, in turn, was proverbially long-lived; his lifetime is nine times that of a man, according to Hesiod *loc. cit.*, or five times according to Aristophanes, *Birds* 609.

Ἐν ὁδῶ τις Ἑρμῆς τετράγωνος εἰσθήκει,
λίθων δ' ὑπ' αὐτῶ σωρός ἦν. κύων τούτῳ
εἶπεν προσελθὼν “χαῖρε πρῶτον, Ἑρμεία·
ἔπειτ' ἀλείψαι βούλομαί σε, μηδ' οὕτω
θεὸν παρελθεῖν, καὶ θεὸν παλαιστρίτην.”
ὁ δ' εἶπεν “ἦν μου τοῦτο μὴ πλιχμήσης
τοῦλαιον ἐλθῶν, μηδέ μοι προσουρήσης,
χάριν εἴσομαί σοι· καὶ πλεόν με μὴ τίμα.”

Ἐκάθευδε νύκτωρ ἐργάτης ὑπ' ἀγνοίης
φρέατος ἐγγύς. τῆς Τύχης δ' ἐπιστάσης
ἔδοξ' ἀκούειν “οὗτος, οὐκ ἐγερθήσῃ;
μὴ σοῦ πεσόντος αἰτίη παρ' ἀνθρώποις
ἐγὼ λέγωμαι καὶ κακὴν λάβω φήμην.
ἐμοὶ γὰρ ἐγκαλοῦσι πάντα συλλήβδην,
ὅσ' ἂν παρ' αὐτοῦ δυστυχῆ τις ἦ πίπτῃ.”

Ἐφευγ' ἀλώπηξ, τῆς δ' ὀπισθε φευγούσης
κυνηγὸς ἐτρόχαζεν. ἡ δ' ἐκεκμήκει,
δρυτόμον δ' ἰδοῦσα “πρὸς θεῶν σε σωτήρων,
κρύψον με ταύταις αἰς ἔκοψας αἰγείροις,

48. A. *Aes.* 308.49. A(B). Cf. *Aes.* 174.50. AG(B). Cf. *Aes.* 22, Phaedrus App. 28.

UNWELCOME ATTENTIONS

By the roadside stood a square-hewn statue of
Hermes, with a heap of stones at the base. A dog
came up to this and said: “I salute you, Hermes,
first of all, but, more than that, I would anoint you.
I could not think of passing by a god like you, especi-
ally since you are the athlete's god.” “I shall be
grateful to you,” said Hermes, “if you do not lick
off such ointment as I have already, and do not make
a muss on me. Beyond that, pay me no respect.”

IT WON'T BE FORTUNE'S FAULT

A workman was sleeping at night close to a well
without being aware of it. In his sleep he seemed to
hear the voice of Fortune standing over him and
saying: “You there, wake up! I fear lest, if you
fall, I shall be held to blame by men and get an evil
reputation. They charge me with responsibility for
everything in one lump, including all the misfortunes
and failures that come to a man by his own fault.”

DOUBLE-CROSSED

A fox was fleeing, and behind him as he fled a
hunter ran in close pursuit. The fox was tired out
and, seeing a woodcutter, called to him saying:
“By the gods who save, hide me in these poplars

καὶ τῷ κυνηγῶ” φησί “μή με μὴνύσης.” 5
 ὁ δ’ οὐ προδώσειν ὤμνυ· ἡ δ’ ἀπεκρύφθη.
 ἦλθεν κυνηγός, καὶ τὸν ἄνδρ’ ἐπηρώτα,
 μή τῆδ’ ἀλώπηξ καταδέδυκεν ἢ φεύγει.
 “οὐκ εἶδον” εἶπε, τῷ δὲ δακτύλῳ νεύων
 τὸν τόπον ἔδεικνυ’ οὗ πανούργος ἐκρύφθη. 10
 ὁ δ’ οὐκ ἐπισχών, τῷ λόγῳ δὲ πιστεύσας,
 παρῆλθε. θερμοῦ δ’ ἐκφυγοῦσα κινδύνου
 κερδῶ παχείης ἐξέκυπτεν αἰγείρου,
 σεσηρὸς αἰκάλλουσα. τῆ δ’ ὁ πρεσβύτης
 “ζωαργίους μοι χάριτας” εἶπεν “ὀφλήσεις.” 15
 “πῶς οὐκ ἄν” εἶπεν “ὦν γε μάρτυς εἰστήκει·
 ἔρρωσο τοίνυν, καὶ τὸν Ὀρκον οὐ φεύξῃ
 φωνῇ με σώσας, δακτύλῳ δ’ ἀποκτείνας.”
 [Σοφὸν τὸ θεῖον ἀπλάνητον· οὐδ’ ἄν τις
 λαθεῖν ἐπιορκῶν προσδοκᾷ, δίκην φεύγει.] 20

51

Ἐν τῷ ποτ’ οἴκῳ πρόβατον εἶχε τις χήρη,
 θέλουσα δ’ αὐτοῦ τὸν πόκον λαβεῖν μείζω
 ἔκειρ’ ἀτέχνως, τῆς τε σαρκὸς οὐ πόρρω
 τὸν μαλλὸν ἐψάλιζεν, ὥστε τιτρώσκειν.
 ἀλογοῦν δὲ πρόβατον εἶπε “μή με λυμαίνου.” 5

¹⁵ In addition to this verse, the following equivalent, taken from an ancient variant recension, stands after it in both G and A: ἔρρωσάμην σε φησὶν· ἀλλά μου μνήσκου.

¹⁶ So A. In place of this verse G has the following: ἐώρακα

which you just now cut, and don't reveal me to the hunter." The woodman gave his oath not to betray him, and the fox went into hiding. The hunter came up and asked the man whether a fox had hidden there, or was still in flight. "I did not see him," said the woodcutter, but with his finger he pointed out the place where the rogue lay hidden. The hunter did not linger, but, believing what he heard, went on. The wily fox, thus freed from imminent danger, peeped out from underneath the dense foliage of the poplar, fawning and grinning evilly. "You owe me thanks," the old man said, "I saved your life." "Oh yes, of course," the fox replied, "was I not witness to it all? Goodbye, therefore, you'll not escape the god of oaths; you saved me with your words, indeed, but with your finger you destroyed me."

[The Divinity is wise and cannot be deceived. No one, though he may think his perjury will go unheeded, escapes the penalty for it.]

51

FLEECE ME, BUT DON'T FLAY ME

Once a widow kept at home a single sheep. Wishing to get more fleece from it, she sheared it awkwardly, clipping the wool so close to the flesh as to inflict wounds here and there. Smarting with pain, the sheep said: "Don't torture me. How

φησὶν ἠκροασάμην πάντα. This is reflected in the paraphrase B: ἡ δὲ εἶπεν "ἠκροασάμην πάντα."

51. A(B). Cf. *Aes.* 212.

πόσῃ γὰρ ὀλκῇ τοῦμόν αιμα προσθήσει;
 ἀλλ' εἰ κρεῶν, δέσποια, τῶν ἐμῶν χρήζεις,
 ἔστιν μάγειρος, ὃς με συντόμως θύσει,
 εἰ δ' εἰρίων πόκου τε κοῦ κρεῶν χρήζεις,
 πάλιν ἔστι κουρέυς, ὃς κερεῖ με καὶ σώσει.”

52

Εἰς ἄστῳ τετράκυκλον ἄρσενες ταῦροι
 ἄμαξαν ὤμοις εἶλκον· ἧ δ' ἔτετρίγει.
 καὶ τὸν βοώτην θυμὸς εἶχε, τῇ δ' οὕτως
 ἐγγὺς προσελθὼν εἶπεν ὡς ἀκουσθῆναι·
 “ ὦ παγκάκιστον κτημάτων, τί δὴ κρώζεις
 ἄλλων ὑπ' ὤμων φερομένη σιωπῶντων; ”
 [Κακοῦ πρὸς ἀνδρὸς ἔστι μακρὸν οἰμῶζεν
 ἄλλων πονούντων, αὐτὸς ὡσπερὶ κάμνων.]

53

Εἰς λύκον ἀλώπηξ ἐμπεσοῦσα δειλαίη
 ζωγραεῖν ἐδείτο μηδὲ γραῦν ἀποκτείνειν.
 ὁ δ' “ ἦν λόγους μοι τρεῖς ἀληθινούς εἴπης,
 ἐγὼ σε νῆ τὸν Πᾶνα ” φησί “ ζωγράησω.”

52. AG(B). Cf. *Aes.* 45.

¹ ἄρσενες G, ἄρρενες A.

⁴ This line in A, deleted by some editors, is attested also by G.

⁵ παγκάκιστη G.

much will you gain by the weight of my blood in the balance? If my flesh is what you want, mistress, you can call in a butcher who will slaughter me quickly; but if it's my fleece and not my flesh that you are after, again there's a professional shearer for you to call on, who will shear me and at the same time spare my flesh.”

52

ONE TOILS AND ANOTHER COMPLAINS

Sturdy bulls were drawing a four-wheeled waggon to town, and it creaked. The driver became angry and, going close to the waggon, said, loud enough to be heard: “ You worst of properties, why are *you* groaning, carried along as you are by the shoulders of others who keep quiet? ”

[It is the way of a churlish fellow to wail loudly while others are doing the work, as if he himself were burdened with toil.]

53

THREE TRUE STATEMENTS

A hapless fox, having met with a wolf, begged him to spare her life and not to kill so old a creature. “ By Pan, I'll spare you,” said the wolf, “ if you will tell me three true things.” “ First,” said the

⁶ ἄλλων ἐπ' ὀμων ἠλκομένη σιγῶντων G. ἐπ' ὤμοις A, ὑπ' ὤμοις Crusius.

⁷⁻⁸ om. G. ὡσείπερ αὐτὸς A, corrected by Hermann.

53. A(B). Cf. *Aes.* 159.

ἡ δ' " εἶθε μὲν μοι πρῶτα μὴ συνηντήκεις, 5
 ἔπειτα δ' εἶθε τυφλὸς ὦν ὑπηνητήκεις,
 τρίτον δ' ἐπ' αὐτοῖς " εἶπε " μὴ σύ γ' εἰς ὤρας
 ἴκοιο, μὴ δὴ μοι πάλιν συναντήσης."

54

Εὐνούχος ἦλθε πρὸς θύτην ὑπὲρ παίδων
 σκεψόμενος. ὁ θύτης δ' ἀγνὸν ἦπαρ ἀπλώσας
 " ὅταν μὲν " εἶπε " ταῦτ' ἴδω, πατὴρ γίνῃ,
 ὅταν δὲ τὴν σὴν ὄψω, οὐδ' ἀνὴρ φαίνη."

55

"Ἐνα βοῦν τις εἶχε, τὴν ὄνον δὲ συζεύξας
 ἡροτρία, πτωχῶς μὲν, ἀλλ' ἀναγκαίως.
 ἐπεὶ δὲ τοῦργον ἐτετέλεστο καὶ λύειν
 ἔμελλεν αὐτούς, ἦ τ' ὄνος διηρώτα
 τὸν βοῦν " τίς ἄξει τῷ γέροντι τὰ σκεύη; " 5
 ὁ δὲ βοῦς πρὸς αὐτὴν εἶπεν " ὅσπερ εἰώθει."

56

Εὐτεκνίης ἔπαθλα πᾶσι τοῖς ζώοις
 ὁ Ζεὺς ἔθηκε, πάντα δ' ἔβλεπεν κρίνων.

⁸ μὴ δὴ Eberhard, μὴ δέ A.

54. A. Aes. 310.

² ἀγνοεῖν παραπλώσας A, corrected by Lachmann.
 55. AV. Aes. 292.

fox, " I wish you'd never met me; second, I wish
 you were blind, now that you have met me; and third
 and last, may you not live through the year, lest you
 meet with me again."

54

YES AND NO

A eunuch went to a sacrificing seer to consult him
 about the prospect of having children. The sacri-
 ficer, spreading out the sacred liver of the victim,
 said: " When I look at this it tells me that you'll
 be a father; but when I look into your face you
 seem to be not even a man."

55

AN UNWELCOME PARTNER

A man who owned a single ox yoked him together
 with an ass and began to plough. It was a poor man's
 shift, but necessary. When the work was finished
 and the ploughman was ready to unyoke the team the
 ass inquired of the ox: " Who will carry home the
 old man's tools? " The ox replied: " The one who
 always did."

56

A BEAUTY CONTEST

Zeus set up prizes at a baby-show for all the
 animals and looked at every entry critically. Among

ἦλθεν δὲ καὶ πίθηκος, ὡς καλοῦ μήτηρ,
 πίθωνα γυμνὸν σιμὸν ἡρμένη κόλποις.
 γέλωσ δ' ἐπ' αὐτῷ τοῖς θεοῖς ἐκινήθη.
 ἡ δ' εἶπεν οὕτω· “Ζεὺς μὲν οἶδε τὴν νίκην,
 ἐμοὶ δὲ πάντων οὗτός ἐστι καλλίων.”
 [Ὁ λόγος δοκεῖ μοι πᾶσι τοῦτο σημαίνειν,
 τὸν αὐτὸς αὐτοῦ πᾶς τις εὐπρεπῆ κρίνει.]

57

Ἑρμῆς ἄμαξαν ψευσμάτων τε πληρώσας
 ἀπάτης τε πολλῆς καὶ πανουργίης πάσης,
 ἤλαυνε διὰ γῆς, ἄλλο φύλον ἐξ ἄλλου
 σχεδίην ἀμείβων καὶ μέρος τι τῶν ὄνων
 νέμων ἐκάστω μικρόν. ὡς δὲ τῷ χώρῳ
 τῷ τῶν Ἀράβων ἐπήλθε καὶ διεξήει,
 λέγουσιν αὐτοῦ συντριβεῖσαν ἐξαίφνης
 ἐπισταθῆναι τὴν ἄμαξαν. οἱ δ' ὥσπερ
 πολύτιμον ἀρπάζοντες ἐμποροῦ φόρτον,
 ἐκένωσαν αὐτὴν οὐδ' ἀφήκαν εἰς ἄλλους
 ἔτι προελθεῖν, καίπερ ὄντας, ἀνθρώπους.
 ἐντεῦθεν Ἀραβῆς εἰσιν, ὡς ἐπειράθην,
 ψεῦσταί τε καὶ γόητες, ὧν ἐπὶ γλώσσης
 οὐδὲν κάθηται ῥῆμα τῆς ἀληθείης.

³ καλοῦ Boissonade, καλῆ A.
 57. A(B). *Aes.* 309.

the others came an ape who claimed to be the mother of a handsome child, bearing on her bosom a naked, snub-nosed pug. The gods were stirred to laughter at the sight, but mother ape replied: “Zeus knows who’ll get the prize, but I know this, my child’s the beauty of them all.”

[This fable makes it clear to all, I think, that everyone believes his own child to be handsome.]

57

HOW THE ARABS GOT TO BE LIARS

Hermes, having filled a waggon with lies, with much deceit and villainies of every kind, journeyed through the world passing from one tribe to the next and distributing to each a small part of his wares. When he came to the country of the Arabs and was passing through, his waggon unexpectedly, they say, broke down and stalled. The natives plundered it as though it were the precious cargo of some merchant. They emptied it completely and prevented it from going on to other men, though some there were as yet unvisited. That’s why the Arabs, as I’ve learned from personal experience, are liars and impostors; not a word of truth is on their tongues.

¹¹ προσελθεῖν A, corr. Boissonade. καὶ περιόντας Ahrens, γεγιωέντας Fix.

Ζεὺς ἐν πίθῳ τὰ χρηστὰ πάντα συλλέξας
 ἔθηκεν αὐτὸν πωμάσας παρ' ἀνθρώπων.
 ὁ δ' ἀκρατὴς ἄνθρωπος εἰδέναι σπεύδων
 τί ποτ' ἦν ἐν αὐτῷ, καὶ τὸ πῶμα κινήσας, 5
 διήκ' ἀπελθεῖν αὐτὰ πρὸς θεῶν οἴκους,
 κάκει πέτεσθαι τῆς τε γῆς ἄνω φεύγειν.
 μόνη δ' ἔμεινεν ἐλπίς, ἣν κατειλήφει
 τεθὲν τὸ πῶμα. τοιγὰρ ἐλπίς ἀνθρώποις
 μόνη σύνεστι, τῶν πεφευγόντων ἡμᾶς
 ἀγαθῶν ἕκαστον ἐγγυωμένη δώσειν. 10

Ζεὺς καὶ Ποσειδῶν, φασί, καὶ τρίτῃ τούτους
 ἦριζ' Ἀθηνᾶ, τίς καλόν τι ποιήσει.
 ποιεῖ μὲν ὁ Ζεὺς ἐκπρεπέστατον ζώων
 ἄνθρωπον, ἡ δὲ Παλλὰς οἶκον ἀνθρώποις, 5
 ὁ δ' αὖ Ποσειδῶν ταῦρον. ἡρέθη τούτους
 κριτῆς ὁ Μῶμος· ἔτι γὰρ ἐν θεοῖς ᾤκει.
 κάκεινος, ὡς πέφυκε πάντας ἐχθραίνων,
 πρῶτον μὲν εὐθὺς ἔψεγεν τὸ τοῦ ταύρου,
 τῶν ὀμμάτων τὰ κέρατα μὴ κάτω κείσθαι, 10
 ὡς ἂν βλέπων ἔτυπτε· τοῦ δέ γ' ἀνθρώπου,
 μὴ σχεῖν θυρωτὰ μηδ' ἀνοικτὰ τὰ στήθη,
 ὡς ἂν βλέποιο τῷ πέλας τί βουλεύοι·

58. A(B), and cod. Harleianus 3521. *Aes.* 312.

¹⁶ Eberhard and Rutherford.

59. A(B). Cf. *Aes.* 100.

HOPE

Zeus brought all the good things together in a jar,
 and after putting a lid on it placed it among men.
 But man could not restrain himself; he was eager
 to know what was in that jar. He removed the lid,
 and so let out those blessings, to depart unto the
 dwellings of the gods; and there they flew about and
 were gone, high above the earth. Only hope re-
 mained, held down by the lid, at last replaced. And
 so it is that hope alone abides with men, promising
 to give us each of the other blessings that escaped.

MOMUS THE FAULT-FINDER

Zeus and Poseidon, so they say, together with
 Athena, strove to see which one among them might
 create a thing of beauty. Zeus made man, pre-
 eminent of living creatures, Pallas a house for men,
 and Poseidon a bull. To judge these things Momus
 was chosen, for he was still living with the gods.
 Since it was his nature to hate them all, he proceeded
 accordingly. The first fault he found, right away,
 was with the bull, because his horns had not been
 placed beneath his eyes, that he might see where he
 struck. As for man, the trouble was, he had no
 windows in his breast, nor could it be opened up,
 so that what he plotted would be visible to his neigh-
 bour. The house, too, was a failure, so he judged,

^[16-18] Bracketed by most editors, defended by Hohmann,
 pp. 63-66.

τῆς οἰκίης δέ, μὴ τροχούς σιδηρείους
 ἐν τοῖς θεμελίοις γεγόνεuai, τόπους τ' ἄλλους
 συνεξαμεῖβειν δεσπόταισιν ἐκδήμοις.

15

[Τί οὖν ὁ μῦθος φησιν ἐν διηγήσει;
 πειρῶ τι ποιεῖν, τὸν φθόρον δὲ μὴ κρίνειν.
 ἀρεστὸν ἀπλῶς οὐδέν ἐστι τῷ μύμῳ.]

60

Ζωμοῦ χύτρη μὲς ἐμπεσὼν ἀπωμάστῳ
 καὶ τῷ λίπαι πνιγόμενος ἐκπνέων τ' ἤδη
 “ βέβρωκα ” φησὶ “ καὶ πέπωκα καὶ πάσης
 τρυφῆς πέπλησμαι· καιρὸς ἐστὶ μοι θνήσκειν.”
 [Τὸτ' ἂν λίχνος γένοιτο μὲς ἐν ἀνθρώποις,
 εἰὰν τὸ καταβλάπτων ἡδὺ μὴ παραιτήσῃ.]

5

61

* Ἡiei κυνηγὸς ἐξ ὄρους κυνηγήσας,
 ἦiei δὲ γριπεὺς κύρτον ἰχθύων πλήσας.
 καὶ πῶς συνηβόλησαν οἱ δύο ἀλλήλοις,
 χῶ μὲν κυνηγὸς ἰχθύων ἀλιπλώων,
 θήρην δ' ὁ γριπεὺς ἠρέτιζεν ἀγρείην,
 τὰ τ' εἶχον ἀντέδωκαν, εἶτα τὴν θήρην
 ἤμειβον ἀεὶ, δεῖπνα δ' εἶχον ἡδίω,
 ἕως τις αὐτοῖς εἶπεν “ ἀλλὰ καὶ τουτῶν

5

60. AG. Cf. *Aes.* 167.⁴ τρυφῆς G, τροφῆς A.¹⁵⁻⁶¹ Not in G.61. AG. *Aes.* 327.⁶ τὰ AG, ἂ Van Herwerden.

because it did not have iron wheels on its founda-
 tions, and could not go from place to place with its
 owners when they went away from town.

[What does this story tell us? Strive to create
 something, and let not Envy be the judge. Nothing
 whatever is entirely pleasing to the fault-finder.]

60

SURFEITED AT LAST

A mouse fell in a pot of soup which had no lid.
 Choked by the grease and gasping out his life, he
 said: “ I've done my eating, and my drinking, I've
 had my fill of all delights; the time has come for me
 to die.”

[You will be like that gluttonous mouse among
 men, if you fail to renounce what is sweet but in-
 jurious.]

61

CUSTOM STALES

A hunter was returning from the mountain suc-
 cessful in the chase, and a fisherman was going along
 with his basket full of fish. The two, as luck would
 have it, met each other. The hunter's fancy was
 for fish, lately swimming in the sea; the fisher
 thought that he preferred the wild game of the hills.
 So what they had they exchanged, one with the
 other, and thereafter always traded catches; it
 added to the pleasure of their meals. Finally,
 someone said to them: “ Nay, but you'll spoil the

τὸ χρηστὸν ἐξολεῖτε τῇ συνηθείᾳ,
 πάλιν δ' ἕκαστος ἂ πρὶν εἶχε ζητήσῃ." 10

62

Ἡμίονος ἀργῆς χιλὸν ἐσθίων φάτνης
 καὶ κριθήσας ἐτρόχαζε κἀφώνει
 τένοντα σείων " ἵππος ἐστί μοι μήτηρ,
 ἐγὼ δ' ἐκείνης οὐδὲν ἐν δρόμοις ἤττων." 5
 ἄφνω δ' ἔπαυσε τὸν δρόμον κατηφής·
 ὄνου γὰρ εὐθύς πατρὸς ὧν ἀνεμνήσθη.

63

Ἦν τις κατ' οἴκους ἀνδρὸς εὐσεβοῦς ἤρωσ
 ἔχων ἐν αὐτῇ τέμενος· ἐνθα δὴ θύων
 στέφων τε βωμοὺς καὶ καταβρέχων οἶνω
 προσηύχεται· αἰεὶ " χαῖρε, φίλταθ' ἡρώων,
 καὶ τὸν συνοικὸν ἀγαθὰ δαψιλῆ ποίει." 5
 κἀκείνος αὐτῷ νυκτὸς ἐν μέσαις ὥραις
 " ἀγαθὸν μὲν " εἶπεν " οὐδ' ἂν εἰς τις ἡρώων,
 ὦ τᾶν, παράσχοι· ταῦτα τοὺς θεοὺς αἰτεῖ·
 κακῶν δὲ πάντων ἄτε σύνεστιν ἀνθρώποις
 δοτῆρες ἡμεῖς· τοιγὰρ εἰ κακῶν χρήξεις, 10
 εὐχου· παρέξω πολλά, κἂν ἐν αἰτήσῃς.
 πρὸς ταῦτα λοιπὸν αὐτὸς οἶδας ἦν θύσῃς."

62. A(B). *Aes.* 315.63. A. Cf. *Aes.* 110.⁷ εἰς added by Meineke.⁸ ὦ τᾶν editors, οὐτ' ἂν A.

benefit of these good things by too much use, then
 each of you will want again the thing he used to
 have."

62

ONLY A HALF-BREED

A mule who lived an idle life, champing fodder at
 the stall, began to feel his oats one day and started
 out to run. Tossing high his neck he cried: " My
 mother is a horse, and I'm no slower in the race
 than she!" But suddenly he checked his course
 and hung his head in shame, for all at once the
 thought occurred, his father was an ass.

63

HERO-CULT

In the home of a pious man, in the courtyard, a
 hero was enshrined. There in the course of sacrific-
 ing, of putting wreaths upon the altars and
 drenching them with wine, the householder used
 constantly to pray: " Hail, thou dearest of heroes,
 make thy fellow-lodger rich in all good things."
 At last the hero said to him, appearing at the mid-
 night hour: " Good, my dear sir, is something that
 no hero can bestow. For that, ask the gods. Of
 all the ills that dwell with men we heroes are the
 givers. If, then, it's bad things that you want, just
 keep on praying; I'll give you many such, though
 you should ask for only one. With this in mind,
 hereafter you yourself will know whether to sacrifice
 to me or not."

64

Ἦριζον ἐλάτῃ καὶ βάτος πρὸς ἀλλήλας.
 ἐλάτης δ' ἑαυτὴν πολλαχῶς ἐπαινούσης·
 “καλὴ μὲν εἰμι καὶ τὸ μέτρον εὐμήκης,
 καὶ τῶν νεφῶν σύνοικος ὀρθῆ φύω,
 στέγης τε μέλαθρον εἰμι καὶ τρόπις πλοίων· 5
 δένδρῳ τοσοῦτῳ πῶς, ἄκανθα, συγκρίνη;”
 βάτος πρὸς αὐτὴν εἶπεν “ἦν λάβης μνήμη
 τῶν πελέκεων <τε> τῶν αἰεὶ σε κοπτόντων,
 βάτος γενέσθαι καὶ σὺ μᾶλλον αἰρήση.”
 “Ἄπας ὁ λαμπρὸς τῶν ἐλαττόνων μᾶλλον 10
 καὶ δόξαν ἔσχε χυπέμεινε κινδύνους.

65

Ἦριζε τεφρὴ γέρανος εὐφύει ταῶν¹
 σείοντι χρυσαῖς πτέρυγας. “ἀλλ' ἐγὼ ταύταις,”
 ἦ γέρανος εἶπεν, “ὧν σὺ τῆν χρόνῃ σκώπτεις,

64. AG(B). *Aes.* 304. Cf. Avianus 19.

⁴ σύνοικος A, σύσκηρος G.

⁵ στέγη (—ης Bergk)—πλοίων A, στέγη τε ραῶν εἰμι καὶ τρ. πλ. G (perhaps contaminated with A, from an original ἰσὸς τε τῶν εἰμι καὶ δόμον κίων? Cf. Avianus), χρησιμεύω εἰς ραῶν στέγη καὶ εἰς πλοία B.

⁶ δένδρον τοσοῦτον πῶς ἄκανθ' ἀποκρίνει G, καὶ πῶς ἐμοὶ συγκρίνη B, δένδρων τοσοῦτων ἐκπρεπεσάτη πάντων A.

⁸ So AG; G ends abruptly with this line, but A adds another which repeats its substance: καὶ τῶν πελύκων τῶν αἰεὶ σε κοπτόντων. Most editors have bracketed vs. 8.

¹⁰⁻¹¹ Only in A.

64

THE FIR TREE AND THE BRAMBLE

The fir tree and the bramble vied with one another. The fir tree praised herself in many ways: “I’m handsome, tall, and well-proportioned. I grow straight up; my top is neighbour to the clouds. I am the main pillar of the house, and the keel of the ship. How can you, a thistle, with so great a tree compare yourself?” The bramble answered her and said: “If you will call to mind the axes that are always cleaving you, to be a bramble will seem better even in your reckoning.”

Every distinguished man not only has greater fame than lesser men but he also undergoes greater dangers.

65

CRANE AND PEACOCK

A crane of ashen hue contended in words of rivalry with a handsome peacock who was flapping his golden plumage. Said the crane in reply: “But with these wings of mine, whose colour you

65. A(B). S(uidas) under γέρανος for 1-2. *Aes.* 294. Cf. Avianus 15.

¹⁻² So A; S quotes the beginning of a longer version, in which the substance of A’s first line, not cited, was preceded by two lines of needless introduction as follows: Λίβυσσα γέρανος ἦ δὲ ταῶς εὐπήληξ | χλωρῆν αἰεὶ βόσκομπο λείμακος ποίην. A’s first line, paraphrased in B, is probably built on the Babrian original, although it may have been worded differently, and the ending ταῶν is metrically impossible.

ἄστρον σύνεγγυς ἵπταμαί τε κώλυμπου·
 σὺ δ' ὡς ἀλέκτωρ ταῖσδε ταῖς καταχρύσοις
 χαμαὶ περὺσση," φησὶν, "οὐδ' ἄνω φαίνη."
 5

Θαυμαστός εἶναι σὺν τρίβωνι βουλοίμην
 ἢ ζῆν ἀδόξως πλουσία σὺν ἐσθήτι.

66

Θεῶν Προμηθεὺς ἦν τις, ἀλλὰ τῶν πρώτων.
 τοῦτον πλάσασθαί φασι δεσπότην ζῶων
 ἄνθρωπον ἐκ γῆς· ἐκ δὲ τοῦ δῶμα πῆρας
 κρεμάσαι φέροντά φασι τῶν ἐν ἀνθρώποις
 κακῶν γεμούσας, τὴν πρόσω μὲν ὀθνείων,
 5 ἰδίων δὲ <τὴν> ὀπισθεν, ἣτις ἦν μείζων.
 διὸ μοι δοκοῦσι συμφορὰς μὲν ἀλλήλων
 βλέπειν ἀκριβῶς, ἀγνοεῖν δὲ τὰς οἴκοι.

67

Θήρης ὄναγρος καὶ λέων ἐκοινωνοῦν.
 ἀλκῆ μὲν ὁ λέων, ὁ δ' ὄνος ἐν ποσὶν κρείσσων.
 ἐπεὶ δὲ λείαν ἔσχον ἄφθονον ζῶων,
 ὁ λέων μερίζει καὶ τίθησι τρεῖς μοίρας,
 καὶ "τὴν μὲν αὐτός" φησὶ "λήψομαι πρώτην·
 5 βασιλεὺς γάρ εἰμι· λήψομαι δὲ κἀκεύην

⁴ κώλυμπου Perry, on the analogy of Avianus: *proxima sideribus nutinidibusque feror*; καὶ κράζω A, κ. φωνῶ B. Cf. *CPH* 52. 21.

66. A(B). Cf. *Aes.* 266, Phaedrus IV 10.

67. AG(B). *Aes.* 339. Cf. Phaedrus I 5.

⁵ εἶχον G.

deride, I soar on high close to the stars and to Olympus; while you with those gilded feathers flutter about on the ground like a barnyard cock. You are not seen above."

I would rather be admired in a threadbare coat than live without honour in rich attire.

66

THE TWO WALLETS

Prometheus was a god, but of the first dynasty. He it was, they say, that fashioned man from earth, to be the master of the beasts. On man he hung, the story goes, two wallets filled with the faults of human kind; the one in front contained the faults of other men, the one behind the bearer's own, and this was the larger wallet. That's why, it seems to me, men see the failings of each other very clearly, while unaware of those which are their own.

67

THE LION'S SHARE

A wild ass and a lion were partners in the hunt. The lion excelled in valour, the ass in swiftness of foot. When they had made a large killing of animals the lion divided the booty and laid it out in three portions. "Now this first portion," said he, "I shall take myself, because I am king; and I shall take that second one also, as being partner

⁵ πρώτην Eberhard, πρώτος AG.

ὡς ἐξ ἴσου κοινωνός. ἡ τρίτη δ' αὐτῆ
κακόν τι δώσει μὴ θέλοντί σοι φεύγειν.”

Μέτρει σεαυτόν· πρᾶγμα μὴδὲν ἀνθρώπων
δυνατωτέρω σύναπτε μὴδὲ κοινωνίαν.

10

68

Θεοὺς Ἀπόλλων ἔλεγε μακρὰ τοξεύων,
“ οὐκ ἂν βάλοι τις πλεῖον οὐδὲ Ζεὺς ἡμῶν.”

ὁ Ζεὺς δὲ παίζων ἠρίδαινε τῷ Φοίβῳ·

Ἐρμῆς δ' ἔσειεν Ἄρεος ἐν κυνῇ κλήρους.

λαχῶν δ' ὁ Φοῖβος χρυσέην τε κυκλώσας

τόξοιο νευρήν, ὄξέως ἀφείς πρῶτος

τὸ βέλος ἔπηξεν ἐντὸς Ἑσπέρου κήπων.

ὁ Ζεὺς δὲ διαβάς ταυτό μέτρον εἰστήκει,
καὶ “ ποῦ βάλω, παῖ; ” φησὶν, “ οὐκ ἔχω χώρην.”

τόξου δὲ νίκην ἔλαβε μὴδὲ τοξεύσας.

5

10

69

Θάμνου λαγῶν δασυπόδην ἀναστήσας

κύων ἐδίωκεν οὐκ ἄπειρος ἀγρευέων,

δρόμῳ δ' ἐλείφθη. καὶ τις αἰπόλος σκώπτων

68. AV. Cf. *Aes.* 104.

¹ τοξεύων V, —ειν A.

² Ζεὺς ἡμῶν Perry (*CPH* 52. 21), τοξεύσει AV.
69. A. *Aes.* 331.

¹ δασύπουν A, corrected by Ahrens.

with you on equal terms. As for this third portion, it will make trouble for you, unless you are willing to run away.”

Measure yourself: don't get involved in any business or partnership with a man who is more powerful than yourself.

68

A CONTEST IN ARCHERY

Apollo said to the gods, as he made a long shot with his bow: “No one can shoot farther than I, not even Zeus.” So Zeus in sport joined in a contest with Apollo. Hermes shook the lots in the helmet of Ares. Phoebus won the choice, and, drawing back in a circle the bow with its golden cord, he first with might let fly the arrow and lodged it well inside the gardens of Hesperus.^a Zeus then in a giant stride covered the same distance and said, coming to a stand: “Where shall I shoot, son? I have no room.” He won the contest in archery without ever shooting.

69

NOT RUNNING FOR HIS LIFE

A dog, who was no novice in the hunt, started a shaggy-footed hare from underneath a bush and pursued him, but was left behind in the chase. A goatherd making fun of him remarked: “What a

^a The gardens of the Hesperides were located mythologically at the western boundary of the world, beyond which, supposedly, there was nothing.

“ὁ πηλίκος σου” φησὶν “εὐρέθη θάσσων.”
 ὁ δ’ εἶπεν “ἄλλως ἄλλον ἀρπάσαι σπεύδων
 τρέχει τις, ἄλλως δ’ αὐτὸν ἐκ κακοῦ σώζων.”

5

70

Θεῶν γαμούντων, ὡς ἕκαστος ἐξεύχθη,
 ἐφ’ ἅπασι Πόλεμος ἐσχάτῳ παρῆν κλήρω.
 Ὑβριν δὲ γήμας, ἣν μόνην κατειλήφει,
 ταύτης περισσῶς, ὡς λέγουσι, ἠράσθη,
 ἔπεται δ’ ἔτ’ αὐτῇ πανταχοῦ βαδιζούση.

5

Μήτ’ οὖν ποτ’ ἔθνη, μὴ πόληας ἀνθρώπων
 Ὑβρις <γ’> ἐπέλθοι, προσγελῶσα τοῖς δήμοις,
 ἐπεὶ μετ’ αὐτὴν Πόλεμος εὐθέως ἕξει.

71

Ἰδὼν γεωργὸς νῆα ναυτίλων πλήρη
 βάπτουσαν ἤδη κύμα κυρτὸν ἐκ πρῶρης,
 “ὦ πέλαγος” εἶπεν “εἶθε μήποτ’ ἐπλεύσθης,
 ἀνηλεές στοιχεῖον ἐχθρὸν ἀνθρώποις.”
 ἤκουσε δ’ ἡ θάλασσα, καὶ γυναικεῖν
 λαβοῦσα φωνὴν εἶπε “μὴ με βλασφήμει·
 ἐγὼ γὰρ ὑμῖν οὐδὲν αἰτίη τούτων,

5

70. A(B). *Aes.* 367.

¹ So Lachmann and Crusius; παρῆν ἐφ’ ἅπασι Πολ. ἐκάστῳ κλήρω A, Πολ. παρῆν ἐσχάτῳ κλ. B.

² μόνην B, ἀρης A.

³ μητ’ οὖν Lachmann, μὴ γοῦν A. ποτ’ ἔθνη Nauck, ἔθνη που A.

71. AG(B). Cf. *Aes.* 168.

little fellow he was, and yet he proved to be faster than you!” Said the dog: “One does not run in the same way when trying to catch another, as when one runs to save himself from harm.”

70

WAR AND HIS BRIDE

When the gods were marrying and each had been joined with a mate, after all the others came War, whose turn to choose was last in the drawing of the lots. He married Insolence, who alone was left for him to take. The love he felt for her was most unusual, so they say, and even now he follows everywhere she goes.

Let not Insolence ever come among the nations or cities of men, finding favor with the crowd; for after her straightway War will be at hand.

71

THE SEA

A farmer, seeing a ship fully manned with sailors and its bow already dipped beneath the arching wave, exclaimed: “O sea, I would that never anyone had sailed on thee. Thou art a pitiless element, an enemy to man.” Hearing this, the sea assumed a woman’s voice and said: “Speak not ill of me. I’m not the one that causes men these woes. It is the

² ἐν πρῶρης G, ἐκ πρώτης A.

³ φωνὴν AG, μορφὴν B.

ἄνεμοι δὲ χειμάζοντες, ὧν μέση κείμει.
 τούτων δὲ χωρὶς ἦν ἴδης με καὶ πλεύσης,
 ἔρεις με τῆς σῆς ἠπιωτέραν γαίης.” 10
 [“Ὅτι πολλά φύσει χρηστὰ πράγμαθ’ αἱ κακαὶ χρήσεις
 τρέπουσιν εἰς τὸ χεῖρον, ὡς δοκεῖν φαῦλα.]

72

Ἴρις ποτ’ οὐρανοῖο πορφυρῆ κήρυξ
 πτηνοῖσι κάλλους εἶπεν ἐν θεῶν οἴκοις
 ἀγῶνα κείσθαι· πᾶσι δ’ εὐθύς ἠκούσθη,
 καὶ πάντα θεῶν ἔσχεν ἡμερος δώρων.
 ἔσταζε πέτρης αἰγὶ δυσβάτου κρήνη, 5
 θερμόν τι θ’ ὕδωρ καὶ διαυγὲς εἰστήκει
 πάντων τ’ ἐπ’ αὐτὸ φύλον ἦλθεν ὀρνίθων,
 πρόσωπα δ’ αὐτῶν ἐξέλουε καὶ κνήμας,
 ἔσειε ταρσοὺς, ἐκτένιζε τὰς χαιτάς.
 ἦλθεν δ’ ἐκείνην καὶ κολοῖδς εἰς κρήνην, 10
 γέρων, κορώνης υἱός, ἄλλο δ’ ἐξ ἄλλου
 πτερόν καθύργων ἐντὸς ἀρμόσας ὤμων
 μόνος τὰ πάντων ποικίλως ἐκοσμήθη,
 καὶ πρὸς θεοὺς ἦξεν αἰετοῦ κρείσσων.
 ὁ Ζεὺς δ’ ἐθάμβει, καὶ παρέιχε τὴν νίκην, 15
 εἰ μὴ χελυδῶν αὐτὸν ὡς Ἀθηναίη
 ἦλεγξεν ἐλκύσασα τὸ πτερόν πρώτην,

⁸ So Perry, cf. *CPh* 52. 21 f.; ἄνεμοι δὲ καὶ χειμῶνες ὧν μέση κείμει G, οἱ ἑκταράσσοντες με ἄνεμοι B, ἄνεμοι δὲ πάντες ὧν ἐγὼ μέση κείμει A.

¹⁰ ἡμερωτέραν GB.

^{11, 12} Not in G.

72. A(B), and G for vss. 1-8. Cf. *Aes.* 101.

winds, to which I am exposed; they make me turbulent. If, when these are absent, you shall look on me and sail, you will declare I'm gentler even than the land on which you live."

[Bad uses turn many things that are good by nature into something worse, so that they seem to be bad.]

72

BORROWED PLUMAGE

Once Iris, heaven's bright-hued royal messenger, proclaimed a contest in beauty for the feathered tribe, to be held amid the dwellings of the gods. The news at once was heard by all, and every bird was filled with yearning for the prize forthcoming from the gods. There was a spring dripping from a rocky cliff that scarce a goat could tread, and there the water in a pool stood summer-like and clear. Thither birds of every kind now came, to wash their faces and their shanks, to shake their feathers and to comb their crests. Among them to that fountain came a jackdaw, an old fellow, the son of a crow. Taking one cast-off feather from one bird and another from another, he fitted them to his wet shoulders, and thus having plumed himself variously with all their feathers, he darted off to the gods more impressive than an eagle. Zeus marvelled and was on the point of giving him the victory, had not the swallow, like the true Athenian that she was, confuted him by being the first to pull out her own feather. In

⁴ δώρων G, ζώων A.

⁶ So Crusius; θερμόν τε ὕδωρ A, καὶ θ. ὕδωρ A², θ. δ' ὕδωρ G.

ὁ δ' εἶπεν αὐτῇ “ μή με συκοφαντήσης.”
 τὸν δ' ἄρα τρυγῶν ἐσπάραττε καὶ κίχλη
 καὶ κίσσα καὶ κορυδαλλὸς οὖν τάφοις παίζων, 20
 χῶ νηπίων ἔφεδρος ὀρνέων ἴρηξ,
 τά τ' ἄλλ' ὁμοίως. καὶ κολοῖος ἐγνώσθη.
 [ῚΩ παῖ, σεαυτὸν κόσμον οἰκεῖον κόσμει·
 τοῖσιν ἐτέρων γὰρ ἐμπρέπων στερηθήσῃ.]

73

Ἴκτινος ἄλλην ὀξέην εἶχε κλαγγήν·†
 ἵππου δ' ἀκούσας χρεμετίσαντος εὐφώνως,
 μιμούμενος τὸν ἵππον οὔτε τὴν κρείττω
 φωνὴν θελήσας ἔσχεν οὔτε τὴν πρώτην.

74

Ἴππος τε καὶ βοῦς καὶ κύων ὑπὸ ψύχους
 κάμνοντες ἦλθον οἰκίην ἐς ἀνθρώπου.
 κακείνος αὐτοῖς τὰς θύρας ἀναπλώσας
 παρήγεν ἔνδον καὶ παρ' ἐστίῃ θάλψας
 πυρὸς γεμούσῃ παρετίθει τι τῶν ὄντων, 5

¹⁸⁻²¹ Rutherford deletes these lines as being a spurious addition and, I think, rightly. There is no equivalent for them in the paraphrase B.

²¹ καὶ ὁ ν. ἔφηβος A, corrected by Boissonade.

73. A(B). Cf. *Aes.* 396.

¹ So A, clumsily and contrary to Babrian metre; ἰκτινος φωνὴν εἶχεν ἄλλην ὀξείαν B. The original verse defies re-

vain the jackdaw said to her: “ Don't show me up!” The turtle-dove clawed him viciously, so too the thrush, and the jay, and the lark who plays about the tombstones, and the hawk who lies in wait for fledgling birds, and likewise all the others. So came the jackdaw to be known for what he was.

[Deck yourself out in fine clothes of your own, my boy; if you parade in finery that belongs to others you'll be stripped of it.]

73

HOW THE KITE LOST HIS VOICE

The kite once had a different voice than now, one higher-pitched. But when he heard a horse neighing in clear tones and tried to imitate the horse he failed to attain the better voice, for which he strove, and lost the one he had at first.

74

MAN'S YEARS

A horse, an ox, and a dog, suffering from the cold, came to a man's house. He opened his doors to them and took them in. He warmed them by his hearth, filled with abundant fire, and set before them what he had on hand for them to eat. He gave barley to

storage by conjecture; it may have been something like ἰκτινος ἀρχὴν γῆρην εἶχεν ἀλλοίην.

74. AG(B). Cf. *Aes.* 105.

⁴ παρήγαγ' G.

⁵ παρ. τι A, μετεδίδου G.

κριθᾶς μὲν ἵππῳ, λάθυρα δ' ἐργάτη ταύρω·
 ὁ κύων γὰρ αὐτῷ συντράπεζος εἰσήκει.
 ξενίης δ' ἀμοιβήν ἀντέδωκαν ἀνθρώπῳ
 μερίσαντες αὐτῷ τῶν ἐτῶν ἐφ' ὧν ἕζων,
 ὁ μὲν ἵππος εὐθύς· διόπερ ἐν χρόνοις πρώτοις 10
 ἕκαστος ἡμῶν γαυρὸς ἐστι τὴν γνώμην·
 ὁ δὲ βοῦς μετ' αὐτόν· διόπερ εἰς μέσους ἤκων
 μοχθεῖ, φιλεργὸς ἐστὶν ὄλβον ἀθροίζων.
 ὁ κύων δ' ἔδωκε, φασί, τοὺς τελευταίους·
 διὸ δυσκολαίνει, Βράγγε, πᾶς ὁ γηράσας, 15
 καὶ τὸν διδόντα τὴν τροφήν μόνον σαίνει,
 αἰεὶ δ' ὕλακτεῖ, καὶ ξένοισιν οὐ χαίρει.

75

Ἰατρὸς ἦν ἄτεχνος. οὗτος ἀρρώστῳ,
 πάντων λεγόντων “ μὴ δέδιχθι, σωθήσῃ·
 πάθος μὲν ἐστὶ χρόνιον, ἀλλ' ἔση ῥάων,”
 [ὁ δ' ἄτεχνῆς ἰατρὸς εἶπεν εἰσβαίνων·]
 “ οὐ συναπατῶ σε ” φησὶν “ οὐδ' ἐνεδρεύω· 5
 ἔτοιμα δεῖ σε πάντ' ἔχειν· ἀποθνήσκεις·
 τὴν αὔριον γὰρ [τὸ] μακρὸν οὐχ ὑπερβήσῃ.”
 ταῦτ' εἶπε, καὶ τὸ λοιπὸν οὐκέτ' εἰσήκει.
 χρόνῳ δ' ἐκεῖνος ἐκ νόσων ἀνασφήλας
 προήλθεν ὠχρὸς, τοῖς ποσὶν μόλις βαίνων. 10

¹ ὁ κύων δὲ τούτῳ G.

² ἐφ' GB, ἀφ' A.

³ διὸ δὲ δύσκολον εἰ πᾶς ἀνὴρ γεγηράσκειν G.

75. A(B). *Aes.* 317.

⁴ δέδιχθι Eberhard and Crusius, δείδιθι A.

the horse and vetch to the labouring ox, but the dog stood beside him at the table as a fellow-diner. In return for his hospitality they gave to the man each a portion of the years allotted them to live. The horse gave first, and that is why, in the early time of life, each one of us is haughty of spirit. After him, the ox gave man a portion of his years, which circumstance explains why man in middle age becomes a toiler, fond of work and bent on gathering wealth. The dog, they say, gave man his latest years. That's why everyone who gets to be old, Branchus, is ill-tempered; he only wags his tail when someone gives him sustenance, he's always barking, and he has no love for strangers.

75

MISTAKEN FOR A PHYSICIAN

Once there was a physician who had no skill. When everyone else was saying to one of his patients: “Don't worry; you'll come through safely; your illness is a lingering one, but you'll get better,” this quack said: “I'm not deceiving you, nor playing any tricks. You must make all your final preparations now. You are dying. You will not live long beyond tomorrow.” Having said this the physician thereafter made him no more visits. In course of time the patient recovered from his illness and came forth in public, pale and scarcely able to walk.

⁵ This line follows 6 in A, but is transposed by Bergk and most editors. οὐ συν. Crusius, to avoid an anapest in the second foot; οὐκ ἐξαπατῶ A.

ὁ δ' ἰατρός αὐτῷ “χαῖρ’” ἔφη συναντήσας,
καὶ πῶς ἔχουσιν οἱ κάτω διηρώτα.
κάκείνος εἶπεν “ἡρεμοῦσι τῆς Λήθης
πίνοντες. ἡ Κόρη δὲ χῶ μέγας Πλούτων
πρώην ἰατροῖς δεινὰ πᾶσιν ἠπέλουν,
ὅτι τοῦς νοσοῦντας οὐκ ἔωσ’ ἀποθνήσκειν.
ἀνέγραφον δὲ πάντας, ἐν δὲ τοῖς πρώτοις
καὶ σὲ γράφειν ἔμελλον· ἀλλ’ ἐγὼ δέισας
εὐθύς προσῆλθον, ἠψάμην τε τῶν σκήπτρων
κάπῳμοσ’ αὐτοῖς, ὅτι σὺ ταῖς ἀληθείαις
ἰατρός οὐκ εἶ καὶ μάτην διεβλήθης.”

76

Ἴππεὺς τὸν ἵππον, ἄχρι μὲν συνειστήκει
ὁ πόλεμος, ἐκρίθιζε κάτρεφεν χόρτω,
παραστάτην γενναῖον ἐν μάχαις κρῖνων·
ἐπεὶ δ’ ἐπαύσατ’, ἦν δὲ λοιπὸν εἰρήμη
καὶ μισθὸν ἵππεὺς οὐκέτ’ εἶχεν ἐκ δήμου,
τότ’ ἐκείνος ἵππος πολλάκις μὲν ἐξ ὕλης
κορμούς παχεῖς κατήγεν εἰς πόλιν βαίων,
μισθῷ τε φόρτον ἔφερεν ἄλλοτ’ ἀλλοῖον,
τὸ πνεῦμα σώζων ἐπ’ ἀχύροισι δυστήνοισι,
σάγην δὲ νῶτοις ἔφερεν οὐκέθ’ ἵππειήν.
ὡς δ’ αὖ πρὸ τειχῶν πόλεμος ἄλλος ἠκούσθη,
σάλπιγξ τ’ ἐφώνει πᾶσιν ἀσπίδα σμήχειν
ἵππους τε κοσμεῖν καὶ σιδηρον ὀξύνειν,
κάκείνος αὖ τὸν ἵππον ἐγκαλιώσας

¹⁶ So B; ἐπὶ τῷ θεραπείειν τοῦς νοσοῦντας ἀνθρώπους A.
76. A(B). *Aes.* 320.

“Hello,” said the physician as he met him. “How are the folks getting along down in Hades?” “They’re at peace,” the other replied, “drinking the water of Lethe. But there’s news. Just recently Persephone and mighty Pluto were threatening dire action against all physicians, because they don’t allow the sick to die. All were indicted, and among the first they thought of posting you. But I was alarmed; I stepped forward immediately, bent to touch their royal sceptres, and declared on oath that you in truth were no physician and had falsely been defamed.”

76

THE KNIGHT AND HIS HORSE

A knight of cavalry, so long as war was on, fed his horse with barley and good hay, judging him to be a noble standby in the battle. But when the war was over and thereafter peace prevailed, the knight was paid no longer by the state, and many a time that noble horse hauled heavy logs from out the woods, plodding cityward. Hired out, besides, he carried other burdens, now one kind now another. He kept himself alive on wretched straw, and what he wore for harness on his back was now no longer cavalier. But when again another war was heard before the walls, and the trumpet sounded calling every man to polish off his shield, to get his war-horse ready, and to whet his steel, the owner of that

¹⁰ ἵππειήν Ahrens, ἵππεῦσιν A.

¹² ἐφώνει Lachmann from B, ἐκέλευε A.

ὁ δεσπότης παρήγεν ὡς ἐφιππεύσων.
 ὁ δ' ὀκλάσας ἐπιπτεν οὐκέτ' ἰσχύων.
 " ἔντασσε πεζοῖς σαυτόν " εἶπεν " ὀπλίταις·
 σὺ γάρ μ' ἀφ' ἵππων εἰς ὄνους μεταστήσας
 πῶς αὖθις ἵππον ἐξ ὄνου με ποιήσεις ; "

15

horse once more put a bridle on him and led him forth to mount. But the horse fell to his knees, his strength all gone, and said: " Enroll yourself among the infantry. You lowered my status once from horse to ass; how can you raise me now from ass to horse? "

77

77

Κόραξ δεδηχῶς στόματι τυρὸν εἰστήκει·
 τυροῦ δ' ἀλώπηξ ἰχανῶσα κερδώη
 μύθῳ τὸν ὄρνιν ἠπάτησε τοιούτῳ·
 " κόραξ, καλαί σοι πτέρυγες, ὀξέη γλήνη,
 θεητὸς αὐχὴν· στέρνον αἰετοῦ φαίνεις,
 ὄνυξι πάντων θηρίων κατισχύεις·
 ὁ τοῖος ὄρνις κωφὸς ἐσσι κοῦ κρώξεις."·
 κόραξ δ' ἐπαίνῳ καρδίην ἐχαυνώθη,
 στόματος δὲ τυρὸν ἐκβαλὼν ἐκεκράγει.
 τὸν ἢ σοφὴ λαβοῦσα κερτόμῳ γλώσση
 " οὐκ ἦσθ' ἄφωνος " εἶπεν " ἀλλὰ φωνήεις·
 ἔχεις, κόραξ, ἅπαντα, νοῦς δέ σοι λείπει."·

5

10

THE FOX AND THE CROW

A crow, holding in his mouth a piece of cheese, stood perched aloft. A crafty fox who hankered for the cheese deceived the bird with words to this effect: " Sir Crow, thy wings are beautiful, bright and keen thine eye, thy neck a wonder to behold. An eagle's breast thou dost display, and with thy talons over all the beasts thou canst prevail. So great a bird thou art; yet mute, alas, and without utterance." On hearing this flattery the crow's heart was puffed up with conceit, and, dropping the cheese from his mouth, he loudly screamed: " Caw! Caw! " The clever fox pounced on the cheese and tauntingly remarked: " You were not dumb, it seems, you have indeed a voice; you have everything, Sir Crow, except brains."

78

78

Κόραξ νοσήσας εἶπε μητρὶ κλαιούσῃ
 " μὴ κλαῖε, μῆτερ, ἀλλὰ τοῖς θεοῖς εὐχου

NO USE PRAYING FOR A ROBBER

A raven fallen sick said to his weeping mother: " Do not weep, mother, but pray the gods to rescue

77. AV(B). Cf. *Aes.* 124, *Phaedrus* I. 13.

78. AT(B). *Aes.* 324.

νόσου με δεινῆς καὶ πόνων ἀνασφῆλαι.”
 “καὶ τίς σε, τέκνον,” φησί, “τῶν θεῶν σώσει;
 τίνος γὰρ ὑπὸ σοῦ βωμὸς οὐκ ἐσυλήθη;” 5

79

Κρέας κύων ἔκλεψεν ἐκ μαγειρείου,
 καὶ δὴ παρῆει ποταμόν· ἐν δὲ τῷ ρείθρῳ
 πολὺ τοῦ κρέως ἰδοῦσα τὴν σκιὴν μείζω,
 τὸ κρέας ἀφήκε, τῇ σκιῇ δ' ἐφωρμήθη.
 ἀλλ' οὐτ' ἐκείνην εὗρεν οὐδ' ὁ βεβλήκει,
 πεινώσα δ' ὀπίσω τὸν πόρον διεξῆει. 5

[Βίος ἀβέβαιος παντὸς ἀνδρὸς ἀπλήστου
 ἐλπῖσι ματαίαις πραγμάτων ἀναλοῦται.]

80

Κάμηλον ἠνάγκαζε δεσπότης πίνων
 ὀρχεῖσθ' ὑπ' αὐλοῖς κυμβάλοις τε χαλκείοις.
 ἡ δ' εἶπ' “ἐμοὶ γένοιτο κὰν ὀδῶ βαίνειν
 μὴ καταγέλαστον, μήτι πυρρίχην παίζειν.”

³ This line is omitted in T and B.

⁴ So Nauck; καὶ τίς σε, φησί, τῶν θεῶν τέκνον σώσει A, ἡ δ' εἶπε τέκνον καὶ . . . σε τῶν θεῶν σ. T.

79. A(B). Cf. *Aes.* 133, Phaedrus I. 4.

² παρῆει A, διεπέρα B.

80. A, and S(uidas) under πυρρίχη for vss. 3, 4. *Aes.* 249a. Cf. *Aes.* 249.

me from this terrible disease and suffering.” “But who among the gods, my child,” she said, “will want to save you? What god’s altar is there that has not been robbed by you?”

79

THE DOG AND HIS SHADOW

A dog stole a piece of meat from a kitchen and with it ran beside the river. Seeing in the stream the shadow, much larger than the meat itself, he let go the meat and dashed for the shadow. This he did not find, nor the meat that he had dropped. Still hungry he crossed back the way he came.

[Every greedy man’s life is insecure, vainly spent in hopes of gain.]

80

DANCING IS NOT FOR THE CAMEL

A camel’s owner at a drinking party tried to make him dance to flutes and brazen cymbals. The camel said: “I only hope that I can walk along the road without appearing laughable, not to mention cutting capers in a dance.”

³⁻⁴ ἐμοὶ—παίζειν S, ἐμοὶ—βαίνειν ἄνευ γέλωτος, μήτι κὰν χορῶ παίζειν A.

81

Κερδοὶ πίθηκος εἶπεν “ ἦν ὄρα̃ς στήλην
 ἐμοὶ πατρῴῃ τ’ ἐστὶ κᾶτι παππῴῃ.”
 κερδῶ πιθήκῳ φησὶν “ ὡς θέλεις ψεύδου,
 ἔλεγχον οὐκ ἔχουσα τῆς ἀληθείης.”
 [κακοῦ πρὸς ἀνδρὸς ἐστὶ μὴ φεύγειν ψεύδος,
 5 ἂν λαυθάνειν ψευδόμενος εὐχερῶς μέλλῃ.]

82

Κοιμωμένοι λεόντος ἀγρίης χαίτης
 διέδραμεν μῦς· ὁ δὲ λέων ἐθυμώθη,
 φρίζας δὲ χαίτην ἔθορε φωλάδος κοίτης.
 κερδῶ δ’ ἐπεχλεύαζεν, ὡς ἐκινήθη
 πρὸς μὴν ὁ πάντων θηρίων δυναστεύων.
 5 ὁ δ’ “ οὐχὶ τὸν μὴν ” εἶπεν “ ὦ παλαμναίη,
 δέδοικα, μὴ μου τὴν δορὴν κνίσῃ φεύγων·
 χαίτην δ’ ἔμελλε τὴν ἐμὴν καταισχύνει.”
 [Ἀρχόμενον ἄρτι τὸ θρασὺ τῶν ὑβριζόντων,
 κᾶν μικρὸν ἦ, κώλυε, μηδὲ συγχώρει
 10 εὐκαταφρόνητον σαυτὸν εἶναι τοῖς φαύλοις.]

81. A, and S(uidas) under *πίθηκος* for 1, 2. Cf. *Aes.* 14.

¹ So Ahrens and editors; κερδῶ πιθήκῳ φησὶν AS, transposed from vs. 3.

² So S, ἐμὴ πατρώια τ’ ἐστὶ καὶ ἐμὴ παππώια A.

³ κερδοὶ πίθηκος εἶπεν A.

⁴ κᾶν A, ἂν Sauppe.

82. A(B), and S(uidas) under *φριζότριχα* for vss. 1-3 (S¹),

81

NOLO CONTENDERE

An ape said to a fox: “ The tombstone you see is in memory of my father and of my grandfather before him.” Said the fox to the ape: “ Lie as you please, since there is no way of checking up on the truth of what you say.”

[A bad man never refrains from lying when the chances are that he will get by with it easily.]

82

GOOD REASON TO BE ALARMED

While a lion was sleeping a mouse ran over his rugged mane. The lion, angered, leaped up from his lair with bristling mane. A fox made fun of him, that he who was the lord of all the beasts should be so startled at a mouse. The lion said: “ You scoundrel, it wasn’t that I feared the mouse might scratch my skin and get away; he was about to make a muss on my mane.”

[Check the presumption of insolent persons at the beginning, however small the matter may be. Don’t allow yourself to be despised by inferiors.]

under *ἐκθορεν* and *φωλάδι* for 3 (S², S³), and under *παλαμναῖος* for 6-8 (S⁴). Cf. *Aes.* 146.

² ἔκθορε φωλάδος κοίτης S¹⁻³, variant κοίτης in S².

³ So Ahrens and Crusius; βασιλεύων θηρίων A.

⁴ κνίσῃ A, δάκῃ S⁴.

⁵ So S⁴; κακὴν δὲ μελέτην ἐπ’ ἐμὲ τῆς ὁδοῦ τρίβει A, ἀλλὰ τὴν κακὴν ὁδὸν καὶ συνήθειαν ἀνακόπτει B.

Κριθίας τις ἵππου <πανδοκεῦσι πωλήσας
ἵπποκόμος, εἶτα> πᾶσαν ἑσπέρην πίνων,
ἔψηχεν ἐκτένιζεν ἡμέρη πάση.

ὁ δ' εἶπεν “ εἰ θέλεις με ταῖς ἀληθείαις
καλὸν γενέσθαι, τὸ τρέφον με μὴ πώλει.”

5

[Τῶν καιριῶν δεῖ τὸν φιλοῦντα φροντίζειν
καὶ συμφερόντων· κόσμος οὐδὲν ὠνήσει
τὸν ἀποροῦντα τῶν ἀναγκαίων <χρειῶν>.]

Κώνωψ ἐπιστὰς κέρατι καμπύλῳ ταύρου
μικρόν τ' ἐπισχῶν εἶπε ταῦτα βομβήσας·
“ εἴ σου βαρύνω τὸν τένοντα καὶ κλίνω,
καθεδοῦμ' ἀπελθὼν ποταμῆς ἐπ' αἰγείρου.”
ὁ δ' “ οὐ μέλει μοι ” φησὶν “ οὐτ' ἐὰν μείνης
οὐτ' ἦν ἀπέλθης, οὐδ' ὄτ' ἦλθες ἐγνώκειν.”

5

[Γελοῖος ὅστις οὐδὲν ὦν κατ' ἀνθρώπων
τῶν κρειπτόνων θρασύνειθ' ὥς τις ὦν <κρείττων>.]

83. AV(B). *Aes.* 319.

¹⁻² So supplemented by Crusius in light of the paraphrase

B: κριθὴν τὴν τοῦ ἵππου ὁ ἵπποκόμος κλέπτων καὶ πωλῶν.

² πᾶσαν ἑσπέραν V, π. ἡμέρην A.

³ ἐψυχεν V, ἐτριβεν AB.

84. A(B). Ps.—Dositheus, *Hermeneumata* 16. Cf. *Aes.*

137.

³ κλίνω Dos., σαίνω A.

UNDERNOURISHED

(A groom used to sell) his horse's barley (to inn-keepers; then,) after drinking all evening he would spend the whole of the next day rubbing down the horse and currying him. The horse said: “ If you want me to look really good, quit selling that which nourishes me.”

[One who would help a friend must take care to provide him with what is vital and beneficial. No finery will be of any benefit to one who lacks the necessities of life.]

THE GNAT ON THE BULL'S HORN

A gnat settled on the curved horn of a bull. After lingering there for a moment he said with a buzz: “ If I'm weighing down your neck and bending it, I'll go away and sit on that poplar tree yonder by the river.” Said the bull: “ It doesn't matter to me whether you stay or go; I wasn't aware even of your coming.”

[It is ludicrous when a good-for-nothing fellow vaunts himself in the presence of superiors, as if he were someone of importance.]

⁶ οὐδ' Tyrwhitt, οὐθ' A, οὐτε Dos.

⁸ κρείττων Crusius, σφόδρα A by a later hand.

Κυσὶν ποτ' ἔχθρα καὶ λύκοις συνειστήκει.
 κύων δ' Ἀχαιοὺς ἠρέθη κυνῶν δῆμῳ
 στρατηγὸς εἶναι. καὶ μάχης ἐπιστήμων
 ἔμελλεν, ἐβράδυνεν. οἱ δ' ἐπηπείλουν,
 εἰ μὴ προάξει, τὴν μάχην τ' ἐνεργήσει. 5
 “ἀκούσατ'” εἶπεν “οὐ χάριν διατρίβω,
 τί δ' εὐλαβοῦμαι· χρῆ δ' αἰεὶ προβουλεύειν.
 τῶν μὲν πολεμίων τὸ γένος ὧν ὄρω πάντων
 ἔν ἐστιν· ἡμῶν δ' ἦλθον οἱ μὲν ἐκ Κρήτης,
 οἱ δ' ἐκ Μολοσσῶν εἰσιν, οἱ δ' Ἀκαρνάνων, 10
 ἄλλοι δὲ Δόλοπες, οἱ δὲ Κύπρον ἢ Θράκην
 αὐχοῦσιν, ἄλλοι δ' ἄλλοθεν—τί μηκύνω;
 τὸ χρῶμα δ' ἡμῖν οὐχ ἔν ἐστιν ὡς τούτοις,
 ἀλλ' οἱ μὲν ἡμῶν μέλανες, οἱ δὲ τεφρώδεις,
 ἔνιοι δὲ πυρροὶ καὶ διάργεμοι στήθη, 15
 ἄλλοι δὲ λευκοί. πῶς ἂν οὖν δυνηθείην
 εἰς πόλεμον ἄρχειν” εἶπε “τῶν ἀσυμφώνων
 πρὸς τοὺς ὅμοια πάντ' ἔχοντας ἀλλήλοις;”
 [Συμφωνία μέγιστον ἀγαθὸν ἀνθρώποις·
 τὸ δὲ στασιαζὸν ἀσθενὲς τε καὶ δοῦλον.] 20

85. A(B), and S(uidas) under διάργεμοι for vss. 14, 15. *Aes.* 343.

⁵ So emended by Haupt; εἰ μὴ προάξη τ. μ. ἐνεδρεύσει A.

THE HETEROGENEOUS DOGS

Once between the dogs and wolves a state of war
 arose. An Achaean dog was chosen by the common-
 wealth of dogs to be their general. He was skilled
 in battle, but he kept delaying and was slow to act.
 The others threatened him, if he should fail to lead
 them forth and get the battle under way. “Hear
 why it is,” he said, “that I delay, why I am cautious.
 One must always make one’s plans beforehand.
 Our enemies all, so far as I can see, are of one breed;
 but as for us, some come from Crete, some are
 Molossians, some Akarnanians, others Dolopes;
 some of us claim Cyprus as our home, some Thrace,
 and others are from other countries—why be long?
 Neither are we all of the same colour, as are these
 wolves; some of us are black, some ashen-hued,
 some red with breasts white-spotted, others white.
 How can I manage troops who are so different from
 each other in a war against these wolves who are
 alike in everything?”

[Concord is the greatest good for men; dissension
 involves weakness and servitude.]

The line is rejected as adventitious by some critics and variously emended by others.

¹⁴ ἀλλ' οἱ BS, ἄλλοι A. ἡμῶν A, ἡμῶν S.

¹⁵ δὲ πυρροὶ B, δὲ λαμπροὶ A.

Κοίλωμα ρίζης φηγὸς εἶχεν ἀρχαίη·
 ἐν τῇ δ' ἔκειτο ῥωγὰς αἰπόλου πῆρη,
 ἄρτων ἑώλων πᾶσα καὶ κρεῶν πλήρης.
 ταύτην ἀλώπηξ εἰσδραμοῦσα τὴν πῆρην
 ἐξέφαγε· γαστήρ δ', ὥσπερ εἰκός, ὠγκώθη, 5
 στενῆς δὲ τρώγλης οὐκέτ' εἶχεν ἐκδύναι.
 ἑτέρη δ' ἀλώπηξ ὡς ἐπῆλθε κλαιούση,
 σκώπτουσα " μείνον " εἶπεν " ἄχρι πεινήσης·
 οὐκ ἐξελεύση πρότερον ἄχρι τοιαύτην
 τὴν γαστέρα σχῆς, ἡλίκεν ὅτ' εἰσήεις." 10

Κύων λαγῶν ἐξ ὄρους ἀναστήσας
 ἐδίωκε, δάκνων αὐτὸν εἰ κατειλήφει,
 μεταστραφεῖς τ' ἔσαιεν ὡς φίλῳ ψαύων.
 ὁ λαγῶς " ἀπλοῦν " εἶπε " θηρίον γίνου.
 φίλος εἶ; τί δάκνεις; ἐχθρὸς εἶ; τί οὖν σαίνεις;" 5
 [Ἀμφίβολος οὗτός ἐστι νοῦς ἐν ἀνθρώποις,
 οἷς οὗτ' ἀπιστεῖν ἔχομεν οὔτε πιστεῦειν.]

86. A(B). Suidas on *ῥωγαλέον* for vss. 2, 3, and on *ἑῶλα* for 3. Cf. *Aes.* 24.

⁸⁻⁹ ἄχρι—πρότερον secluded, perhaps rightly, by Eberhard.

DEFLATION NECESSARY

An ancient oak tree had a hollow in its roots, and there a goatherd's ragged pouch was lying, full of yesterday's bread and meat. A fox ran in and ate the contents of this, pouch. His belly, as was natural, swelled up large; and, since the hole was narrow, he could now no longer crawl out through it. Another fox, who came upon him in his grief, said jeeringly: "Wait until you feel the pangs of hunger; you'll not get out of here until your belly is the same size as when you entered."

LET IT BE YEA YEA, OR NAY NAY

A dog started up a hare on the mountainside and pursued him. Every time he had overtaken him he would bite him, then he would turn about and fawn upon him, pawing him gently as he would a friend. "Be an honest beast," said the hare. "Are you a friend? If so, why do you bite? Are you an enemy? Why then fawn upon me?"

[Men's purposes are ambiguous, when one can neither trust them nor distrust them.]

Κορυδαλλὸς ἦν τις ἐν χλόῃ νεοσσεύων,
 ὁ τῷ χαραδριῷ πρὸς τὸν ὄρθρον ἀντάδων,
 καὶ παῖδας εἶχε ληίου κόμῃ θρέψας
 λοφῶντας ἤδη καὶ πτεροῖσιν ἀκμαίους.
 ὁ δὲ τῆς ἀρούρης δεσπότης ἐποπτεύων,
 ὡς ξανθὸν εἶδε τὸ θέρος, εἶπε “ νῦν ὤρη
 πάντας καλεῖν μοι τοὺς φίλους, ἵν’ ἀμήσω.”
 καὶ τις <δὲ> κορυδοῦ τῶν λοφηφόρων παίδων
 ἤκουσεν αὐτοῦ τῷ τε πατρὶ μῆνυει,
 σκοπεῖν κελεύων ποῦ σφέας μεταστήσει.
 ὁ δ’ εἶπεν “ οὐπω καιρὸς ἐστί νῦν φεύγειν.
 ὡς γὰρ φίλοις πέποιθεν οὐκ ἄγαν σπεύδει.”
 ὡς δ’ αὖτις ἦλθεν, ἡλίον δ’ ὑπ’ ἀκτίνων
 ἤδη ρέοντα τὸν στάχυν θεωρήσας
 μισθὸν μὲν ἀμητήρσιν αὔριον δώσειν,
 μισθὸν δ’ ἔταξε δραγματηφόροις δώσειν,

5

10

15

88. AV. S(uidas) under *λόφος* for vss. 3–4, under *ἡίων* for 11, and under *ἀμᾶν* for 18–19. *Aes.* 325. Cf. Avianus 21.

² This line, rejected by Rutherford, is probably an interpolation. *ὁ* Lachmann, *ὄς* AV.

⁶ ξανθὸν Eberhard, *πλανα* Avianus, *ξηρὸν* A, *ἀνθηρὸν* ὄν V.

¹¹ νῦν φεύγειν A, τοῦ φ. V, ἦα λύνει S.

¹⁵ δώσειν A, πέμπειν V.

¹⁶ μισθὸν δὲ πᾶσι δρ. δώσειν ἔλεγε V, om. A. δ’ ἔταξε Crusius.

* The identity of the bird *χαραδριός*, here translated “plover,” is uncertain. The following statement is made by D’Arcy Thompson in his authoritative *Glossary of Greek Birds*²: “A bird-name of unknown derivation and uncertain meaning. Conjectured, from the description in Arist. *H.A.* ix 615a and from the similarity of *χάραδρα* a gully, dry river-

HOW THE LARK KNEW WHEN TO LEAVE

A crested lark had made his nest amid the tender shoots of a grain field, the lark that sings at dawn in answer to the plover.⁴ He had fed his young on the blades of grain, and now already they had crests and their wings were strong. The owner of the field came to inspect it, and when he saw that the crop was ripe and of a tawny hue, he said: “Now is the time for me to call in all my friends that I may reap.” One of the lark’s crested children overheard him saying this and brought the news to his father, bidding him consider whether he should transport them. “It’s not yet time for us to flee,” his father said; “a man who relies on his friends for help is in no great hurry.” When once again the owner of the field arrived and saw that the ears of grain were beginning to wither beneath the sun’s rays, he made arrangements right away to hire the reapers for tomorrow, and hire the binders too. Then said the

bed or ‘wady,’ to be the bird variously called Stone Curlew, Norfolk Plover, or Thick-knee, *Charadrius oedicnemus*, L.; and so identified by Gesner, Linnaeus, . . . and others.” It is probable, however, as Thompson observes, that here in our fable *χαραδριός* has been confused with *κάλανδρος*, meaning a skylark or some other variety of lark, as in many medieval writers *charadrius* is confused with *calandra*, *chelaundre*, etc. Verse 2 as a whole, *ὁ τῷ χ.—ἀντάδων*, is purely ornamental and non-functional, like many anciently interpolated lines in the Babrian text, and for that reason, presumably, Fix and Rutherford regarded it as a spurious addition. The probable confusion of *χαραδριός*, which seems inappropriate in this passage, with *κάλανδρος* is further evidence tending to confirm Rutherford’s rejection of the line in which it stands.

κορυδαλλὸς εἶπε παισὶ νηπίοις “ ὦρη
νῦν ἐστὶν ὄντως, παῖδες, ἐκ τόπων φεύγειν,
ὅτ’ αὐτὸς ἀμᾶ κοῦ φίλοισι πιστεύει.”

89

Λύκος ποτ’ ἄρνα πεπλανημένον ποιίμνης
ιδῶν βίη μὲν οὐκ ἐπήλθεν ἀρπάξων,
ἔγκλημα δ’ ἔχθρης εὐπρόσωπον ἐζήτει.
“ σὺ δὴ με πέρυσσι μικρὸς ὢν ἐβλασφήμεις.”
5 “ ἐγὼ σε πέρυσιν; οὐκ ἐπ’ ἔτος ἐγεννήθην.”
“ οὐκοῦν σὺ τῆν ἄρουραν ἦν ἔχω κείρεις; ”
“ οὐπω τι χλωρὸν ἔφαγον οὐδ’ ἐβοσκήθην.”
“ οὐδ’ ἄρα πηγῆν ἐκπέπωκας ἦν πίνω; ”
“ θηλὴ μεθύσκει μέχρι νῦν με μητρῶν.”
10 τότε δὴ τὸν ἄρνα συλλαβὼν τε καὶ τρώγων
“ ἀλλ’ οὐκ ἄδειπνον ” εἶπε “ τὸν λύκον θήσεις,
καὶ εὐχερῶς μου πᾶσαν αἰτίην λύσης.”

90

Λέων ἐλύσσα. τὸν δὲ νεβρὸς ἐξ ὕλης
ιδῶν ἔφησεν “ ἡμέων ταλαιπώρων

¹⁷⁻¹⁸ ὄντως (οὐτως V) | νῦν ἐστὶν ὦρη AV, νῦν ἐστὶν ὄντως in
vs. 18 S, ὦρη and ὄντως transposed by Lachmann.

¹⁸ ἐκ τόπων S, ἀλλαχοῦ AV.

¹⁹ ἀμᾶ S, αὐτῶ AV.

89. A(B). Cf. *Aes.* 155, Phaedrus I. 1.

⁴ δὴ Bergk, τί A.

crested lark to his little ones: “ Now indeed the time
has come, my children, for us to leave this place,
now that the man himself is reaping and no longer
trusts his friends.”

89

THE WOLF AND THE LAMB

Once a wolf saw a lamb that had gone astray from
the flock, but instead of rushing upon him to seize
him by force, he tried to find a plausible complaint
by which to justify his hostility. “ Last year, small
though you were, you slandered me.” “ How
could I last year? It’s not yet a year since I was
born.” “ Well then, aren’t you cropping this
field, which is mine? ” “ No, for I’ve not yet eaten
any grass nor have I begun to graze.” “ And
haven’t you drunk from the fountain which is mine
to drink from? ” “ No, even yet my mother’s breast
provides my nourishment.” Thereupon the wolf
seized the lamb and while eating him remarked:
“ You’re not going to rob the wolf of his dinner even
though you do find it easy to refute all my charges.”

90

MORE FEARSOME THAN EVER

A lion gone mad was in a frenzy. A fawn seeing
him from the woods exclaimed: “ Woe to us! Now

⁵ ἐγὼ σε πέρυσιν ὅς γ’ Halm, ἐγὼ οὐ περυσινὸς A, ἐγὼ οὐ
περυσινός· οὐκ Rutherford.

90. AV(B). *Aes.* 341.

τί γὰρ μεμηνῶς οὗτος οὐχὶ ποιήσει,
ὅς ἦν φορητὸς οὐδὲ σωφρονῶν ἡμιν;”

91

Λέοντα φεύγων ταῦρος εἰς ἐρημαίην
σπήλυγγα κατέδου ποιμέναν ὄρειφοίτων,
ὅπου τράγος τις χωρὶς αἰπόλου μείνας
τὸν ταῦρον ἐμβὰς τοῖς κέρασιν ἐξώθει.
ὁ δ' εἶπεν “οὐ σέ, τὸν λέοντα δ' ἐκκλίνων
ἀνέξομαί σου μικρὰ τῆς ἐπηρείης·
ἐπεὶ παρελθέτω με, καὶ τότε γνώσῃ
πόσον τράγου μεταξὺ καὶ πόσον ταύρου.”

92

Λέοντα τις κυνηγὸς οὐχὶ τολμήεις
ἔχνευεν ὀρέων ἐν βαθυσκίοις ὕλαις·
δρυτόμῳ δὲ μακρῆς ἐγγὺς ἐντυχῶν πεύκης
“ὦ πρὸς σε νυμφῶν,” εἶπεν, “ἀρα γινώσκεις
ἔχνη λέοντος ὅστις ὠδε φωλεύει;”
κάκεινος εἶπεν “ἀλλὰ σὺν θεῶν βαίνεις·
αὐτὸν γὰρ ἤδη τὸν λέοντά σοι δείξω.”
ὁ δ' ὠχρήσας γομφίους τε συγκροῦν
“μή μοι χαρίζου” φησὶ “πλεῖον οὐ χρήζω,
τὸ δ' ἔχνος εἰπέ· τὸν λέοντα μὴ δείξης.”

91. AT(B). Cf. *Aes.* 217. Avianus 13.

³ χωρὶς A, εκτος T.

⁴ ἐμβὰς Bergk, ἐμβάντα A, εκβας T.

⁵ ἐκκλίνων A, —ων Bergk, εκφευγω T, φοβοῦμαι B.

92. A(B). S(uidas) on γομφίους for vss. 8-9. *Aes.* 326.

that this beast is mad, what will he not do? We
could not endure him even when he was sane.”

91

TEMPORARILY PATIENT

A bull fleeing from a lion entered a deserted cave
used by mountain-ranging shepherds. There a
goat who had remained behind without the herd-
man assailed the bull with his horns and sought to
keep him out. Said the bull: “Since it’s not you
but the lion that I avoid, I will put up with your
insolence for a moment or two. Just let the lion
pass me by; then you will learn how much difference
there is between a goat and a bull.”

92

INTERESTED ONLY IN THE TRACKS

A timid hunter was tracking a lion in the deep-
shaded woods on the mountain. Meeting a wood-
cutter near a tall pine tree, he said to him: “Tell
me, I beseech you, in the name of the Nymphs, have
you seen the tracks of a lion whose lair is here-
abouts?” “You come at a most fortunate time,”
the woodcutter replied, “I will show you the lion
himself right now.” The hunter turned pale and
said, with chattering teeth: “No, no, don’t favour
me with more than what I ask; tell me about the
tracks, but don’t show me the lion.”

⁶ συγκρούσας S.

Λύκων παρήσαν ἄγγελοί ποτ' εἰς ποιόμνη
 ὄρκους φέροντες καὶ βέβαιον εἰρήνην,
 ἐφ' ᾧ λάβωσι τοὺς κύνας πρὸς αἰκίην,
 δι' οὓς μάχονται καὶ κοποῦσιν ἀλλήλοις.
 μωρὴ δὲ ποιόμνη καὶ τὰ πάντα βληχῶδης
 πέμπειν ἔμελλεν. ἀλλὰ τις γέρων ἦδη
 κριὸς βαθείη φρικὴ μαλλὸν ὀρθώσας
 "καυνῆς γε ταύτης" εἶπε "τῆς μεσιτείας.
 ἀφύλακτος ὑμῖν πῶς ἐγὼ συνοικήσω,
 δι' οὓς νέμεσθαι μηδὲ νῦν ἀκινδύνως
 ἔξεστι, καίτοι τῶν κυνῶν με τηρούντων;"

Λύκω ποτ' ὅστοῦν φάρυγος ἐντὸς ἠρείσθη·
 ἐρωδιῷ δὲ μισθὸν ἄξιον δώσειν
 ἔταξε, τὸν τράχηλον εἰ καθιμήσας
 ἀνεγκύσειε καὶ πόνων ἄκος δοίη.
 ὁ δ' ἔλκυσας τὸν μισθὸν εὐθέως ἤτει.
 κἀκείνος αὐτῷ κάρχαρόν τι μειδήσας,
 "σοὶ μισθὸς ἄρκει" φησὶ "τῶν ἰατρῶων
 κεφαλὴν λυκείου στόματος ἐξελεῖν σάην."
 Κακοῖς βοηθῶν μισθὸν ἀγαθὸν οὐ λήψη,
 ἀλλ' ἄρκεσει σοι μὴ τι <καὶ> κακὸν πάσχειν.

93. A(B). Suidas under βληχῶδης for vs. 5. Cf. *Aes.* 153.

94. A(B). S(uidas) under καρχαρόδους for vss. 6-8. Cf. *Aes.* 156, Phaedrus I. 8.

⁶ στόματος AB, φάρυγος S.

PEACE BY SURRENDER

Envoys from the wolves once came to a flock of sheep offering to make a solemn treaty of guaranteed peace, on condition that the dogs be given to them for punishment; it was only because of them that the wolves and the sheep were hostile to each other and ever at war. The sheep, being silly creatures given to bleating helplessly on all occasions, were about to hand over the dogs. But an old ram among them, whose wool began to bristle from the roots up, exclaimed: "What a strange deal this is! How am I to live with you unguarded? It's on their account, the wolves', that even now I can't graze in your company without danger, though the dogs are guarding me."

DR. HERON'S FEE

Once a wolf had a bone lodged in his throat. He promised a heron that he would give him a suitable fee if the latter would let his neck down inside and draw out the bone, thus providing a remedy for his suffering. The heron drew out the bone and forthwith demanded his pay. The wolf grinned at him, baring his sharp teeth, and said: "It's enough pay for your medical services to have taken your neck out of a wolf's mouth safe and sound."

You'll get no good in return for giving aid to scoundrels, and you'll do well not to suffer some injury yourself in the process.

Λέων νοσήσας ἐν φάραγγι πετραίῃ
 ἔκειτο νωθρὰ γυῖα γῆς ἐφαπλώσας,
 φίλην δ' ἀλώπεκ' εἶχεν ἢ προσωμίλει.
 ταύτη ποτ' εἶπεν " εἰ θέλεις με σὺ ζῶειν—
 5 πεινώ γὰρ ἐλάφου τῆς ὑπ' ἀγρίαις πεύκαις
 κείνον τὸν ὑλήεντα δρυμὸν οἰκούσης,
 καὶ νῦν διώκειν ἔλαφον οὐκέτ' ἰσχύω—
 σὺ δ' ἦν θελήσης, χεῖρας εἰς ἐμὰς ἦξει
 λόγιοισι θηρευθεῖσα σοῖς μελιγλώσσοις."
 10 ἀπήλθε κερδῶ, τὴν δ' ὑπ' ἀγρίαις ὕλαις
 σκιρτῶσαν εὗρε μαλθακῆς ὑπὲρ ποίης.
 προσέκυσε δ' αὐτὴν πρῶτον, εἶτα καὶ χαίρειν
 προσεῖπε, χρηστών τ' ἄγγελος λόγων ἦκειν.
 " ὁ λέων " ἔφασκεν, " οἶδας, ἔστι μοι γείτων,
 15 ἔχει δὲ φαύλως, κάγγυς ἔστι τοῦ θήησκεν.
 τίς οὖν μετ' αὐτὸν θηρίων τυρανῆσει
 διεσκοπεῖτο· σὺς μὲν ἔστιν ἀγνώμων,
 ἄρκτος δὲ νωθῆς, πάρδαλις δὲ θυμώδης,
 τίγρις δ' ἀλαζῶν καὶ τὸ πᾶν ἐρημαίη.
 20 ἔλαφον τυραννεῖν ἀξιώτατην κρίνει·
 γαύρη μὲν εἶδος, πολλὰ δ' εἰς ἔτη ζῶει,
 κέρασ δὲ φοβερὸν πᾶσιιν ἐρπετοῖς φύει,

95. A(BV). S(uidas) under ἀχαίνη and κοτίλλω for vss. 87-88, under πανθοῖνην for 90-92, under νεβρείνην for 93, under νεβρός for 93-94. *Aes.* 336.

¹² προσέκυσε Bergk, ἔκκευ Ἀ, προσπαῖασα Β. 39-83 om. V.

THE STAG WITHOUT A HEART

A lion in a rocky glen lay ill, his languid limbs
 outstretched upon the ground. He had a friendly
 fox to keep him company, to whom one day he said:
 " I'm sure you want me to survive? I die of hunger
 for that stag who makes his home in yonder wooded
 5 thicket underneath the rugged pines. No longer
 now, alas, have I the strength to chase a stag, but
 he shall come within my claws, if you'll consent to
 take him captive with your honied words." Off
 went the crafty one and found his quarry in the wild
 woodland, prancing about upon the tender grass.
 He bowed before him first of all, then wished him
 health, and said he'd come to bring good news.
 " The lion is my neighbour, as you know," said he.
 " But now he's very ill and close to death, and so he
 has been thinking much of late concerning who
 should rule the beasts when he is gone. ' The boar,'
 he says, ' is a senseless creature, the bear too sluggish,
 the leopard too prone to anger, the tiger a braggart
 who always keeps to himself.' The stag, he reckons,
 is worthiest of all to rule. ' He has a proud appear-
 15 ance; he lives many years; his horns are fearful to
 all creeping things^a and are like the trees with their

^a Much of the folklore current about animals in Hellenistic times relates to their supposed sympathy or antipathy one with another. The principal characteristic of the stag, according to this lore, was his hostility to the serpent and his habit of drawing the latter out of his hole by means of his breath (Pliny *N.H.* VIII 118, Aelian *H.A.* II 9, Oppian *Cyn.* II 236), or by blowing water into the hole (*Physiologus* 30), then killing the serpent with his horns when he emerged.

δένδροις ὅμοιον, κούχ ὅποια τῶν ταύρων.
 τί σοι λέγω τὰ πολλά; πλὴν ἐκυρώθης,
 μέλλεις τ' ἀνάσσειν θηρίων ὀρειφοίτων. 25
 τότε οὖν γένοιτο τῆς ἀλώπεκος μνήμη,
 δέσποινα, τῆς σοι τοῦτο πρῶτον εἰπούσης.
 ταῦτ' ἦλθον. ἀλλὰ χαιρε, φιλιτάτη. σπεύδω
 πρὸς τὸν λέοντα, μὴ πάλιν με ζητήσῃ—
 χρήται γὰρ ἡμῖν εἰς ἅπαντα συμβούλοις— 30
 δοκῶ δὲ καὶ σέ, τέκνον, εἴ τι τῆς γραίης
 κεφαλῆς ἀκούεις· ἔπρεπέ σοι παρεδρεύειν
 ἔλθοῦσαν αὐτῷ καὶ ποιοῦντα θαρσύνειν.
 τὰ μικρὰ πείθει τοὺς ἐν ἐσχάταις ὥραις,
 ψυχαὶ δ' ἐν ὀφθαλμοῖσι τῶν τελευτώντων." 35
 ὡς εἶπε κερδῶ. τῆς δ' ὀνοῦς ἔχαυνώθη
 λόγοισι ποιητοῖσιν, ἦλθε δ' εἰς κοίλην
 σπήλυγγα θηρός, καὶ τὸ μέλλον οὐκ ᾔδει.
 λέων δ' ἀπ' εὐνῆς ἀσκόπως ἐφορμῆσας
 ὄνυξιν οὐατ' ἐσπάραξεν ἀκραίοις, 40
 σπουδῇ διωχθεῖς· τὴν δὲ φύζα δευλαίην
 θύρης κατιθὺς ἤγεν εἰς μέσας ὕλας.
 κερδῶ δὲ χεῖρας ἐπεκρότησεν ἀλλήλαις,
 ἐπεὶ πόνος μάταιος ἐξανηλώθη.
 κακείνος ἐστὲναξε τὸ στόμα βρύχων 45
 (ὁμοῦ γὰρ αὐτὸν λιμὸς εἶχε καὶ λύπη),
 πάλιν δὲ κερδῶ καθικέτευε φωνήσας
 ἄλλον τιν' εὐρεῖν δεύτερον δόλον θήρης.
 ἦ δ' εἶπε κινήσασα βυσσόθεν γνώμην·
 "χαλεπὸν κελεύεις. ἀλλ' ὅμως ὑπουργήσω." 50

branches, not such as are the horns of bulls.' Why need I say more? Your election has been ratified and you are destined to rule over the beasts who roam the mountain. When that day comes, my Lord, I pray you'll not forget the fox, who was the first to bring you this good news. That's why I came. But now farewell, dear friend; I hurry off to join the lion, lest he want me for some other service, since he looks to me for counsel in all things. And, methinks, you too should go, my son, if you would heed the advice of an old head. 'Twould well become you to attend on him and cheer him in his woes; for little things have weight with those who are in life's last hours. The souls of the dying are in their eyes.'" So spoke the crafty one, and the stag's heart was puffed up with conceit by the spell of those false words. He came to the hollow cave of the wild beast, not knowing what was bound to be. Up sprang the lion reckless from his couch and set upon him, but in too great haste; only the tips of his claws slashed the stag's ears. The stag was frightened and dashed forth from the doorway into the midst of the adjacent woods. The fox wrung his hands when he saw that his labour had been spent in vain, and the lion groaned and churned his maw, assailed alike by hunger and chagrin. Again he called the fox and begged him to devise once more a scheme by which to take the prey. The fox delved deeply in his thoughts and said: "Hard is your bidding to fulfil, but I will serve you none the less."

⁵⁰ ἀλλ' ὅμως B; ὅμως is omitted in A and αὐθις is written in a later hand above the line preceding ἀλλ'. Rutherford reads αὐθις ἀλλ', Eberhard <δέσποτ'> ἀλλ'.

καὶ δὴ κατ' ἴχνος ὡς σοφὴ κύων ἦει,
 πλέκουσα τέχνας καὶ πανουργίας πάσας,
 αἰεὶ δ' ἕκαστον ποιμένων ἐπηρώτα
 μή πού τις ἔλαφος ἡματωμένη φεύγει.
 τὴν δ' ὡς τις εἶδε, δεικνύων ἄν ὠδήγει,
 ἕως ποθ' εὔρεν ἐν κατασκίῳ χώρῳ
 δρόμων ἀναψύχουσαν. ἢ δ' Ἀναιδείης
 ὄφρυν ἔχουσα καὶ μέτωπον εἰστήκει.
 ἐλάφου δὲ φριξέ ἐπέσχε νῶτα καὶ κνήμας,
 χολῆ δ' ἐπέζει καρδίην, ἔφη δ' οὕτως·
 [σὺ νῦν διώκεις πανταχοῦ με καὶ φεύγῳ.]
 “ ἄλλ' ὦ στύγῃμα, νῦν μὲν οὐχὶ χαίρήσεις,
 ἦν μοι προσέλθης καὶ γρῦσαι τι τολμήσης.
 ἄλλους ἀλωπέκιζε τοὺς ἀπειρήτους,
 ἄλλους δὲ βασιλεῖς αἰρέτιζε καὶ ποίει.”
 τῆς δ' οὐκ ἐτρέφθη θυμός, ἀλλ' ὑποβλήδην
 “ οὕτως ἀγεννῆς ” φησί “ καὶ φόβου πλήρης
 πέφυκας; οὕτω τοὺς φίλους ὑποπτεύεις;
 ὁ μὲν λέων σοι συμφέροντα βουλεύων,
 μέλλων τ' ἐγείρειν τῆς πάροιθε νωθείης,
 ἔψαυσεν ὠτός, ὡς πατὴρ ἀποθνήσκων·
 ἔμελλε γάρ σοι πᾶσαν ἐντολὴν δώσειν,
 ἀρχὴν τοσαύτην πῶς λαβοῦσα τηρήσεις.
 σὺ δ' οὐχ ὑπέστης κνίσμα χειρὸς ἀρρώστου,
 βίη δ' ἀποσπασθείσα μάλλον ἐτρώθης.
 καὶ νῦν ἐκείνος πλείον ἢ σὺ θυμοῦται,
 λίην ἄπιστον πειράσας σε καὶ κούφην,
 βασιλῆ δέ φησι τὸν λύκον καταστήσειν.

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Then like a shrewd hound he set out upon the trail, devising tricks and deviltries of every kind. He asked each shepherd that he met, had he seen anywhere a bleeding stag in flight? And all who had would point the way and lead him on, until at last he found his game in a shady place recovering his breath after running. There, with the brazen brow and front of Impudence in person, the fox came to a stand. A shudder ran through the stag's back and knees and anger seethed within his heart, as thus he spoke: [] “ You loathsome beast, this time it won't be good for you, if you come near me or dare to mutter so much as a word. Go, play your tricks on others yet untaught. Choose others to be kings and put them on the throne.” But the fox's spirit was not daunted, and with ready words he answered: “ So ignoble are you, so full of fear, so suspicious of your friends? The lion meant to give you profitable advice; and, to rouse you from your former lethargy, he merely touched your ear, as a dying father might. His intention was to give you every precept you would need to hold so great a kingdom, once you took it over. But you could not endure even the slight scratch of his enfeebled hand, but tore yourself away by force and so were wounded more. And now he is angrier than you. After finding you very untrustworthy and light-headed, he declares that he will set up the wolf as king. Alas, what an evil

⁶³ So most editors, καὶ γρῦσαι τι Α.

⁶⁴ ἄλλους ἄ. τοῖς ἀπειρήτοις Α, ἄλλους ἄ. τοῖς ἀπίροις Β.
⁶⁵ αἰρέτιζε Cobet, ὑπερέθιζε Α.

⁶⁶ ἐτρέφθη Α, corrected by Bergk.

οἴμοι πονηροῦ δεσπότου. τί ποιήσω;
 ἅπασιν ἡμῖν αἰτή κακῶν γίνῃ. 80
 ἀλλ' ἔλθέ, καὶ τὸ λοιπὸν ἴσθι γενναίη,
 μῆδ' ἐπτόησο πρόβατον οἶον ἐκ ποιίμνης.
 ὄμνυμι γάρ σοι φύλλα πάντα καὶ κρήνας,
 οὕτω γένοιτο σοὶ μόνῃ με δουλεύειν,
 ὡς οὐδὲν ὁ λέων ἐχθρὸς, ἀλλ' ὑπ' εὐνοίης 85
 τίθησι πάντων κυρίην σε τῶν ζώων.”
 τοιαῦτα κωτίλλουσα τὴν ἀχαιΐνην
 ἔπεισεν ἔλθειν δις τὸν αὐτὸν εἰς ἄδην.
 ἐπεὶ δὲ λόχμης εἰς μυχὸν κατεκλείσθη,
 λέων μὲν αὐτὸς εἶχε δαῖτα πανθοίην, 90
 σάρκας λαφύσσωσιν, μυελὸν ὀστέων πίνων,
 καὶ σπλάγχνα δάπτων· ἡ δ' ἀγωγὸς εἰσθήκει
 πεινώσα θήρης, καρδίην δὲ νεβρείην
 λάπτει, πεσοῦσαν ἀρπάσασα λαθραίως,
 καὶ τοῦτο κέρδος εἶχεν ὧν ἐκεκμήκει. 95
 λέων δ' ἕκαστον ἐγκάτων ἀριθμήσας
 μόνῃν ἀπ' ἄλλων καρδίην ἐπέζητει,
 καὶ πᾶσαν εὐνήν, πάντα δ' οἶκον ἠρεύνα.
 κερδῶ δ' ἀπαιολῶσα τῆς ἀληθείης,
 “ οὐκ εἶχε πάντως ” φησὶ “ μὴ μάτην ζήτει. 100
 ποίην δ' ἔμελλε καρδίην ἔχειν, ἥτις
 ἐκ δευτέρου λέοντος ἦλθεν εἰς οἴκους; ”

tyrant he will be! What shall I do? You are responsible to all of us for these our ills. Come now, hereafter bear up bravely. Don't be timid and afraid, like a sheep from the flock. I swear to you by all the leaves, and by the springs, as I hope to have you only for my master, that the lion is no enemy of yours, but from good will he makes you lord of all the beasts.” Such were the coaxing words by which the fox induced the youthful stag a second time to enter in the house of death. After shutting himself within the utmost reaches of his lair, the lion had, all by himself, a banquet most complete. He gorged the flesh, he sucked the marrow from the bones, devoured the inner parts. Meanwhile he who brought the game stood by hungering for it; and when by chance the stag's heart fell apart from the rest, he seized upon it stealthily and ate it. This was the profit that he had to pay him for his toil. The lion, checking, counted over each of the inner parts, and only the heart amid them all could not be found. All through his couch he searched, in every corner of his lair. Then said the crafty one, to cover up the truth: “ Indeed, he had no heart at all. Don't search in vain. What kind of heart^a could he or any creature have who came a second time into a lion's den? ”

^a Here, as often, the heart is spoken of as synonymous with mind or intelligence.

⁸⁵ So Crusius, ἐχθρὸν ὁ λέων A.

⁹⁰ πανθοίην S, παντοίην A.

⁹¹ σάρκας A, ἔγκατα SBV.

⁹² δάπτων S, λάπτων A.

⁹³ θήρης A, κερδῶ S.

Λύκος παρῆει θριγκόν, ἔνθεν ἐκκύβας
ἀρνεῖὸς αὐτὸν ἔλεγε πολλὰ βλασφήμους.
κάκείνος εἶπε τὰς σιαγόνας πρίων·

“ὁ τόπος μ’ ἐλοιδόρησε, μὴ σὺ καυχῆσῃ.”

[Ὁ μῦθος ὀρθῶς πᾶσι τοῦτο μηνύει,
μηδεὶς διὰ καιρὸν ἰσχύων τι γαυρούσθω.]

Λέων ποτ’ ἐπεβούλευεν ἀγρίῳ ταύρῳ,
καὶ προσποιηθεὶς μητρὶ τῶν θεῶν θύειν
τὸν ταῦρον ἔλθειν ἐπὶ τὸ δαίπνον ἠρώτα.
κάκείνος ἦξευ εἶπεν οὐχ ὑποπτέυσας.
ἐλθὼν δὲ καὶ στὰς ἐπὶ θύραις λεοντείσις,
ὡς εἶδε θερμοῦ πολλὰ χαλκία πλήρη,
σφαγίδας μαχαίρας βουδόρους νεοσμήκτους,
πρὸς τῇ θύρῃ δὲ μηδὲν ἀλλὰ δεσμώτην
ἀλεκτορίσκον, ᾤχετ’ εἰς ὄρος φεύγων.
ἐμέμφεθ’ ὁ λέων ὕστερον συναντήσας·
ὁ δ’ “ἦλθον” εἶπε “καὶ τὸ σύμβολον δώσω·
οὐκ ἦν ὁμοιον θῦμα τῷ μαγειρείῳ.”

96. A(B). Suidas under *τριγκός* for vss. 1-2 and under *πρίων*
for 3. Cf. *Aes.* 98.

¹ ἐκκύβας S, ἐγκύβας A.

97. AT. Cf. *Aes.* 143.

¹ ποτ’ A, τις T.

EMBOLDENED BY CIRCUMSTANCE

A wolf was passing by a wall, when a ram, peeping over the top, called out insulting him with much abuse. Gnashing his teeth the wolf replied: “It was the place that dared insult me; it’s not for you to boast.”

[The fable proclaims this truth to all: no one should boast whose strength depends on circumstance alone.]

SUSPICIOUS HOSPITALITY

Once a lion plotting against a wild bull pretended that he was offering a sacrifice to the Mother of the Gods and invited the bull to dinner for the occasion. The bull suspected nothing and said he would come. When, on arriving at the lion’s door, he stood and saw within a multitude of cauldrons full of hot water, and round about large cleavers and steak-knives all newly polished, but nothing that would serve for dinner, except a chicken tied captive by the door, he left in haste and fled to the mountain. Later on the lion met him and complained. “I came,” the bull replied, “and what I say will prove it; you had no sacrificial victim worthy of your kitchen.”

⁵ θυ(ραις λε)οντειοις T, θύρας λεοντείους A.

¹⁰ οδεμεμφετοαυτ(ον) T.

¹² τὸ θῦμα AT.

Λέων ἀλοὺς ἔρωτι παιδὸς ὠραίης
 παρὰ πατρὸς ἐμνήστει. τῶ δ' ὁ πρεσβύτης
 οὐδέν τι δύσουν οὐδ' ὑπουλον ἐμφήσας
 “ δίδωμι γῆμαι ” φησι “ καὶ διδοὺς χαίρω·
 τίς οὐ δυνάστη καὶ λέοντι κηδεύσει; 5
 φρένες δὲ δειλαὶ παρθένων τε καὶ παίδων·
 σὺ δ' ἠλίκοις μὲν ὄνυχας, ἠλίκοις δ' ἦμιν
 φέρεις ὀδόντας, τίς κόρη σε τολμήσει
 ἀφόβως περιλαβεῖν; τίς δ' ἰδοῦσα μὴ κλάυση;
 πρὸς ταῦτα δὴ σκόπησον, εἰ γάμου χρήζεις, 10
 μηδ' ἄγριος θῆρ ἀλλὰ νυμφίος γίνου.”
 ὁ δὲ πτερωθεὶς τῇ δόσει τε πιστεύσας
 ἐξείλε τοὺς ὀδόντας, εἶθ' ὑπὸ σμίλης
 ἀπωνυχίσθη, τῶ τε πενθερῶ δείξας
 τὴν παῖδ' ἀπήτει. τὸν δ' ἕκαστος ἠλοία, 15
 ῥοπάλω τις ἢ λίθω τις ἐκ χερὸς παίων,
 ἔκειτο δ' ἄργὸς ὥσπερ ὄς ἀποθνήσκων,
 γέροντος ἀνδρὸς ποικίλου τε τὴν γνώμην
 σοφίῃ διδαχθεὶς ὡς ἄμικτον ἀνθρώποις
 ἐρᾶν λεόντων ἢ λέοντας ἀνθρώπων. 20
 [Αὐτὸς τις αὐτὸν λανθάνει κακῶς δράσας,
 ὧν οὐ πέφυκε μεταλαβεῖν ὅταν σπεύδῃ.]

98. A(B). Cf. *Aes.* 140.

DISARMED BY LOVE

A lion, overcome with love for a young girl, asked for her in marriage from her father. Without showing any ill will or underlying hostility the old man answered: “ I give my consent to the marriage, and I give it gladly. Who would refuse kinship with a mighty ruler and a lion? But the hearts of young maidens and children are timorous. Think with what huge claws you confront us, what formidable teeth! How would any young maiden dare to embrace you unafraid? How could she even look at you and not cry out? Consider this carefully, if you are bent on marriage. Don't be a wild beast any more, but make yourself a gentle bridegroom.” Borne aloft on wings of hope and trusting that the girl would be given, the lion had his teeth extracted and his claws cut out with a surgeon's knife. Then he showed himself to his prospective father-in-law and claimed the bride. At once everyone in the household fell to mauling him, some with clubs, others with stones. And there he lay helpless, dying like a pig, having learned from the shrewd device of a wily old man that there can be no joining in love of mankind with lions or of lions with men.

[A man injures himself without knowing it, when he strives to partake of something that nature has denied him.]

Λέοντι προσπὰς αἰετῶν τις ἐζήτει
 κοινωνὸς εἶναι. χῶ λέων “τί κωλύει;”
 πρὸς αὐτὸν εἶπεν, “ἀλλ’ ἐπ’ ἐνεχύρω δώσεις
 τῷκυπτέρῳ σου μὴ μεθιέναι πίστω·
 πῶς γὰρ φίλω σοι μὴ μένοντι πιστεύσω;” 5

100

Λύκῳ συνήγνα πιμελῆς κύων λίην.
 ὁ δ’ αὐτὸν ἐζήταζε, ποῦ τραφεῖς οὕτως
 μέγας κύων ἐγένετο καὶ λίπους πλήρης.
 “ἄνθρωπος” εἶπε “δαμιλῆς με σιτεύει.”
 “ὁ δέ σοι τράχηλος” εἶπε “πῶς ἐλευκώθη;” 5
 “κλοιῶ τέτριπται σάρκα τῶ σιδηρείῳ,
 ὃν ὁ τροφεύς μοι περιτέθεικε χαλκεύσας.”
 λύκος δ’ ἐπ’ αὐτῷ καγχάσας “ἐγὼ τοῖνον
 χαίρειν κελεύω” φησὶ “τῇ τρυφῇ ταύτῃ,
 δι’ ἣν σίδηρος τὸν ἐμὸν αὐχένα τρύψει.” 10

101

Λύκος τις ἀδρὸς ἐν λύκοις ἐγεννήθη,
 λέοντα δ’ αὐτὸν ἐπεκάλουν. ὁ δ’ ἀγνώμων
 τὴν δόξαν οὐκ ἤνεγκε, τῶν δὲ συμφύλων

99. AV. *Aes.* 335.

³ So Rutherford; ἀλλ’ ἐνεχύρον AV.

⁴ τῷκυπτέρῳ V, emended by Rutherford; τὰ ἀκύπτερά A.
 μὴ μεθιέναι π. Eberhard, μὴ μεθιέναι τὴν π. A.V.

100. A. *Aes.* 346. Cf. Phaedrus III. 7, Avianus 37.

BONDED BROTHERHOOD

An eagle flew up to a lion and asked him to be his partner. “Why not?” replied the lion. “But you will have to give me the outer feathers of your two wings as surety that you’ll not renounce your pledge. How can I trust you as a friend, if you don’t stay with me?”

100

FREEDOM PREFERRED TO SECURITY

A dog who was very plump met with a wolf who began to question him: Where was he fed that he had become such a big dog and so well lined with fat? “A rich master feeds me,” said the dog. “But your neck,” asked the wolf, “how came the bare spot on it?” “The flesh has been rubbed by the iron collar which my keeper forged and put upon me.” The wolf laughed at him mockingly and said: “Away with that kind of luxury! It’s not for me at the cost of having my neck frayed with an iron collar.”

101

THE VAINGLORIOUS WOLF

A wolf grown oversized among his fellow-wolves was nicknamed “Lion.” Having no sense, he knew not how to bear such glory but deserted his kinsmen

101. AV. *Aes.* 344.

ἀποστατήσας τοῖς λέουσιν ὠμίλει.
 κερδῶ δ' ἐπισκώπτουσα “ μὴ φρενωθείην ”
 5 ἔφη “ τοσοῦτον ὡς σὺ νῦν ἐτυφώθης·
 σὺ γὰρ ὡς ἀληθῶς ἐν λύκοις λέων φαίνη,
 ἐν δ' αὖ λεόντων συγκρίσει λύκος γίνη.”

102

Λέων τις ἐβασίλευεν οὐχὶ θυμῶδης
 οὐδ' ὠμὸς οὐδὲ πάντα τῇ βίῃ χαίρων,
 πρηῦς δὲ καὶ δίκαιος ὡς τις ἀνθρώπων.
 ἐπὶ τῆς ἐκείνου φασὶ δὴ δυναστείης
 5 τῶν ἀγρίων ἀγυρμὸς ἐγεγόνει ζῶων,
 δίκας τε δοῦναι καὶ λαβεῖν παρ' ἀλλήλων.
 τὰ ζῶα πάντα δ' ὡς ὑπέσχον εὐθύνας,
 λύκος μὲν ἀρνί, πάρδαλις δ' ἐπ' αἰγάργω,
 ἐλάφῳ δὲ τίγρις, πάντα δ' εἶχεν εἰρήνην,
 10 ὁ πτωχὸς λαγῶς εἶπεν “ ἀλλ' ἐγὼ ταύτην
 τὴν ἡμέρην αἰεὶ ποτ' ἠυχόμην, ἥτις
 καὶ τοῖς βιαίοις φοβερὰ τὰσθενῆ θῆσει.”

103

Λέων ἐπ' ἄγρην οὐκέτι σθένων βαίνειν
 (πολλῶ γὰρ ἤδη τῷ χρόνῳ γεγηράκει)

102. A(B). *Aes.* 334.

³ πρηῦς δὲ καὶ Crusius, πρὸς δ' ἄρα κ. A, ἀλλὰ πρῶτος καὶ B.

⁷ δ' ὡς Lachmann, ὡς δ' A.

⁹ δὲ edd., om. A.

and went about in the company of lions. A fox, jeering, said to him: “ May no such brainstorm ever come on me, as that by which your wits have been beclouded. To the wolves you look like a lion, sure enough; but when the lions measure you, you're just a wolf again.”

102

ONCE IN UTOPIA

A lion came to rule who had no cruel, brutish temper. He was not prone to settle things by force on all occasions, but was of gentle mood and just, even as a man might be. During his reign, they say, the wild animals came together in a general assembly for the purpose of rendering legal satisfactions one to another and receiving them in turn. All the animals were called to account for their deeds—the wolf by the lamb, the leopard by the wild goat, the tiger by the deer—and all were at peace. 'Twas then that a timorous hare spoke up and said: “ This is the day for which of yore I always prayed, a day that would make the weak creatures feared even by the strong.”

103

ONE-WAY TRAFFIC

A lion who was no longer able to hunt, for he had grown old with the passing of many years, laid

103. A(BT), and S(uidas) under *ἄσθμα* and *σπήλυγξ* for vss. 3, 4. Cf. *Aes.* 142.

κοίλης ἔσω σπήλυγγος οἰά τις νόσω
 κάμνων ἐβέβλητ' οὐκ ἀληθὲς ἀσθμαίνων,
 φωνὴν βαρεῖαν προσποιητὰ λεπτύνων. 5
 θηρῶν δ' ἐπ' αὐτὰς ἦλθεν ἄγγελος φήμη,
 καὶ πάντες ἦλθον ὡς λέοντος ἀρρώστου,
 ἐπισκοπήσων δ' εἰς ἕκαστος εἰσῆι.
 τούτους ἐφεξῆς λαμβάνων ἀμοχθήτως
 κατήσθιεν, γῆρας δὲ λιπαρὸν ἠύρηκει. 10
 σοφὴ δ' ἀλώπηξ ὑπενόησε καὶ πόρρω
 σταθεῖσα " βασιλεῦ, πῶς ἔχεις ; " ἐπηρώτα.
 κάκεῖνος εἶπε " χαῖρε, φιλτάτη ζώων·
 τί δ' οὐ προσέρχῃ, μακρόθεν δέ με σκέπτῃ ;
 δεῦρο, γλυκεῖα, καί με ποικίλοις μύθοις 15
 παρηγόρησον ἐγγὺς ὄντα τῆς μοίρης." " σῶζοιο " φησὶν,
 " ἦν δ' ἄπειμι, συγγνώση·
 πολλῶν γὰρ ἴχνη θηρίων με κωλύει,
 ὧν ἐξιόντων οὐκ ἔχεις ὁ μοι δεῖξεις." 20
 Μακάριος ὅστις οὐ προλαμβάνει πταίσας,
 ἀλλ' αὐτὸς ἄλλων συμφοραῖς ἐπαιδεύθη.

104

Λάθρη κύων ἔδακνε· τῷ δὲ χαλκεύσας
 ὁ δεσπότης κώδωνα καὶ προσαρτήσας
 πρόδηλον εἶναι μακρόθεν πεποιήκει.
 ὁ κύων δὲ τὸν κώδωνα δι' ἀγορῆς σείων
 ἠλαζονεύετ'· ἀλλὰ δὴ κύων γραίη 5

³⁻⁴ οἰά τις—ἀληθὲς S, ὡς νόσω κάμνων | ἔκειτο δολίως οὐκ ἀληθῶς A.

¹⁷ ἦν A and Crusius, εἰ most editors.

himself down in a hollow cave as if he were sick and in pain, pretending to gasp, and making his once deep voice seem weak and thin. Rumour came bearing the message to the beasts within their lairs, and all were grieved to learn of the lion's illness. Each came to call on him inside the cave; and he seized them one after the other without trouble and devoured them. He had learned how to make his old age luxurious. A shrewd fox sensed the truth and, taking his stand at a distance, inquired: "How are you, O King?" The lion answered: "Greetings, dearest of creatures. Why don't you come up, instead of looking on from a distance? Come hither, sweet one, console me with talk of every kind, now that I'm so near to death." "Take care of yourself," said the fox, "but pardon me, if I leave. I am deterred from entering by the tracks of many beasts, none of which, so far as you can show me, are leading out from the cave."

Fortunate is he who is not among the first to stumble, but has learned by observing the calamities of others.

104

DISTINGUISHED BUT NOT HONOURED

A dog used to bite treacherously. His master forged a bell and tied it on him, thus making him easily distinguished at a distance. The dog then strutted through the market-place shaking the bell and giving himself airs. Thereupon an old dog

πρὸς αὐτὸν εἶπεν “ ὦ τάλαν, τί σεμνύνη;
οὐ κόσμον ἀρετῆς τοῦτον οὐδ’ ἐπικεῖλης,
σαντοῦ δ’ ἔλεγχον τῆς πονηρίας κρούεις.”

105

Λύκος ποτ’ ἄρας πρόβατον ἐκ μέσης ποιμνης
ἐκόμιζεν οἰκαδ’ ᾧ λέων συναντήσας
ἀπέσπασ’ αὐτοῦ. καὶ λύκος σταθεὶς πόρρω
“ ἀδίκως μ’ ἀφείλω τῶν ἐμῶν ” ἔκεκράγει.
λέων δὲ τερφθεὶς εἶπε τὸν λύκον σκώπτων
“ σοὶ γὰρ δικαίως ὑπὸ φίλων ἔδωρήθη; ”

106

Λέων ποτ’ ἀνδρῶν βίον ἄριστον ἐζήλου,
καὶ δὴ κατ’ εὐρὺν φωλεὸν διατρίβων,
ὅσων ἀρίστην ὀριτρόφων φύην ἔγνων,
φιλοφρονεῖσθαι γνησίως ἐπειράθη.
πολὺς δ’ ὑπὸ σπήλυγγι θαμνὰ παντοίων
θηρῶν ὄμιλος ἡμέρωσ συνηλίσθη.
ὁ δ’ εἰστία τε κάφίλει νόμῳ ξείνων,
ἄδην τιθεὶς ἅπασι δαῖτα θυμῆρη.
φίλην δὲ κερδῶ καὶ σύνοικον εἰλήφει,
μεθ’ ἧς τὰ πολλὰ μειλίχως συνεζήκει.
γέρων δὲ τις πίθηκος ἦν ὁ δαιτρεῦων

105. A(BV). *Aes.* 347.² ὑπαντήσας corrected to συναντ. A, συναντήσας BV.106. A. *Aes.* 337.⁴ ἐπειράθη Lewis, —ἀτο A.¹⁰ συνεζήτει A, corrected by Fix.

said to him: “ Poor fool, why are you so proud of yourself? This isn’t a decoration for valour or virtue that you’re dinning at us, but a plain proof of your rascality.”

105

THE ROBBER ROBBED

Once a wolf was carrying home a sheep which he had plundered from the midst of a flock, when a lion met him and took it away from him. Standing at a safe distance, the wolf bawled out: “ You’re unjust! You’ve robbed me of property that was mine.” The lion was delighted with this and said to the wolf in mockery: “ No doubt you came by it honestly, as a present given by friends.”

106

DEEPLY WORRIED ABOUT THE FUTURE

A lion once sought to emulate the best way of life among men. At home in a spacious den, he sought to entertain in a spirit of genuine friendship all whom he recognized as among the best-born of the beasts on the mountain. Often in his broad cavern a large company of beasts of every kind was gathered together in an atmosphere of politeness, and he would feast them and befriend them in the manner of a host, setting before each in abundance the kind of meal that he liked. He had taken a friendly fox to share his den, and with him he lived on gentle terms most of the time. But it was an aged ape who acted as carver at the banquets,

κρεῶν τε συσσίτοισι διανέμων μοίρας·
 ὅς, εἴ τις ἦλθεν οὐχὶ τῆς συνηθείης,
 ταυτὸν παρετίθει δεσπότη τε κάκείνω,
 ὅπερ εἶχεν ὁ λέων νεοδρόμω λαβὼν θήρη· 15
 κερδῶ δ' ἐώλων ἔφερεν οὐκ ἴσην μοῖραν.
 καὶ δὴ ποτ' αὐτὴν προσποιητὰ σιγῶσαν
 δείπνου τε χεῖρα καὶ βορῆς ἀποσχοῦσαν
 λέων τίν' εἶχεν αἰτίην διηρώτα·
 “ κερδοῖ σοφῆ, λάλησον ὥσπερ εἰώθης· 20
 φαιδρῶ προσώπῳ δαιτός, ᾧ φίλη, ψαῦσον.”
 ἣ δ' εἶπεν “ ᾧ φέριστε θηρίων γέννης,
 πολλῆ μερίμνη καρδίην διαξαίνω·
 οὐ γὰρ τὰ νῦν παρόντα μοῦνον ἀλγύνει,
 τὰ δ' ἔπειτα ” φησὶ “ προσκοπομένη κλαίω. 25
 καθ' ἡμέρην γὰρ εἴ τις ἄλλος, εἴτ' ἄλλος
 ξένος πελάζοι, τοῦτο δ' εἰς ἔθος βαίνοι,
 τάχ' οὐδ' ἐώλων γεύσομαι κρεῶν ἤδη.”
 ὁ λέων δὲ τερφθεὶς ὡς λέων τε μειδίαςας
 εἶπεν “ πιθήκῳ ταῦτα μηδ' ἐμοὶ μέμφου.” 30

107

Λέων ἀγρεύσας μὲν ἔμελλε δειπνήσειν·
 ὁ δ' οἰκότρυψ κλῶψ ἐγγύς ὦν μόρου τλήμων·
 τοιοῖσδε μύθοις ἰκέτευσεν τοιθρύζων
 “ ἐλάφους πρέπει σοι καὶ κερασφόρους ταύρους 5
 θηρῶντα νηδὺν σαρκὶ τῆδε πιαίνειν·

²⁷ βαῖνον A, corrected by Lachmann.

²⁸ ἤδη Bergk, μούνη A, τλήμων Eberhard.
107. A(BT). Cf. *Aes.* 150.

distributing to the fellow-diners their portions of the
 meat. Whenever someone arrived who was not of
 the usual company, the ape would set before this
 new guest the same meal with which he served his
 master, and this would be game that the lion had
 taken in his latest foray; but the fox got only stale
 meat and a smaller portion. Once when Reynard
 was maintaining a studious and sullen silence, and
 had refrained from eating at dinner, the lion asked
 him what the trouble was: “ Speak up, wise fox, the
 way you used to do. Smile and be cheerful, my
 dear, and take part in the banquet.” The fox
 replied: “ Thou noblest of the breed of beasts, my
 heart is torn with worry deep and manifold. 'Tis
 not alone the present case that gives me pain; the
 future that I see ahead doth likewise make me weep.
 If every day new guests arrive, now this one, now
 another, and this becomes a habit, it won't be long
 till even stale meat will fail to reach my gullet.”
 The lion was amused and, smiling as a lion would,
 he said: “ Blame the ape for this, not me.”

107

THE LION AND THE MOUSE

A lion caught a mouse and was about to eat him.
 The little house-bred thief, now close to death, poor
 creature, faintly muttering begged for life with words
 like these: “ Twere well for you to hunt down
 stags and horned bulls, and with their flesh make

³ τοιθρύζων Rutherford, τὸν θῆρα A.

⁵ θηρῶν δὲ A, corrected by Fix.

μὸς δὲ δεῖπνον οὐδ' ἄκρων ἐπιφαῦσαι
 χειλῶν ἄλις σῶν. ἀλλὰ λίσσομαι, φείδου.
 ἴσως χάριν σοι τήνδε μικρὸς ὦν τίσω.”
 γελάσας δ' ὁ θῆρ παρῆκε τὸν ἰκέτην ζῶειν·
 καὶ φιλαγρευταῖς ἐμπεσῶν νεηνίσκοις
 ἐδικτυώθη καὶ σφαλεῖς ἔδεσμεύθη.
 ὁ μῦς δὲ λάθρη χηραμοῦ προπηδήσας,
 στερρόν τ' ὀδοῦσι βραχυτάτοις βρόχον κείρας,
 ἔλυσε τὸν λέοντα, τοῦ τὸ φῶς βλέψαι
 ἐπάξιον δούς μισθὸν ἀντιζωγρήσας.

10

15

[Σαφῆς ὁ μῦθος εἰς νοοῦσαν ἀνθρώποις,
 σώζειν πένητας, μηδὲ τῶν ἀπελπίζειν,
 εἰ καὶ λέοντα μῦς ἔσωσ' ἀγρευθέντα.]

[Ἄρχὴ τοῦ β τμήματος]

Μῦθος μὲν, ὦ παῖ βασιλέως Ἀλεξάνδρου,
 Σύρων παλαιῶν ἔστιν εὖρεμ' ἀνθρώπων,
 οἳ πρὶν ποτ' ἦσαν ἐπὶ Νίνου τε καὶ Βήλου.
 πρῶτος δέ, φασὶν, εἶπε παισὶν Ἑλλήνων
 Αἰσωπος ὁ σοφός, εἶπε καὶ Λιβυστινοῖς
 λόγους Κυβίσσης. ἀλλ' ἐγὼ νέη μούση

5

⁷ χ. ἄλις σῶν Eberhard, χ. ἀμέστων A.

⁸ ζῶειν Fix, ζῶντα A.

¹¹ After this verse the following line is interpolated in A:
 κἀντεῦθεν ἀπεγνώκει ὁ θῆρ τὴν σωτηρίαν.

PROLOGUE, PART II. A. Cf. *Aes.* I p. 229 f.

⁸ Λιβυστινοῖς Schneidewin, λίβυς τινός A.

⁶ λόγου λιβύσσης A, corrected by Ahrens.

fat your belly. A mouse is not meal enough for you to taste with the edges of your lips. Come, I pray you, spare me. Perhaps some day, though small, I shall repay this favour.” The beast laughed and let his suppliant live. But he himself ere long fell in with youthful lovers of the chase, was taken captive in their net, made helpless, and bound fast. The mouse ran forth unnoticed from his hole, and, gnawing the sturdy rope with his tiny teeth, set the lion free. By saving thus in turn the lion's life, he made a recompense well worth the gift of life that he'd received.

[The meaning of this fable is clear to men of good will: Spare the poor, and don't hesitate to rely on them, considering that a mouse once freed a lion caught in a trap.]

[BEGINNING OF PART II]

Fable, son of King Alexander,^a is the invention of the Syrians of old, who lived in the days of Ninus and Belus.^b The first to tell fables to the sons of the Hellenes, they say, was Aesop the wise; and to the Libyans Cybisses also told fables.^c It remains for me to present them in a new and poetic dress,

^a Concerning the identity of this king see p. xlviii of the Introduction.

^b This, insofar as it concerns fables of the Aesopic type, is a true statement of literary-historical fact, as we now know from the recent publication of Sumerian and later Babylonian wisdom books and proverbs, and from the Assyrian *Book of Achiqar*; see Introduction p. lx.

^c Nothing is known about this Libyan Cybisses beyond what is here stated.

δίδωμι, φάλάρῳ χρυσέῳ χαλινώσας
 τὸν μυθιάμβον ὥσπερ ἵππον ὀπλίτην.
 ὑπ' ἐμοῦ δὲ πρώτου τῆς θύρης ἀνοιχθείσης
 εἰσῆλθον ἄλλοι, καὶ σοφωτέρης μούσης
 γρίφοις ὁμοίας ἐκφέρουσι ποιήσεις, 10
 μαθόντες οὐδὲν πλείον ἢ μὲ γινώσκειν.
 ἐγὼ δὲ λευκῇ μυθιάζομαι ῥήσει,
 καὶ τῶν ἰάμβων τοὺς ὀδόντας οὐ θήγω,
 ἀλλ' εὖ πυρώσας, εὖ δὲ κέντρα πρηύνας, 15
 ἐκ δευτέρου σοι τήνδε βίβλον ἀείδω.

108

Μυῶν ὁ μὲν τις βίον ἔχων ἀρουραῖον,
 ὁ δ' ἐν ταμείοις πλουσίοισι φωλεύων,
 ἔθεντο κοινὸν τὸν βίον πρὸς ἀλλήλους.
 ὁ δ' οἰκόστικτος πρότερος ἦλθε δειπνήσων
 ἐπὶ τῆς ἀρούρης ἄρτι χλωρὸν ἀνθούσης· 5
 τρώγων δ' ἀραιὰς καὶ διαβρόχους σίτου
 ρίζας, μελαίνῃ συμπεφυρμένας βώλῳ,
 “ μύρμηκος ” εἶπε “ ζῆς βίον ταλαιπώρου,
 ἐν πυθμέσιν γῆς κρίμνα λεπτὰ βιβρώσκων.
 ἐμοὶ δ' ὑπάρχει πολλὰ καὶ περισσεύει· 10
 τὸ κέρας κατοικῶ πρὸς σέ τῆς Ἀμαλθείης.
 εἴ μοι συνέλθοις, ὡς θέλεις ἀσωτεύσῃ,

⁷ φάλάρῳ Dübner, καθαρῶ A.

108. A(B). Suidas under *σωράκου* for vss. 17, 18, under *Καμεραία ἰσχάς* for 24, 25, and under *κρίμνον* for 31, 32. *Aes.* 352.

bridling the iambic verse of my fables, like a war-horse, with trappings of gold. I was the first to open this door; but when I had done so, others entered in who publish poems resembling the riddles of a more learned muse,^a skilled in nothing more than imitating my example. But I tell my fables in a transparent style. I do not sharpen the teeth of the iambs, but I test them and refine them as it were in the fire, and I am careful to soften their sting.^b Such is this second book, which I compose for you.

108

THE COUNTRY MOUSE AND THE CITY MOUSE

Two mice decided to share their living with each other. One of them lived in the country, the other had his nest in a rich man's pantry. The house-bred mouse first came to dine in the country, when the fields had just begun to blossom with verdure. After nibbling on some meagre and sodden roots of grain mixed together with clods of black soil, he said: "It's the life of a miserable ant that you live here, eating scanty bits of barley meal in the depths of the earth. As for me, I have an abundance of good things, even more than I need. Compared with you, I live in the Horn of Plenty. If you will come with me to my house, you will indulge your appetite as much as you like and leave this ground

^a Fragments of fables written in elegiac and hexameter verse and imitative of Babrius are preserved in the *Suda* lexicon (*alias* Suidas). These are published by Crusius in his edition of Babrius (1897) on pp. 215-221.

^b See note *a* on the prologue to Bk. I.

παρὲς ὀρύσσειν ἀσφάλαξι τὴν χώραν.”
 ἀπήγε τὸν μῦν τὸν γεηπόνον πείσας
 εἰς οἶκον ἐλθεῖν ὑπὸ τε τοῖχον ἀνθρώπου. 15
 ἔδειξε δ' αὐτῷ, ποῦ μὲν ἀλφίτων πλήθη,
 ποῦ δ' ὀσπρίων ἦν σωρὸς ἢ πίθοι σύκων,
 στάμνοι τε μέλιτος σώρακαί τε φουίκων.
 ὁ δ' ὡς ἐτέρφθη πᾶσι καὶ παρωρμήθη
 καὶ τυρὸν ἦγεν ἐκ κανισκίου σύρων, 20
 ἀνέωξε τὴν θύρην τις· ὁ δ' ἀποπηδήσας
 στευῆς ἔφευγε δειλὸς ἐς μυχὸν τρώγλης,
 ἄσημα τρίζων τόν τε πρόξενον θλίβων.
 μικρὸν δ' ἐπισχῶν εἶτ' ἔσωθεν ἐκκύψας
 ψαύειν ἔμελλεν ἰσχάδος Καμειραίης· 25
 ἕτερος δ' ἐπήλθεν ἄλλο τι προαιρήσων·
 οἱ δ' ἔνδον ἐκρύβοντο. μῦς δ' ἀρουρίτης
 “ τοιαῦτα δειπνῶν ” εἶπε “ χαῖρε καὶ πλούτει,
 καὶ τοῖς περισσοῖς αὐτὸς ἐντρύφα δείπνοις,
 ἔχων τὰ πολλὰ ταῦτα μεστὰ κινδύνων. 30
 ἐγὼ δὲ λιτῆς οὐκ ἀφέξομαι βώλου,
 ὕψ' ἦν τὰ κρίμνα μὴ φοβούμενος τρώγω.”

109

“ Μὴ λοξὰ βαίνειν ” ἔλεγε καρκίνω μήτηρ,
 “ ὕγρη τε πέτρη πλάγια κῶλα μὴ σύρειν.”
 ὁ δ' εἶπε “ μήτηρ ἢ διδάσκαλος, πρώτη
 ὀρθὴν ἀπελθε, καὶ βλέπων σε ποιήσω.”

¹⁶ πλήθη Fix, πλήρη A, θήκη Eberhard.
109. A(B). Aes. 322. Cf. Avianus 3.

¹⁷ ὀρθὰ βᾶδιζε καὶ βλ. σε ζηλώσω B.

for the moles to dig up.” So he led the toiling
 country mouse away, having persuaded him to enter
 a man’s house by creeping under the wall. He
 showed him where there was a lot of barley, where
 there was a pile of pulse, casks of figs, jars of honey,
 and baskets full of dates. The country mouse was
 delighted with it all and went for it eagerly. He
 was dragging a piece of cheese from a basket when
 someone suddenly opened the door; whereupon he
 leapt back in fright and fled into the recess of his
 narrow hole, squeaking unintelligibly and crowding
 against his host. He waited a while and then,
 popping out from within, was about to lay hold of a
 Camiraeon fig;¹⁶ but just then another man entered
 to get something else, and both mice hid themselves
 again in their holes. Then said the country mouse:
 “ Farewell to you and such feasts as these; enjoy
 your wealth and revel all by yourself in superfine
 banquets. This abundance of yours is full of danger.
 As for me, I’ll not desert the homely clods, under
 which I munch my barley free of fear.”

109

SHOW ME HOW

“ Don’t walk aslant!” said a mother crab to her
 young one. “ Don’t drag yourself crosswise over
 the wet rock.” “ Mother and teacher,” replied the
 young crab, “ first walk straight yourself, then I’ll
 do so by watching you.”

¹⁶ Cameiros was a city on the island of Rhodes, and Rhodian
 figs were considered unusually good: Pliny *N.H.* XIII 8, 59;
 Athenaeus III 75e.

110

Μέλλων δδεύειν τῆς κυνός τις ἐστώσης
 εἶπεν “ τί χάσκεις; πάνθ’ ἔτοιμά σοι ποίει·
 μετ’ ἐμοῦ γάρ ἦξεις.” ἡ δὲ δεσπότην κέρκω
 σαίνουσά φησι “ πάντ’ ἔχω· σὺ δηθύνεις.”

111

Μικρέμπορός τις ὄνον ἔχων ἐβουλήθη,
 τοὺς ἄλας ἀκούων παρὰ θάλασσαν εὐώνους,
 τούτους πρίασθαι, φορτίσας τε γενναίως
 τὸν ὄνον κατῆγε. τῆς δ’ ὁδοῦ προκοπτούσης
 ὤλισθεν ἄκων εἷς τι ῥεῖθρον ἐξαίφνης
 καὶ συντακέντων τῶν ἁλῶν ἐλαφρύνθη,
 ῥάων δ’ ἀνέστη καὶ παρῆν ἀμοχθίτως
 εἰς τὴν μεσόγειον. τοὺς ἄλας δὲ πωλήσας,
 πάλιν γομώσων τὸν ὄνον ἦγε καὶ πλείω
 (ἔτ’) ἐπετίθει τὸν φόρτον. ὡς δὲ μοχθήσας
 διέβαινε τὸν ῥοῦν, οὐπὲρ ἦν πεσῶν πρῶην,
 ἐκῶν κατέπεσε, καὶ πάλιν γόμους τήξας

5

10

110. A and P (apyrus Oxyrhynchus 1249). *Aes.* 330.

³⁻⁴ So restored by the present editor; cf. *CPh* 52. 22.
 μετεμογαρηξέ[is — — —] σαινουσέφησεν [P, μετ’
 ἐμοῦ γάρ ἦξεις. ἡ δὲ κέρκων οὐραίης | ἄρασα φησι πάντ’ ἔχω,
 σὺ δὲ βραδύνεις A. σὺ δηθύνεις Nauck.

111. A(B). Cf. *Aes.* 180.

110

ALWAYS READY TO GO

A man about to go on a journey said to his dog standing by: “Why are you gaping? Get everything ready; you are going with me.” The dog wagged his tail, fawning on his master, and said: “I’ve got everything; it’s you who are delaying.”

111

A BACKFIRING STRATAGEM

A pedlar who owned a donkey, on hearing that salt was cheap at the seashore, decided to invest in it, and, after putting a generous load on his donkey, started home with it. When he was well along on the journey, the donkey suddenly slipped by accident and fell into a stream. This lightened his burden, since much of the salt dissolved in the water, so he got up feeling better and arrived inland at his destination without toil. The merchant, after selling what was left of his salt, took the donkey on another trip for the purpose of loading him and put a greater cargo on him than before. When, after much toiling, the donkey was crossing the stream where he had fallen down before, he collapsed on purpose; and, once more having melted his load, he rose up nimbly

¹² γόμους Bergk, ὄλους A.

κούφως ἀνέστη, γαῦρος ὧς τι κερδήσας.
 ὁ δ' ἔμπορος μὲν ἐπενόησε, καὶ πλείστους
 σπόγγους κατήγειν ὕστερον πολυτρήτους 15
 ἐκ τῆς θαλάσσης, τοὺς δ' ἄλας μεμισήκει.
 ὁ δ' ὄνος πανούργως, ὡς προσήλθε τῷ ρείθρῳ,
 ἐκὼν κατέπεσεν· ἀθρόως δὲ τῶν σπόγγων
 διαβραχέντων πᾶς ὁ φόρτος ὠγκώθη,
 βάρος δὲ διπλοῦν ἦλθε βαστάσας νώτους. 20
 [Πολλάκις ἐν οἷς τις ἠτύχησε καὶ παταίει.]

112

Μῦς ταῦρον ἔδακεν. ὁ δ' ἐδίωκεν ἀλγίσας
 τὸν μῦν· φθάσαντος δ' εἰς μυχὸν φυγεῖν τρώγλης,
 ὄρυσσ' ἐνεστῶς τοῖς κέρασι τοὺς τοίχους,
 ἕως κοπωθεὶς ὀκλάσας ἐκοιμήθη
 παρὰ τὴν ὀπήν ὁ ταῦρος. ἔνθεν ἐκκύψας 5
 ὁ μῦς ἐφέρει καὶ πάλιν δακῶν φεύγει.
 ὁ δ' ἐξαναστὰς οὐκ ἔχων ὁ ποιήσει
 διηπορεῖτο. τῷ δ' ὁ μῦς ἐπιτρυῖσας·
 “οὐχ ὁ μέγας αἰεὶ δυνατός· ἔσθ' ὅπου μᾶλλον
 τὸ μικρὸν εἶναι καὶ ταπεινὸν ἰσχύει.” 10

¹³ So Eberhard; ἀνέστη γαῦρος κούφος (order corrected to γ. ἀν. κ.) A.

¹⁴ So Eberhard (ἐπενοεῖτο) and Crusius (ἐπενόησε); ἔμπορος τέχνην μὲν ἐπενόησε καὶ πλείστους A.

¹⁷ προσήλθε B, προήλθε A.

112. A. *Aes.* 353. Cf. Avianus 31.

with the triumphant feeling that he had gained something. The pedlar perceived what the donkey was doing, and later on, having become disgusted with the salt business, he proceeded to bring back from the sea a large quantity of porous sponges. The donkey with knavish intent again fell down on purpose when he came to the stream; but, since the sponges at once filled up with water, the bulk of the cargo was greatly increased and he went forth carrying on his back twice as much weight as before. [Often one comes to grief by the same means that have previously brought luck.]

112

THE BATTLE OF THE BULL AND THE MOUSE

A mouse bit a bull. The bull felt the sting and went after the mouse; but the little fellow fled in safety to the inner part of his hole. The bull came to a stand and dug into the walls with his horns until, having become weary, he sank down and went to sleep in front of the hole. Then the mouse peeped out, crept up, bit him again and retreated. The bull jumped up not knowing what to do next; whereupon the mouse squeaked to him this moral: “It's not always the big fellow who has the power; there are times when being small and humble has more force.”

³ ὄρυσσ' ἐνεστῶς Fröhner, ὄρυσσεν ἐστῶς A.

⁵ ἔνθεν δ' A, corrected by Dübner.

Μάνδρης ἔσω τις πρόβατα συλλέγων δειλῆς
κνηκὸν μετ' αὐτῶν λύκον ἔμελλε συγκλείειν.
ὁ κύων δ' ἰδὼν πρὸς αὐτὸν εἶπε “ πῶς σπεύδεις
τὰ πρόβατα σῶσαι, τοῦτον εἰσαγὼν ἡμῖν; ”

Μεθύων ἐλαίῳ λύχνος ἐσπέρης ἤχει
πρὸς τοὺς παρόντας, ὡς Ἐωσφόρου κρείσσων,
ἅπασι φέγγος ἐκπρεπέστατον λάμπει.
ἀνέμου δὲ συρίσαντος εὐθὺς ἐσβέσθη
πνοῇ ραπισθείς. ἐκ δὲ δευτέρης ἄπτων
εἶπέν τις αὐτῷ “ φαῖνε, λύχνε, καὶ σίγα·
τῶν ἀστέρων τὸ φέγγος οὐκ ἀποθνήσκει.”

Νωθῆς χελώνη λιμνάσιν ποτ' αἰθυίαις
λάροις τε καὶ κήυξιν εἶπεν ἀγρώσταις·
“ κάμὲ πτερωτῆν εἶθε τις πεποιήκει.”
τῇ δ' ἐντυχῶν ἐλέξεν αἰετὸς σκώπτων·
“ πόσον, χέλυμα, μισθὸν αἰετῷ δώσεις,
ὅστις σ' ἐλαφρῆν καὶ μετάρσιον θήσω; ”

113. A(B). *Aes.* 365.

114. AV(B). *Aes.* 349.

³ So Eberhard; λάμπειν ἅπασιν ἐκπρεπέστατον φέγγος AV.

⁵ πνοιῇ V, πνοῇ A.

⁶⁻⁷ φαῖνε—φέγγος VB, βαῖον ἢν λύχνου πνεῦμα τῶν δ' ἀστ.

τὸ φ. A.

⁷ οὐκ ἀποθνήσκει A, οὔποτ' ἐκλείπει VB.

ENEMY INFILTRATION

A man gathering his sheep into the fold at evening was about to enclose a tawny wolf along with the flock. His dog, seeing this, said to him: “How can you be in earnest about saving the sheep when you bring this fellow in among us?”

THE BOASTING LAMP

A lamp intoxicated with oil at evening boasted to those around that it excelled the morning star and far outshone in splendour all the lights of the heavens. Just then the wind began to whistle, and by its blast the lamp's light was put out all at once. A man rekindled it and said: “Shine, lamp, and be silent. The light of the stars never goes out.”

SHOWING A TURTLE HOW TO FLY

Once a sluggish turtle said to the divers of the marsh, to the gulls and to the wild sea-swallows: “Would that I too had been made with wings to fly!” An eagle turned to him and said in jest: “Turtle, how much pay will you give me, an eagle, if I enable you to rise lightly on high in the air?”

115. A. Cf. *Aes.* 230, Avianus 2.

⁴ So Eberhard; τῇ δ' ἐκ τύχης ἐλ. αἰετὸς ταῦτα A.

“ τὰ τῆς Ἐρυθρῆς πάντα δῶρά σοι δώσω.”
 “ τοιγὰρ διδάξω ” φησίν. ὑπτήν δ’ ἄρας
 ἔκρυψε νέφειν, ἔνθεν εἰς ὄρος ῥύψας
 ἤραξεν αὐτῆς οὐλον ὄστρακον νῶτων.
 ἡ δ’ εἶπεν ἐκψύχουσα “ σὺν δίκῃ θνήσκω.
 τί γὰρ νεφῶν μοι, καὶ τίς ἦν πτερῶν χρεΐη,
 τῇ καὶ χαμᾶζε δυσκόλως προβαινούση; ”

10

116

Νυκτὸς μεσοῦσης ἦδε παῖς τις εὐφώνως.
 γυνὴ δ’ ἀκούει τοῦδε, κάξαναστᾶσα
 θυρίδων προκύπτει, καὶ βλέπουσα τὸν παῖδα
 λαμπρῆς σελήνης ἐν φάει καλὸν λίην,
 τὸν ἄνδρ’ ἑαυτῆς καταλιπούσα κοιμᾶσθαι
 κάτω μελάθρων ἤλθε, καὶ θύρης ἕξω
 ἔλθοῦσ’ ἐποίει τὴν προθυμίην πλήρη.
 ὦνῆρ δὲ ταύτης ἐξάνιστατ’ ἐξαίφνης
 ζητῶν ὀπούστί, κοῦκ ἰδῶν δόμων εἶσω

5

¹⁰ So A; Crusius conjectures αὐτοῖς—νάτοῖς or αὐτοῖς οὐλον ὄστράκους νῶτων.

116. AV. *Aes.* 350.

* The riches of the Red Sea were proverbial in the Hellenistic Age, owing to the fact that the wealth of the Orient in the form of pearls, precious stones, spices, ivory, etc., came to the western nations by commerce along the Indian Ocean, the Persian Gulf, and our Red Sea; but the name “red sea” was probably current in fairy tales, as Crusius points out (“Märchenreminiscenzen in antiken Sprichwort,” in *Verhand.*

“ I will give you all the gifts that the Red Sea bears,”^a answered the turtle. “ Well then,” said the eagle, “ I will teach you.” He carried the turtle aloft upside down until they were hidden in the clouds, and from there he dropped him on a mountainside, dashing to pieces the tough coat of shell on his back. While gasping out his life the turtle said: “ I well deserve to die. What need had I of clouds or wings, when even on the ground I could not move with ease? ”

116

A DOMESTIC TRIANGLE

A boy at midnight was sweetly singing a serenade. A wife who heard him rose from her bed and peeped out the window. Seeing in the bright moonlight a boy who was very handsome, she left her husband asleep, came downstairs, went out the door, and fulfilled her desire completely. Meanwhile her husband got up suddenly, meaning to find out where she was. Not seeing her inside the house, and not stopping to gawk, he himself went out in the

der 40. Versammlung deutscher Philologen und Schulmänner zu Görlitz, 1888, p. 36), long before it was geographically identified with seas bordering Arabia, just as the source of the mythological river Styx came to be definitely located in Arcadia, or as the Eridanus, once mythical and Hyperborean (Hdt. 3. 115, Strabo 5. 215), was later identified with the Po. In many Germanic, Slavic, and modern Greek fairy tales the magic castle or the land of plenty lies on the “red sea,” and Demosthenes (19. 304) uses the term in referring to remote and unknown places. Owing to this connotation the Babrian phrase is almost equivalent to saying “all the gifts in fairyland.”

μηδὲν χανῶν τε καὐτὸς ἦλθεν εἰς οἶμον. 10
 καὶ τῇ συνεύνω φησί “μηδὲν ἐκπλήσσου,
 τὸν παῖδα δ’ ἡμῶν πείσον ἐν δόμοις εὔδειν.”
 ὃν καὶ λαβῶν παρήγγεν. εἶτα κάκεινος,
 ἄμφω θελόντων δρᾶν τι, τῆδ’ ἐραθύμει.
 Τοῦτ’ μὲν οὕτως· ἔμφασις δὲ τοῦ μύθου, 15
 κακὸν ἐπιχαίνειν, ὅταν ἔχη τις ἐκτίσαι.

117

Νεὴς ποτ’ αὐτοῖς ἀνδράσιν βυθισθείσης,
 ἰδὼν τις ἔλεγεν ἄδικα τοὺς θεοὺς κρίνειν·
 ἐνὸς γὰρ ἀσεβοῦς ἐμβεβηκότος πλοίω,
 πολλοὺς σὺν αὐτῷ μηδὲν αἰτίους θηήσκειν.
 καὶ ταῦθ’ ὁμοῦ λέγοντος, οἷα συμβαίνει, 5
 πολλῶν ἐπ’ αὐτὸν ἔσμος ἦλθε μυρμῆκων,
 σπεύδοντες ἄχνας πυρίνας ἀποτρῶγειν·
 ὕφ’ ἐνὸς δὲ δηχθεὶς συνεπάτησε τοὺς πλείους.
 Ἐρμῆς δ’ ἐπιστὰς τῷ τε ῥαβδίῳ παίων
 “εἶπ’ οὐκ ἀνέξῃ” φησί “τοὺς θεοὺς εἶναι 10
 ὑμῶν δικαστὰς οἷος εἶ σὺ μυρμῆκων;”

¹⁰ μηδὲν χανῶν, with μελήσας written above by a later hand,
 A; μ. χανῶν V.

¹² ἐν δόμοις Hartung, εἰς δόμους AV.

¹⁶ ἐπιχαίνειν Bergk, ἐπιχαίρειν AV.

117. AVT(B). Aes. 306.

² ἔλεγεν ἄδικα A, ἀδίκως ἔλεγε VB, ἀδικῶσεν T.

⁶ πολυσεϊσαντοηκεθεσμος T.

open (and found her). “Don’t be alarmed,” he
 said to his mate, “but persuade this boy to sleep in
 our house.” Then he took the boy and brought
 him indoors. Thereafter he in turn, whenever the
 two were inclined to do anything, amused himself
 with the boy.

So it happened. And the meaning of the fable is
 this: It’s bad for anyone to let himself be imposed
 upon, when it lies within his power to avenge himself.

117

A DOUBLE STANDARD OF JUSTICE

Once when a ship had gone down with all its
 crew and passengers on board, a man who saw it
 declared that the gods’ decrees were unjust; be-
 cause, for the sake of one impious man who had
 boarded the ship, many others who were innocent
 went to their death along with him. While he was
 saying this a swarm of ants came upon him, as
 often happens, eager to feed upon the chaff of his
 wheat; and being bitten by one of them he trampled
 down the majority. Then Hermes appeared and
 said, striking him with his wand: “How now, won’t
 you endure to have the gods judge you the way you
 judge the ants?”

⁸ τοὺς πάντας VB, τουσαλλουα T.

⁹ ῥ. παίων AV, ραβδιων. ξασ T, ραβδίῳ νύξας Hesselting.

Ξουθή χελιδῶν, ἣ πάροιχος ἀνθρώπων,
 ἕαρος καλιῆν ἠϋθέτιζεν ἐν τοίχῳ,
 ὄπου γερόντων οἶκος ἦν δικαστήρων·
 κἀκεῖ νεοσσῶν ἐπὰ γίνεται μήτηρ.
 [οὔπω πτερίσκους πορφυροῖς ἐπανθούτων] 5
 ὄφεις δὲ τούτους ἐρπύσας ἀπὸ τρώγλης
 ἄπαντας ἐξῆς ἔφαγεν. ἣ δὲ δειλαίη
 παίδων ἀώρους συμφορὰς ἐπεθρήνει,
 “οἶμοι” λέγουσα, “τῆς ἐμῆς ἐγὼ μοίρης·
 ὄπου νόμοι γὰρ καὶ θέμιστες ἀνθρώπων, 10
 ἔνθεν χελιδῶν ἡδίκημένη φεύγω.”

Εὐλινόν τις Ἑρμῆν εἶχεν· ἦν δὲ τεχνίτης.
 σπένδων δὲ τούτῳ καὶ καθ' ἡμέρην θύων
 ἔπρασσε φαύλως. τῷ θεῷ δ' ἐθυμώθη,
 χαμαὶ δ' ἀπεκρότησε τοῦ σκέλους ἄρας.
 χρυσὸς δὲ κεφαλῆς ἐρρῆη καταγείσης, 5
 ὃν συλλέγων ἄνθρωπος εἶπεν “Ἑρμεία,
 σκαιὸς τίς ἐσσι καὶ φίλοισιν ἀγνώμων,
 ὃς προσκυνούντας οὐδὲν ὠφέλεις ἡμας,

118. A(B) and P(apyrus Oxy. 1249). Cf. *Aes.* 227.

² *εαρος* P, *ἦρος* A.

⁵ This line, secluded by Gitlbauer, is absent in P.; cf. *CPH* 52. 18.

⁸ *αωρουσ* P, *άωρων* A.

CLOSE TO THE LAW BUT FAR FROM JUSTICE

A twittering swallow, she the bird that makes her
 home with men, in springtime built her nest within
 the court-house wall, where sat the aged arbiters of
 law and justice. Seven young ones there she bore
 [not yet adorned with purplish feathers]; and then a
 serpent, creeping forth from out his hole, devoured
 them one and all. The wretched mother, mourning
 for her babes' untimely death, thus spoke: “Alas,
 how strange a fate is mine! Right where men's
 laws and judgments are proclaimed, here I, a swallow,
 have been wronged and forced to flee.”

HOW HERMES BESTOWED A TREASURE

A craftsman had a wooden image of Hermes.
 Every day he poured libations to it and offered
 sacrifice, but he continued to fare badly in his
 business none the less. In a fit of anger with the god
 he picked up the image by the leg and dashed it to
 the ground; and from its broken head there poured
 forth gold. While he was gathering this up, the
 man said: “Hermes, you're a pig-headed fellow and
 ungrateful to your friends. When I was serving
 you with adoration you gave me no help at all, and

119. A(B). *Aes.* 285.

⁷ *έσσι* Ahrens, cf. 77. 8; *εί* A.

ἀγαθοῖς δὲ πολλοῖς ὑβρίσαντας ἡμεῖψω.
τὴν εἰς σὲ καινὴν εὐσέβειαν οὐκ ᾔδην.” 10

[Καὶ τοὺς θεοὺς Αἴσωπος ἐμπλέκει μύθοις,
βουλόμενος ἡμᾶς νουθετεῖν πρὸς ἀλλήλους.
πλέον οὐδὲν ἕξεις σκαιὸν ἄνδρα τιμήσας,
ἀτιμάσας δ’ ἂν αὐτὸν ὠφελήθεις.]

120

‘Ο τελμάτων ἔνοικος ὁ σκιῇ χαίρων,
ὁ ζῶν ὀρυκτοῖς βάτραχος παρ’ εὐρίποις,
εἰς γῆν παρελθὼν ἔλεγε πᾶσι τοῖς ζώοις·
“ ἰατρός εἰμι φαρμάκων ἐπιστήμων,
οἷων ταχ’ οὐδεὶς οἶδεν, οὐδ’ ὁ Παιήων, 5
ὃς Ὀλυμπον οἰκεῖ καὶ θεοὺς ἰατρεύει.”
“ καὶ πῶς ” ἀλώπηξ εἶπεν “ ἄλλον ἰήσῃ,
ὃς σαυτὸν οὕτω χλωρὸν ὄντα μὴ σῶζεις; ”

121

“Ὀρνις ποτ’ ἠσθένησε. τῇ δὲ προσκύβας
αἴλουρος εἶπε “ πῶς ἔχεις; τίνων χρήζεις;
ἐγὼ παρέξω πάντα σοι· μόνον σῶζου.”
ἡ δ’ “ ἦν ἀπέλθης ” εἶπεν “ οὐκ ἀποθνήσκω.”

120. A(BV). *Aes.* 289. Cf. Avianus 6.

121. AT(B). Cf. *Aes.* 7.

now that I have insulted you, you have repaid me
with many blessings. I didn't understand the strange
kind of service that you require.”

[Aesop brings even the gods into his fables in the
course of cautioning us one against another. You'll
gain nothing by honouring a wrong-headed man; on
the contrary, it will pay you to dishonour him.]

120

PHYSICIAN HEAL THYSELF

That denizen of the swamps who likes the shade,
the frog, who lives beside the ditches, once came
forth on dry land and bragged to all the creatures:
“ I'm a physician, skilled in the use of drugs such as
no one, doubtless, knows, not even Paeon who lives
on Olympus, physician to the gods.” “ And how,”
said a fox, “ can you cure someone else, when you
can't save yourself from being so deathly pale?”

121

UNWELCOME SOLICITUDE

A hen once fell sick. A cat bent over her and
said: “ How are you getting along? What do you
need? I'll get you anything you want. Only take
care of yourself and don't die.” Said the hen: “ If
you'll just go away from here, I won't die.”

³ σοι πάντα A, transposed by Dübner; παντασιν T. Be-
tween 3 and 4 the following line is interpolated in T: ἡ δ'
ὄρνις εἶπεν μῦθον ἀξίον γνώμης.

"Ονος πατήσας σκόλοπα χωλὸς εἰστήκει·
 λύκον δ' ἰδὼν παρόντα καὶ σαφῆ δείσας
 ὄλεθρον οὕτως εἶπεν· " ὦ λύκε, θνήσκω,
 μέλλω τ' ἀποπνεῖν. σοὶ δὲ συμβαλὼν χαίρω·
 σὺ μάλλον ἢ γῦψ ἢ κόραξ με δειπνήσεις.
 5 χάριν δέ μοι δὸς ἀβλαβῆ τέ καὶ κούφην
 ἐκ τοῦ ποδός μου τὴν ἄκανθάν εἰρύσσας,
 ὥς μου κατέλθῃ πνεῦμ' ἀναλγές εἰς "Αἰδου."
 κάκεῖνος εἰπὼν " χάριτος οὐ φθονῶ ταύτης "
 10 ὁδοῦσιν ἄκροισ σκόλοπα θερμὸν ἐξήρει.
 ὁ δ' ἐκλυθεῖς πόνων τε κἀνίης πάσης
 τὸν κνηκίην χάσκοντα λακτίσας φεύγει,
 ῥίνας μέτωπα γομφίους τ' ἀλοιήσας.
 " οἴμοι " λύκος " τὰδ " εἶπε " σὺν δίκη πάσχω·
 15 τί γὰρ ἄρτι χωλοὺς ἠρξάμην ἰατρεύειν,
 μαθὼν ἀπ' ἀρχῆς οὐδὲν ἢ μαγειρεύειν ; "

"Ορνιθος ἀγαθῆς ᾧα χρυσᾷ τικτούσης
 ὁ δεσπότης ἐνόμισεν ἐντὸς εὐρήσειν
 χρυσοῦ μέγιστον ὄγκον, ὄνπερ ὠδίειν·
 θύσας δὲ ταύτην εὗρε τὴν φύσιν πάσαις

122. A(B), and S(uidas) under κνηκίας for vss. 11, 12. Cf. *Aes.* 187.

⁵ δειπνήσεις editors, —σει A.

¹¹ κἀνίης S, καὶ ἀναδείης A.

DOCTOR WOLF

A donkey was lame after stepping on a thorn. Seeing a wolf close by and fearing death already in sight, he made a speech as follows: " Wolf, I'm dying. I'm on the point of breathing my last. But I'm glad I met you; I'm glad to know that it's you who will dine on me, rather than a vulture or a crow. Do me a slight favour, which will be no trouble; draw the thorn out of my foot, so my spirit may go down to death free of pain." " This is a favour I don't mind granting," said the wolf, and with the edge of his teeth he pulled out the feverish thorn. Freed of all pain and discomfort, the donkey lashed out with his heels against the tawny beast while his mouth was still open, smashing in his whole face, snout and jaws alike. Then he fled. " Alas! " said the wolf. " This is what I deserve to suffer. Why, at this late date, did I undertake to heal the lame, in the role of a physician, when the only profession I ever learned was that of a butcher? "

WHO COVETS ALL LOSES ALL

When a good hen was laying golden eggs, her owner thought that he would find inside her body the great pile of gold with which he supposed her to be pregnant; but after killing her he discovered that

123. AT(B). Cf. *Aes.* 87, Avianus 33.

¹ A ends with this line.

⟨τὰ πάνθ'⟩ ὁμοίην ⟨οὔσαν. ἀθρόως δ' ἕξειν⟩ 5
 μέγιστον ὄλβον ἐλπίσας τε καὶ σπεύσας
 ἀπεστερήθη τοῦ τὰ μικρὰ κερδαίνειν.

124

Ὅρνιθοθήρη φίλος ἐπήλθεν ἐξαίφνης,
 μέλλοντι θύμβρα καὶ σέλια δειπνήσειν.
 ὁ δὲ κλωβὸς εἶχεν οὐδέν· οὐ γὰρ ἤγρευέκει.
 ὦρμησε δὴ πέρδικα ποικίλον θύσων,
 ὃν ἡμερώσας εἶχεν εἰς τὸ θηρεύειν. 5
 ὁ δ' αὐτὸν οὕτως ἰκέτευσεν μὴ κτεῖναι·
 “ τὸ λοιπόν, ⟨ὦ τᾶν⟩, δικτύῳ τί ποιήσεις,
 ὅταν κυνηγῆς; τίς δέ σοι συναθροίσει
 εὐωπὸν ἀγέλην ὀρνέων φιλαλλήλων;
 τίνος μελωδοῦ πρὸς ⟨τόν⟩ ἦχον ὑπνώσεις; ” 10
 ἀφῆκε τὸν πέρδικα, καὶ γενειήτην
 ἀλεκτορίσκον συλλαβεῖν ἐβουλήθη.
 ὁ δ' ἐκ πεταύρου κλαγγὸν εἶπε φωνήσας·
 “ πόθεν μαθήσῃ πόσσον εἰς ἔω λείπει,
 τὸν ὠρόμαντιν ἀπολέσας με; πῶς γνώσῃ 15
 πότ' ἐννυχέει χρυσότοξος Ὠρίων;
 ἔργων δὲ τίς σε πρωινῶν ἀναμνήσει,
 ὅτε δροσῶδης ταρσός ἐστιν ὀρνίθων; ”

⁵ So supplemented by Crusius on the basis of ὁμοίαν in TB, οὔσαν and ἀθρόον πλοῦτον ἐλπίσας εὐρεῖν in B.

⁶ ὄλβον Crusius, ογκον T.

she was in all respects like other birds on the inside. While hoping for great wealth, and being in a hurry to get it, he deprived himself even of small gains.

124

HOW THE FOWLER SERVED HIS GUEST

A friend dropped in unexpectedly on a fowler when the latter was about to make a meal of mint and celery. His bird-cage was empty, for he had not caught anything. So he started to kill a speckled partridge which he had tamed and kept as a decoy for use in hunting. The partridge begged the fowler not to kill him, saying: “Henceforth, sir, how will you manage your net when you hunt? Who will bring together for you a flock of sharp-eyed, gregarious birds? To what songster’s tune will you fall asleep?” So he let go the partridge and decided to seize upon a bearded cockerel. But the cock crowed loudly from his perch and said: “How will you find out how long it is before morning if you kill me, your hour-prophet? How will you know when Orion of the golden bow has gone to sleep? Who will remind you of your morning tasks when the dew is heavy on the wings of birds?”

124. V, and Suidas under πέταυρα for vss. 13-15. *Aes.* 361.

¹ αἴφνης V.

⁵ ἡμερώσας V.

⁶ κτείνειν Rutherford.

⁷ ὦ τᾶν supplied by Crusius.

¹⁵ πεταύρου S, τοῦ τέγους V. κλαγγὸν S, —ῆν V.

κακέινος εἶπεν· “οἶσθα χρησίμους ὥρας·
ὁμως δὲ δεῖ σχεῖν <τὸν φίλον> τί δειπνήσει.” 20

125

“Ὀνος τις ἀναβάς εἰς τὸ δῶμα καὶ παίζων
τὸν κέραμον ἔθλα, καὶ τις αὐτὸν ἀνθρώπων
ἐπιδραμῶν κατῆγε τῷ ξύλῳ παίων.
ὁ δ’ ὄνος πρὸς αὐτόν, ὡς τὸ νῶτον ἠλγήκει,
“καὶ μὴν πίθηκος ἐχθές” εἶπε “καὶ πρῶην 5
ἔτερπεν ὑμᾶς αὐτὸ τοῦτο ποιήσας.”

126

Ἵδοιπορῶν ἄνθρωπος εἰς ἐρημίαν
ἐστῶσαν εὔρε τὴν Ἀληθίην μούνην,
καὶ φησιν αὐτῇ “διὰ τίν’ αἰτίην, γραίη,
τὴν πόλιν ἀφείσα τὴν ἐρημίην ναίεις;”
ἡ δ’ εὐθὺ πρὸς τὰδ’ εἶπεν ἡ βαθυγνώμων· 5
“ἐν τοῖς παλαιοῖς παρ’ ὀλίγοισιν ἦν ψεῦδος,
νῦν δ’ εἰς ἅπαντας ἐξελήλυθ’ ἀνθρώπους.”
[Εἰ δ’ ἔστιν εἰπεῖν καὶ βεβούλησαι κλύειν,
ὁ νῦν βίος πονηρός ἐστιν ἀνθρώπων.]

¹⁹ εἶπεν οἶδας V, emended by C. E. Schneider; οἶδας εἶπεν suggested by Crusius.

²⁰ τὸν φίλον supplied by C. E. Schneider.

125. V. Aes. 359.

⁶ ἡμᾶς V.

126. V(B). Cf. Aes. 355 (=B).

¹ ἐρημίαν V.

Said the man: “Your knowledge of the hours is useful, I admit, but none the less my friend must have the makings of a meal.”

125

A DONKEY ON THE TILES

An ass went up on a housetop and, while capering about, broke the tiles. A man hurried to the scene and brought him down, beating him with a club. The ass, his back still smarting from the blows, protested. “Look,” he said, “’twas only yesterday, or the day before, when an ape delighted you by doing this same stunt.”

126

TRUTH AND FALSEHOOD

A man journeying into the desert found Truth in person standing all alone. He said to her: “Why, venerable dame, have you left the city and now are dwelling in the wilderness?” To which she, deeply wise, replied forthwith: “Among the men of old ’twas only with a few that falsehood found a place, but now it has spread beyond to all mankind.”

[If I may say so, and you care to hear it, the life of men in the present age is wicked.]

² ἀλήθειαν μόνην V.

³ δι’ ἣν αἰτίαν γύναι V, corrected by Lachmann.

⁶ So restored by Eberhard; ὅτι τοῖς παλαιοῖς καιροῖς παρ’ ὀλίγοις ἦν τὸ ψεῦδος B, ὅτι ποτὲ παρ’ ὀλίγοισιν ἦν ψεῦδος V.

127

(Ὁ Ζεὺς τὸν Ἑρμῆν ὀστράκοισιν ἐγγράφαι
 ἁμαρτίας <τε κἀδικήματ' > ἀνθρώπων
 ἐκέλευσε κὰς κιβωτὸν αὐτὰ σωρεύειν
 <σταθεῖσαν> αὐτοῦ πλησίην, ἐρευνήσας) 5
 ὅπως ἐκάστου τὰς δίκας ἀναπράσση.
 τῶν ὀστράκων δὲ κεχυμένων ἐπ' ἀλλήλοις
 τὸ μὲν βράδιον τὸ δὲ τάχιον ἐμπίπτει
 εἰς τοῦ Διὸς τὰς χεῖρας, εἴ ποτ' εὐθύνοι.
 τῶν οὖν πονηρῶν οὐ προσήκε θαυμάζειν
 ἦν θάσσον ἀδικῶν ὀψέ τις κακῶς πρᾶσση. 10

128

"Οἷς τις εἶπε πρὸς νομῆα τοιαῦτα·
 " κείρεις μὲν ἡμᾶς καὶ πόκουσ ἔχεις κέρσας,
 <τὸ > γάλα δ' ἀμέλγων ἔστι σοι φίλον πῆξαι,
 ἡμῶν δὲ τέκνα μῆλά σοι περισσεύει.
 πλέον οὐδὲν ἡμῖν, ἀλλὰ χῆ τροφῆ γαίης 5
 ἅπασ· ἐν ὄρεσι δ' εὐθαλὲς τί γεννᾶται;
 βοτάνη γ' ἀραιή καὶ δρόσου γεμισθεῖσα.

127. V(B). *Aes.* 313.

¹⁻⁴ So restored by Crusius; ὀστράκω γράφοντι τὸν Ἑρμῆν ἁμαρτίας ἐκέλευσεν ὁ Ζεὺς εἰς κ. ταύτας σ. V, ὁ Ζεὺς τὰς τῶν ἀνθρώπων ἁμ. ἐν ὀστράκοις τὸν Ἑ. ὤρισε γράφειν καὶ εἰς κιβώτιον ἀποτιθεῖναι πλησίον αὐτοῦ B.

⁴ <σταθεῖσαν> Gitlbauer.⁴⁻⁵ ἦν ἐρευνήσας ἐκάστου τὰς δ. V, ὅπως ἐκ. τ. δ. (om. ἐρευνήσας) B.⁶ τῶν δ. δὲ κεχ. ἀλλήλοις V, συγκεχυμένων δὲ τῶν δ. ἐπ' ἄλλ. B.

127

THE MILLS OF THE GODS GRIND SLOW

Zeus ordered Hermes to write down the misdeeds and unjust acts of men severally on shards and pile them up in a chest close by himself, in order that, after examining them, he might exact the penalty from every man. Since the shards lie heaped up one upon another awaiting the time when he can examine them, some are late to fall into the hands of Zeus, others more prompt. We must not, therefore, be surprised if some evil doers who were quick to commit crimes are late to suffer for them.

128

THE DOG AND THE SHEEP

A sheep once spoke like this to the shepherd: "You shear us and keep our fleece, you're wont to take our milk and make cheese of it, and it's our young ones that make you rich in flocks. We get no gain. All our nourishment comes from the earth directly, and what verdure is there growing on the mountains? Only a thin and meagre herbage heavy with dew.

⁷ So VB.⁸⁻¹⁰ So V.128. V. *Aes.* 356.¹ νομέα τοιάδε V.⁵ πλέον δ' V. χῆ Lachmann, καὶ V. γῆς V.⁶ ἅπασ' C. E. Schneider, πάσα V. ὄρεσι δ' Lachmann, ὄρειν V. γεννᾶται Coraes, γεννήσει V.⁷ β. γ' ἀραιή Haupt, ὠραία βοτάνη V.

〈τὴν〉 κύνα δὲ φέρβεις ἡμῖν ἐν μέσοις ταύτην
 τρέφων ὅποια σαντὸν εὐθαλεῖ σίτῳ.”
 10 τούτων ἀκούσας ἡ κύων ἔφη τοῖα·
 “ εἰ μὴ παρήμην κὰν μέσοις ἐπωλεύμην,
 οὐκ ἂν ποθ' ὑμεῖς ἔσχετ' ἄφθονον ποίην·
 ἐγὼ δὲ περιτρέχουσα πάντα κωλύω
 δρηστῆρα ληστήν καὶ λύκον διωκτῆρα.”

129

“Ὀνον τις ἔτρεφε καὶ κυνίδιον ὠραῖον,
 τὸ κυνίδιον δ' ἔχαιρε παίζον εὐρύθμῳ,
 τὸν δεσπότην τε ποικίλως περισκαίρον·
 5 κἀκεῖνος 〈αὐ〉 κατείχεν αὐτὸ τοῖς κόλποις.
 ὁ δ' ὄνος γ' ἔκαμνεν ἐσπέρης ἀλετρεύων
 πυρὸν φύλης Δήμητρος, ἡμέρης δ' ὕλην
 κατῆγ' ἀφ' ὕψους, ἐξ ἀγροῦ θ' ὄσων χρεΐη·
 καὶ μὴν ἐν ἀλλῇ παρὰ φάτναισι δεσμώτης
 ἔτρωγε κριθᾶς χόρτον, ὥσπερ εἰώθει.
 10 δηχθεὶς δὲ θυμῷ καὶ περισσὸν οἰμῶξας,

But you support this dog here in our midst and feed
 her with the same rich kind of food as yourself.”
 Hearing this, the dog spoke up as follows: “ If I
 were not present in your midst and prowling around,
 you would never have got your fill of grass. By
 running around you everywhere I keep off the
 aggressive thief and the pursuing wolf.”

129

FAILURE TO QUALIFY AS A HOUSEHOLD PET *

A man kept a donkey and a handsome little dog.
 The dog liked to play, leaping gracefully about his
 master in many artful ways; and the master in turn
 would hold him in his lap. The donkey in the evening
 toiled at grinding wheat, Demeter's gift, but in the
 daytime from the hills he hauled down wood, and
 from the fields such stuff as might be needed.
 Even in the courtyard he was tied a prisoner at the
 manger, where he munched his barley feed as usual
 day after day. Once, stung at heart and groaning
 more than usual at his lot, seeing the puppy in the

* See Appendix under No. 91 for a different version of this fable, newly recovered.

² So Crusius, after Knoche and Nauck; κυνίδιον δὲ χάριν ὄν
 εὐρύθμους παίζον V.

⁴ So emended by Schneider and Lachmann; ἐκεῖνος δ' αὐτὸ
 κατέχων ἐν τ. κ. V.

⁵ So Crusius (ἀλετρεύων Bergk); ὁ δὲ γε ὄνος τὴν μὲν νύκτα
 λατρεύων V.

⁷ κατῆγ' Schneider, ἦγεν V. δ' ὄσον V.

⁸ μὴν Gitlbauer, ἦν V.

⁸ So Crusius; φέρβοις δ' ἂν ἡμῖν ἐν μέσοις κύνα ταύτην V.
 After 9 a line seems to have fallen out, in which the sheep
 charged, as in Xenophon, *Mem.* II 7. 13, that the dog made no
 useful contribution.

¹⁰ So Schneidewin, ταῦθ' ὡς ἤκουσεν V.

¹¹ μέσοισι πωλεύμην V.

¹³ So C. E. Schneider, περιτρέχουσα δ' ἐγὼ πάντοθεν κολύω V.
 129. V. Cf. *Aes.* 91.

¹ πάνν ὠραῖον V.

^{2,3} These lines, transposed hither by Lachmann, are nos.
 4 and 5 in V, where vs. 1 is followed by 8, 9.

σκύμνον θεωρῶν ἀβρότῃτι σὺν πάσῃ,
 φάτνης ὀνείης δεσμὰ καὶ κάλους ῥήξας
 ἐς μέσσον αὐλῆς ἦλθ' ἄμετρα λακτίζων.
 σαίων δ' ὅποια καὶ θέλων περισκαίρειν,
 15 τὴν μὲν τράπεζαν ἔθλασ' ἐς μέσον βάλλων
 ἅπαντα δ' εὐθύς ἠλόγησε τὰ σκευή·
 δειπνοῦντα δ' ἰθὺς ἦλθε δεσπότην κύσσων,
 νότοις ἐπεμβάσ· ἐσχάτου δὲ κινδύνου
 θεράποντες ἐν μέσοισιν ὡς <τὸν ἄνδρ'> εἶδον,
 20 ἐσάωσαν <αὐτὸν ἐξ ὄνου γνάθων ὄντως>·
 κρανέης δὲ κορύναις ἄλλος ἄλλοθεν κρούων
 ἔθεινον, ὥστε καὐτὸς ὕστατ' ἐκπνεΐων
 “ ἔτλην ” ἔλεξεν “ οἶα χρῆ με, δυσδαΐμων·
 τί γὰρ παρ' οὐρήσσω οὐκ ἐπωλευμένη,
 25 βαιῶ δ' ὁ μέλεος κυνιδίῳ παρισούμην; ”

130

Πάγης ἀλώπηξ οὐκ ἄποθεν ἐστῶσα
 βουλαῖς ἐκίνει ποικίλας, τί ποιήσει.
 λύκος δὲ ταύτην πλησίος θεωρήσας
 ἐγγὺς προσελθὼν τὸ κρέας λαβεῖν ἤτει.
 5 ἦ δ' εἶπεν “ ἦκε τῆδε καὶ δέχου χαίρων·
 φίλος γὰρ εἶ μοι τῶν ἄγαν ἀναγκαίων.”

¹¹ ἐν ἀβρότῃτι πάση V, emended by Nauck.

¹⁵ So Eberhard; ἐς μέσον βαλὼν θλάσεν V.

¹⁷ ἰθὺς Crusius, εὐθύς V. κρούσων V, corrected by Lachmann.

¹⁹⁻²⁰ So supplemented by Crusius.

130. V. *Aes.* 345.

midst of every luxury, he broke the ropes that held him fastened to the donkey-manger and sallied forth into the yard, kicking up his heels in awkward fashion. He sought to fawn upon his master and to jump around the way the dog would do. He burst into the dining-room, where he broke the table and soon smashed all the furniture. Then he made for his master, who was eating his meal, intending to kiss him, and he started to climb on his back. When the servants saw that their master was in great danger they managed to save him <from the very jaws of an ass, as it were>. With hardwood clubs they set upon the donkey from all sides, beating him and pounding him unmercifully. Then said he, as he breathed his last, “ I’ve suffered what I deserved, unlucky cuss. Why didn’t I keep my station with the mules, instead of matching myself, to my ruin, with a little dog? ”

130

A PERSONAL FAVOUR TO FRIEND WOLF

A fox standing not far from a trap was turning over many thoughts in his mind, wondering what to do about it. A wolf near by saw him, approached, and asked permission to take the meat in the trap. Said the fox: “ Come right up and help yourself, and God bless you. You are one of my closest

¹ ἀλώπηξ πάγης οὐκ ἄποθεν V.

³ πλησίος Crusius, —ιον V.

^{5,6} = 6, 5 in V, transposed by Bergk.

⁶ εἶ μοι Crusius, εἶμι V.

ὁ δ' ἀθρόως ἐπήλθεν· ὡς δὲ προσκύψας
 τὸ σκυτάλιον <τ'> ἔσεισε καὶ χαλασθείσης
 ῥάβδου μέτωπα σὺν τε ῥίνας ἐπλήγη,
 "ἀλλ' εἰ τοιαῦτα" φησὶ "τοῖς φίλοις δώσεις 10
 τὰ δῶρα, πῶς σοὶ τις φίλος συναντήσει;"

131

Νέος ἐν κύβοισιν οὐσίην ἀναλώσας
 στολὴν ἑαυτῷ κατέλιπεν μίαν <μούνην>,
 χειμῶνος ὄντος μὴ πάθοι τι ῥιγώσας.
 ἀλλ' αὐτὸν ἡ χεὶρ ἐξέδυσσε καὶ ταύτης.
 πρὸ γὰρ εἶαρος λιποῦσα <τὰς> κάτω Θήβας 5
 ἐφάνη χελιδῶν ἐκπεσοῦσα τῆς ὥρης·
 ταύτης ἀκούσας μικρὰ τιττυβιζούσης
 "τί μοι περισσῶν" εἶπε "φαρέων χρεΐη;
 ἰδοὺ χελιδῶν ἦδε· καῦμα σημαίνει."
 ὡς δ' εἶπεν, ἐλθὼν τοῖς κύβοισιν ὠμίλει 10
 καὶ σμικρὰ παίξας τὴν στολὴν ἐνίκηθη.
 νιφετὸς δ' ἐπήλθε καὶ χάλαζα φρικώδης,
 κροκύδος δὲ καυῆς πᾶσιν ἦν τότε χρεΐη.
 γυμνὸς δ' ἐκείνος τῆς θύρης ὑπεκκύψας
 καὶ τὴν λάλον χελιδόν' <αῦ> κατοπτεύσας 15
 πεσοῦσαν ὡσπερ στρουθίον <τι> τῷ ψύχει

⁸ So Crusius; τὴν σκύδαλον ἔσεισε V.

¹⁰ δώσεις Knöll, δίδως V.

131. V, and Suidas under τιττυβίζετε for vs. 7. Cf. Aes.
169.

¹ οὔσιν V.

friends." The wolf rushed in heedlessly. As he bent forward over the trap he jarred the trigger, whereupon the spring-rod was released and struck him violently on the forehead and snout. "Well," said the wolf, "if this is the kind of gifts that you make to friends, how are you going to find anyone who will be your friend?"

131

ONE SWALLOW DOES NOT MAKE THE SPRING

A young man who had lost his fortune in playing dice saved apart for himself just one garment, lest he should suffer from the cold in winter-time; but in the end a throw of the dice stripped him even of that. Before spring had arrived a swallow left Thebes of the South and appeared out of season. Hearing the bird faintly twittering, the youngster said to himself: "What need have I now for extra clothing? Behold, here is a swallow. That means warm weather." So saying, he went off and joined in the dice game, and, after playing a little, was beaten and forfeited his only garment. Then a snowstorm came on and a shivering hail, and everyone had need of extra clothing. Naked, he peeped out from the door and saw the noisy swallow lying dead like a young chick from the cold. "Poor

² So Knöll; στ. ε. μίαν καταλελοίπει V.

⁸ φαρέων Crusius, ἐσθητῶν V.

¹⁵ So Knöll; καὶ κατοπτεύσας τὴν λ. χ. V.

¹⁶ So reconstructed conjecturally by Knöll; ὑπὸ τοῦ κρούου πεσοῦσαν ὡς στρ. V.

“τάλαινα” φησὶν “εἶθε μοι τότ’ οὐκ ὤφθης·
ὥς γὰρ σεαυτὴν κάμῃ νῦν διεψεύσω.”

132

“Οἷς μονήρης λύκον ἔφενγεν ἐξαίφνης
ἰδοῦσα, σηκοῦ δ’ ἐντὸς ἤλθεν ἀκλείστου·
θυσίη γὰρ ἦν τις κατὰ τύχην ἑορταίη.
ὁ λύκος δ’ ἔσω μὲν οὐ παρήλθε τοῦ τείχους,
ἔξω δ’ ἐφεστὼς τὴν οἶον καθωμίλει 5
“ὄρᾳς” λέγων “τὸν βωμὸν αἵματος πλήρη;
ἔξελθε, μὴ τις συλλάβῃ σε καὶ θύσῃ.”
ἡ δ’ εἶπε “μὴ μου τῆς ἀσυλῆς κήδου·
καλῶς ἔχει μοι· καὶν δὲ τοῦτο συμβαίη,
θεοῦ γενοίμην σφάγιον ἢ λύκου θοίνῃ.” 10

133

“Ονος παλιούρων ἦσθι’ ὀξέην χαίτην.
τὸν δ’ εἶδ’ ἀλώπηξ, ἐρπύσασα δ’ εἰρήκει·
“πῶς, οὗτος, ἀπαλῆ κάξανεμένη γλώσση
σκληρὸν μαλάσσεις προσφάγιμα καὶ τρώγεις;”

¹ φησὶν Eberhard, εἶπεν V.

132. V. Cf. *Aes.* 261, Avianus 42.

¹ μονήρη V, —ης Knöll.

² ἑορτῆς κατὰ τύχην V, corrected by Nauck.

³ συμβαίη V, —αίη editors.

133. V(B). *Aes.* 360.

² ἐρπύσασα Fröhner, ἀρπάσασα V. εἰρήκει V, εἰρώτα Van Herwerden.

creature,” he said, “I wish I hadn’t seen you before.
You fooled both yourself and me.”

132

WORRIED ABOUT THE SHEEP’S SAFETY

A solitary sheep, suddenly catching sight of a wolf, fled and came inside the unlocked fold; for, as it happened, a sacrifice was being made in celebration of a festival. The wolf did not venture to go inside the wall of the fold but stood outside and sought to win over the sheep by talking to her: “Don’t you see,” said he, “that the altar is covered with blood? Come out of there, lest they seize upon you and slaughter you.” Said the sheep: “Don’t worry about me and my place of refuge. I’m quite all right. Even if what you say should happen, I’d rather be a sacrificial victim offered to a god than a meal for a wolf.”

133

ROUGH FARE

An ass was eating the prickly leaves of some thorn bushes. Seeing him, a fox crept up and said: “You there, how can you, with that soft and flabby tongue of yours, chew up and eat such rough fare as this?”

³ οὗτος Crusius, οὕτως V. κάξανεμένη Crusius, καὶ ἀνεμένη V.

⁴ μαλασσει V, —εις Bergk.

Οὐρή ποτ' ὄφεις οὐκέτ' ἤξιον πρώτην
 κεφαλὴν βαδίζειν οὐδ' ἐφέπειθ' ἐρπούση·
 “ κάγω γάρ ” εἶπεν “ ἐν μέρει προηγοίμην.”
 τὰ λοιπὰ δὲ μέλε' εἶπεν “ οὐχὶ σιγήσει;
 πῶς, ὦ τάλαινα, χωρὶς ὀμμάτων ἡμας
 ἢ ῥινὸς ἄξεις, οἷς ἕκαστα τῶν ζώων
 τὰ πορευτὰ βαίνει πᾶν τε κῶλον εὐθύνει; ”
 τὴν δ' οὐκ ἔπειθε, τὸ φρονοῦν δ' ἐνικήθη
 τῷ μὴ φρονοῦντι· λοιπὸν ἦρχε τῶν πρώτων
 τῷπισθεν, οὐρὴ δ' ἠγεμῶν καθειστήκει
 σύρουσα τυφλῇ πᾶν τὸ σῶμα κινήσει·
 κοῖλον δὲ πέτρης εἰς βάραθρον ἠνέχθη
 καὶ τὴν ἄκανθαν ταῖς πέτραισι συντρίβει.
 σαίνουσα δ' ἰκέτευεν ἢ πρὶν αὐθάδης·
 “ δέσποινα κεφαλῇ, σῶσον εἰ θέλεις, ἡμας·
 5
 10
 15
 κακῆς γὰρ ἔριδος σὺν κακοῖς ἐπειράθην.
 εἰς πρῶτον οὖν μᾶλλον με <σοι> καθιστάσῃ
 ἐγὼ προσέξω,” φησί, “ μή ποτ' ἀρχούσης
 ἐμοῦ τι δόξης ὑστερον κακῶν κύρειν.”

134. V(B). *Aes.* 362.

⁴ δὲ μέλε' Eberhard from B (τὰ δὲ λ. μέλη), δὲ μέρη V. οὐχὶ σιγήσει; Perry, οὐχ' ἠγήσει V, ἢ σὺ γ' ἠγήσει; Eberhard and Crusius.

⁶ ἄξεις B, ἔξεις V.

⁷ πᾶν τε κῶλον εὐθ. Nauck, παν τὰ ποδ' εὐθύνει V.

⁹ τῷ μὴ φρονοῦντι· λοιπὸν Crusius, τὸ μὴ φρονοῦν δὲ λ. V.

¹⁰ So Crusius, τὰ δ' ὀπισθεν οὐρῆς V.

¹³ τ. ἄκανθα ταῖς πέτραισι V, corrected by Crusius.

PREPOSTEROUS LEADERSHIP

Once a snake's tail decided that the head ought
 no longer to go first and refused to follow its lead in
 creeping along. “ Let it be my turn now,” it said,
 “ to lead the way.” “ Keep still,” said the other
 members, “ how can you lead us, poor wretch,
 without any eyes or nose, the means by which all
 living creatures move on their way and guide each
 limb? ” But they could not dissuade the tail from
 its purpose, and the rational part of the body suc-
 cumbed to the irrational. Thereafter the hinder
 parts ruled the foremost. The tail became the
 leader, dragging the whole body along in blind
 motion. It fell into a hollow pit and bruised the
 spine on the sharp rocks. Then the tail, which had
 been so self-willed before, became submissive and
 turned to supplication saying: “ Mistress head, save
 us, if you will. ’Twas an evil strife that I ventured
 on, and evil has been the consequence. If you'll put
 me where I was at first I'll be more obedient and
 you'll not worry about getting into trouble again
 under my leadership.”

¹⁵ So Knöll; δ. κ. σὺ ἡμᾶς σῶσον V, σῶσον ἡμᾶς εἰ θέλεις, δέσποινα B.

¹⁷⁻¹⁹ B has no equivalent for these lines, and Rutherford deletes them. They are probably spurious.

¹⁷ εἰς τὸ πρ. V. οὖν—καθιστάσῃ Crusius, οὖν με μᾶλλον καταστάσαν V.

¹⁹ τι δόξης Nauck, τῆς δόξης V.

Πέρδικά τις πριάμενος ἐντρέχειν οἴκῳ
 ἀφήκεν· ἠδέως γὰρ εἶχε τοῦ ζώου.
 κάκεῖνος εὐθύς κλαγγὸν ἐξ ἔθους ἄδων
 πᾶσαν κατ' αὐτὴν ἄχρι βημάτων ἦει.
 γαλῆ πρὸς αὐτὸν ἠπίβουλος ὠρμήθη 5
 καὶ πρῶτον εἶπε “ τίς μὲν εἶ, πόθεν <δ'> ἦκεις; ”
 ὁ δ' “ ἠγόρασμαι ” φησὶ “ προσφάτως <πέρδιξ>.”
 “ ἐγὼ χρόνον τοσοῦτον ἐνθαδὶ τρίζω
 καὶ μ' ἐνδον ἔτεκεν ἡ μμοκτόνος μήτηρ,
 ἀλλ' ἡσυχάζω καὶ πρὸς ἐστὴν εὐδῶ· 10
 σὺ δ' ἄρτι πως ὠνητός, ὡς λέγεις, ἦκων
 παρρησιάξῃ ” φησὶ “ καὶ κατακρῶζεις; ”

Υἱὸν μονογενῆ δευλὸς εἶχε πρεσβύτης
 γενναῖον ἄλλως καὶ θέλοντα θηρεῦεν.
 τοῦτον καθ' ὕπνου ὑπὸ λέοντος ᾤήθη
 θανόντα κείσθαι· <καὶ φοβούμενος> μήπως 5
 ὕπαρ γένηται καὶ τὸ φάσμ' ἀληθεύσῃ,

135. V. Cf. *Aes.* 244.

² τὸ ζῶον V, corrected by Eberhard.

³ κλαγγὴν V, —ὄν Knöll.

⁴ ἠπίβουλος Knöll, ἐπίβ. V.

⁵ δ' supplied by Crusius.

⁷ πέρδιξ supplied by Bergk.

⁸ ἐνθαδὶ τρίζω Nauck, ἐνθαδὲ διατρίζω V.

¹⁰ εὐδῶ Perry, δύνω V.

¹¹ δ' ἄρτι Knöll, γὰρ ἄρτι V.

FRESHLY ARRIVED

A man bought a partridge and let him run around in the house, for he was fond of the creature. Immediately the bird began to clamour loudly in his usual style, went through all the house and ended at the hearth. The wily cat ran up to him and said: “Who are you? Where do you come from?” “I’m a partridge,” he replied, “just recently bought.” “And I,” said the cat, “have been around here a long time. My mother, the mouse-slayer, gave birth to me inside this house. But I keep my mouth shut and sleep by the hearth; why is it that you, who come here lately purchased, as you say, are making yourself so free and crowing so loudly?”

THE FORCE OF DESTINY

A timorous old man had an only son who was bold of spirit and wanted to hunt. In his sleep the father fancied that he saw this son lying dead, killed by a lion. Fearing lest this become a reality and the vision one of truth, he selected a very beautiful house as

136. T(B). Suidas under *βουκολήσας* for *vss.* 9, 10 and *Etymologicum Magnum* under *πεπρωμένον* for 27, 28. Cf. *Aes.* 363 (=B). The text in T is very defective. The supplements in pointed brackets are those of Crusius unless otherwise stated.

⁴ Supplemented by Hesseling.

κάλλιστον οἶκον ἐξέλεξάτ' ἀνδρῶνα,
 ὑψηλὸν, εὐδμητὸν (τε χ)ῆλιου πλήρη,
 κάκεϊ τὸν υἱὸν παρεφύλασσε συγκλείσας. 10
 χῶπως ἔχη τι βουκόλημα τῆς λύπης
 ἐνέθηκε τοίχοις ποικίλας γραφὰς ζώων, 10
 ἐν οἷς ἅπασιν καὶ λέων ἐμορφώθη.
 ὁρῶντα δ' αὐτὸν μᾶλλον εἶχεν ἢ λύπη 11a
 καὶ δὴ ποθ' ἐστῶς τοῦ λέοντος οὐ πόρρω
 "κάκιστε θ<ηρῶν" εἶπεν "ὡς" σὺ τὸν ψεύστην
 ὄνειρον ἀλλως ὄμμασιν πατρὸς δεῖξας 15
 ἔχεις με φρουρῇ περιβαλὼν γυναικείῃ.
 τί δὴ 'πὶ σοὶ λόγοισιν <εἶμι> κοῦκ ἔργον
 ποιῶ <βίαιον;" τῷ δὲ φρουρίου> τοίχῳ
 ἐπέβαλε χεῖρας τὸν λέοντα τυφλώσων,
 σκόλοψ <ἀποσχισθεῖς> δὲ <τοῦ ξύλου> τούτῳ 20
 <ἔδυν'> ὑπ' ὄνυχα, χῶ <πατῆρ> καθαιμώδους
 <φλογώσεως> τὰς σάρκας <εὐθύς> εἰσδύσης
 <ἅπαντα> ποιῶν ἦνυσ' <οὐδὲν ὁ τλήμων>·
 θέρμη δ' ἐπ' αὐτοῖς <υἱὸν> ἄχρι βουβῶνων
 ἀνῆψεν <ὥστε τὸν βίον τελευτήσαι>.
 ὁ πρέσβυς οὕτως οὐκ ἔσωσε τὸν παῖδα 25
 μέλλοντα θηήσκειν <ὑπὸ λέοντος ἀψύχου>.

⁷ εὐδμητὸν τε χῆλιου Van Herwerden, ευμηττον ηλιου T.

⁸ συγκλείσας Crusius, συγκλεισων T.

¹⁰ So Crusius; ἐνέθηκε τοῖς τ. ποικίλας γρ. ζ. Suidas, ελευκενε τοιχοις ποικίλαις γραφας ζ. T.

¹¹ λέων ἐμορφώθη B and Crusius, λεοντα εγεγραφει T.

^{11a} Restored by Crusius from B: ὁ δὲ ταῦτα μᾶλλον ὁρῶν πλείω τὴν λύπην εἶχε. T has no equivalent.

men's quarters, one that was lofty, well built, and full of sunlight, and there he confined his son and watched carefully over him. In order that the boy might have something with which to soothe his grief, he put on the walls pictures of many kinds of animals, and among them all a lion was pictured. As he gazed upon this the boy's grief was intensified; and once, standing near by the lion's image, he exclaimed: "Worst of beasts, it was only because you showed that false dream to my father's eyes that you are now holding me here, confined under guard like a woman. Why do I go after you with words only, instead of with violent action?" Then he laid hands on the wall of his prison, intending to put out the lion's eyes; but a splinter of wood from the wall pierced his flesh under a fingernail. Immediately a bloody inflammation of the flesh set in, and, although his father, poor soul, did everything he could to save him, he accomplished nothing. Thereafter a feverish heat extending to the groin consumed the boy and brought about his death. Thus it was that the old man failed to save his child, doomed to die the victim of a lifeless lion.

¹² ποθ' ἐστῶς Crusius, ποτε στας T.

¹⁴ ἄλλως supplied by Polak.

¹⁵ με φρουρα. πε . . . λων . νυκαικειαι T, supplemented by Hesselung.

¹⁶ τ. δη. πισοι λογοισιν κεουκεργον T.

¹⁸ σιφλώσων Polak.

²³⁻²⁴ So Crusius; θερμαδεπαυτων T, (φλεγμονῆν μεχρι βουβῶνων εἰργάσατο.] πυρετός τε ἐπὶ τούτοις ἀνάψας τὸν παῖδα θάττων τοῦ βίου ὑπέξηγαγεν B.

²⁵ So T.

²⁶ So supplemented by the present editor; cf. *CPh* 52. 22 f.

"Α σοι πέπρωται ταῦτα πλῆθι γενναίως
καὶ μὴ σοφίζου· τὸ χρεῶν γὰρ οὐ φεύξει.

137

*Ουξιν ἄρας ἄρνα λιπαρὸν ἐκ ποίμνης
ἤνεγκε παισὶν δειπνον αἰετὸς δώσει·
τὸ δ' αὐτὸ πράξειν καὶ κολοιοὺς ὠρμήθη.
καὶ δὴ καταπτὰς ἄρνος ἐσχέθη νύτοις

* * *

"δίκην δ' ἀνοίης" εἶπεν "ἀξίως τίνω·
τί γὰρ ὦν κολοιοὺς αἰετοῦς ἐμμούμην;

5

138

Πέρδικά τις γεωργὸς ὄν τεθηρεύκει
θύειν ἔμελλεν ἐσπέρης <τι> δειπνήσων.
τὸν δ' ἰκέτευε τ<αὔτα· "μὴ σὺ> ποιήσης·
<πολλὰς ἐγὼ σοι" φησὶ "δέσποτ',> ἦν ζήσω,

²⁷⁻²⁸ So *Et. M.*; T has only ταῦτα—φεύξει.

137. T(B). Cf. *Aes.* 2.

¹ ἐκφώνησις T, corrected by Hesselung.

² ἤνεγκε Crusius, η . . . T.

³ ὠρμήθη B and Crusius, ὠρηθη T.

⁴ καταπτὰς B, ποτεπτασ T. The substance of what originally followed after vs. 4 is given in B: οἱ δὲ παῖδες τοῦτον κρατήσαντες ἦκίζον.

⁵ δίκην—εἶπεν T as read by Polak and Crusius; δικηπλαγω-
αρεί . . . according to Hesselung. κτεινω T.

⁶ κολοιοσ ὦν T, transposed by Crusius.

138. T(B). Cf. *Aes.* 265. Only the first two lines are intact in T; the remainder of the text is full of gaps and the readings themselves are often uncertain. All the restorations

Bear bravely what is given you by Fate and seek not to dodge it by clever devices; you'll not escape what is bound to be.

137

THE JACKDAW WHO WOULD BE AN EAGLE

An eagle with his talons lifted a sleek lamb from the flock and carried it off to give to his young ones for a meal. A jackdaw started to do the same thing. He swooped down and fastened on the back of a lamb . . . (*but he was unable to lift the lamb; his claws became tangled in the fleece so that he could not extricate himself readily, and the boys caught him and tormented him*). "I pay a just penalty for my folly," he said. "Why did I, who am only a jackdaw, try to imitate the eagles?"

138

A TRAITOR TO HIS KIND

A farmer who had caught a partridge was about to kill it, in order to have something for his evening meal. But the partridge begged him to spare his life, saying: "Don't do this. I'll catch many other

printed above are conjectured by Crusius, partly on the basis of T and partly on the paraphrase B.

^{1,2} T.

³⁻⁸ B reads thus: ἡ δὲ ἰκέτευε λέγουσα "ἕασόν με ζῆν καὶ ἀντ' ἐμοῦ πολλὰς πέρδικας ἐγὼ σοι κυνηγήσω." ὁ δὲ εἶπεν "δι' αὐτὸ τοῦτο μᾶλλον σε θύσω, ὅτι τοὺς συνήθεις καὶ φίλους σοὶ ἐνδρεῖσθαι θέλεις."

³ τὸνδικοτευετ T.

⁴ . . . εαζισω T.

<πέρδικας ἄλλας ἀντ' ἐμοῦ> κυνηγήσω 5
 ἀπατῶν
 “μᾶλλον σ' ἐγὼ δι' αἰτίην καλῆς θύσας,
 ὅτι τοῦς συνακίμους καὶ φίλους ἐνεδρεύεις.”

139

Ὄνος λεοντῆν ἰσχύϊος ἐφαπλώσας
 ἔφασκεν εἶναι πᾶσι φοβερός ἀνθρώποις·
 σκιρτῶν δ' ἐπήδα, καὶ φυγὴ μὲν ἀνθρώπων
 <δι' αὐτὸν> ἦν, φυγὴ δὲ ποιμνίων <πάντων>.
 ἀνέμου δ' ἀέντος, τῆς δορῆς δὲ τοῦ νύττου 5
 ἀπορρυείσης ὄνος ἐὼν ἐφωράθη.
 καὶ τις πρὸς αὐτὸν εἶπε τῷ ξύλῳ παίων·
 “ὄνος πεφυκὼς μὴ λέοντα μιμήσῃ.”

140

Χειμῶνος ὄρη σίτον ἐκ μυχοῦ σύρων
 ἔβηχε μύρμηξ, ὃν θέρους σεσωρεύκει.
 τέττιξ δὲ τοῦτον ἰκέτευε λιμώττω
 δοῦναί τι καὶ τῷ τῆς τροφῆς, ὅπως ζήσῃ.
 “τί οὖν ἐποίεις” φησὶ “τῷ θέρει τούτῳ;” 5

⁸ τοῦσυνα . . . λουσενεδρευεισ T.

139. T(B). Cf. *Aes.* 188 and 358 (=B), Avianus 5.

^{1,2} So T.

^{3,4} So supplemented by Crusius; σκιρτωνεπηδακαι . . . T,
 καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων B.

⁵⁻⁶ So Crusius; ὡς δὲ ἀνέμου πνεύσαντος ἢ δορὰ περιηρέθη B,
 απορρυοσησειοδεροσδετουνητω T.

⁶⁻⁸ ὄνος—μιμήσῃ, Crusius; καὶ σισιωνεφωραθηκαιτισπροσουπε-
 ιρωτωξ . . . πε. υφωσ T.

partridges for you in place of myself, by decoying
 them, if I live. . . .” “All the more on that account
 shall I kill you with good reason, seeing you ensnare
 your own kinsmen and friends.”

139

THE ASS IN THE LION'S SKIN

An ass, having spread a lion-skin around his flanks,
 fancied himself to be fearful to all men. As he
 leaped and capered about everybody hurried to get
 out of his way, and all the shepherds turned to flight.
 But when the wind began to blow, the lion-skin fell
 off his back and he was discovered to be an ass.
 Then someone said to him as he beat him with a
 club: “You were born to be an ass, don't try to
 impersonate a lion.”

140

WHEN THE SLUGGARD WENT TO THE ANT

An ant in the winter-time was dragging out of his
 hole some grain which he had stored up in the sum-
 mer, in order to air it. A cicada, dying of starva-
 tion, begged him to give him some of his food,
 to keep him alive. “What were you doing last

140. Preserved only in the *Hermeneumata* of Ps.-Dositheus
 (G. Goetz, *Corpus Gloss. Lat.* III pp. 47 and 101). *Aes.* 373.
 Cf. Avianus 34.

Remnants of a metrical epimythium to this fable are
 preserved in the gnomologium of Georgides (Boissonade, *Anc.*
Gr. I, p. 48: κρείττον τό φροντίζειν ἀναγκαίων χρεῶν ἢ τό
 προσέχειν τέρψεσιν καὶ κώμοις.

“ οὐκ ἐσχόλαζον, ἀλλὰ διετέλουν ἄδων.”
 γελάσας δ' ὁ μύρμηξ τὸν τε πυρὸν ἐγκλείων
 “ χειμῶνος ὄρχου ” φησὶν “ εἰ θέρους ἠΰλεις.”

141

Γάλλοις ἀγύρταις εἰς τὸ κοινὸν ἐπράθη
 ὄνος τις οὐκ εὐμοῖρος ἀλλὰ δυσδαίμων,
 ὅστις φέρη πτωχοῖσι καὶ πανουργοῖσιν
 πείνης ἄκος δύμης τε καὶ τὰ τῆς τέχνης.
 οὔτοι δὲ κύκλω πᾶσαν ἐξ ἔθους κόμην
 περιόντες ἔλεγον <ἦα>· τίς γὰρ ἀγροίκων
 οὐκ οἶδεν Ἄττι λευκὸν ὡς ἐπηρώθη;
 τίς οὐκ ἀπαρχὰς ὀσπρίων τε καὶ σίτων
 ἀγνῶ φέρων δίδωσι τυμπάνῳ Ῥεῖης; . . .

142

Αἰ δρῦς ποτ' εἰς Ζητὸς πρόσωπον ἔλθοῦσαι
 τοιῶνδε μύθων μεμπτικῶν ἐπειρῶντο†.

141. Partially preserved in metrical form only by Natalis Comes in his *Mythologia*, 1551. Crusius, *Bab. Fab.* No. 141. Tzetzes, *Chil.* XIII. 257 ff., also ascribes this fable to Babrius and paraphrases it. Cf. *Aes.* 164, Phaedrus IV. 1.

² πανουργοῖσιν Crusius, πανούργοισι Nat.

⁴ σῆκος Nat., corrected by Bentley. τὰ τῆς Lachmann, κακῆς Nat.

⁶ ἦα supplied by Crusius.

142. G(B), and S(uidas) under στελεόν for vss. 7, 8. *Aes.* 302. Cf. Crusius No. 143, E. Husselman in *Trans. Amer. Philol. Assn.* 66. 122.

¹ εἰς πρόσωπον Ζητὸς G, transposed by Husselman.

summer? ” asked the ant. “ I was not loafing,” said the cicada, “ I was busy singing all the time.” The ant laughed and barred up his grain, saying: “ Dance in the winter, since you piped during the summer.”

141

DOOMED TO EVERLASTING BLOWS

An ill-fated ass, born to hard luck, was sold to a company of the begging priests of Cybele, in order that he might carry for those rascally beggars what they needed to satisfy their hunger and thirst, and the implements of their trade. It was the custom of these fellows to go around to all the villages and gather contributions in the form of provisions. What rustic is there that doesn't know all about the fair Attis and how he was mutilated? Who among them does not readily make offerings of pulse and grain for the holy drum of Rhea. . . . (*When the ass died from toil and ill treatment the priests made kettle-drums of his hide; and when another band of priests asked them what had become of their ass they answered that he was dead, but that he was getting more blows now than he used to get when he was living.*)

142

FURNISHING THE MEANS OF THEIR OWN DESTRUCTION

Once the oak trees, coming into the presence of Zeus, ventured to complain in words like these: “ O

² μεμπτικῶν Husselman, μεμψημῶν G. ἐπειρῶντο editor, cf. 134. 16; κατηγορήσαντο G.

“ὦ Ζεῦ, γενάρχα καὶ πατὴρ φυτῶν πάντων,
 εἰ κοπτόμεσθα, πρὸς τί καξέφυς ἡμας;”
 πρὸς ταῦτα δ' ὁ Ζεὺς μειδιῶν ἔλεξ' οὕτως·
 “αὐταὶ καθ' αὐτῶν εὐπορεῖτε τὴν τέχνην·
 εἰ μὴ γὰρ ὑμῖν στέλεα πάντ' ἐγεννήθη,
 οὐκ ἂν γεωργῶ πέλεκυς ἐν δόμοις εἶη.”

5

143

Ἐχὼν γεωργὸς ἐκπνέοντ' ὑπὸ ψύχους
 λαβῶν ἔθαλπεν· ἀλλ' ἐκείνος ἠπλώθη
 τῇ χειρὶ προσφύς, καὶ δακῶν ἀνιήτως
 ἔκτεινεν [αὐτὸν τὸν θέλοντ' ἀναστήσαι.]†
 θνήσκων δὲ μῦθον εἶπεν ἄξιον μνήμης·
 “δίκαια πάσχω τὸν πονηρὸν οἰκτεῖρας.”

5

⁵ λέξεν G, corrected by Husselman.

⁷ So Crusius, among other conjectures; εἰ μὴ γὰρ ὑμεῖς
 στελεὰ πάντα τίκτετε S, εἰ μὴ γὰρ ὑμεῖς στέλεχει ἅπαντα τίκτεται
 G, εἰ μὴ γὰρ ὑμεῖς τὰ στελῖδια ἐγεννάτε B.

⁸ So Crusius; οὐκ ἂν γεωργὸς πέλυκον ἐν δόμοις εἶχεν S, οὐκ
 ἂν δροσόμοιο πέλυκα εἶχεν ἐν δοῦμοις G, οὐκ ἂν πέλεκυς ὑμᾶς
 ἐξέκοπτεν B.

143. G(B). Cf. *Aes.* 176, Phaedrus IV. 20. The text is
 that of G as orthographically corrected by Husselman (p. 123),
 except in vss. 2 and 4, where the readings of the manuscript,
 being metrically impossible, are replaced with conjectures by
 the present editor.

² ἀλλ' Perry, ὁ δὲ G.

⁴ ἔκτεινεν τὸν σῶσαντα πικροῦ θανάτου G.

⁶ So G. This verse is preserved also in one of the prose
 versions of Aesop (Chambry I. 172), but not in B's paraphrase.

Zeus, progenitor of our kind and father of all the
 trees, if we are to be chopped down, why did you
 beget us in the first place? At this Zeus smiled
 and said: “You yourselves provide the means now
 used against you; were it not that all the handles
 are produced by you, the farmer would have no axe
 in his house.”

143

TO PITY THE PITILESS IS FOLLY

A farmer picked up a viper that was almost dead
 from the cold, and warmed it. But the viper, after
 stretching himself out, clung to the man's hand and
 bit him incurably, thus killing (the very one who
 wanted to save him). Dying, the man uttered these
 words, worthy to be remembered: “I suffer what I
 deserve, for showing pity to the wicked.”

Other fables of Babrius, which are extant only in
 prose paraphrases, designated BaP, are listed below
 in the Appendix under numbers 1, 9, 12, 35, 39, 44,
 51, 65, 96, 117, 128, 157, 163, 182, 186, 199, 203, 204,
 206, 210, 211, 214, 221, 226, 228, 250, 257, 269, 274,
 275, 276, 279, 284, 286, 296, 311, 316, 323, 329, 333,
 338, 342, 348, 351, 357, 366, 368, 369, 370, 374, 375,
 377, 378, 384, 390, 401, 415.

PHAEDRUS

BOOK I

PHAEDRI AVGVSTI LIBERTI
FABVLARVM AESOPIARVM

LIBER PRIMVS

PROLOGVS

Aesopus auctor quam materiam repperit,
hanc ego polivi versibus senariis.
duplex libelli dos est: quod risum movet,
et quod prudenti vitam consilio monet.
calumniari si quis autem voluerit,
quod arbores loquantur, non tantum ferae,
fictis iocari nos meminerit fabulis.

5

1

LVPVS ET AGNVS

Ad rivum eundem lupus et agnus venerant,
siti compulsi. superior stabat lupus,
longeque inferior agnus. tunc fauce improba
latro incitatus iurgii causam intulit:

TITLE: *So most editors.* FEDRI AVGVSTI LIBERTI
LIBER FABVLARVM PR. PHEDI AVG LIBER I
AESOPHIARV D.

THE AESOPIC FABLES OF
PHAEDRUS THE FREEDMAN
OF AUGUSTUS

BOOK I

PROLOGUE

Aesop is my source. He invented the substance
of these fables, but I have put them into finished
form in senarian verse. A double dowry comes with
this, my little book: it moves to laughter, and by
wise counsels guides the conduct of life. Should
anyone choose to run it down, because trees too are
vocal, not wild beasts alone, let him remember that
I speak in jest of things that never happened.

1

THE WOLF AND THE LAMB

Impelled by thirst, a wolf and a lamb had come to
the same brook. Upstream stood the wolf, much
lower down the lamb. Then the spoiler, prompted
by his wicked gullet, launched a pretext for a quarrel:

PROLOGUE.

³ dos *R.* os corrected to mos *P.*

⁴ prudenti *Bongars.* prudentis *PR.*

1. Cf. *Aes.* 155, *Babrius* 89.

“ Cur ” inquit “ turbulentam fecisti mihi
 aquam bibenti? ” laniger contra timens:
 “ Qui possum, quaeso, facere quod quereris, lupe?
 a te decurrit ad meos haustus liquor.”
 repulsus ille veritatis viribus
 “ Ante hos sex menses male ” ait “ dixisti mihi.” 10
 respondit agnus “ Equidem natus non eram.”
 “ Pater hercle tuus ” ille inquit “ male dixit mihi.”
 atque ita correptum lacerat iniusta nece.
 Haec propter illos scripta est homines fabula
 qui fictis causis innocentes opprimunt. 15

2

RANAE REGEM PETIERVNT

Athenae cum florerent aequis legibus,
 procax libertas civitatem miscuit
 frenumque solvit pristinum licentia.
 hic conspiratis factionum partibus
 arcem tyrannus occupat Pisistratus. 5
 cum tristem servitutem flerent Attici,
 non quia crudelis ille, sed quoniam grave
 omne insuetis onus, et coepissent queri,
 Aesopus talem tum fabellam rettulit.
 “ Ranae vagantes liberis paludibus 10
 clamore magno regem petiere ab Iove,
 qui dissolutos mores vi compesceret.
 Pater deorum risit atque illis dedit

⁷ quereris *Pithou.* queris *PR'.*
¹⁰ male ait *Grotius.* ait m. *PR'.*
¹² ille added by *Bothe.*
^{2.} *Cf. Aes. 44.*
⁷ grave *Pithou.* gravis *PR'.* gravest *L. Mueller.*

“ Why,” said he, “ have you roiled the water where
 I am drinking? ” Sore afraid, the woolly one made
 answer: “ Pray, how can I, wolf, be guilty of the
 thing you charge? The water flows from you down-
 stream to where I drink.” Balked by the power of
 truth, the wolf exclaimed, “ Six months ago you
 cursed me.” “ Indeed,” replied the lamb, “ at that
 time I was not yet born.” “ Well, I swear, your
 father cursed me,” said the wolf, and, with no more
 ado, he pounced upon the lamb and tore him, and
 the lamb died for no just cause.
 This fable was composed to fit those persons who
 invent false charges by which to oppress the innocent.

2

THE FROGS ASKED FOR A KING

In the days when Athens flourished under a
 democracy, freedom grown rank disturbed the civic
 calm and licence relaxed the reins of old-time
 discipline. Then diverse factions formed a common
 plot and soon a tyrant rose and seized the citadel,
 Pisistratus. The Athenians now bewailed their
 dismal state of servitude, not that their ruler was
 unkind, but any load is hard to bear for those unused
 to it. When they began to murmur, Aesop told
 them this little tale:
 “ The frogs, while enjoying at large the freedom
 of their marshes, called with loud cries on Jupiter to
 grant them a king, one who should forcibly restrain
 their lax morality. The father of the gods laughingly

⁸ omne *Heinsius.* omnino *PR'.* ¹² vi *Pithou.* ut *P.*

parvum tigillum, missum quod subito vadi
 motu sonoque terruit pavidum genus. 15
 hoc mersum limo cum iaceret diutius,
 forte una tacite profert e stagno caput
 et explorato rege cunctas evocat.
 illae timore posito certatim adnatae
 lignumque supra turba petulans insilit. 20
 quod cum inquinasset omni contumelia,
 alium rogantes regem misere ad Iovem,
 inutilis quoniam esset qui fuerat datus.
 tum misit illis hydrum, qui dente aspero
 corripere coepit singulas. frustra necem 25
 fugitant inertes, vocem praecludit metus.
 furtim igitur dant Mercurio mandata ad Iovem,
 adflictis ut succurrat. tunc contra Tonans:
 ' Quia nolulistis vestrum ferre ' inquit ' bonum,
 malum perferte.' vos quoque, o cives," ait, 30
 " hoc sustinete, maius ne veniat, malum."

3

GRACVLVS SVPERBVS ET PAVO

Ne gloriari libeat alienis bonis,
 suoque potius habitu vitam degere,
 Aesopus nobis hoc exemplum prodidit.

²⁸ Tonans *Postgate*, deus P. *The paraphrases have* Iuppiter
 or altisonans or Iuppiter intonans.

³⁰ o added by *Rittershausen* and most editors.

3. *Aes.* 472, cf. 129.

bestowed on them a little piece of timber; he hurled
 it, and when it fell with sudden splash and noisy
 dashing of the water, it filled the timid tribe with
 awe. Time passed as it lay there sunk in mud, till
 one frog chanced to thrust a stealthy head above the
 pool, and having by reconnaissance learned all about
 the king, called forth the whole assembly. The
 frogs, no longer awed, raced through the water to
 his side. Then the saucy crowd played leap-frog to
 the plank. With every insult they defiled it, then
 sent an embassy to Jove to get another king; for,
 said they, the one he gave them was no good. There-
 upon Jupiter sent them a water snake, who took to
 snapping them up one by one with cruel teeth. In
 vain they tried to flee from death; they were too
 sluggish. Fear even took away their power of
 speech. On the sly, therefore, they made Mercury
 their messenger to Jove, beseeching him for help in
 their affliction. Then quoth the Thunderer in reply:
 ' Since you were unwilling to put up with the good
 you had, you must put up with this evil.' Likewise
 you, citizens of Athens," said Aesop, " must bear
 the evil that you have, lest a greater one befall you."

3

THE VAINGLORIOUS JACKDAW AND THE
 PEACOCK

To the end that none may borrow another's
 property with which to put on airs, but may rather
 pass his life in clothes that are his own, Aesop has set
 before us the following example.

Tumens inani graculus superbia
 pennas pavoni quae deciderant sustulit
 sequae exornavit. deinde contemnens suos
 immiscet se pavonum formoso gregi.
 illi impudenti pennas eripiunt avi
 fugantque rostris. male mulcatus graculus
 redire maerens coepit ad proprium genus,
 a quo repulsus tristem sustinuit notam.
 tum quidam ex illis quos prius despexerat:
 "Contentus nostris si fuisses sedibus
 et quod Natura dederat voluisses pati,
 nec illam expertus esses contumeliam
 nec hanc repulsam tua sentiret calamitas."

5

10

15

4

CANIS PER FLVVIVM CARNEM
 FERENS

Amittit merito proprium qui alienum adpetit.
 Canis per flumen carnem cum ferret, natans
 lympharum in speculo vidit simulacrum suum,
 aliamque praedam ab altero ferri putans
 eripere voluit; verum decepta aviditas
 et quem tenebat ore dimisit cibum,
 nec quem petebat adeo potuit tangere.

⁷ immiscet se *Marcilius*. — cuit se *PR*.

⁴ Cf. *Aes. 133, Babrius 79*.

² So punctuated by *Postgate*; most editors read ferret natans,

A jackdaw, puffed up with empty pride, picked up
 some feathers that had fallen from a peacock and
 adorned himself with them. Next, scorning his own
 kinfolk, he pushed his way into a handsome flock of
 peacocks. But they stripped the brazen bird of
 those feathers and pecked him till he took to flight.
 Being thus roughly handled, the saddened jackdaw
 attempted to return to his own tribe; but, on being
 driven away by them also, he bore the burden of an
 ugly disgrace. Then one of those jackdaws whom
 he had previously despised remarked: "If you had
 been content with our station in life and had been
 willing to take what nature gave you, you would
 neither have experienced that first humiliation nor
 would your misfortune have felt the sting of our
 rebuff."

4

THE DOG CARRYING A PIECE OF MEAT
 ACROSS THE RIVER

He who goes after what belongs to another de-
 servedly loses his own.

A dog, while carrying a piece of meat across a
 river, caught sight of his own image floating in the
 mirror of the waters and, thinking that it was another
 prize carried by another dog, decided to snatch it.
 But his greed was disappointed: he let go the meal
 that he held in his mouth, and failed besides to grasp
 the meal for which he strove.

⁴ altero *Ad. and Postgate*. alio *PR'*. alio cane *Bentley*.

⁷ tangere *Ad*. attingere *P*. potuit adeo attingere *Rigault*.

VACCA ET CAPELLA, OVIS ET LEO

Numquam est fidelis cum potente societas.
testatur haec fabella propositum meum.

Vacca et capella et patiens ovis iniuriae
socii fuere cum leone in saltibus.

hi cum cepissent cervum vasti corporis,
sic est locutus partibus factis leo:

“ Ego primam tollo nomine hoc quia rex cluo;
secundam, quia sum consors, tribuetis mihi;
tum, quia plus valeo, me sequetur tertia;
malo adficietur si quis quartam tetigerit.”
sic totam praedam sola improbitas abstulit.

RANAE AD SOLEM

Vicini furis celebres vidit nuptias
Aesopus, et continuo narrare incipit:

Vxorem quondam Sol cum vellet ducere,
clamorem ranae sustulere ad sidera.
convicio permotus quaerit Iuppiter
causam querellae. quaedam tum stagni incola
“ Nunc ” inquit “ omnes unus exurit lacus,
cogitque miseram arida sede emori.
quidnam futurum est si crearit liberos? ”

5. Cf. *Aes.* 339 = *Babrius* 67.

⁷ nomine hoc *Bentley*, nominor *P.* quia rex *Havet*, rex
om. P. cluo *Postgate*, leo *P.*

⁸ consors *Gow.* fortis *P.*

6. Cf. *Aes.* 314 = *Babrius* 24.

⁹ cogitque *editors.* cogit *Wiss.* coget *PR'.*

THE COW, THE SHE-GOAT, THE SHEEP, AND
THE LION

To go shares with the mighty is never a safe invest-
ment. This little fable bears witness to my
statement.

5

A cow, a she-goat, and a sheep, patient sufferer
when wronged, went into partnership with a lion in
the forest. When they had captured a stag of
mighty bulk the lion made four portions and spoke as
follows: “ I take the first portion by virtue of my
title, since I am addressed as king; the second portion
you will assign to me because I am a partner; then,
since I am superior to you in strength, the third
portion will come my way; and it will be too bad
for anyone who meddles with the fourth.” Thus all
the booty was carried off by ruthlessness alone.

10

THE FROGS COMPLAIN AGAINST THE SUN

Aesop saw a large crowd at the wedding of his
neighbour, a thief, and at once began this fable:

Once upon a time, when the Sun was minded to
take a wife, the frogs raised their clamour to the stars.
Jove, disturbed by the noise, asked what they had
to complain about. Then up spoke a denizen of the
pond and said: “ Even now, when he is the only
one of his kind, he dries up all the ponds and causes
us poor creatures to die in waterless abodes. What,
pray, will happen when he procreates? ”

5

VVLPIŒ AD PERSONAM TRAGICAM

Personam tragicam forte vulpes viderat:

“ O quanta species ” inquit “ cerebrum non habet! ”

Hoc illis dictum est quibus honorem et gloriam
Fortuna tribuit, sensum communem abstulit. 5

LVPVS ET GRVIS

Qui pretium meriti ab improbis desiderat,
bis peccat: primum quoniam indignos adiuvat,
impune abire deinde quia iam non potest.

Os devoratum fauce cum haereret lupi,
magno dolore victus coepit singulos 5
inlicere pretio ut illud extraherent malum.
tandem persuasa est iure iurando gruis,
gulaeque credens colli longitudinem
periculosam fecit medicinam lupo.
pro quo cum pactum flagitaret praemium, 10
“ Ingrata es ” inquit “ ore quae nostro caput
incolume abstuleris et mercedem postules.”

7. Cf. *Aes.* 27.

After vs. 1 a line seems to be missing, which Postgate reconstructs as follows on the basis of the paraphrasts: quam postquam huc illuc semel atque iterum verterat.

8. Cf. *Aes.* 156, *Babrius* 94.

¹² postules *Rittershausen*. —as *P.R.*

THE FOX BEFORE THE TRAGIC ACTOR'S MASK

A fox, after looking by chance at a tragic actor's mask, remarked: “ O what a majestic face is here, but it has no brains! ”

This is a twit for those to whom Lady Luck has granted rank and renown, but denied them common sense.

THE WOLF AND THE CRANE

He who wants to serve rascals and be duly paid for it makes two mistakes: first, he helps the undeserving, and, secondly, he enters into a deal from which he cannot emerge without loss to himself.

A bone that he had gobbled stuck in a wolf's throat. When the pain was too much for him he went about offering pay to one and another as an inducement if they would remove the offending object. At length a crane accepted, on the strength of a solemn oath. She mortgaged her neck full length in the wolf's throat and performed a successful operation on him with great danger to herself. In return she demanded her fee according to contract, but the wolf retorted: “ You ungrateful thing! Your head was in my mouth and you got it out intact, and now you stipulate that I am to pay you a bonus.”

9

PASSER AD LEPOREM CONSILIATOR

Sibi non cavere et aliis consilium dare
stultum esse paucis ostendamus versibus.

Oppressum ab aquila, fletus edentem graves,
leporem obiurgabat passer: " Vbi pernicitas
nota " inquit " illa est? quid ita cessarunt pedes? " 5
dum loquitur, ipsum accipiter necopinum rapit
questuque vano clamitantem interficit.
lepus semianimus: " Mortis en solacium!
qui modo securus nostra inridebas mala,
simili querela fata deploras tua." 10

10

LVPVS ET VVLPEVS IVDICE SIMIO

Quicumque turpi fraude semel innotuit,
etiam si verum dicit, amittit fidem.
hoc adtestatur brevis Aesopi fabula.

Lupus arguebat vulpem furti crimine;
negabat illa se esse culpae proximam. 5
tunc iudex inter illos sedit simius.

9. *Aes.* 473.

³ edentem *Pithou.* sedens *P.*

⁸ en solatium *Sanadon.* in solatio *PR'.*

10. *Aes.* 474.

⁴ furti *Rom.* forti *PR'.*

9

THE SPARROW GIVES ADVICE TO THE HARE

Let me point out in a few lines how foolish it is
to admonish others while forgetting all danger to
oneself.

When a hare in the clutches of an eagle was
uttering bitter moans, a sparrow meanwhile scoffed
at him: " Where," says he, " is that famous agility
of yours? What made your legs so laggard?"
While the sparrow was still speaking, a hawk caught
him off guard. The sparrow screamed and screamed,
but his plaint was futile. It was soon over. " Aha,"
said the hare, still alive, " here is some comfort for
me as I die. A moment ago you were gaily making
fun of my misfortune; but now you are bewailing
your own fate in the same tone of complaint."

10

THE WOLF AND FOX GET JUDGMENT FROM
THE APE

Anyone who has once acquired a reputation for
base deceit is no longer believed even when he speaks
the truth. This is made evident by a short fable of
Aesop's, as follows:

A wolf was trying to prove a charge of theft
against a fox, and the latter pleaded not guilty of the
crime. Then an ape took the chair to judge between

uterque causam cum perorassent suam,
 dixisse fertur simius sententiam:
 " Tu non videris perdidisse quod petis;
 te credo subripuisse quod pulchre negas." 10

11

ASINVS ET LEO VENANTES

Virtutis expers, verbis iactans gloriam,
 ignotos fallit, notis est derisui.
 Venari asello comite cum vellet leo,
 contextit illum frutice et admonuit simul
 ut insueta voce terreret feras,
 fugientes ipse exciperet. hic auritulus
 clamorem subito totis tollit viribus
 novoque turbat bestias miraculo. 5
 quae dum paventes exitus notos petunt,
 leonis adffiguntur horrendo impetu. 10
 qui postquam caede fessus est, asinum evocat
 iubetque vocem premere. tunc ille insolens:
 " Qualis videtur opera tibi vocis meae? "
 " Insignis " inquit " sic ut, nisi nossem tuum
 animum genusque, simili fugissem metu." 15

11. Cf. *Aes.* 151.

⁶ So most editors; ipse ut exciperet hic auriculas (—us D)
PR'D. auritulus *Rigault*.

¹⁰ adffiguntur D. adficiuntur *PR.*

¹³ So D; tibi videtur opera P.

¹⁵ fugissem m. D. fuissem in m. *PR'.*

them. After each had put the peroration on his plea, the ape is said to have pronounced this verdict: " You, Mr. Wolf, in my opinion did not lose the property for which you sue; and you, Mr. Fox, I'm sure, purloined the thing you so handsomely deny having taken."

11

THE ASS AND THE LION GO HUNTING

A man devoid of courage imposes upon strangers by cutting a figure with self-praise, but those who know him laugh at him.

A lion who chose to go hunting in company with an ass concealed him in the bushes and told him to frighten the wild animals with his bray, which would be strange to them. He himself would be waiting for them when they fled. Hereupon Long-Ears on a sudden roared his loudest with might and main, which threw the beasts into a panic, surprised by the novelty of it. They in terror dashed for their familiar exits, but were overpowered by the lion's horrendous charge. The latter, when he was tired of killing, summoned the ass and told him to turn off the bray. Then the presumptuous fool said: " How about it? What do you think of my vocal performance? " " It was superb," said the lion, " so much so that, if I hadn't known your real mettle and how genuine an ass you are, I should have fled in terror like the others."

CERVVS AD FONTEM

Laudatis utiliora quae contempseris
saepe inveniri testis haec narratio est.

Ad fontem cervus, cum bibisset, restitit
et in liquore vidit effigiem suam.
ibi dum ramosa mirans laudat cornua
crurumque nimiam tenuitatem vituperat,
venantum subito vocibus conterritus
per campum fugere coepit, et cursu levi
canes elusit. silva tum excepit ferum,
in qua retentis inpeditus cornibus
lacerari coepit morsibus saevis canum.
Tunc moriens edidisse vocem hanc dicitur:
“ O me infelicem, qui nunc demum intelligo,
utilia mihi quam fuerint quae despexeram,
et quae laudaram quantum luctus habuerint.”

5
10
15

VVLPIIS ET CORVVS

Qui se laudari gaudet verbis subdolis
fere dat poenas turpi paenitentia.

Cum de fenestra corvus raptum caseum
comesse vellet celsa residens arbore,
vulpes invidit, deinde sic coepit loqui:
“ O qui tuarum, corve, pennarum est nitor!

5

12. Cf. *Aes.* 74, *Babrius* 43.

³ testis *D.* om. *PR.* n. est *D.* erit n. *PR.*

¹² ed. vocem h. *Heinsius.* vocem h. ed. *P.* dedisse vocem
h. *D.*

THE STAG AT THE SPRING

A thing disdained is often found in practice to be
more valuable than a vaunted one, as this story
shows.

A stag at a spring, after drinking, stood still and
looked at his image in the water. As he stood there
exclaiming in admiration of his branching horns, and
disparaging his too slender legs, he was suddenly
alarmed by the shouting of hunters, and taking to
flight across the plain with nimble feet, he soon out-
distanced the dogs. After that he entered a forest,
where his horns got caught, entangling him, and he
began to be torn by the cruel canine teeth. 'Tis
said his dying words were these: “ How unfortunate
for me that I never discovered till now how much I
needed the members that I despised, and what
sorrow those I valued had in store for me! ”

THE FOX AND THE CROW

He who takes delight in treacherous flattery
usually pays the penalty by repentance and disgrace.

When a crow, perched on a high tree, was about
to eat a piece of cheese which he had carried off from
a window, a fox who coveted the prize spoke up as
follows: “ Oh, Mr. Crow, what a lustre your plumes

13. Cf. *Aes.* 124, *Babrius* 77.

¹⁻² Qui—dat *P.* Quae—gaudent—serae dant *D.*

⁵ invidit *Postgate.* ut vidit *D.* hunc v. *P.*

quantum decoris corpore et vultu geris!
 si vocem haberes, nulla prior ales foret.”
 at ille stultus, dum vult vocem ostendere
 lato ore emisit caseum; quem celeriter
 dolosa vulpes avidis rapuit dentibus.
 tum demum ingemuit corvi deceptus stupor.
 [Hac re probatur quantum ingenium valet;
 virtute semper praevalet sapientia.]

14

EX SVTORE MEDICVS

Malus cum sutor inopia deperditus
 medicinam ignoto facere coepisset loco
 et venditaret falso antidotum nomine,
 verbosis adquisivit sibi famam strophis.
 hic cum iaceret morbo confectus gravi . . .
 rex urbis, eius experiendi gratia
 scyphum poposcit: fusa dein simulans aqua
 illius se miscere antidoto toxicum,
 combibere iussit ipsum, posito praemio.
 timore mortis ille tum confessus est
 non artis ulla medicum se prudentia,
 verum stupore vulgi factum nobilem.
 rex advocata contione haec edidit:

⁹ stultus—ostendere *P.* dum etiam vult vocem ost. *D.*

¹⁰ lato ore emisit *Havel.* latiore emisit ore *D.* emisit ore *P.*

^{13, 14} So *P.*, omitted in *D.* These lines are probably the *epithium* of a lost fable.

14. *Aes.* 475.

⁵ After this line another, now lost, seems to have stood in the text, the sense of which is thus conjectured by *Speyer*: regis minister medicumque illum arcesserent. The context shows that the sick person was not the king, but it may have been his child.

have, how graceful your face and your figure! If only you had a voice no bird would rate higher.” Anxious to show that he did have a voice, the foolish crow opened his mouth to sing and let fall the cheese, which the crafty fox immediately snapped up with eager jaws. Too late the crow, betrayed by his own folly, moaned his loss.

[This affair shows how much ingenuity can accomplish; cleverness is always more than a match for hardihood.]

14

FROM COBBLER TO PHYSICIAN

A bungling cobbler, desperately in want, had resorted to practising medicine in a strange locality, and, peddling what he falsely called an “antidote,” built up a reputation for himself by verbal tricks of advertising. So it happened that when <the king’s minister> lay gravely ill and all but gone, <our physician was called in. Whereupon> the king of the city, to test his skill, called for a cup; then pouring water into it, but pretending to mix poison with the “antidote,” he ordered the man to drink it off himself, for a reward that he displayed. In mortal fear the cobbler then confessed that his high standing as a physician was not due to any knowledge of the art but to the gullibility of the crowd. The king then summoned an assembly and said to the people:

⁸ illius—antidoto *Postgate.* miscere anthidoto illius se *PR’.*

⁹ combibere *Burman.* bibere *PR’.*

¹³ edidit *J. F. Gronovius.* addidit *PR.*

“ Quantae putatis esse vos dementiae,
qui capita vestra non dubitatis credere
cui calceandos nemo commisit pedes? ” 15

Hoc pertinere vere ad illos dixerim,
quorum stultitia quaestus impudentiae est.

15

ASINVS AD SENEM PASTOREM

In principatu commutando civium
nil praeter dominum, non res mutant pauperes.
id esse verum parva haec fabella indicat.

Asellum in prato timidus pascebat senex.
is hostium clamore subito territus 5
suadebat asino fugere, ne possent capi.
At ille lentus: “ Quaeso, num binas mihi
clitellas impositurum victorem putas? ”
senex negavit. “ Ergo quid refert mea
cui serviam, clitellas dum portem unicas? ” 10

16

OVIS CERVVVS ET LVPVVS

Fraudator homines cum vocat sponsum improbos
non rem expedire, sed malum ordiri expetit.

¹⁶ calceandos *Pithou.* calcandos *P.*

¹⁸ stultitia *Rigault,* —iae *PR.* impudentiae *Rigault,*
inprudencia *PR.*

15. *Aes.* 476.

¹ Civium saepius *PR'.*

² dominum, non res *Stowasser.* domini mores *PR'.*

¹⁰ unicas *Housman.* meas *PR.*

16. *Aes.* 477.

“ How crazy you are, you may judge for yourselves.
You have no hesitation about putting your lives at
the mercy of a man to whose care no one in want of
shoes ever trusted his feet.”

This, I dare say, strikes home at those whose
gullibility provides an income for impostors.

15

WHAT THE ASS SAID TO THE OLD SHEPHERD

A change of sovereignty brings to the poor nothing
more than a change in the name of their master.
The truth of this is shown by the following little tale.

A timorous old man was pasturing an ass in a
meadow. Alarmed by the sudden war cry of enemy
soldiers approaching, he urged the ass to flee for
fear of capture. But the stubborn beast replied: “ I
ask you, are you assuming that the conqueror will
load me with two packs at a time? ” “ No,” said
the old man. “ Then,” said the ass, “ what differ-
ence does it make to me whose slave I am, so long
as I carry only one pack at a time? ”

16

THE SHEEP, THE STAG, AND THE WOLF

When a cheat calls rascals in to act as surety for
him he is not trying to help matters but is laying the
foundations for mischief.

¹ vocat *Burman,* avocat *PR.* sponsum *Burman,* sponsore
PR. improbos *Heinsius,* —bo *PR.*

² malum ordiri *Postgate,* mala videre *PR.*

Ovem rogabat cervus modium tritici,
 lupo sponsore. at illa praemetuens dolum:
 " Rapere atque abire semper adsuevit lupus;
 5 tu de conspectu fugere veloci impetu.
 ubi vos requiram cum dies advenerit? "

17

OVIS CANIS ET LVPVS

Solent mendaces luere poenas malefici.
 Calumniator ab ove cum peteret canis
 quem commendasse panem se contenderet,
 lupus citatus testis non unum modo
 5 deberi dixit, verum adfirmavit decem.
 ovis damnata falso testimonio
 quod non debebat solvit. post paucos dies
 bidens iacentem in fovea conspexit lupum:
 " Haec " inquit " merces fraudis a superioribus datur."

18

MVLIER PARTVRIENS

Nemo libenter recolit qui laesit locum.
 Instante partu mulier actis mensibus
 humi iacebat flebilis gemitus ciens.
 vir est hortatus corpus lecto reciperet,

17. *Aes.* 478.

³ cummendasse *PR.* commodasse *D.*

⁸ bidens *Heinsius.* videns *D.* ovis *PR'.*

18. *Aes.* 479.

A stag asked a sheep for the loan of a peck of wheat with a wolf as surety. But the sheep, suspecting fraud, remarked: " It is always the way of the wolf to plunder and depart, and yours to slip out of sight at a fast pace. Where am I to look for you two when the day of reckoning arrives? "

17

THE SHEEP, THE DOG, AND THE WOLF

Liars usually get punished for their evil work.
 When a dog, as a false accuser, was suing a sheep for a loaf of bread, which he claimed to have entrusted to her care, a wolf summoned as witness deposed and certified that not just one loaf was owed, but ten. The sheep, condemned on false testimony, paid what she did not owe. After a few days the victim caught sight of the wolf lying dead in a pit. " This," said she, " is the wages of fraud bestowed by those above."

18

A WOMAN IN CHILDBIRTH

No one likes to revisit the place which has brought him injury.

Her months of pregnancy having duly gone by, a woman on the point of giving birth was lying on the ground uttering piteous moans. Her husband urged her to lay her body on the bed, where she might

² actis *D.* peractis *PR'.*

³ humi *D.* humo *PR'.*

onus naturae melius quo deponeret.
 "Minime" inquit "illo posse confido loco
 malum finiri quo conceptum est initium."

19

CANIS PARTURIENS

Habent insidias hominis blanditiae mali,
 quas ut vitemus versus subiecti monent.

Canis parturiens cum rogasset alteram
 ut fetum in eius tugurio deponeret,
 facile impetravit. dein reposcenti locum
 preces admovit, tempus exorans breve,
 dum firmiores catulos posset ducere.
 hoc quoque consumpto flagitari validius
 cubile coepit. "Si mihi et turbae meae
 par" inquit "esse potueris, cedam loco." 10

20

CANES FAMELICI

Stultum consilium non modo effectu caret,
 sed ad perniciem quoque mortalis devocat.

Corium depressum in fluvio viderunt canes.
 id ut comesse extractum possent facilius,
 aquam coepere ebibere: sed rupti prius
 periere quam quod petierant contingerent. 5

⁷ initium *D. Havel.* initio *P.*
 19. *Aes. 480.*

¹ hominis *D.* —es *PR'.*

⁶ admovit *Pithou.* admonuit *DPR'.*

⁸ flagitari *D,* —are *P.*

⁹ coepit *Pithou.* coepit illa *DPR.*

5 better deposit the burden of nature. "I'm not at
 all convinced," said she, "that my troubles can be
 ended in the very place where they began."

19

THE DOG AND HER PUPPIES

The fair-seeming words of evil persons conceal a
 trap; the following lines warn us to beware.

A bitch about to have puppies asked another
 bitch to let her deposit her litter in the other's
 kennel, for which she easily got permission. Later
 on, when the owner asked for her kennel back again,
 the other dog resorted to supplications, asking but a
 brief stay till the puppies were strong enough for her
 to take with her. When this time also had expired
 the owner began to insist more stoutly on the return
 of her sleeping quarters. "If," said the tenant,
 "you can prove yourself a match for me and my
 brood I'll move out."

20

THE HUNGRY DOGS

A foolish project is not only ineffective; it is also
 a voice that lures mortals to their ruin.

Some dogs saw a hide sunk in a river and, in order
 to get it out more easily and devour it, they set
 about drinking up the water. But they burst them-
 selves and died before they could attain their object.

20. *Cf. Aes. 135.*

⁵ ebibere *D,* bibere *P.* prius *D,* prius ibi *PR.*

LEO SENEX, APER, TAVRVS ET ASINVS

Quicumque amisit dignitatem pristinam,
ignavis etiam iocus est in casu gravi.

Defectus annis et desertus viribus
leo cum iaceret spiritum extremum trahens,
5 aper fulmineis spumans venit dentibus
et vindicavit ictu veterem iniuriam.
infestis taurus mox confodit cornibus
hostile corpus. asinus ut vidit ferum
inpune laedi, calcibus frontem extudit.
10 at ille expirans: "Fortis indigne tuli
mihi insultare; te, Naturae dedecus,
quod ferre in morte cogor, bis videor mori."

MVSTELA ET HOMO

Mustela ab homine prensa, cum instantem necem
effugere vellet, "Parce, quaeso," inquit "mihi,
quae tibi molestis muribus purgo domum."
respondit ille "Faceres si causa mea,
5 gratum esset et dedissem veniam supplici.
nunc quia laboras ut fruaris reliquiis,

21. *Aes.* 481.

⁵ spumans venit *Postgate*, on the analogy of the paraphrasts:
aper ad eum venit iratus spumans fulmineis dentibus. ad
eum venit *P*, venit ad eum *D*.

¹¹⁻¹² *om. D*.

¹² in morte *Havel*. certe *P*.

22. *Cf. Aes.* 293 = *Babrius* 27.

² quaeso inquit parce *P*, p. *transposed by Bentley*.

THE OLD LION, THE BOAR, THE BULL, AND
THE ASS

Anyone who has lost the prestige that he once
had becomes in his disastrous state subject to insult
even by cowards.

When a lion, worn out by age and bereft of his
strength, lay feebly drawing his last breath a wild
5 boar came up with foaming mouth and murderous
tusks and with a thrust avenged an old wrong.
Soon after a bull with angry horns gored the body of
his foe. An ass, on seeing the wild beast maltreated
with impunity, gave him a smashing kick in the face.
10 Then, as he died, the lion said: "I resented the
insults of the brave; but as for you, you disgrace to
Nature, when I put up with you, as now at life's end
I must, I seem to die a second death."

THE WEASEL AND THE MAN

A weasel, caught by a man and eager to escape
impending death, said to him: "Spare me, I pray
you, for I keep your house clear of troublesome
mice." His captor replied: "If you were doing
5 this for my sake, it would be something to thank you
for, and I should have granted you the pardon for
which you ask. But as it is, since you do the job to
profit by the scraps that the mice would have nibbled,

⁴ faceres *Bongars*. —em *PR*.

⁵ et added by *Pithou*.

quas sunt rosuri, simul et ipsos devores,
noli imputare vanum beneficium mihi.”
atque ita locutus improbam leto dedit.

Hoc in se dictum debent illi agnoscere,
10 quorum privata servit utilitas sibi,
et meritum inane iactant inprudenteribus.

23

CANIS FIDELIS

Repente liberalis stultis gratus est,
verum peritis inritos tendit dolos.

Nocturnus cum fur panem misisset cani,
obiecto temptans an cibo posset capi,
“ Heus,” inquit “ linguam vis meam praecludere,
5 ne latrem pro re domini? multum falleris.
namque ista subita me iubet benignitas
vigilare, facias ne mea culpa lucrum.”

24

RANA RVPTA ET BOS

Inops potentem dum vult imitari perit.

In prato quondam rana conspexit bovem,
et tacta invidia tantae magnitudinis
rugosam inflavit pellem; tum natos suos

⁷ quas *Ad. and Rom.* quae *P.*

⁸ imputare *Pithou* from *Ad.* me putare *PR'*.
23. *Cf. Aes. 403.*

² tendit *Pithou.* ostendit *PR.*

⁴ posset *Rittershausen.* possit *PR.*

24. *Cf. Aes. 376 = Babrius 28.*

as well as to feed on the mice themselves, don't set
me down as your debtor for imaginary services.”
And so saying, he put the culprit to death.

This applies to those busy-bodies—let them
recognize it—who work for their own private ad-
vantage while vaunting their useless services as
benefactors to an unwary public.

23

THE FAITHFUL DOG

The man who makes a sudden show of kindness
pleases fools, but for the wise he lays his trap in vain.

A thief in the night tossed a piece of bread to a
dog to see whether he might be caught by this bait.
“ Oh, ho,” said the dog, “ is it your purpose to stop
my tongue, so that I do not bark in defence of
my master's property? You are greatly mistaken.
That sudden kindness of yours bids me be on guard
lest you find a way to profit by my neglect of duty.”

24

THE FROG WHO BURST HERSELF AND THE
COW

When a man without resources tries to imitate the
powerful he comes to grief.

Once on a time a frog caught sight of a cow in a
meadow and, in envy of so much bulk, puffed up her
wrinkled skin. Then she asked her children whether

² quondam *Heinsius.* quodam *P.*

interrogavit an bove esset latior. 5
 illi negarunt. rursus intendit cutem
 maiore nisu, et simili quaesivit modo,
 quis maior esset. illi dixerunt bovem.
 novissime indignata, dum vult validius
 inflare sese, rupto iacuit corpore. 10

25

CANES ET CORCODILLI

Consilia qui dant prava cautis hominibus
 et perdunt operam et deridentur turpiter.
 Canes currentes bibere in Nilo flumine,
 a corcodillis ne rapiantur, traditum est.
 igitur cum currens bibere coepisset canis, 5
 sic corcodillus: "Quamlibet lambe otio,
 noli vereri." at ille: "Facerem mehercule,
 nisi esse scirem carnis te cupidum meae."

26

VULPIS ET CICONIA

Nulli nocendum; si quis vero laeserit,
 multandum simili iure fabella admonet.
 Ad cenam vulpes dicitur ciconiam
 prior invitasse, et liquidam in patulo marmore
 posuisse sorbitionem, quam nullo modo 5
 gustare esuriens potuerit ciconia.

25. *Aes.* 483.

⁷ noli vereri *Ad. and most editors*; pota accede noli timere
 sedulo ait at noli vereri inquit *PR'*.

26. *Cf. Aes.* 426.

she was bigger than the cow. "Not so," said they.
 Again, with greater effort, she stretched her skin and
 in like manner inquired which was the bigger.
 "The cow," said they. Refusing to be beaten, in a
 final effort to blow herself out still more, she burst
 herself and fell flat.

25

THE DOGS AND THE CROCODILES

Those who give wrong advice to the wary not
 only waste their efforts but also are laughed to scorn.
 They say that dogs keep running when they drink
 in the River Nile, lest they be seized by crocodiles.
 So, when a certain dog began to drink on the run a
 crocodile said to him: "Take your time lapping it
 up; don't be afraid." To which the dog retorted:
 "Gad, that's what I would do, if I didn't know how
 eager you are to eat my flesh."

26

THE FOX AND THE STORK

It is not right to injure any man; but if someone
 does inflict an injury this fable warns him that he is
 liable to punishment in kind.

A fox is said to have invited a stork to dinner and
 to have set before her on a slab of marble some thin
 soup, of which the stork, though hungry, could find
 no way to get a taste. Then the stork in turn invited

⁴ liquidam—marmore *Postgate* (in marmore *Wiss.*). illi
 liquidam in patena *PR'*.

quae vulpem cum revocasset, intrito cibo
 plenam lagonam posuit; huic rostrum inserens
 satiatur ipsa et torquet convivam fame.
 quae cum lagonae collum frustra lamberet,
 peregrinam sic locutam volucrem accepimus:
 "Sua quisque exempla debet aequo animo pati."

27

CANIS ET THESAURVS ET VVLTVRIVS

Haec res avaris esse conveniens potest
 et qui humiles nati dici locupletes student.
 Humana effodiens ossa thesaurum canis
 invenit, et violarat quia Manes deos
 iniecta est illi divitiarum cupiditas,
 poenas ut sanctae religioni penderet.
 itaque aurum dum custodit oblitus cibi,
 fame est consumptus. quem stans vulturius super
 fertur locutus. "O canis, merito iaces,
 qui concupisti subito regales opes,
 trivio conceptus, educatus stercore."

28

VVLPI S ET AQVILA

Quamvis sublimes debent humiles metuere,
 vindicta docili quia patet sollertiae.

27. *Aes.* 483.

¹¹ educatus *Bentley.* et educatus *P.*

28. *Cf. Aes. I.*

¹ humiles *Ad., Pithou.* homines humiles *P.*

² sollertiae *Rigault.* —ia *P.*

the fox to dinner and set before him a narrow-mouthed jar full of solid food, into which she thrust her beak and so satisfied her own appetite while tormenting her guest with hunger. While the fox was vainly licking the neck of the jar the pilgrim bird, so we have heard, made this remark: "One who sets an example ought to bear it with patience when he gets the same in return."

27

THE DOG, THE TREASURE, AND THE VULTURE

This story has a moral for miserly men, and for such as are of low birth but bent on getting a name for wealth.

While digging up human bones, a dog came upon a treasure and, because he had outraged the spirits of the dead, he was put under the spell of avarice, to the end that he might pay the penalty due to respect for holy things. So it happened that, as he guarded the gold without thought of eating, he died of starvation. Standing over him, a vulture is reported to have said: "Dog, you deserve to lie here dead; you set your heart all at once on wealth fit for a king, in spite of the fact that you were begotten at a street-corner and raised on a dunghill."

28

THE FOX AND THE EAGLE

However lofty in station men may be, they should, nevertheless, be apprehensive of lowly persons; for shrewdness may learn a lesson and find the way open to revenge.

Vulpinos catulos aquila quondam sustulit,
 nidoque posuit pullis escam ut carperent.
 hanc persecuta mater orare incipit, 5
 ne tantum miserae luctum importaret sibi.
 contempsit illa, tuta quippe ipso loco.
 vulpes ab ara rapuit ardentem facem,
 totamque flammis arborem circumdedit,
 hosti dolorem damno miscens sanguinis. 10
 aquila, ut periculo mortis eriperet suos,
 incolumes natos supplex vulpi tradidit.

29

ASINVS INRIDENS APRVM

Plerumque stulti, risum dum captant levem,
 gravi destringunt alios contumelia,
 et sibi nocivum concitant periculum.
 Asellus apro cum fuisset obvius,
 "Salve" inquit "frater." ille indignans repudiat 5
 officium et quaerit cur sic mentiri velit.
 asinus demisso pene: "Similem si negas
 tibi me esse, certe simile est hoc rostro tuo."
 aper, cum vellet facere generosum impetum,
 repressit iram, et: "Facilis vindicta est mihi, 10
 sed inquinari nolo ignavo sanguine."

29. *Aes.* 484.

⁷ demisso *Rigault.* dim — *PR.*

One day an eagle carried off a fox's cubs and put them in her nest as food for her fledglings to tear. The mother fox followed her and began to entreat her not to bring so great a grief upon her, a pitiable sufferer. The eagle regarded her with contempt, feeling safe from attack in her high place. The fox then snatched a firebrand from an altar and ringed the tree with fire, mixing a potion of grief for her foe which threatened the loss of her own brood. The eagle, in order to rescue her young from the danger of death, turned suppliant and restored to the fox her young ones unharmed.

29

THE ASS INSULTS THE BOAR

Fools, in their efforts to raise a silly laugh, often inflict gross insults upon others and thereby stir up grave danger for themselves.

An ass on meeting a boar said: "Greetings, brother." The boar, feeling insulted, spurned the salutation and asked why he chose to utter such a falsehood. The ass extended his yard and said: "If you mean to say that there is no likeness between us, I can assure you that *this* is very much like your snout." The boar was inclined to attack, like a thoroughbred, but he suppressed his anger and said: "Revenge would be easy for me, but I don't want to soil myself with such ignoble blood."

RANAE METVENTES TAVRORVM PROELIA

Humiles laborant ubi potentes dissident.
 Rana in palude pugnam taurorum intuens,
 "Heu, quanta nobis instat perniciēs" ait.
 interrogata ab alia cur hoc diceret,
 de principatu cum illi certarent gregis
 longeque ab ipsis degerent vitam boves, 5
 "Sit statio separata ac diversum genus;
 expulsus regno nemoris qui profugerit
 paludis in secreta veniet latibula,
 et proculcatas obteret duro pede. 10
 ita caput ad nostrum furor illorum pertinet."

MILVVS ET COLVMBAE

Qui se committit homini tutandum improbo,
 auxilium dum requirit, exitium invenit.
 Columbae saepe cum fugissent miluum,
 et celeritate pennae vitassent necem,
 consilium raptor vertit ad fallaciam 5
 et genus inerme tali deceptit dolo:
 "Quare sollicitum potius aevum ducitis
 quam regem me creatis icto foedere,
 qui vos ab omni tutas praestem iniuria?"

30. *Aes.* 485.

⁶ ipsis *Bothe.* illis *P.*

⁷ Sit *Postgate,* est *PR'.* statio *Gude,* ratio *PR'.* separata
 inquit *PR.*

31. *Aes.* 486.

² auxilium *paraphrasts.* —ia *P.*

THE FROGS DREAD THE BATTLE OF THE
 BULLS

Poor folk suffer when the mighty quarrel.

A frog looking out from a marsh upon a combat
 between two bulls, exclaimed: "Alas, what great
 destruction is verging upon us!" Being asked by
 another frog why he said this, since those bulls were
 contending for the sovereignty of the herd and, as
 cattle, lived their lives at a distance from the frogs,
 he replied: "Granted that their range is remote
 from ours, and that their species is different, never-
 theless, whichever of them is driven from the lordship
 of the meadow, and takes to flight, will come to the
 secret recesses of our marsh and will tread us down
 and crush us with his hard hoofs. Thus their fury
 has something to do with our own safety."

THE KITE AND THE DOVES

He who entrusts himself to a scoundrel for pro-
 tection is looking for help, but what he finds is total
 ruin.

When the doves had often fled from a certain kite
 and escaped death by the swiftness of their wings
 the bird of prey turned to treacherous negotiation,
 using these wily words with which to trick the peace-
 ful clan: "Why do you prefer to live a life of anxiety
 rather than to make a treaty and choose me as your
 king? I would keep you safe from every wrong."

illae credentes tradunt sese miluo;
 qui regnum adeptus coepit vesci singulas
 et exercere imperium saevis unguibus.
 tunc de relicuis una: " Merito plectimur,
 <huic spiritum praedoni quae commisimus.>"

10

¹⁰ tradunt *Ad.*, *Pithou.* —ent *PR.*

¹⁴ *So restored conjecturally by Havet on the basis of the phrases; there is no equivalent for this line in PR.*

The doves, believing what he said, entrusted themselves to the kite, who, on obtaining the sovereignty, began to devour them one by one, making his authority felt with cruel talons. Then one of those who were still left remarked: " We deserve the blows we get <for having committed our lives to this pirate.>"

BOOK II

LIBER SECVNDVS

PROLOGVS

AVCTOR

Exemplis continetur Aesopi genus;
nec aliud quicquam per fabellas quaeritur
quam corrigatur error ut mortalium,
acuatque sese diligens industria. 5
quicumque fuerit ergo narrandi iocus,
dum capiat aurem et servet propositum suum,
re commendetur, non auctoris nomine.
equidem omni cura morem servabo senis;
sed si libuerit aliquid interponere, 10
dictorum sensus ut delectet varietas,
bonas in partes, lector, accipias velim,
ita, si rependet illi brevitatis gratiam.
cuius verbosa ne sit commendatio,
attende cur negare cupidus debeas,
modestis etiam offerre quod non petierint. 15

TITLE: PHEDRI AVḠ LIBERTI LIB̄ SECVNDVS.
INCIPIT LIBER TERTIVS. FELICITER AVCTOR P.
PHAEDRI AVGVSTI LIBERTI LIBER SECVNDVS R'.

PROLOGUE.

⁵ iocus *Rittershausen*. locus *PR'*.

⁷ commendetur *Heinsius*. —ator *Havel* —atur *P*.

BOOK II

AUTHOR'S PROLOGUE

That which is Aesopic in kind is confined to instructive examples; nor is anything else aimed at in fables than that the mistakes of mortals may be corrected, and that one may sharpen his wits by a close application to them. Accordingly, whatever jesting invention may appear in the course of my telling the old stories, provided that it catches the ear and serves its purpose, should be approved on its own merits, not by the weight of the author's reputation. I shall indeed take every care to preserve the spirit of the famous old man; but if I choose to insert something of my own, in order that the variety of expression in details may please the taste, I would have you, Reader, take it in good part, provided that my brevity be a suitable recompense for the taking of that liberty. But lest my praise of this brevity be too wordy, listen to the reason why you ought to say no to the greedy, but to the modest even proffer that for which they have not asked.

¹² si *Barth.* sic *P*.

¹³ ne sit *Rigault*. nescit *PR'*.

1

IVVENCVS, LEO ET PRAEDATOR

Super iuvenecum stabat deiectum leo.
 praedator intervenit partem postulans.
 "Darem" inquit "nisi soleres per te sumere;"
 et improbum reiecit. forte innoxius
 viator est deductus in eundem locum, 5
 feroque viso rettulit retro pedem.
 cui placidus ille "Non est quod timeas" ait;
 "en, quae debetur pars tuae modestiae
 audacter tolle." tunc diviso tergore
 silvas petivit, homini ut accessum daret. 10
 Exemplum egregium prorsus et laudabile;
 verum est aviditas dives et pauper pudor.

2

ANVS DILIGENS IVVENEM, ITEM PVELLA

A feminis utcumque spoliari viros,
 ament, amentur, nempe exemplis discimus.
 Aetatis mediae quendam mulier non rudis
 tenebat, annos celans elegantia,
 animosque eiusdem pulchra iuvenis ceperat. 5
 ambae, videri dum volunt illi pares,
 capillos homini legere coepere invicem.

1. *Aes.* 487.

⁷ quod *Pithou.* quid *PR.*

2. *Cf. Aes.* 31, *Babrius* 22.

¹ exspoliari *R'.*

³ quendam *Prasch.* quendam *P.*

⁴ tenebat *Prasch.* tegebat *P.*

1

THE BULLOCK, THE LION, AND THE ROBBER

A lion was standing over a bullock which he had brought down. A robber came up and demanded a share in the spoil. "I would give it to you," said the lion, "were you not in the habit of taking things for yourself without leave," and thus he rebuffed the rogue. By chance an innocent wayfarer came upon the same place and, on seeing the wild beast, began to retrace his steps. "You have nothing to fear," the lion said to him benignly, "and you may boldly take the portion to which your modesty entitles you." Then, having divided the carcass, he made off for the woods, in order to provide free access for the man.

This is a shining example altogether, and worthy of praise; but the truth is that greed is rich and modesty poor.

2

TWO MISTRESSES, ONE OLD, ONE YOUNG,
 IN LOVE WITH A MAN

That men are always fleeced by women, whether they love them or are loved, is something that we learn, sure enough, from our model tales.

A woman who was no tiro kept her hold on a certain man of middle age, concealing her years by the finesse of her toilet. At the same time a beautiful young creature had captured his fancy. Both women, in their desire to appear of the same age as their lover, began, each in turn, to pluck out his

PHAEDRUS

qui se putaret fingi cura mulierum,
calvus repente factus est; nam funditus
canos puella, nigros anus evellerat.

10

3

AESOPVS AD QVENDAM DE SVCCESV INPROBORVM

Laceratus quidam morsu vehementis canis,
tinctum cruore panem inmisit malefico,
audierat esse quod remedium vulneris.
tunc sic Aesopus: "Noli coram pluribus
hoc facere canibus, ne nos vivos devorent,
cum scierint esse tale culpae praemium."
Successus inproborum plures allicit.

5

4

AQVILA, FELES ET APER

Aquila in sublimi quercu nidum fecerat;
feles cavernam nancta in media pepererat;
sus nemoris cultrix fetum ad imam posuerat.
tum fortuitum feles contubernium
fraude et scelesta sic evertit malitia.
ad nidum scandit volucris: "Pernicies" ait
"tibi paratur, forsitan et miserae mihi.
nam fodere terram quod vides cotidie

5

⁸ fingi Schoppe and most editors. pingi P, Bassi.
3. Cf. Aes. 64.
4. Aes. 488.

BOOK II, FABLE 2. 8-10, 3. 1-7, 4. 1-8

hairs; and, while he supposed that the women's
attentions were sprucing him up, he was suddenly
made bald. For the young woman had pulled out
by the roots all the white hairs, and the old woman
all the black ones.

3

WHAT AESOP SAID TO A CERTAIN MAN CONCERNING THE SUCCESS OF THE WICKED

When a certain man had been torn by the bite of
a vicious dog he dipped a piece of bread in his own
blood and tossed it out to the evildoer, because he
had heard that this was a remedy for such a wound.
Then said Aesop: "Don't let any more dogs see
you doing this, lest they devour us alive when they
learn that guilt is rewarded in this way."

The success of the wicked lures many others into
evil ways.

4

THE EAGLE, THE CAT, AND THE WILD SOW

An eagle had made her nest high up in a lofty
oak; a cat, having appropriated a hollow in the
middle of the tree, had borne her kittens there; and
a sow, that ranger of the woods, had deposited her
litter at the bottom. Then by deceit and wicked
malice the cat thus makes havoc of the community
formed by chance: She climbs up to the bird's nest
and says: "Destruction is in store for you, and
perhaps also for me, poor soul; for the rooting up
of the earth that you see every day means that that

aprum insidiosum, quercum vult evertere,
 ut nostram in plano facile progeniem opprimat." 10
 terrore offuso et perturbatis sensibus,
 derepit ad cubile saetosae suis;
 "Magno" inquit "in periculo sunt nati tui.
 nam simul exieris pastum cum tenero grege,
 aquila est parata rapere porcellos tibi." 15
 hunc quoque timore postquam complevit locum,
 dolosa tuto condidit sese cavo.
 inde evagata noctu suspenso pede,
 ubi esca se replevit et prolem suam,
 pavorem simulans prospicit toto die. 20
 ruinam metuens aquila ramis desidet;
 aper rapinam vitans non prodit foras.
 quid multa? inedia sunt consumpti cum suis,
 felisque catulis largam praebuerunt dapem.
 Quantum homo bilinguis saepe concinnet mali, 25
 documentum habere hinc stulta credulitas potest.

crafty sow intends to overturn the oak so as to attack
 our offspring on the ground." After this terrifying
 blast, which threw the eagle's wits into confusion,
 she creeps down to the lair of the bristly sow. "Your
 little ones," says she, "are in great danger; for
 once you go out to feed with your tender litter the
 eagle is ready to carry off your little pigs." As
 soon as this household too was beset with alarm, the
 wily cat retired to safety in her hole. From there
 she wanders forth at night on tiptoe and, once she
 and the kittens have their fill of food, she pretends
 to be terrified and keeps watch all day long. The
 eagle, fearing the downfall of the tree, continues to
 sit still in the branches. The sow, in order to prevent
 the rape of her young ones, never issues from her
 lair. Why make a long story? Both of them
 starved to death together with their offspring, thus
 providing the cat family with an ample feast.

In this fable stupid credulity may find an object
 lesson showing what disaster a double-tongued
 person often cunningly creates.

5

TIB. CAESAR AD ATRIENSEM

Est ardalionum quaedam Romae natio,
 trepide concursans, occupata in otio,
 gratis anhelans, multa agendo nil agens,

¹¹ offuso *Rittershausen.* effuso *PR.*
¹² derepit *Coler.* diripit *PR.*
¹⁷ tuto *Rigault.* toto *PR.*
¹⁹ se replevit *Pithou.* sese replevit *P.*
²⁶ hinc added by *Bentley.*

5

CAESAR TO A FLUNKEY

There is at Rome a certain tribe of harlequins
 who are always dashing hither and yon in a flurry of
 excitement, very busy without having any business,
 puffing hard for no reward, and doing nothing with

5. *Aes. 489.*
In the title: Tib. Riese, ITEM PR'.
² in otio *Pithou.* notio *PR'.*

sibi molesta et aliis odiosissima.
 hanc emendare, si tamen possum, volo
 vera fabella; pretium est operae attendere. 5
 Caesar Tiberius cum petens Neapolim
 in Misenensem villam venisset suam,
 quae monte summo posita Luculli manu
 prospectat Siculum et respicit Tuscum mare, 10
 ex alte cinctis unus atriensibus,
 cui tunica ab umeris linteo Pelusio
 erat destricta, cirris dependentibus,
 perambulante laeta domino viridia,
 alveolo coepit ligneo conspargere 15
 humum aestuantem, iactans officium comes;
 sed deridetur. inde notis flexibus
 praecurrit alium in xystum, sedans pulverem.
 agnoscit hominem Caesar remque intellegit: 20
 [ut putavit esse nescioquid boni]
 "Heus!" inquit dominus. ille enimvero adsilit,
 donationis alacer certae gaudio.
 tum sic iocata est tanta maiestas ducis:
 "Non multum egisti et opera nequiquam perit;
 multo maioris alapae mecum veneunt." 25

⁸ immisiniensem *PR'*, corrected by *Pithou*.

⁹ posita *Pithou*. posita est *P*.

¹⁰ respicit *Gronovius*. perspicit *P*.

¹⁶ comes *Wase, Mueller, Havet*. come *PR'*.

²⁰ Deleted as spurious by *Rigault, Postgate*.

²⁵ maioris *Rigault*, —es *PR*. veneunt *Pithou*, venerunt *PR*.

much ado. They are a nuisance to themselves and the greatest plague to others. I want to reform this tribe, if possible, by means of a true story; it will be worth your while to listen.

Once Tiberius Caesar on his way to Naples had reached his country seat at Misenum, which, built on the summit of the mountain by the hand of Lucullus, commands a view of the Sicilian sea in front and of the Tuscan sea behind. Here one of the high-girt flunkies, whose shirt of Egyptian linen^a was drawn smoothly down from his shoulders and embellished with hanging fringes, began, while his master was strolling through the cheerful shrubbery, to sprinkle the scorching earth with a wooden watering-pot, making a display of his function as an attendant upon the emperor; but he was laughed at. Thereafter, by detours well known to himself, he runs ahead into another promenade and proceeds to lay the dust there. Caesar recognizes the fellow and realizes what he is after. [Just as he had begun to reckon that something good was coming his way.] "Hey, you!" says the master. Whereupon the fellow, as you might know, bounces up to him, propelled by the thrill of a sure reward. Then in jesting mood his mighty majesty, the prince, thus spoke: "You haven't done much, and your efforts are labour lost; manumission with me stands at a much higher price."

^a The city of Pelusium, in Egypt at the eastern mouth of the Nile, was noted for its flax.

AQVILA ET CORNIX

Contra potentes nemo est munitus satis;
si vero accessit consiliator maleficus,
vis et nequitia quicquid oppugnant ruit.

Aquila in sublime sustulit testudinem.
quae cum abdidisset cornea corpus domo
nec ullo pacto laedi posset condita,
venit per auras cornix et propter volans:
“Opimam sane praedam rapuisti unguibus;
sed nisi monstraro quid sit faciendum tibi,
gravi nequiquam te lassabit pondere.”
promissa parte suadet ut scopulum super
altis ab astris duram inlidat corticem,
qua comminuta facile vescatur cibo.
inducta vafbris aquila monitis paruit,
simul et magistrae large divisit dapem.
sic tuta quae Naturae fuerat munere,
impar duabus occidit tristi nece.

MVLI DVO ET LATRONES

Muli gravati sarcinis ibant duo;
unus ferebat fiscos cum pecunia,

6. *Aes 490. Perotti (NV) has this fable with the title*
POTENTIBVS NON FACILE RESISTI POSSE: QVOD
SI NEFARIVS CONSILIATOR ACCESSERIT OMNIA
PESSVMDARI.

¹⁻³ omitted in *NV*.

¹ munitus *Pithou.* monitus *P.*

⁶ posset *V, Pithou.* —it *PR.*

⁷ propter *P.* pr(a)eter *NV.*

THE EAGLE AND THE CROW

No one is sufficiently fortified against the powerful;
but if an evil-doing adviser joins with such, whatever is
besieged by force and rascality combined is sure to fall.

An eagle carried a tortoise high into the air.
When it had hidden its body inside its horny dwelling
and could not, while thus bestowed, be hurt in any
way, a crow came through the air and flying near by
said to the eagle: “It is certainly a rich prize that
you have carried off in your talons, but unless I
show you what you must do with it, the burden of
its weight will tire you out to no purpose.” When
the eagle had promised him a share in the prize the
crow advised him to dash the hard shell of the tortoise
on a rock from the lofty region of the stars, so that
when the shell was smashed he might easily feed
upon the flesh. Attracted by this shrewd advice,
the eagle obeyed, and at the same time gave his
teacher a generous share in the feast. Thus, he
who had been protected by the gift of Nature was
an unequal match for the two and died a cruel death.

THE TWO MULES AND THE ROBBERS

Two mules were going along heavily laden with
packs; one was carrying baskets containing money,

¹⁴ vafbris *Festa.* verbis *P.*

7. *Aes. 491.* Perotti (*NV*).

Title in PR': MVLI DVO ET VECTORES.

alter tumentes multo saccos hordeo.
 ille onere dives celsa cervice eminet
 clarumque collo iactat tintinnabulum;
 comes quieto sequitur et placido gradu. 5
 subito latrones ex insidiis advolant
 interque caedem ferro ditem sauciant,
 diripiunt nummos, neglegunt vile hordeum.
 spoliatus igitur casus cum fleret suos, 10
 "Equidem" inquit alter "me contemptum
 gaudeo;
 nam nil amisi, nec sum laesus vulnere."
 Hoc argumento tuta est hominum tenuitas,
 magnae periculo sunt opes obnoxiae. 15

8

CERVVS AD BOVES

Cervus nemorosis excitatus latibulis,
 ut venatorum effugeret instantem necem,
 caeco timore proximam villam petit
 et opportuno se bovili condidit.
 hic bos latenti: "Quidnam voluisti tibi, 5
 infelix, ultro qui ad necem cucurreris,
 hominumque tecto spiritum commiseris?"
 at ille supplex "Vos modo" inquit "parcite;
 occasione rursus erumpam data."
 spatium diei noctis excipiunt vices. 10

⁴⁻⁵ eminet—iactat *NV*. emimens—iactans *PR*.

⁸ ditem *Postgate*, mulum *MSS*. sauciant *NV*, trucidant *PR*.

8. *Aes*. 492. *Perotti* (*NV*) with the title DOMINVM IN REBVS SVIS VIDERE PLVRIMVM.

² effugeret *V*, *Ad*. fugeret *P*.

the other sacks bulging with full loads of barley.
 The one who carries riches on his back arches his
 neck high in the air and jingles his clear-toned bell
 by the tossing of his head; his companion, on the
 other hand, brings up the rear with a calm and
 quiet pace. Suddenly robbers rush upon them
 from ambush. Amid the slaughter they wound the
 rich mule with a sword and pillage the money, but
 they neglect the paltry barley. Accordingly, when
 the plundered mule bewailed his misfortune the other
 said: "For my part, I'm glad that I was despised;
 for I have lost nothing and have suffered no wound."
 Here is evidence that the little man is safe;
 great riches are exposed to risks.

8

THE STAG AND THE OXEN

A stag having been startled from his hiding-place
 in the forest, in order to avoid death any moment
 at the hands of hunters, dashed headlong in blind
 fear for the nearest farmhouse and hid himself in an
 ox-stall that happened to be convenient. Here an
 ox said to him: "What in the world were you think-
 ing of, unlucky creature, thus of your own accord to
 have run to your death by entrusting your life to
 the abode of men?" But the stag supplicated him,
 saying: "Only spare me, and as soon as an oppor-
 tunity presents itself, I will again dash out." The
 day lengthened and gave way to night in turn. A

⁴ se bovili *Pithou*. bovili (—le *P*) se *PR*.

⁸ vos *NV*. bos *PR*.

frondem bubulcus adfert, nil adeo videt.
 eunt subinde et redeunt omnes rustici,
 nemo animadvertit; transit etiam vilicus,
 nec ille quicquam sentit. tum gaudens ferus
 bubus quietis agere coepit gratias, 15
 hospitium adverso quod praestiterint tempore.
 respondit unus " Salvum te volumus quidem,
 sed ille qui oculos centum habet, si venerit,
 magno in periculo vita vertetur tua."
 haec inter ipse dominus a cena redit, 20
 et, quia corruptos viderat nuper boves,
 accedit ad praesepe: " Cur frondis parum est?
 stramenta desunt. tollere haec aranea
 quantum est laboris?" dum scrutatur singula,
 cervi quoque alta conspicatur cornua; 25
 quem convocata iubet occidi familia,
 praedamque tollit. Haec significat fabula
 dominum videre plurimum in rebus suis.

9

AVCTOR

Aesopi ingenio statuum posuere Attici,
 servumque collocarunt aeterna in basi,
 patere honoris scirent ut cuncti viam

¹¹ nil *Siebelis*, nihil *NV*, nec *PR*. adeo *Salmasius*, ideo *P*,
 om. *NV*.

¹⁷ volumus *NV* and the *paraphrasts*. cupimus *P*.

²⁵ alta consp. *NV*. est alta conspicatus *PR*.

9. AUTHOR.

¹⁻⁴ *Perotti (NV)* has these four lines only with the title
 INGENIO ET VIRTUTI VERAM GLORIAM TRIBVI.

¹ ingenio *NV*. ingento corrected to ingentem *P*.

cowherd came bringing green boughs, but saw
 nothing. All the farmhands came and went from
 time to time, and none of them perceived the stag;
 the overseer also passed by, and he, too, failed to
 notice anything. Joyfully then the wild animal
 began to express his thanks to the oxen, who had
 remained quiet and given him hospitality in time of
 trouble. One of them replied: " Indeed, we wish
 you well, but if he who has a hundred eyes comes
 here your life will be in great danger." Meanwhile
 the master himself returned from dinner; and,
 since he had noticed of late that the cattle were in
 poor condition, he went up to the manger. " Why
 isn't there enough fodder here?" says he. " You're
 short of bedding. How much trouble would it have
 been to remove these spider-webs?" As he probes
 each little thing in turn, he catches sight of the stag's
 lofty horns; whereupon, having called together his
 servants, he orders the stag to be killed and carries
 off the spoil.

The point of this fable is that the master's eye
 sees more than any other where his own interest is
 at stake.

9

THE AUTHOR'S EPILOGUE

The Athenians set up a statue in honour of the gifted
 Aesop, and by so doing placed a slave on a pedestal
 of everlasting fame, that all men might know that
 the path of honour lies open and that glory is awarded

² servumque *NV*. servolumque *R*. servulum quae *P*.

³ honoris *Pithou*. honori *NV*. homini *PR*.

nec generi tribui sed virtuti gloriam.
 quoniam occuparat alter ut primus foret, 5
 ne solus esset, studui, quod superfuit.
 nec haec invidia, verum est aemulatio.
 quodsi labori faverit Latium meo,
 plures habebit quos opponat Graeciae.
 si Livor obtrectare curam voluerit, 10
 non tamen eripiet laudis conscientiam.
 si nostrum studium ad aures cultas pervenit,
 et arte fictas animus sentit fabulas,
 omnem querelam submovet felicitas.
 sin autem rabulis doctus occurrit labor, 15
 sinistra quos in lucem natura extulit,
 nec quidquam possunt nisi meliores carpere,
 fatale exilium corde durato feram,
 donec Fortunam criminis pudeat sui.

not according to birth, but according to merit.
 Since another had forestalled me from being first in
 this field, I did my best to keep him from being the
 unique representative as well as the first, the only
 thing left that I could do. This is not envy, but
 emulation. Now if Latium shall look with favour
 upon my work she will have more authors to set
 against those of Greece; but if Jealousy chooses to
 disparage my efforts she will not, for all that, take
 away from me the consciousness of deserving praise.
 If my efforts reach cultivated ears, and if the reader's
 judgment sees evidence of poetic skill in my fables,
 then my good fortune dispels all grievances. But if,
 on the contrary, my learned toil falls foul of those
 pettifoggers, spawned by Nature in an ill-omened
 hour, whose only talent is to snap at their betters,
 then I shall steel my mind to endure the banishment
 decreed by Fate, till Fortune at length becomes
 ashamed of her verdict.

⁵ ut pr. foret *Bentley*. ne pr. f. *P.* ne pr. forem *Rittershausen*.

⁶ ne—studui *Rittershausen*. nec—studii *P.*

⁸ faverit *Pithou*. faveret *PR.*

¹⁰ livor obtrectare *Pithou*. labor (libor *R*) oblectare *PR.*

¹¹ *Havet assumes a lacuna after this line.*

¹² *So L. Mueller.* ad aures pervenit tuas *P.* ad aures p.
 suas (= idoneas) *Hartel*.

¹⁵ rabulis doctus *Baehrens*. ab illis d. *PR.* d. illis *Rigault*,
Bassi.

¹⁸ exilium *Gruner*. exitium *P.*

BOOK III

LIBER TERTIVS

PROLOGVS

PHAEDRVS AD EVTYCHVM

Phaedri libellos legere si desideras,
vaces oportet, Eutyche, a negotiis,
ut liber animus sentiat vim carminis.
“ Verum ” inquis “ tanti non est ingenium tuum,
momentum ut horae pereat officiis meis.” 5
non ergo causa est manibus id tangi tuis,
quod occupatis auribus non convenit.
fortasse dices “ Aliquae venient feriae,
quae me soluto pectore ad studium vocent.”
legesne, quaeso, potius viles nenas, 10
impendas curam quam rei domesticae,
reddas amicis tempora, uxori vaces,
animum relaxes, otium des corpori,
ut adsuetam fortius praestes vicem?
mutandum tibi propositum est et vitae genus, 15
intrare si Musarum limen cogitas.
ego, quem Pierio mater enixa est iugo,
in quo Tonanti sancta Mnemosyne Iovi,
fecunda novies, artium peperit chorum,

TITLE: PHAEDRVS AD EVTYCHVM P.

PROLOGUE.

⁴ inquis *Pithou.* inquit *PR'.*

⁵ off. m. *Gronovius.* officii mei *P.*

BOOK III

PROLOGUE

PHAEDRVS TO EVTYCHVS

If you want to read the little books of Phaedrus, Eutyclus, you must take leave of business, so your mind may be free to feel the power of my verse. “ But,” you say, “ your talent is not so precious as to offset the loss of one moment of time taken from my affairs.” Well, then, there is no reason why you should take something into your hands that is unsuited to ears so preoccupied with other matters. Perhaps you will say: “ Some holiday will come inviting me to take an interest when my mind is free of care.” Will you choose, I ask you, to spend that time reading poor trifles, rather than invest some effort in your life at home, pay some attention to your friends, have free time with your wife, relax your mind, and rest your body, in order that you may play your accustomed part in the world with more vigour when you return? You must change your goal and your way of life if you are thinking of crossing the threshold of the Muses. Consider me, whom my mother brought forth on the Pierian Mountain, there where sacred Mnemosyne, nine times fruitful, bore to thundering Jove the choir of

¹⁵ et *Pithou.* ut *PR.*

quamvis in ipsa paene natus sim schola, 20
 curamque habendi penitus corde eraserim,
 nec Pallade hanc invita in vitam incubuerim,
 fastidiose tamen in coetum recipior.
 quid credis illi accidere qui magnas opes
 exaggerare quaerit omni vigilia, 25
 docto labori dulce praeponeus lucrum?
 sed iam, "quodcumque fuerit," ut dixit Sinon
 ad regem cum Dardaniae perductus foret,
 librum exarabo tertium Aesopi stilo,
 honori et meritis dedicans illum tuis. 30
 quem si leges, laetabor; sin autem minus,
 habebunt certe quo se oblectent posteri.
 Nunc, fabularum cur sit inventum genus,
 brevi docebo. servitus obnoxia,
 quia quae volebat non audebat dicere, 35
 affectus proprios in fabellas transtulit,
 calumniamque fictis elusit iocis.
 ego illius pro semita feci viam,
 et cogitavi plura quam reliquerat,
 in calamitatem deligens quaedam meam. 40

²⁰ paene natus sim *Berger, Bassi*. natus sim pene *P*.

²² nec (*Heinsius*) Pallade (*Bentley*) hanc invita in vitam *Postgate*. et laude invita in hanc vitam *P*.

³⁰⁻³⁷ *These lines are also in Perotti's prologue (NV)*.

³³⁻³³ *Havel joins these lines to the epilogue of Bk. II.*

³⁷ fictis elusit iocis *NV*. fiet scelus it iocis *PR*.

³⁸ illius pro *Johnson*. illius porro *PR*. porro illius *Schoppe*. semitam *Schoppe* —ta *PR*.

the Muses; although I was all but born in a school, and although I have entirely blotted from my mind all interest in property and have devoted myself to this kind of life, not without the favour of Pallas, yet even so, it is only with distaste that I am admitted into the society of poets. What do you suppose happens in the case of a man who strives at every waking moment to heap up great riches and prefers sweet lucre to the task of learning? But now, "whatever may come of it" (as Sinon said when he was led before the King of Dardania),^a I will trace out a third book with Aesop's pen, dedicating it to you in recognition of your honour and worth. If you read it I shall be glad; but if not, at any rate, those who come after us will have something with which to amuse themselves.

Now I will explain briefly why the type of thing called fable was invented. The slave, being liable to punishment for any offence, since he dared not say outright what he wished to say, projected his personal sentiments into fables and eluded censure under the guise of jesting with made-up stories. Where Aesop made a footpath, I have built a highway, and have thought up more subjects than he left behind; although some of the subjects I chose led to disaster for me. But if anyone other than

deserter from the Greek Army, where he was cruelly mistreated, is telling his story and explaining the meaning of the giant wooden horse which was left behind by the retreating Greeks, in such a way as to induce the Trojans to bring it into their city.

^a Virgil, *Aeneid* II. 77. The King of Dardania is Priam, King of Troy, to whom Sinon the Greek spy, professing to be a

quodsi accusator alius Seiano foret,
 si testis alius, iudex alius denique,
 dignum faterer esse me tantis malis,
 nec his dolorem delenirem remediis.
 suspicione si quis errabit sua, 45
 et, rapiens ad se quod erit commune omnium,
 stulte nudabit animi conscientiam,
 huic excusatum me velim nihilo minus.
 neque enim notare singulos mens est mihi,
 verum ipsam vitam et mores hominum ostendere. 50
 rem me professum dicet fors aliquis gravem.
 si Phryx Aesopus potuit, si Anacharsis Scythes
 aeternam famam condere ingenio suo,
 ego litteratae qui sum proprior Graeciae,
 cur somno inertis deseram patriae decus, 55
 Threissa cum gens numeret auctores deos,
 Linoque Apollo sit parens, Musa Orpheo,

⁴⁶ rapiens *Postgate*. rapiet *P*.

⁴⁷ nudabit *Pithou*. nudavit *PR*.

⁵¹ fors *Schoppe*. forsitan *P*. forsitan *R'*.

⁵⁶ deos *Rittershausen*. suos *P*.

* Aelius Sejanus died in the year A.D. 31. As commander of the Praetorian Guard, consul, and a close friend and confidant of Tiberius, he exercised a dominating influence over that emperor and seems finally to have aimed at supplanting him in the principate. He was believed to have poisoned Drusus, the son and heir of Tiberius, and he prosecuted and obtained the banishment of several other members of the imperial family. As a prosecutor he was greatly feared and hated by many who rejoiced at his downfall, brought about by the emperor's letter from Capri (see Dio Cassius 58. 10,

Sejanus^a were the prosecutor, or anyone else the chief witness, or indeed if anyone other than Sejanus were the judge, then I should confess that I deserve my trouble, great as it is, and should not now be soothing my grief with such remedies as this. If anyone hereafter shall be deceived by his own suspicions, and, by rashly appropriating to himself the moral that belongs to all alike, shall expose his own bad conscience, none the less I hope that he will pardon me. For in fact it is not my intention to brand individuals, but to display life itself and the ways of men and women.

Perhaps someone will say that I have undertaken a weighty task. If Aesop the Phrygian, if Anacharsis the Scythian, could, by the exercise of their inborn talents, establish an everlasting fame, why should I, who am nearer by birth to the literary land of Greece, through sleepy indolence fail to uphold my country's fame? Why indeed, considering that the Thracian race counts gods among its authors, that Apollo was the parent of Linus,^b and that a Muse was the mother of Orpheus—Orpheus who moved stones by the power of his song, who tamed

Juvenal, *Sat.* 10. 71). For this reason almost anyone was likely to sympathize with Phaedrus as one of his victims, and to feel that his verdict in this case, whatever it was (cf. Introduction p. lxxx), was unjust.

^b Linus was originally the name of a harvest song (*Iliad* 18. 570), the refrain of which sounded like *αἰλιον*, interpreted to mean "alas for Linus." In answer to the question, Who was Linus, and why mourn for him? various myths were invented according to which he was the son of Apollo and the muse Terpsichore, and that he taught music to Orpheus in Thrace and to Heracles.

qui saxa cantu movit et domuit feras
 Hebrique tenuit impetus dulci mora?
 ergo hinc abesto, Livor, ne frustra gemas,
 quom iam mihi sollempnis dabitur gloria. 60

Induxi te ad legendum? sincerum mihi
 candore noto reddas iudicium peto.

1

ANVS AD AMPHORAM

Anus iacere vidit epotam amphoram,
 adhuc Falerna faece e testa nobili
 odorem quae iucundum late spargeret.
 hunc postquam totis avida traxit naribus:
 " O suavis anima, quale in te dicam bonum
 antehac fuisse, tales cum sint reliquiae! " 5
 Hoc quo pertineat dicet qui me noverit.

⁶¹ quum (quom *Havet*) iam *Hare*. quoniam *P.* dabitur
Scheffer, Postgate. debetur *P.* —entur *R.*

1. *Aes. 493. Perotti (NV)* with the title LVXVRIOSOS ET
 SOLA LVXVRIAE COGITATIONE DELECTARI.

⁴ avida *Pithou*. avita *PR.* avide *NV.*

⁵ quale in *Gude*, quale *NV*, qualem *PR.* bonum *NV*,
 bona *PR.*

⁷ om. *NV.* hoc *Pithou*. hunc *P.*

* Phaedrus intentionally leaves his meaning obscure or ambiguous to all but a few persons who knew him well. Others can only guess what he meant. Many explanations have been suggested, but none of them are very convincing. Phaedrus may possibly be alluding to his youth with the nostalgic feeling common to men of middle age. In the epilogue of this book (vs. 15) he speaks in similar terms—*dum*

wild beasts, and held in check the onrushing currents of the Hebrus, so pleased were they to linger and listen. Away then, Envy, lest you lament in vain, when perpetual glory shall at length be given me.

Have I persuaded you to read? Give me, I beseech you, your sincere opinion of my work, with the candour for which you are well known.

1

WHAT THE OLD WOMAN SAID TO THE WINE
 JAR

An old woman saw a wine jar that the drinkers had left empty; but from the Falernian lees, still lingering in its noble shell, it spread forth a delightful odour. Eagerly she sniffed it up with all her nostrils, then exclaimed: " Ah, sweet ghost, how good you must have been before, when even your remains are so excellent! "

Anyone who knows me will tell you what this refers to.^a

sunt aliquae reliquiae—of his own advancing age, a matter of which he was very conscious. Cf. also V. 10. *Havet* thinks that the reference is to the loss of political freedom in Rome, and that Phaedrus leaves his meaning uncertain because, if stated, it would appear seditious. But it seems unlikely that Phaedrus would speak with so much feeling about a matter that did not affect him personally. He was never a Roman citizen, to mourn the passing of the Republic, but a poor man and a servant of the imperial household; and he himself tells us in I. 15 that for such persons a change in the Government means only a change in the name of one's master.

PANTHERA ET PASTORES

Solet a despectis par referri gratia.

Panthera imprudens olim in foveam decidit.

videre agrestes; alii fustes congerunt,
 alii onerant saxis; quidam contra miseriti
 periturae quippe, quamvis nemo laederet, 5
 misere panem ut sustineret spiritum.
 nox insecuta est; abeunt securi domum,
 quasi inventuri mortuam postridie.
 at illa, vires ut refecit languidas,
 veloci saltu fovea sese liberat 10
 et in cubile concito properat gradu.
 paucis diebus interpositis provolat,
 pecus trucidat, ipsos pastores necat,
 et cuncta vastans saevit irato impetu.
 tum sibi timentes qui ferae pepercerant 15
 damnum haut recusant, tantum pro vita rogant.
 at illa: "Memini quis me saxo petierit,
 quis panem dederit; vos timere absistite;
 illis revertor hostis qui me laeserunt."

2. *Aes. 494. Perotti (NV) with the title NON ESSE FACIENDAM ALICVI INVRIAM.*

¹ *om. NV.*

⁵ *quamvis nemo laederet PNV. q. nullum l. Postgate, supported by the paraphrases Rom. and Wiss.: quae (qui) neminem laesit.*

⁹ *refecit NV Rom. Wiss. refecit PR.*

THE PANTHER AND THE SHEPHERDS

Those who are scorned usually pay in the same coin.

Once a panther inadvertently fell into a pit. The country people saw her there. Some of them brought clubs, others piled stones on her; still others felt sorry for her, as being likely to die, though no one harmed her, and these tossed bread to her that she might keep herself alive. Night came on and the men went home unconcerned, thinking that they would find her dead on the following day. But the panther, having recruited her failing strength, with a quick leap freed herself from the pit and hastened to her lair at a swift pace. After a few days she sallied forth again, slaughtered the sheep, killed the shepherds themselves, and laid everything waste in the exercise of her violent and savage fury. Hereupon even those who had spared the beast began to be afraid for themselves; they made no complaint about lost property but only begged for their lives. But she said to them: "I remember who attacked me with stones, and who gave me bread. As for you, cease to be afraid; I return as an enemy only to those who injured me."

¹⁷ *at NV, et P. petierit NV, petierat PR.*

¹⁹ *laeserunt NV. leserant P.*

3

3

AESOPVS ET RVSTICVS

AESOP AND THE FARMER

Vsu peritus hariolo veracior
vulgo perhibetur; causa sed non dicitur,
notescet quae nunc primum fabella mea.

Habenti cuidam pecora pepererunt oves
agnos humano capite. monstro territus 5
ad consulendos currit maerens hariolos.
hic pertinere ad domini respondet caput,
et avertendum victima periculum.
ille autem adfirmat coniugem esse adulteram
et insitivos significari liberos, 10
sed expiari posse maiore hostia.
quid multa? variis dissident sententiis,
hominisque curam cura maiore adgravant.
Aesopus ibi stans, naris emunctae senex,
Natura numquam verba cui potuit dare, 15
“ Si procurare vis ostentum, rustice,
uxores ” inquit “ da tuis pastoribus.”

One who has learned by experience is commonly
believed to be a surer prophet than a soothsayer,
but the reason for this is not told; it will gain
currency now for the first time, thanks to my fable.

The ewes of a certain man who kept flocks gave
birth to lambs with human heads. Being greatly
alarmed at this prodigy and in deep dejection, he
hastened to consult the soothsayers. One of them
replied that this thing had reference to the owner's
life, and that he must avert the danger by the
sacrifice of a victim; another declared the meaning
to be that his wife was an adulteress and his children
spurious, but this omen could be dispelled at the cost
of a larger sacrificial victim. Why say more? They
all had different opinions and they increased the
man's anxiety by the addition of greater anxiety.
Aesop happened to be standing by, an old man of
keen discernment, whom nature could never deceive;
said he: “ If you wish to take proper measures to
avert this portent, farmer, give wives to your
shepherds.”

3. *Aes. 495. Perotti (NV) with the title RATIONE POTIVS
QVAM ORACVLIS AGENDVM.*

¹⁻³ *om. NV.*

¹ *veracior Bongars. velocior PR.*

² *perhibetur; causa Postgate. causa fertur PR. esse
fertur causa Pithou and many editors.*

⁵ *terrirus V. perterritus PR'.*

⁶ *consulendos Pithou. consolendos PR'. consultandos
NV.*

⁷ *respondet Rigault. —dit PR. —dent V.*

4

LANIVS ET SIMIVS

Pendere ad lanium quidam vidit simium
inter reliquas merces atque opsonia;
quaesivit quidnam saperet. tum lanius iocans
“ Quale ” inquit “ caput est, talis praestatur
sapor.”

Ridicule magis hoc dictum quam vere aestimo; 5
quando et formosos saepe inveni pessimos,
et turpi facie multos cognovi optimos.

5

AESOPVS ET PETVLANS

Successus ad perniciem multos devocat.
Aesopo quidam petulans lapidem impeggerat.
“ Tanto ” inquit “ melior! ” assem deinde illi
dedit

sic prosecutus: “ Plus non habeo mehercule,
sed unde accipere possis monstrabo tibi. 5
venit ecce dives et potens; huic similiter
inpinge lapidem, et dignum accipies praemium.”
persuasus ille fecit quod monitus fuit,
sed spes fefellit impudentem audaciam;
comprehensus namque poenas persolvit cruce. 10

4. *Aes. 496. Perotti (NV) with the title ASPECTV HOMI-
NVM SAEPE IVDICIIVM FALLI.*

4

THE BUTCHER AND THE APE

Someone saw an ape hanging in a butcher's shop
among the other commodities and viands, and asked
what the flavour was like; whereupon the butcher
replied in jest: “ It tastes as bad as it looks.”

This, I suppose, has been told more for the sake
of a laugh than with regard to the truth; for I have
often met with handsome persons who were scound-
rels, and have known many with ugly features to
be the best of men.

5

AESOP AND THE SAUCY FELLOW

Success invites many to their ruin.

A saucy fellow threw a stone at Aesop and hit
him. “ Good for you! ” said Aesop; then he gave
him a penny and added: “ So help me, I haven't any
more, but I'll show you where you can get some.
Look, here comes a rich and influential man; throw
a stone at him the way you did at me, and you will
get an adequate reward.” The fellow was persuaded
and did as he was advised. But his hope deceived
him and frustrated his impudent audacity, for he was
arrested and paid the penalty on the cross.

4 pr(a)estatur NV. praestatus PR'.
5. *Aes. 497. Perotti (NV) with the title MALE AGENTES
PROCESSV TEMPORIS PVNIRI.*

1 om. NV. saepe multos PR.

3 tanto P. fio NV.

6

MVSCA ET MVLA

Musca in temone sedit et mulam increpans
 "Quam tarda es" inquit "non vis citius progredi?
 vide ne dolone collum compungam tibi."
 respondit illa "Verbis non moveor tuis;
 sed istum timeo sella qui prima sedens
 cursum flagello temperat lento meum,
 et ora frenis continet spumantibus.
 quapropter aufer frivolum insolentiam;
 nam et ubi tricandum et ubi sit currendum scio."

5

Hac derideri fabula merito potest
 qui sine virtute vanas exercet minas.

10

7

LVPVS AD CANEM

Quam dulcis sit libertas breviter proloquar.
 Cani perpasto macie confectus lupus
 forte occurrunt; dein, salutati invicem
 ut restiterunt, "Vnde sic, quaeso, nites?
 aut quo cibo fecisti tantum corporis?"

5

6. *Aes. 498. Perotti (NV) with the title VANAS MINAS
 SINE VIRTUTE PARVUM MOMENTI HABERE.*

² dolone *Pithou.* dolose *P.* dolosa *NV.*

⁴ cursum *Burman in accordance with the sense of the para-
 phrases Rom. and Wiss.: iter infectit and intercursum regit.*
 iugum *PNV.* lento *P,* collo *NV.*

⁷ ora *NV.* lora *P.*

⁹ nam et *Bentley,* nam *P, om. NV.* ubi tricandum *P,* ubi

6

THE FLY AND THE MULE

A fly sat on the tongue of a wagon and railed at a
 mule, saying: "How slow you are, go faster, won't
 you? Take care lest I puncture your neck with my
 sting." The mule replied: "I am not moved by
 your words; what I'm afraid of is that man sitting
 on the front seat, who controls my pace with his
 tough whip and holds me in check with the foaming
 curb. Away, then, with your silly impudence, for I
 know when it's time to loiter and when to trot."

By means of this fable a man may be justly
 ridiculed who makes use of empty threats without
 having any power.

7

THE MEETING OF THE WOLF AND THE DOG

How sweet liberty is I will briefly declare.

A wolf, emaciated with hunger, happened to meet
 a well-fed dog. After greeting each other, they
 came to a stand and the wolf said: "How comes it,
 do tell me, that you look so sleek? What have you
 been eating to put on so much flesh? I am hungry

sit tardandum (saltandum *V*) *NV,* ubi strigandum *Gruter
 and Postgate.* et ubi sit currendum *Havel.* et ubi c. est *P.*
 et ultro c. *NV.*

7. *Cf. Aes. 346 = Babrius 100. Perotti (NV) with the title
 QVAM DVLCIS SIT LIBERTAS.*

³ occurrunt *Bentley,* occurrit *PNV.* salutati *NV.* salu-
 tantes *PR.* salutatum *Orelli.*

ego, qui sum longe fortior, pereo fame."
 canis simpliciter: "Eadem est condicio tibi,
 praestare domino si par officium potes."
 "Quod?" inquit ille. "Custos ut sis liminis,
 a furibus tuearis et noctu domum. 10
 adfertur ultro panis; de mensa sua 21
 dat ossa dominus; frusta iactat familia, 22
 et quod fastidit quisque pulmentarium. 23
 sic sine labore venter impletur meus." 24
 "Ego vero sum paratus: nunc patior nives 11
 imbresque in silvis asperam vitam trahens.
 quanto est facilius mihi sub tecto vivere,
 et otiosum largo satiari cibo!"
 "Veni ergo mecum." dum procedunt, aspicit 15
 lupus a catena collum detritum cani.
 "Vnde hoc, amice?" "Nil est." "Dic, sodes,
 tamen."
 "Quia videor acer, alligant me interdiu,
 luce ut quiescam, et vigilem nox cum venerit:
 crepusculo solutus qua visum est vagor." 20
 "Age, abire si quo est animus, est licentia?" 25
 "Non plane est" inquit. "Fruere quae laudas,
 canis;
 regnare nolo, liber ut non sim mihi."

⁹ Quod P. Quale NV.

¹⁰ om. NV. After this line Postgate, reckoning on the readings of the paraphrasts, assumes the loss of another line which he reconstructs thus: mihi, quod maleficos soleo adventus prodere.

²¹⁻²⁴ Transposed hither by Havet, following the order shown in the paraphrasts.

stronger than you, and yet I am starving." The dog replied frankly: "The same lot may be yours if you can render like service to a master." "What is that?" said he. "To be the guardian of his threshold and protect his house from thieves at night. Bread is brought to me without my asking; my master gives me bones from his own table; the servants toss out tidbits to me and whatever dainties anyone has no taste for. In this way my belly is replenished at no pains." "Well," said the wolf, "I'm ready for that all right; at present I have to endure snow and rain, and it is a hard life that I lead in the woods. How much easier for me it would be to live under a roof, and at my ease to sate myself with food in abundance." "Well then, come with me," said the dog. As they were going along the wolf noticed that the dog's neck had been worn bare by a chain. "How did this happen, my friend?" "Oh, it's nothing." "Tell me, please, just the same." "Because they think me restless they tie me up in the daytime, to make me be quiet while it is light and keep watch when night comes. At dusk I am unchained and wander about wherever I please." "Come now, suppose you want to go away somewhere, are you allowed to do so?" "Why no, as a matter of fact, I'm not." "Well, dog, go on enjoying the things you praise; I don't choose to be a king if I can't be free to please myself."

²² iactat familia P. iactant famuli NV.

¹⁶ cani NV Ad. canis P, Wiss.

¹⁷ sodes NV. quaeso P.

²⁵ abire—animus Mueller. si quo est abire a. PR. si quo abire vis NV.

SOROR AD FRATREM

Praecepto monitus saepe te considera.

Habebat quidam filiam turpissimam,
idemque insignem pulchra facie filium.
hi speculum, in cathedra matris ut positum fuit, 5
pueriliter ludentes forte inspexerunt.
hic se formosum iactat; illa irascitur
nec glorientis sustinet fratris iocos,
accipiens—quid enim?—cuncta in contumeliam.
ergo ad patrem decurrit laesura invicem,
magnaque invidia criminatur filium, 10
vir natus quod rem feminarum tetigerit.
amplexus ille utrumque et carpens oscula
dulcemque in ambos caritatem partiens,
“ Cotidie ” inquit “ speculo vos uti volo, 15
tu formam ne corrumpas nequitiae malis,
tu faciem ut istam moribus vincas bonis.”

SOCRATES AD AMICOS

Vulgare amici nomen sed rara est fides.
Cum parvas aedes sibi fundasset Socrates

8. *Aes.* 499. *Perotti* (NV) with the title DE SPECVLO
AB ADOLESCENTIBVS ASPICIENDO.

¹ *om.* NV.

³ insignem et NV. insigni et P. et deleted by editors.

⁴ hi *Salmasius*, his PR', *om.* NV. ut positum NV, suppositum PR'.

⁹ invicem P. iuvenem NV.

¹¹ *om.* NV.

¹⁴ Cotidie—speculo P. Continue—speculis NV.

BROTHER AND SISTER

Be warned by this lesson and examine yourself often.

A certain man had a very ugly daughter, and also a son remarkable for the beauty of his features. These two, while at their childish play, happened to look into a mirror which had been placed on their mother's boudoir chair. The boy made much of his own good looks; the girl was angry and could not bear the quips of her proud brother, construing everything he said—what else would you expect?—as a reproach against herself. Accordingly, she ran off to her father, bent on getting back at her brother. Full of malice, she pressed her charge against the boy, that he, though a male, had been meddling with something that belongs only to women. The father took both in his arms and, as he kissed them, sharing his warm love between the two, he said: “ I want you both to use the mirror every day; you, that you may not spoil your beauty by the vices of profligacy; you, that you may overcome by virtuous qualities the handicap of your looks.”

SOCRATES TO HIS FRIENDS

The name of friend is common enough, but loyalty is rare.

When Socrates had laid the foundations of a

(cuius non fugio mortem si famam adsequar,
 et cedo invidiae dummodo absolvar cinis),
 ex populo sic nescioquis, ut fieri solet:
 "Quaeso, tam angustam talis vir ponis domum?"
 "Vtinam" inquit "veris hanc amicis impleam!"

5

10

POETA DE CREDERE ET NON CREDERE

Periculosum est credere et non credere.
 utriusque exemplum breviter adponam rei.
 Hippolytus obiit, quia novercae creditum est;
 Cassandrae quia non creditum, ruit Ilium.
 Ergo exploranda est veritas multum, prius
 quam stulte prava iudicet sententia.
 sed, fabulosam ne vetustatem eleves,
 narrabo tibi memoria quod factum est mea.
 Maritus quidam cum diligeret coniugem,
 togamque puram iam pararet filio,
 seductus in secretum a liberto est suo,
 sperante heredem suffici se proximum.

5

10

⁵ ex *Pithou.* est *P.*

10. *Aes.* 501. *Perotti (NV)* with the title DE FIDE NON ADHIBENDA TEMERE ET ADHIBENDA OPPORTVNE.

² adponam *Postgate.* exponam *P.* ponam *NV.*

⁵⁻⁶ *These lines may have stood originally after l. 50, whither they are transposed by Postgate on the advice of Havet.*

⁷ fabulosam *NV,* —osa *P.* vetustatem eleves *Guyet.*
 vetustatem levem *PR.* v. asseras *NV.*

⁹ quidam *P.* castam *NV.*

¹² suffici se *corrector of R.* sufficisse *PR.* fieri se *NV.*

^a Phaedrus is probably thinking of Cassandra's warning against the Trojan horse as told by Virgil in the *Aeneid* II.

small house for himself—incidentally, I do not refuse to die that man's death if only I may achieve his fame, and, like him, I will submit to malice if my dust may be vindicated—one or other of the people, in the course of conversation usual on such occasions, remarked: "What, so small a house for so great a man?" "I only wish," he replied, "that I could fill it with real friends."

10

THE POET, ON BELIEVING AND NOT BELIEVING

It is dangerous alike to believe and not to believe. I will put before you briefly an example of each case: Hippolytus perished because his stepmother was believed; because Cassandra was not believed,^a Troy fell. Therefore, the truth ought to be searched out thoroughly in advance before a wrong opinion leads to a foolish decision. But, lest you make light of my ancient examples, as being mythical, I will tell you of something that happened within my own memory.

A certain married man who was very fond of his wife was on the point of providing a white toga for his son,^b when he was taken aside privately by his freedman, who hoped to have himself substituted as the nearest heir. This fellow, after telling him

246. The story of Hippolytus, falsely accused by his stepmother Phaedra, was made famous by Euripides in his play *Hippolytus.*

^b The *toga pura,* or *toga virilis,* was first worn by a young Roman when he became sixteen years of age.

qui, cum de puero multa mentitus foret
 et plura de flagitiis castae mulieris,
 adiecit, id quod sentiebat maxime 15
 doliturum amanti, ventitare adulterum
 stuproque turpi pollui famam domus.
 incensus ille falso uxoris crimine
 simulavit iter ad villam, clamque in oppido
 subsedit; deinde noctu subito ianuam 20
 intravit, recta cubiculum uxoris petens,
 in quo dormire mater natum iusserat,
 aetatem adultam servans diligentius.
 dum quaerunt lumen, dum concursant familia,
 irae furentis impetum non sustinens 25
 ad lectum vadit, temptat in tenebris caput.
 ut sentit tonsum, gladio pectus transigit,
 nihil respiciens dum dolorem vindicet.
 lucerna adlata, simul adspexit filium
 sanctamque uxorem dormientem <illum prope>, 30
 sopita primo quae nil somno senserat,
 repraesentavit in se poenam facinoris
 et ferro incubuit quod credulitas strinxerat.

Accusatores postularunt mulierem,
 Romamque pertraxerunt ad centumviros. 35
 maligna insontem deprimit suspicio,
 quod bona possideat. stant patroni fortiter
 causam tuentes innocentis feminae.
 a divo Augusto tum petiere iudices
 ut adiuvaret iuris iurandi fidem, 40

¹³ cum *NV.* dum *PR.*

²¹ uxoris *P.* infelix *NV.*

²⁶ vadit *NV.* accedit *P.*

²⁷ transigit *Rittershausen.* transigit *MSS.*

²⁸ nihil respiciens dum *NV.* n. in respiciendum *PR.*

many lies about the boy, and still more about the
 outrageous conduct of his chaste wife, added some-
 thing that he knew would hurt one who loved to the
 quick, namely, that an adulterer was making regular
 visits to his wife and that the honour of his house
 was stained by a foul disgrace. Enraged at the
 supposed guilt of his wife, the husband pretended to
 leave for his country house, but secretly took cover
 in town. Then at night he suddenly entered the
 house and made straight for his wife's bedroom,
 where, as it happened, the mother had ordered her
 son to sleep, keeping a strict watch over his young
 manhood. While the servants were looking for a
 light and were hurrying to and fro, unable to restrain
 the force of his raging anger, he goes to the bed.
 There he feels a head in the dark, and as soon as he
 perceives that the hair has been cut, he plunges his
 sword into the sleeper's breast, regardless of all
 else but to avenge his smart. When a light was
 brought, he gazed at once upon his son, and, sleeping
 near him, the innocent wife, who, deep in her first
 sleep, had heard nothing. Then and there he paid
 in full his own penalty for the crime by falling on the
 sword which his too-ready belief had unsheathed.

Accusers indicted the woman and dragged her
 off to Rome before the Centumviral Court. Innocent
 though she was, she had to bear the hostility of those
 who looked askance at her coming into possession of
 his property. Her patrons stood firm and valiantly
 defended the cause of the innocent woman. Then
 the judges besought the deified Augustus that he
 would help them fulfil the obligation of their oaths,

³⁰ illum prope *Rank.* cubiculo *PNV.*

quod ipsos error implicuisset criminis.
 qui postquam tenebras dispulit calumniae
 certumque fontem veritatis repperit,
 "Luat" inquit "poenas causa libertus mali;
 namque orbam nato simul et privatam viro
 miserandam potius quam damnandam existimo. 45
 quod si delata perscrutatus crimina
 paterfamilias esset, si mendacium
 subtiliter limasset, a radicibus
 non evertisset scelere funesto domum." [5-6?] 50

Nil spernat auris, nec tamen credat statim,
 quandoquidem et illi peccant quos minime putes,
 et qui non peccant inpugnantur fraudibus.

Hoc admonere simplices etiam potest,
 opinione alterius ne quid ponderent. 55
 ambitio namque dissidens mortalium
 aut gratiae subscribit aut odio suo.
 erit ille notus quem per te cognoveris.

Haec exsecutus sum propterea pluribus,
 brevitate nimia quoniam quosdam offendimus. 60

11

EVNVCHVS AD IMPROBVM

Eunuchus litigabat cum quodam improbo,
 qui super obscena dicta et petulans iurgium

⁴⁷ delata *Hoadley*. delatum *NV*. damnanda *P*.

⁵⁴⁻⁶⁰ om. *NV*.

⁵⁵ ne quid ponderent *corrector* of *R*. nequis ponderet *PR*.

11. *Aes. 502. Perotti (NV) with the title* HAVD INSEC-
 TANDVM ESSE FORTVNAE VITIVM.

² qui *NV*. cui *PR*.

since the intricacy of the case had perplexed them. After he had cleared away the shadows cast by calumny and had found a sure source of truth, he said: "Let the freedman who was the cause of this evil suffer punishment; but as for her who has been bereft of a son and at the same time deprived of a husband, I judge that she is to be pitied rather than condemned. If the father of the family had inquired thoroughly into the charges that were brought to his ears, if he had minutely sifted the false charge, he would not, by a deadly crime, have wrecked his house beyond repair."

Let the ear spurn nothing, nor yet let it give credence all at once; for either may happen: those whom you least suspect may be at fault, and those who are not at fault may be attacked by guile.

This may serve as a warning also to the simple-minded not to weigh anything in the scale of another's recommendation; for the striving of mortal men is in different directions, being enlisted in the cause either of their own good will or of their personal hatred. Only that man will be known to you whom you have come to know by personal experience.

I have pursued this subject at greater length because I have offended certain persons in the past by too great brevity.

11

THE EUNUCH'S REPLY TO THE SCURRILOUS
 FELLOW

A eunuch was engaged in litigation with a rascal, who, in addition to obscene remarks and wanton

damnum insectatus est amissi corporis.
 "En" ait "hoc unum est cur laborem validius,
 integritatis testes quia desunt mihi.
 sed quid Fortunae, stulte, delictum arguis?
 id demum est homini turpe quod meruit pati."

5

12

PVLLVS AD MARGARITAM

In sterculino pullus gallinacius
 dum quaerit escam margaritam reperit.
 "Iaces indigno quanta res" inquit "loco!
 hoc si quis pretii cupidus vidisset tui,
 olim redisses ad splendorem pristinum.
 ego quod te inveni, potior cui multo est cibus,
 nec tibi prodesse nec mihi quicquam potest."
 Hoc illis narro qui me non intellegunt.

5

13

APES ET FVCI VESPA IVDICE

Apes in alta fecerant quercu favos.
 hos fuci inertes esse dicebant suos.
 lis ad forum deducta est, vespa iudice;

⁵ So *P.* integritati—meae *NV.*
 12. *Aes.* 503. *Perotti (NV)* with the title CONTRA EOS
 QVI RES OPTIMAS NON GVSTANT.
¹ sterculino *Salmasius.* sterquil(i)inio *PVN.*
² pristinum *NV Rom. Wiss.* maximum *P.*
³ quod *NV.* qui *P.*
⁴ *om. NV.*

abuse, ended by reproaching him with the loss
 sustained by his mutilated body. "There now,"
 said the eunuch, "is the one thing in which I am at a
 great disadvantage, that I have no testicular evidence
 of integrity. But why, fool, do you bring as a charge
 against me that which is the fault of Fortune? What
 is really disgraceful to a man is what he has *deserved*
 to suffer."

12

THE COCKEREL AND THE PEARL

A cockerel on a dunghill, while looking for some-
 thing to eat, found a pearl. "What a fine thing you
 are," said he, "to be lying in so improper a place!
 If only someone who coveted your value had seen
 this sight you would long ago have been restored to
 your original splendour. But my finding you—since
 I'm much more interested in food than in pearls—is
 of no possible use either to you or to me."

This tale is for those who do not appreciate me.

13

THE BEES AND THE DRONES GET JUDGMENT
 FROM THE WASP

The bees had made their honeycombs in a lofty
 oak, and the lazy drones were claiming these as
 their own. The dispute was brought into court

13. *Aes.* 504. *Perotti (NV)* with the titles VBI DVBBIA EST
 SENTENTIA ASTV VTENDVM ESSE and PVLCHER
 MODVS IVDICANDI.

quae, genus utrumque nosset cum pulcherrime,
 legem duabus hanc proposuit partibus:
 " Non inconveniens corpus et par est color,
 in dubium plane res ut merito venerit.
 sed, ne religio peccet inprudens mea,
 alvos accipite et ceris opus infundite,
 ut ex sapore mellis et forma favi,
 de quis nunc agitur, auctor horum appareat."
 fuci recusant, apibus condicio placet.
 tunc illa talem rettulit sententiam:
 " Apertum est quis non possit et quis fecerit.
 quapropter apibus fructum restituo suum."
 Hanc praeterissem fabulam silentio,
 si pactam fuci non recusassent fidem.

5
10
15

14

DE LVSIV ET SEVERITATE

Puerorum in turba quidam ludentem Atticus
 Aesopum nucibus cum vidisset, restitit,
 et quasi delirum risit. quod sensit simul
 derisor potius quam deridendus senex,
 arcum retensum posuit in media via:
 " Heus " inquit " sapiens, expedi quid fecerim."

5

¹¹ quis *NV*. quibus *PR*'.

¹³ rettulit *Postgate*. sustulit *PR*'.

14. *Aes. 505*. *Perotti (NV) with the title RELAXANDVM INTERDVM ESSE IOCIS AC LVDIS ANVIMVM*.

^a In saying this, Phaedrus may be referring to imitators of his fables, or to persons who claimed that they themselves or
280

before the wasp as judge; who, being perfectly
 acquainted with either tribe, proposed the following
 terms for both to meet: " Your bodily shapes," said
 he, " are not unlike, and your colour is about the same;
 hence the case is obviously and for good reason moot.
 But lest my strict sense of duty go wrong through
 insufficient knowledge, take these hives and distill
 your respective products into the waxen cells, so that
 from the flavour of the honey and the pattern of the
 comb, matters now in question, it may be evident
 who was responsible for these combs." The drones
 refused, but the bees were pleased with the proposed
 test. Then the wasp rendered judgment as follows:
 " It is plainly evident who can't have made and who
 did make the combs; wherefore, I restore the fruit
 of their labours to the bees."

I should have passed over this fable in silence if the drones had not refused to agree to the bargain.^a

14

CONCERNING RELAXATION AND TENSION

A certain Athenian, on seeing Aesop in a crowd
 of boys playing with nuts, stopped and laughed at
 him as though he were crazy. As soon as he per-
 ceived this, the old man, who was one to laugh at
 others rather than one to be laughed at himself,
 placed an unstrung bow in the middle of the street
 and said: " Here now, Mr. Philosopher, interpret
 my symbolic action." The people gathered around.

someone else had written them. In the prologue to Book IV he declares that his detractors are unable to imitate him.

concurrit populus. ille se torquet diu,
 nec quaestionis positae causam intellegit.
 novissime succumbit. tum victor sophus:
 "Cito rumpes arcum, semper si tensum habueris; 10
 at si laxaris, cum voles erit utilis."
 Sic lusus animo debent aliquando dari,
 ad cogitandum melior ut redeat tibi.

15

CANIS AD AGNUM

Inter capellas agno palanti canis
 "Stulte" inquit "erras; non est hic mater tua,"
 ovesque segregatas ostendit procul.
 "Non illam quaero quae cum libitum est concipit,
 dein portat onus ignotum certis mensibus, 5
 novissime prolapsam effundit sarcinam;
 verum illam quae me nutrit admoto ubere,
 fraudatque natos lacte ne desit mihi."
 "Tamen illa est potior quae te peperit." "Non
 ita. 9
 beneficium sane magnum natali dedit,
 ut expectarem lanium in horas singulas! 13
 unde illa scivit niger an albus nascerer? 14
 10

⁹ victor *P*, vero *NV*. sophus *Bongars*, aesopus *PRNV*,
 senex *Iannelli*.

15. *Aes. 506. Perotti (NV) with the title OBSTARE
 SAEPE HOMINES NATVRALIBVS LEGIBVS, MERITIS
 CAPI.*

¹ palanti *Salmasius*. balanti *NV*. ballanti *PR'*. vaganti
Rom.

The man racked his brains for a long time and could
 see no point in the problem put to him. At last he
 gave up. Thereupon the winner in the battle of
 wits said: "You will soon break your bow if you
 keep it always bent; but if you unbend it, it will be
 ready to use when you want it."

So it is. You should let your mind play now and
 then, that it may be better fitted for thinking when
 it resumes its work.

15

THE DOG TO THE LAMB

To a lamb wandering among some she-goats a dog
 said: "Simpleton, you are in the wrong place, your
 mother is not here." Then he pointed to some
 sheep in the distance gathered together by them-
 selves. "Oh, *she's* not the one I am looking for,"
 said the lamb, "one who conceives at pleasure, then,
 after carrying her unknown burden for a fixed number
 of months, finally lets go and drops her bundle on
 the ground. But I am looking for her who feeds me
 by offering her udder, and even robs her own off-
 spring of milk lest I go without." "Nevertheless,
 you ought to prefer the one who gave you birth."
 "Not so. I suppose it was a great kindness that she
 did me when she bore me to a life in which I expect
 a visit from the butcher any hour! How did she
 know whether her bairn was black or white? Besides,

² hic *NV Rom.* haec *P*.

⁵ dein fert *NV*. deinde portat *PR'*.

^{13,14} *Hither transposed by Havel.*

age porro, parere si voluisset feminam, 11
 quid profecisset cum crearer masculus? 12
 cuius potestas nulla in gignendo fuit, 15
 cur hac sit potior quae iacentis miserita est,
 dulcemque sponte praestat benevolentiam?
 facit parentes bonitas, non necessitas.”
 [His demonstrare voluit auctor versibus
 obsistere homines legibus, meritis capi.] 20

16

CICADA ET NOCTVA

Humanitati qui se non accommodat
 plerumque poenas oppetit superbiae.
 Cicada acerbum noctuae convicium
 faciebat, solitae victum in tenebris quaerere
 cavoque ramo capere somnum interdium. 5
 rogata est ut taceret. multo validius
 clamare coepit. rursus admota prece
 accensa magis est. noctua, ut vidit sibi
 nullum esse auxilium et verba contemni sua,
 hac est adgressa garrulam fallacia: 10
 “ Dormire quia me non sinunt cantus tui,

¹¹⁻¹² age—profecisset *NV*. age porro fecisset (fuisset *R'*) *PR'*.

¹⁸⁻²⁰ So *PR'*, except that *P* reads legimus for legibus. These lines are rejected by many editors, but retained by Havet.

16. *Aes.* 507. Perotti (*NV*) with the title NON ESSE SPONTE ALICVI FACIENDAM INIVRIAM. NAM QVI

suppose she had wanted to bear a female lamb, what good would it have done her when, as it turned out, I was born male? Why should she, who was powerless to determine what she should bear, be preferred to the one who took pity on me when I lay helpless and who now by choice shows me a kindness that makes me happy? It is kindness, not the kinship of nature, that makes parents.”
 [By these lines the author wished to show that men rebel at rules, but yield to those who earn their favour.]

16

THE CICADA AND THE OWL

He who shows no consideration for others usually meets with punishment for his arrogance.
 A cicada was making a loud racket, much to the annoyance of an owl, whose habit was to forage in the dark and to enjoy her sleep in the hollow limb of a tree during the day. The cicada was asked to keep quiet, whereupon she began to clamour much more loudly than before. Another plea was addressed to her, and this redoubled her zeal. When the owl perceived that there was no help for the matter, since her words were disregarded, she moved against her chattering enemy with the following stratagem: “ Since your bursts of song, howbeit

HUMANITATI SE NON ACCOMMODANT PLERVMQVE POENAS DANT SVPERBIAE.

^{1,2} In *NV* these verses are retained only within the title, as above.

⁷ coepit *NV*. coepit *P*.

sonare citharam quos putes Apollinis,
 potare est animus nectar, quod Pallas mihi
 nuper donavit; si non fastidis, veni;
 una bibamus.” illa, quae arebat siti, 15
 simul gaudebat vocem laudari suam,
 cupide advolavit. noctua, obsepto cavo,
 trepidantem consecrata est et leto dedit.
 sic, viva quod negarat, tribuit mortua.

17

ARBORES IN DEORVM TVTELA

Olim quas vellent esse in tutela sua
 divi legerunt arbores. quercus Iovi,
 at myrtus Veneri placuit, Phoebos laurea,
 pinus Cybebae, populus celsa Herculi.
 Minerva admirans quare steriles sumerent 5
 interrogavit. causam dixit Iuppiter:
 “Honorem fructu ne videamur vendere.”
 “At mehercules narrabit quod quis voluerit,
 oliva nobis propter fructum est gratior.”

¹² *om. NV.*

¹⁵ *arebat NV. ardebat P.*

¹⁶ *gaudebat NV. cognovit P.*

¹⁷ *obsepto Havel. obsesso NV. egressa P.*

17. *Aes. 508. Perotti (NV) with the title NIHIL AGENDVM
 QVOD NON PROSIT.*

³ *at Heinsius. et P.*

⁴ *cybebae written above neptuno R'. cibebe. neptuno P.
 neptunno NV.*

⁸ *narrabit Pithou. —vit PR'. inquit NV.*

⁹ *fructum corrector of R. —us PRNV.*

such as one might suppose were sounded by Apollo's
 lyre, allow me no sleep, I have a mind to drink some
 nectar that Pallas lately gave me for a present;^a
 if you don't think it beneath you, come and join
 me; let us drink together.” The cicada, who was
 parched with thirst, and, moreover, delighted to
 hear her voice praised, eagerly flew to join her. Then
 the owl, after blocking the exit of her hollow, caught
 the frightened insect and consigned her to everlasting
 silence. Thus the dead cicada conceded what the
 living cicada had refused.

17

TREES UNDER THE PATRONAGE OF THE GODS

Once long ago the gods chose trees which they
 would have each under his own patronage. Jupiter
 decided for the oak, Venus for the myrtle, Phoebus
 for the laurel, Cybebe for the pine tree, and Hercules
 for the lofty poplar. Minerva wondered why they
 chose trees that bore no fruit, and asked them about
 it. Jupiter gave the reason as follows: “Lest we
 seem to be selling the honour at the price of the
 fruit.” “Now, on my oath,” said she, “let anyone
 say what he will, my olive suits me better just
 because of its fruit.” Then the father of the gods

^a The owl was considered sacred to the goddess Pallas
 Athene at Athens, hence a present made by Pallas to her
 favourite bird would be plausible.

tum sic deorum genitor atque hominum sator: 10
 " O nata, merito sapiens dicere omnibus.
 nisi utile est quod facimus, stulta est gloria."
 Nihil agere quod non prosit fabella admonet.

18

PAVO AD IVNONEM DE VOCE SVA

Pavo ad Iunonem venit, indigne ferens
 cantus luscini quod sibi non tribuerit;
 illum esse cunctis auribus mirabilem,
 se derideri simul ac vocem miserit.
 tunc consolandi gratia dixit dea: 5
 " Sed forma vincis, vincis magnitudine;
 nitor smaragdi collo praeferget tuo,
 pictisque plumis gemmeam caudam explicas."
 " Quo mi " inquit " mutam speciem si vincor
 sono ? "
 " Fatorum arbitrio partes sunt vobis datae; 10
 tibi forma, vires aquilae, luscini melos,
 augurium corvo, laeva cornici omina;
 omnesque propriis sunt contentae dotibus.
 noli adfectare quod tibi non est datum,
 delusa ne spes ad querelam reccidat." 15

¹⁰ tum *NV*. tunc *P*.

¹³ om. *NV*, but compare the title.

18. *Aes. 509*. Perotti (*NV*) with the title OPORTERE
 OMNES CONTENTOS ESSE SORTI SVA.

¹ Pavo Iunonem convenit *NV*.

and creator of men thus spoke: " My daughter, it is
 for good cause that you are called wise by all alike.
 Unless what we do is useful, it is foolish to take
 pride in it."

The fable admonishes us to do nothing that is not
 beneficial.

18

THE PEACOCK COMPLAINS TO JUNO ABOUT HIS
 VOICE

A peacock came to Juno complaining with injured
 pride that she had not given him the tuneful voice
 of a nightingale, whose song was admired by all
 who heard it, while he himself was laughed to scorn
 the moment he uttered a sound. Then to console
 him the goddess said: " But in beauty you surpass
 the nightingale; you surpass her in size. The
 brilliance of the emerald glitters on your neck, you
 spread a tail bedecked with jewels and gaily painted
 feathers." " But what is the use of giving me a
 silent beauty if I am humiliated by my voice ? "
 " It is by the will of the Fates that your respective
 lots have been assigned; to you beauty, strength to
 the eagle, to the nightingale melody, to the raven
 prophecy, unfavorable omens to the crow. All these
 are contented with their own particular gifts; strive
 not for that which has not been given to you, lest
 your hope be deluded and relapse into self-pity."

³ auribus *PR*, Postgate. avibus *NV* and most editors.
 mirabilem *Hare*, Postgate. admirabilem *PRNV*.

⁹ mi *Pithou*. mihi *PRNV*.

¹³ dotibus *NV*. vocibus *PR'*.

AESOPVS RESPONDET GARRVLO

Aesopus domino solus cum esset familia,
 parare cenam iussus est maturius.
 ignem ergo quaerens aliquot lustravit domus,
 tandemque invenit ubi lacernam accenderet,
 tum circumventi fuerat quod iter longius 5
 effecit brevis: namque recta per forum
 coepit redire. et quidam e turba garrulus:
 "Aesope, medio sole quid tu lumine?"
 "Hominem" inquit "quaero," et abiit festinans
 domum.

Hoc si molestus ille ad animum rettulit, 10
 sensit profecto se hominem non visum seni,
 intempestive qui occupato adluserit.

EPILOGVS

Supersunt mihi quae scribam, sed parco sciens:
 primum, esse videar ne tibi molestior,
 distringit quem multarum rerum varietas;
 dein, si quis eadem forte conari velit,
 habere ut possit aliquid operis residui; 5

19. *Aes. 510. Perotti (NV) with the title IN TANTA MORTALIVM MVLTVTDINE PAVCOS ESSE HOMINES.*

⁸ quid tu lumine *Havel.* q. tu cum l. *PR.* q. cum l. *NV.*

EPILOGUE. *These verses stand in PR after IV 25 below, with the heading IDEM POETA. They are placed here by most editors as the epilogue to Bk. III.*

AESOP'S REPLY TO AN INQUISITIVE FELLOW

Once when Aesop was the only servant his master had, he was ordered to prepare dinner earlier than usual. So he went around to several houses in search of fire, and at last found a place to light his lamp. Then, since he had made too long a circuit on the way out, he took a shorter way back, and so returned straight through the Forum. There some chatterbox in the crowd said to him: "Aesop, what are you doing with a lamp at midday?" "I'm looking for a *man*," said he, and hurried away home.

If that bore managed to get this answer into his head he must have seen that in the judgment of old Aesop he did not pass as a man—a fellow who saw fit to banter another inopportunist when he was busy.

EPILOGUE

Plenty of themes are left for me to write about, but I purposely refrain from exploiting them; first lest you rate me as too much of a nuisance, since you are pulled many ways by all kinds of business, and, secondly, in order to leave a stint in reserve for anyone hereafter who may choose to try the same kind of writing. Still, the supply of raw material at

² *So Bentley.* esse tibi ne videar *PR.*

³ distringit *Rittershausen.* destringit *PR.*

quamvis materiae tanta abundet copia,
 labori faber ut desit, non fabro labor.
 brevitatis nostrae praemium ut reddas peto
 quod es pollicitus; exhibe vocis fidem.
 nam vita morti propior est cotidie; 10
 et hoc minus redibit ad me muneris,
 quo plus consumet temporis dilatio.
 si cito rem perages, usus fiet longior;
 fruar diutius si celerius coepero.
 languentis aevi dum sunt aliquae reliquiae, 15
 auxilio locus est: olim senio debilem
 frustra adiuvaré bonitas nitetur tua,
 cum iam desierit esse beneficio utilis,
 et Mors vicina flagitabit debitum.
 stultum admovere tibi preces existimo, 20
 proclivis ultro cum sis misericordiae.
 saepe impetravit veniam confessus reus:
 quanto innocenti iustius debet dari?
 tuae sunt partes; fuerunt aliorum prius;
 dein simili gyro venient aliorum vices. 25
 decerne quod religio, quod patitur fides,
 ut gratuler me stare iudicio tuo.
 excedit animus quem proposui terminum,
 sed difficulter continetur spiritus,
 integritatis qui sinceræ conscius 30

⁶ materiae *Pithou*. naturae (—e *P*) *PR*.

¹¹ redibit *Postgate*. veniet *PR*. perveniet *Ursinus*.

¹⁸ desierit *Pithou*, desideret *PR*. utilis *Gude*, utilis *PR*'.

²¹ sis misericordiae *Scheffer*. sit misericordia *P*.

²⁷ ut—stare *Johnson*. et gratulari me tateré *PR*'.

²⁸ proposui *Postgate*. —uit *P*.

hand is so copious that, although it may go begging for want of an artist to work it up, no such artist will be in want of materials with which to work. I beseech you to give me the reward for my brevity that you promised; make good your word. Life every day draws nearer to death, and the greater the amount of time used up in postponement, the less will be the benefit that accrues to me from your gift. If you finish this business promptly the good I get of it will go on so much the longer; the sooner I begin, the longer will be the time in which I continue to reap the benefit of your favour. While there are still left in me some remnants of a life-vigour that is waning, there is occasion for your help; but once I become enfeebled by old age, your goodness will strive in vain to aid me, since it will no longer improve my lot by any service, and Death will be near by to claim his due. I reckon it foolish to besiege you with entreaties, since you have a natural bent to pity. Often an accused man has gained pardon by confessing his guilt; how much more justly ought grace to be shown to an innocent man? The case is in your hands now; a while ago it rested with others; hereafter the same spin of fortune will give others their turn. Settle the matter as duty and honour permit, that I may rejoice to be supported by your decision. My feelings have carried me beyond the limit that I intended; but it is hard for a man to contain himself when he is aware of his own untainted integrity and is weighed down at the

PHAEDRUS

a noxiorum premitur insolentiis.
qui sint, requiris? apparebunt tempore.
ego, quondam legi quam puer sententiam
“Palam muttire plebeio piaculum est,”
dum sanitas constabit, pulchre meminero.

35

³² requiris *Bentley*. —es *P*.

³³ puer *Pithou*. pueri *PR*.

³⁵ meminero *Rittershausen*. memini *PR*.

BOOK III, EPILOGUE 31-35

same time by the insults of those who seek to injure him. “Who are they?” you ask. They will be seen in time. As for me, as long as my wits remain unshaken, I shall keep well in mind a maxim that I once read as a boy: “It is sacrilege for a man of low birth to murmur in public.”^a

^a This sentence is from the *Telephus* of Ennius (fr. 340), for which see Warmington's *Remains of Old Latin*, I, p. 344, in the Loeb Library.

BOOK IV

LIBER QVARTVS

PROLOGVS

POETA AD PARTICVLONEM

Cum destinassem terminum operi statuere,
in hoc ut aliis asset materiae satis,
consilium tacito corde damnavi <meum>.
nam si quis etiam talis est tituli <appetens>,
quo pacto divinabit quidnam omiserim, 5
ut illud ipse incipiat famae tradere,
sua cuique cum sit animi cogitatio
colorque proprius? ergo non levitas mihi,
sed certa ratio causam scribendi dedit.
quare, Particulo, quoniam caperis fabulis, 10
(quas Aesopias, non Aesopi, nomino,
quia paucas ille ostendit, ego plures sero,
usus vetusto genere sed rebus novis,)
quartum libellum cum vacaris perleges.
hunc obtrectare si volet malignitas, 15
imitari dum non possit, obtrectet licet.

PROLOGUE. *These verses in PR stand after the preceding epilogue at the end of Bk. IV, with the rubric POETA AD PARTICVLONEM.*

¹ operi statuere *Scheffer*. operis habere *PR*'.

³ meum *added by Rittershausen*.

⁴ appetens *added by Freinsheim*.

⁵ divinabit *Rigault*. damnabit *PR*.

⁶ illud *Guyet*. illum *PR*'.

BOOK IV

PROLOGUE

THE POET TO PARTICULO

After I had determined to put an end to my work, in order that there might be enough material left for others to make use of in this field, I silently condemned this plan of mine in my own mind. For even if there is anyone bent on making a similar reputation for himself, how is it likely that he will try to guess what I have left out, for the purpose of taking it upon himself to consign just that to the keeping of fame, seeing that every writer has a mind and purpose of his own and a style peculiar to himself? So, then, it is not fickleness on my part, but clear thinking, that has provided me with a motive for writing again. Wherefore, Particulo, since you are interested in fables—fables which I call Aesopic rather than Aesop's, since he brought out only a few, and I compose a larger number using the old form but treating new themes—you will read my fourth book when you are at leisure to do so. If ill-willed critics choose to carp at it, so long as they cannot imitate me, let them carp. My merit has

⁸ proprius *Rittershausen*. prior *PR*.

¹³ quia *Bentley*, quasi *PR*. sero *Orelli*, dissero *P*.

¹⁴ cum *Bentley*, dum *PR*. vacaris *Postgate*, variae *P*.

PHAEDRUS

mihī parta laus est quod tu, quod similes tui
vestras in chartas verba transfertis mea,
dignumque longa iudicatis memoria.
inlitteratum plausum nec desidero. 20

1

ASINVS ET GALLI

Qui natus est infelix, non vitam modo
tristem decurrit, verum post obitum quoque
persequitur illum dura fati miseria.
Galli Cybebes circum in questus ducere
asinum solebant, baiulantem sarcinas. 5
is cum labore et plagis esset mortuus,
detracta pelle sibi fecerunt tympana.
rogati mox a quodam, delicio suo
quidnam fecissent, hoc locuti sunt modo:
“ Putabat se post mortem securum fore: 10
ecce aliae plagae congeruntur mortuo! ”

2

POETA

Ioculare tibi videmur: et sane levi,
dum nil habemus maius, calamo ludimus.

¹⁸ transfertis *Pithou.* transferetis *PR'.*

²⁰ inlitteratum *Schoppe,* in litterarum *PR'. nec Frein-*
sheim, ire PR.

1. *Cf. Aes. 164, Babrius 141.*

⁴ in added by *Heinsius.*

BOOK IV, PRO. 17-20, FABLE 1. 1-11, 2. 1-2

already been acclaimed when you, and others like
you, transcribe my words into copies of your own,
thereby giving your verdict that my works are worth
preserving. As for the applause of the unlettered,
I have no need or desire for it.

1

THE ASS AND THE PRIESTS OF CYBELE

Whoso is born to ill luck not only runs out the
course of life in sorrow but is also dogged after
death by the hard misery of his fate.

The Galli, priests of Cybele, on their begging
circuits used to take an ass around with them as
porter for their luggage. When this ass was dead
from overwork and beating they stripped off his hide
and made themselves tambourines of it. After-
wards, when they were asked by someone what they
had done with their pet, this is how they put it:
“ He thought that after death he would rest in peace,
but, behold, new blows are heaped upon him, dead
though he is.”

2

THE POET

I seem to you to be fooling, and I do indeed wield
the pen lightheartedly, so long as I have no very

¹¹ mortuo *Pithou.* mortui *PR'.*

2. *Aes. 511. Cf. Aes. 79, Babrius 17.*

¹ videmur *Heinsius.* videtur *P.*

² maius *Pithou.* manu *PR.*

sed diligenter intuere has nenas;
 quantam in pusillis utilitatem reperies!
 non semper ea sunt quae videntur: decipit 5
 frons prima multos, rara mens intellegit
 quod interiore condidit cura angulo.
 hoc ne locutus sine mercede existimer,
 fabellam adiciam de mustela et muribus.

Mustela, cum annis et senecta debilis 10
 mures veloces non valeret adsequi,
 involuit se farina et obscuro loco
 abiecit neclegenter. mus, escam putans,
 adsiluit et comprehensus occubuit neci;
 alter similiter, deinde perit et tertius. 15
 post aliquot venit saeculis retorridus,
 qui saepe laqueos et muscipula effugerat;
 proculque insidias cernens hostis callidi,
 "Sic valeas," inquit, "ut farina es, quae iaces!"

3

DE VVLPE ET VVA

Fame coacta vulpes alta in vinea
 uvam adpetebat, summis saliens viribus.

⁴ in pusillis *Postgate*. subtilis *PR*. sub illis *Ellis*.

⁵ decipit *Pithou*. despici (—it *R'*) *PR'*.

¹⁴ comprehensus *Rittershausen*. compressus *PR'*.

¹⁶ post added by *Havet*.

3. Cf. *Aes. 15, Babrius 19*.

important theme. But take a careful look into these trifles; what a lot of practical instruction you will find in tiny affairs! They are not always just what they seem to be. Many people are deceived by the façade of a structure; it is the unusual mind that perceives what the artist took pains to tuck away in some inner nook. But lest I shall have said all this without any bonus for the reader, I'll append a short fable about

THE WEASEL AND THE MICE

A weasel, enfeebled by old age and no longer able to overtake the agile mice, rolled in the flour and threw herself down carelessly in a dark place. A mouse, thinking this was something to eat, came bounding, was caught, and fell a prey to death. Another did likewise, and after him a third also perished. After a few others there came an old fellow shrivelled by the ages, who had escaped snares and mousetraps many a time. Clearly perceiving from afar the stratagem of his crafty enemy, he said: "I wish you luck, you who are lying there, just as truly and sincerely as I believe that you are only flour."

3

THE FOX AND THE GRAPES

Driven by hunger, a fox tried to get at some grapes upon a lofty vine. He leaped up at them

quam tangere ut non potuit, discedens ait
 " Nondum matura es; nolo acerbam sumere."

Qui, facere quae non possunt, verbis elevat, 5
 adscribere hoc debebunt exemplum sibi.

4

EQVVS ET APER

Equus sedare solitus quo fuerat sitim,
 dum sese aper volutat turbavit vadum.
 hinc orta lis est. sonipes, iratus fero,
 auxilium petiit hominis; quem dorso levans
 rediit ad hostem laetus. hunc telis eques 5
 postquam interfecit, sic locutus traditur:
 " Laetor tulisse auxilium me precibus tuis;
 nam praedam cepi et didici quam sis utilis."
 atque ita coegit frenos invitum pati.
 tum maestus ille " Parvae vindictam rei 10
 dum quaero demens, servitutem repperi."

Haec iracundos admonebit fabula
 inpune potius laedi quam dedi alteri.

⁴ es *Johnson on the analogy of Rom. and Wiss.* (nolo te acerbam). est *P.*

⁴ Cf. *Aes. 269.*

⁵ laetus *Rigault.* iactis *Pithou.* laetus iactis *P.*

with all his might repeatedly, and when he found that
 he could not reach them he said, on going away:
 " You are not yet ripe; I do not choose to eat sour
 grapes."

Those who speak slightly of things that they
 themselves cannot achieve will do right to put their
 own name on this parable.

4

THE HORSE AND THE WILD BOAR

A wild boar in wallowing muddied the shallow
 water where a horse was accustomed to quench his
 thirst. The result was a quarrel between them.
 He of the sounding hoof, enraged at the beast,
 sought the help of a man, and, after taking him up
 on his back, returned, elated, against his enemy.
 When the knight with his weapons had killed this
 enemy he is said to have spoken as follows to the
 horse: " I am very glad to have brought you help
 in response to your entreaties; for I have captured a
 prize, and have come to know how useful you are."
 And so he compelled the horse in spite of himself
 to submit to the reins. Then, in deep dejection,
 the horse said to himself: " I was a fool; while
 looking for revenge in a small matter, I have found
 slavery for myself."

This fable will serve to warn hot-tempered men
 that it is better to suffer an injury with impunity
 than to put one's self in the power of another.

Plus esse in uno saepe quam in turba boni
narratione posteris tradam brevi.

Quidam decedens tres reliquit filias,
unam formosam et oculis venantem viros,
at alteram lanificam et frugi rusticam, 5
devotam vino tertiam et turpissimam.
harum autem matrem fecit heredem senex
sub condicione, totam ut fortunam tribus
aequaliter distribuatur, sed tali modo:
“ ni data possideant aut fruuntur ”; tum “ simul 10
habere res desierint quas acceperint,
centena matri conferant sestertia.”
Athenas rumor implet, mater sedula
iuris peritos consulit; nemo expedit
quo pacto ni possideant quod fuerit datum, 15
fructumve capiant; deinde quae tulerint nihil
quanam ratione conferant pecuniam.
postquam consumpta est temporis longi mora,
nec testamenti potuit sensus colligi,
fidem advocavit iure neglecto parens. 20
seponit moechae vestem, mundum muliebrem,
lavationem argenteam, eunuchos glabros;
lanificae agellos, pecora, villam, operarios,

5. *Aes. 512.*

¹⁵ ni *Havel.* si non *P.R.*

Often there is more merit in one man than in a crowd; I will convey this idea to posterity in a short story.

A certain man at his death left three daughters. One of them was a beauty and sought to capture men with her eyes; the second, however, was a spinner of wool, frugal, and a country girl; the third was addicted to wine and exceedingly ugly. Now the old man had made the mother of these girls his heir on condition that she should divide the entire fortune equally among the three, but in the following manner: “ Let them neither possess nor enjoy the use of what has been given them,” and again, “ As soon as they shall have ceased to hold the property they have received, let them bestow upon their mother a hundred thousand sesterces apiece.” Athens was filled with gossip about this. The mother went about diligently consulting men learned in the law. No one succeeded in explaining how the heirs could avoid possessing what might be given them, or reaping the benefit of it; nor, moreover, could anyone explain how heirs who retained nothing were to bestow money.

After much time had been spent in delay, and still the meaning of the will could not be deduced, the parent, ignoring the letter of the law, had recourse to equity. For the meretricious daughter she sets aside garments, articles for a lady’s toilet, bathing vessels made of silver, beardless eunuchs; for the spinner of wool, the fields, sheep, farmhouse, labourers,

boves, iumenta et instrumentum rusticum;
 potrici plenam antiquis apothecam cadis, 25
 domum politam et delicatos hortulos.
 sic destinata dare cum vellet singulis
 et adprobaret populus, qui illas noverat,
 Aesopus media subito in turba constitit:
 " O si maneret condito sensus patri, 30
 quam graviter ferret quod voluntatem suam
 interpretari non potuissent Attici! "
 rogatus deinde solvit errorem omnium:
 " Domum et ornamenta cum venustis hortulis
 et vina vetera date lanificae rusticae; 35
 vestem, uniones, pedisequos et cetera
 illi adsignate vitam quae luxu trahit;
 agros et villam et pecora cum pastoribus
 donate moechae. nulla poterit perpeti
 ut moribus quid teneat alienum suis. 40
 deformis cultum vendet ut vinum paret;
 agros abiciet moecha ut ornatum paret;
 at illa gaudens pecore et lanae dedita
 quacumque summa tradet luxuriam domus.
 sic nulla possidebit quod fuerit datum, 45
 et dictam matri conferent pecuniam
 ex pretio rerum quas vendiderint singulae."

Ita quod multorum fugit inprudenciam
 unius hominis repperit sollertia.

³⁸ et villam *Bentley*. utiles *P*.

⁴² paret *P*. gerat *Dressler*.

⁴⁴ summa tradet *Pithou*, summae tradat *PR'*. luxuriam
 domus *Postgate*, luxuriae domum *P*.

oxen, beasts of burden, and farming equipment;
 to the drinker, a cellar full of casks of old wine, a
 luxuriously furnished house, and charming little
 gardens. When she was about to distribute to each
 the things thus marked out for them, and the people
 generally approved, since they knew the girls,
 Aesop suddenly stood forth in the midst of the
 crowd and exclaimed: " Oh, if their buried father
 still were conscious, how it would grieve him that
 the men of Athens could not interpret his will! "
 Then, when asked about it, he explained how they
 had all gone astray: " Give the house and the fine
 furniture, along with the lovely gardens and the old
 wines, to the spinner of wool, who lives in the
 country; assign the garments, the pearls, the at-
 tendants, and so on, to her who spends her life in
 dissipation; and as for the fields, the farmhouse, and
 the sheep along with the shepherds, give these to
 the meretricious girl. Not one of them will be able
 to endure the possession of what is alien to her taste.
 The ugly daughter will sell the wardrobe in order
 to provide herself with wine; the meretricious
 daughter will dispose of the farm land in order to buy
 fine clothes; and she who delights in flocks and is
 given to the spinning of wool will hand over her
 luxurious house for any price. Thus no one will
 have possession of what has been bequeathed to her,
 and they will severally bestow upon their mother
 the sum specified from the money received in
 exchange for the things they have sold."

Thus did the sagacity of one man find the answer
 to a problem that had eluded the inadequate under-
 standing of many.

PVGNA MVRIVM ET MVSTELARVM

Cum victi mures mustelarum exercitu
 (historia, quot sunt, in tabernis pingitur)
 fugerent et artos circum trepidarent cavos,
 aegre recepti, tamen evaserunt necem:
 duces eorum, qui capitibus cornua 5
 suis ligarant ut conspicuum in proelio
 haberent signum quod sequerentur milites,
 haesere in portis suntque capti ab hostibus;
 quos immolatos victor avidis dentibus
 capacis alvi mersit tartareo specu. 10

Quemcumque populum tristis eventus premit,
 periclitatur magnitudo principum,
 minuta plebes facili praesidio latet.

PHAEDRVS

Tu qui nasute scripta destringis mea,
 et hoc iocorum legere fastidis genus,
 parva libellum sustine patientia,

6. Cf. *Aes. 165, Babrius 31.*

² quot sunt *Postgate.* quorum *P.*

¹³ plebes *Pithou.* plebis *PR'.*

7.

¹ destringis *Rittershausen.* dis—*P.*

THE BATTLE OF THE MICE AND WEASELS

When the mice, overcome by the army of weasels
 —a story pictured in all the taverns—were in full
 rout and were crowding in panic about the narrow
 entrances to their holes, although they had difficulty
 in finding room, they did, nevertheless, manage to
 escape death. But their generals, who had fastened
 horns on their heads, in order to have conspicuous
 insignia for the soldiers to follow, got stuck in the
 entrances and were captured by the enemy. The
 victor made them sacrificial victims to his greedy
 teeth, plunging them into the Tartarian pit of his
 ample belly.

Whenever a people is hard pressed by a grim
 calamity it is their leaders in high position who are
 in danger; the humble, common people easily find
 safety in obscurity.

PHAEDRUS

You who turn up your nose at my writings and
 censure them, you, Mr. Critic, who disdain to read
 jests of this kind, have the patience to put up with

³ parva *Rigault.* par *P.*

severitatem frontis dum placo tuae
et in coturnis prodit Aesopus novis:

“ Utinam nec umquam Pelii in nemoris iugo

pinus bipenni concidisset Thessala,
nec ad professae mortis audacem viam

fabricasset Argus opere Palladio ratem,

inhospitalis prima quae Ponti sinus

patefecit in perniciem Graium et Barbarum.

namque et superbi luget Aetae domus,

et regna Peliae scelere Medeae iacent,

quae, saevum ingenium variis involvens modis,

illinc per artus fratris explicuit fugam,

hic caede patris Peliadum infecit manus.”

Quid tibi videtur? “ Hoc quoque insulsum est ”

ait

“falsoque dictum, longe quia vetustior

Aegea Minos classe perdomuit freta,

iustique vindicavit exemplum imperi.”

quid ergo possum facere tibi, lector Cato,

si nec fabellae te iuvant nec fabulae?

noli molestus esse omnino litteris,

maiorem exhibeant ne tibi molestiam.

⁵ novis *Pithou.* nobis *P.*

⁶ nec *Bongars,* ne *PR.* in *added by Heinsius.*

¹² Aetae *Pithou.* aetate *P.*

¹⁵ illinc *Hartman.* illic *P.*

²⁰ iustique—exemplum imperi *Heinsius.* iustoque—ex-
emplo imperium *PR.*

²¹ lector Cato *Pithou.* lecte reato *PR.*

my book a little longer, while I try to appease the
stern look on your face by bringing Aesop on the
stage for the first time in tragic buskins:^a

O, would that never on Mt. Pelion's forest height
The pine beneath the stroke had fallen of Thessa-
lian axe,

Nor Argus for that voyage bold, defying death,
With Pallas' aid had wrought to build the fatal ship
That first explored the Euxine's hostile shore,

The source of woe for Greeks and foreigners alike.
Aye, deeply now the house of proud Aeëtes mourns,
And Pelias' realm lies stricken by Medea's crime,

Whose savage will was subtly cloaked in many ways.
The murdered limbs of her own brother paved her
flight

From Colchis, then on Grecian soil she stained the
hands

Of Pelias' daughters with the blood of parricide.

What think you of this? “ That, too, is tasteless,”
says he, “ and, besides, it's not true history, since
long before that time Minos with his fleet had tamed
the Aegean seas and so set up the model of an empire
governing by law.” What, then, can I possibly do
for you, reader Cato, if neither fables nor tragedies
suit your taste? Don't meddle with literature at
all, lest it confront you with greater annoyance than
you bring upon it.

^a In the following lines Phaedrus imitates the paraphrase
made by Ennius of the *Medea* of Euripides at the beginning;
see Warmington, *Remains of Old Latin*, I, p. 312, in the Loeb
Library.

Hoc illis dictumst qui stultitia nausiant
et, ut putentur sapere, caelum vituperant. 25

8

SERPENS AD FABRVM FERRARIVM

Mordaciorem qui improbo dente adpetit,
hoc argumento se describi sentiat.
In officinam fabri venit vipera.
haec, cum temptaret si qua res esset cibi,
limam momordit. illa contra contumax,
" Quid me," inquit, " stulta, dente captas laedere,
omne adsuevi ferrum quae conrodere? " 5

9

VVLPI S ET CAPER

Homo in periculum simul ac venit callidus,
reperire effugium quaerit alterius malo.
Cum decidisset vulpes in puteum inscia
et altiore clauderetur margine,
devenit hircus sitiens in eundem locum. 5
simul rogavit, esset an dulcis liquor
et copiosus, illa fraudem moliens
" Descende, amice; tanta bonitas est aquae,
voluptas ut satiari non possit mea."

²⁵ stultitia Rittershausen. —am PR.

8. Cf. Aes. 93.

9. Cf. Aes. 9.

¹ So Gude and most editors. In PR' the rubricated title has been conflated with the first line of the fable and the latter altered, thus: IN PERICVLVM SIMVL AC VENIT CALLIDVS

This is said to those who become squeamish on account of their own folly, then in order to get credit for good taste, rail against heaven.

8

THE SERPENT AT THE BLACKSMITH'S

He who attacks with wicked teeth one who can bite still harder should understand that he himself is described in the substance of this fable.

A viper came into a blacksmith's shop and, while exploring for something to eat, set his teeth on a file. But that file was stubborn and unyielding. " Why, you fool," it said, " do you try to wound me with your teeth? It's my habit to gnaw through every kind of iron."

9

THE FOX AND THE GOAT

When a crafty man finds himself in danger he looks for a way out at another's expense.

When a fox by accident had fallen into a well and was imprisoned by its coping high above, there came to the same spot a thirsty goat, who inquired of the fox whether the water was fresh and plentiful. Immediately the fox saw his way out by means of deceit: " Come down, my friend; the water is so good that my pleasure in drinking it cannot be

VVLPI S ET CAPER. Homo simul ac venit in magnum periculum.

² quaerit alterius Bentley. alt. q. PR'.

PHAEDRUS

inmisit se barbatus. tum vulpecula
 evasit puteo, nixa celsis cornibus,
 hircumque clauso liquit haerentem vado.

10

DE VITIIS HOMINVM

Peras imposuit Iuppiter nobis duas :
 propriis repletam vitiis post tergum dedit,
 alienis ante pectus suspendit gravem.

Hac re videre nostra mala non possumus ;
 alii simul delinquunt, censores sumus.

11

FVR ET LVCERNA

Lucernam fur accendit ex ara Iovis
 ipsumque compilavit ad lumen suum.
 onustus qui sacrilegio cum discederet,
 repente vocem sancta misit Religio :
 " Malorum quamvis ista fuerint munera
 mihique invisa, ut non offendar subripi,
 tamen, sceleste, spiritu culpam lues,
 olim cum adscriptus venerit poenae dies.

10. Cf. *Aes.* 266, *Babrius* 66.

11. *Aes.* 513.

⁴ sancta *Pithou.* —a *PR.*

⁵ munera *Pithou.* —e *PR.*

⁸ poenae *Pithou.* —a *PR.*

BOOK IV, FABLE 9. 10-12, 10. 1-5, 11. 1-8

satisfied." The bearded fellow let himself down.
 Then the little fox escaped from the well by planting
 his feet on the other's lofty horns, leaving the goat
 imprisoned in the walled pool.

10

ON THE FAULTS OF MEN

Jupiter has put upon us two open wallets. That
 one of them which is filled with our own faults he
 placed at our back, the other, heavy with the faults
 of other people, he has suspended in front of our
 breasts.

For this reason we are unable to see our own vices ;
 but as soon as others commit errors we become their
 critics.

11

THE THIEF AND HIS LAMP

A thief lit his lamp at the altar of Jupiter, then
 robbed the god with the aid of his own light. As
 he was leaving, laden with the booty of his sacrilege,
 suddenly holy Religion herself spoke out in these
 words: " Even though these were the gifts of
 wicked men, and on that account so detested in my
 sight that I care not if they be stolen, nevertheless
 thou, impious man, shalt pay the penalty with thy
 life hereafter, when the day of thy punishment,
 recorded in the book of Fate, shall be at hand. But

sed ne ignis noster facinori praeleceat,
per quem verendos excolit pietas deos,
veto esse tale luminis commercium.” 10
itaque hodie nec lucernam de flamma deum
nec de lucerna fas est accendi sacrum.

Quot res contineat hoc argumentum utiles
non explicabit alius quam qui repperit. 15
significat primum saepe quos ipse alueris
tibi inveniri maxime contrarios;
secundum ostendit scelera non ira deum, 19
Fatorum dicto sed puniri tempore; 18
novissime interdicat ne cum malefico 20
usum bonus consociet ullius rei.

12

MALAS ESSE DIVITIAS

Opes invisae merito sunt forti viro,
quia dives arca veram laudem intercipit.

Caelo receptus propter virtutem Hercules,
cum gratulantes persalutasset deos,
veniente Pluto, qui Fortunae est filius, 5
avertit oculos. causam quaesivit Pater.
“ Odi ” inquit “ illum quia malis amicus est
simulque obiecto cuncta corrumpit lucro.”

¹² lucernam *Pithou.* —a *PR.*

¹⁶ primum *Havet.* primo *PR.*

¹⁸⁻¹⁹ transposed by *Pithou.*

12. *Cf. Aes. 111.*

⁵ venienti plutone *P,* corrected by *Pithou.*

in order that our fire, which is used by the pious in
the cult of the awe-inspiring gods, may not serve to
light the path for crime, I forbid all such trading in
light.” And so to this day it is not lawful either for
a lamp of any kind to be lighted from the flame sacred
to the gods or for a sacrificial fire to be kindled from
a lamp.

How many useful lessons are contained in this
story will now be explained by the author himself,
no other. In the first place, it means that often
those whom you yourself have fed turn out to be the
most hostile to you; secondly, it shows that crimes
are punished not by the anger of the gods, but in
time as decreed by the Fates; and, lastly, it forbids
the good man to share the use of anything with the
wicked.

12

THE EVILS OF WEALTH

It is for good cause that riches are hated by the
brave man, since a hoard of money prevents praise
from reaching its proper object.

When Hercules was received into heaven as the
reward for his valour the gods congratulated him and
he saluted them in turn. But when Plutus, who is
the child of Fortune, came up, he turned away his
eyes. His father (Jupiter) inquired the reason.
“ I hate him,” he replied, “ because he is the friend
of bad men and at the same time breaks down all
standards by putting in men’s way the lure of
money.”

SIMIVS TYRANNVS

“Vtilius homini nil est quam recte loqui.”
 probanda cunctis est quidem sententia;
 sed ad perniciem solet agi sinceritas,
 <ubi veritate plus valet mendacium.>

Duo homines, unus fallax et alter verax, iter simul agebant. Et cum ambularent, venerunt in provinciam simiarum. Quos ut vidit una ex multitudine simiarum, ipse qui prior esse videbatur, iussit eos teneri, ut interrogaret quid de illo homines dicerent. Iussitque omnes sibi similes adstare ante se ordine longo, dextra laevaue, et sibi sedile parari; sicut viderat imperatorem aliquando, taliter sibi adstare fecit. Iubentur homines adduci in medio. Ait maior “Quis sum ego?” Fallax dixit “Tu es imperator.” Iterum interrogat: “Et isti quos vides ante me stare?” Respondit: “Hi sunt comites tui, primicerii, campidoctores, militares officii.” Et quia mendacio laudatus est cum turba sua, iubet illum munerari, et quia adulatus est, omnes illos fefellit.

13. *Aes. 569. Of this fable only vss. 1-3 of the promythium are preserved in PR', preceded by the title DE LEONE REGNANTE, which belongs to the following fable (IV 14). The fable itself is preserved only in the prose paraphrases Rom. and Ad. The text given above is that of Ad. with two slight corrections.*

⁴ *Supplied conjecturally by Zander, Phaedrus Solutus p. 35, together with a metrical restoration of the entire fable.*

THE KING OF THE APES

“Nothing is more profitable to a man than to speak the truth.” This is a maxim that should, of course, be approved by everyone; but sincerity is usually brought to its own destruction <in places where the current value of falsehood is greater than that of truth>.

Two men, one in the habit of practising deception, the other habitually truthful, were making a journey together. In the course of their travel they came into a territory ruled by apes. When one of the crowd of apes, he who seemed to be chief among them, caught sight of the travellers, he ordered them to be detained, that he might question them concerning what men were saying about himself. He gave orders that all his fellow apes should stand before him in a long line on the right and on the left, and that a throne should be placed for himself. As he had once seen the Emperor do, so likewise he caused his followers to stand before him. Orders were given that the men should be brought in. Said the chief of the apes: “Who am I?” The deceptive man answered: “You are the Emperor.” Again he inquired: “And what about these whom you see standing before me?” “These,” he replied, “are your high-ranking courtiers, chancellors, field marshals, military officials.” Because he and his crowd had been praised by this man’s lie, he ordered him to be given a reward; and the man, because he had flattered them all, likewise deceived them all. But

Verax autem apud se cogitabat: " Si iste mendax, qui omnia mentitur, sic accepit, ego, si verum dixero, magis munerabor." Tunc ait maior simia " Dic et tu, quis sum ego, et hi quos ante me vides? " At ille, qui semper veritatem amabat et loqui consueverat, respondit " Tu es vere simia, et omnes hi similes tui simiae semper sunt." Iubetur continuo lacerari dentibus et unguibus, eo quod verum dixisset.

Malis hominibus, qui fallaciam et malitiam amant, honestatem et veritatem lacerant.

14

DE LEONE REGNANTE

Tacere <ubi> tormentum, <par> poenast loqui.

Cum se ferarum regem fecisset leo, et aequitatis vellet famam consequi, a pristina deflexit consuetudine, atque inter illas tenui contentus cibo sancta incorrupta iura reddebat fide. postquam labare coepit paenitentia,

(et mutare non posset naturam, coepit aliquos ducere in secretum et fallacia quaerere si ei os puteret.

14. *Aes. 514. Only vss. 2-7 of the original fable are preserved in PR. The text of the remainder as given above is mainly that of Rom. Metrical restorations of the Phaedrian fable, based on the paraphrases, are given by Postgate on IV 14 and by Zander, p. 55.*

the truthful man thought to himself: " If this deceiver, whose words are all lies, has received such a recompense, then I, if I tell the truth, shall receive an even greater one." Then said the chief of the apes: " You, too, speak up; who am I, and who are these whom you see before me? " But the man who loved the truth and always spoke it, replied: " You are in fact an ape, and all these present who are like you are apes, and always will be." Immediately orders were given for this man to be torn to pieces by teeth and claws, because he had told the truth.

This is a tale for wicked men who love deceit and malice, and who murder honesty and truth.

14

THE RULE OF KING LION

Where silence brings torment, the penalty for speaking out is equally great.

When the lion had made himself king of the beasts, and wished to acquire a reputation for fair dealing, he departed from his original habits and, confining himself to a slender diet along with the other beasts, upheld the sacred laws of justice with single-minded loyalty. Afterwards, when backsliding encroached on penitence and he found himself unable to change his nature, he began to take aside in private certain of his subjects and to inquire of them guilefully whether or not his breath smelled. Alike for those

¹ So Zander. et loqui poena est et tacere *Wiss.*

² labare *Rittershausen.* lavare *PR.*

Illos qui dicebant “putet,” et qui dicebant “non putet,” omnes tamen laniabat, ita ut saturaretur sanguine. Cum multis hoc fecisset, postea simium interrogabat si putorem haberet in ore. Ille quasi cinnamomum dixit fragrare et quasi deorum altaria. Leo erubuit laudatorem, sed, ut deciperet, mutavit fidem et quaesivit fraudem, atque languere se simulabat. Continuo venerunt medici; qui, ut venas consideraverunt, pulsum sanum ut viderunt, suaserunt ei sumere cibum aliquem qui levis esset et tolleret fastidium pro digestionem, ut regibus omnia licent. “Ignota est” inquit “mihi caro simii; vellem illam probare.” Ut est locutus, statim necatur beniloquus simius, ut eius carnem cito escam sumeret.

[Una enim est poena loquentis et non loquentis].

15

PROMETHEVS

< *tum materia eadem usus formavit recens* >

a fictione veretri linguam mulieris.
adfinitatem traxit inde obscaenitas.

15. *Aes.* 515a.

¹ tum—us *Perry*, formavit recens *Havel*, to indicate the presumable sense of the fable. The subject of the verb is undoubtedly *Prometheus*.

who said, “It smells” and for those who said, “It does not smell,” he slaughtered them all none the less, to glut his appetite for blood. After he had dealt thus with many of them he asked the ape whether he, the king, had a bad smell in his mouth. The ape declared that the king’s mouth had the fragrance of cinnamon and that it smelled like the incensed altars of the gods. The lion was ashamed to hurt one who praised him so well, but in order to deceive the ape, he changed his tactics, looked about for another trick, and made believe he was ill. Physicians came immediately and, after examining his veins and seeing that his pulse was normal, they urged him to take some food that was light and that would stimulate his appetite for the benefit of his digestion; for all things are permissible for kings. “I never tasted ape-meat,” said the lion; “I should like to try some of that.” No sooner had he spoken than the ape of the flattering tongue was killed, in order that the lion might have the benefit of his flesh for food without delay.

[The penalty is the same for the one who speaks and for him who does not speak.]

15

PROMETHEUS

< *Then using the same materials he made, immediately after* > fashioning her private parts, the woman’s tongue. From that circumstance the obscene relationship derives.

16

IDEM

Rogavit alter tribadas et molles mares
 quae ratio procreasset, exposuit senex:
 " Idem Prometheus, auctor vulgi fictilis
 qui, simul offendit ad fortunam, frangitur,
 naturae partes veste quas celat pudor
 cum separatim toto finxisset die,
 aptare mox ut posset corporibus suis,
 ad cenam est invitatus subito a Libero;
 ubi inrigatus multo venas nectare
 sero domum est reversus titubanti pede.
 tum semisomno corde et errore ebrio
 adplicuit virginali generi masculino,
 et masculina membra adposuit feminis.
 ita nunc libido pravo fruitur gaudio."

5

10

17

DE CAPRIS BARBATIS

Barbam capellae cum impetrassent ab Iove,
 hirci maerentes indignari coeperunt
 quod dignitatem feminae aequassent suam.
 " Sinite," inquit, " illas gloria vana frui
 et usurpare vestri ornatum muneris,
 pares dum non sint vestrae fortitudini."

5

16. *Aes.* 515b.

⁸ subito *Pithou*, ut subito *P.* Libero *Pithou*, liberto *P.*

¹² adposuit *Mueller.* adplicuit *P.*

17. *Aes.* 516.

16

PROMETHEUS AGAIN

Someone else asked him what natural cause had produced tribads and effeminate males. The old man explained: " The same Prometheus, author of our common clay (which is broken as soon as it clashes with Fortune), had all day long been fashioning separately those natural parts which the sense of shame causes to be hidden by our clothing, that he might presently apply them to the proper bodies, when, quite unexpectedly, he was invited out to dinner by Bacchus. There he absorbed a great deal of nectar into his veins and returned home late in the evening with wavering steps. Then, with sleepy head and drunken fumbling, he fastened female parts on bodies of masculine sex and masculine parts on females. Hence lust now gratifies itself with a perverted pleasure."

17

THE BEARDED SHE-GOATS

When the she-goats had obtained, by application to Jupiter, the favour of a beard, the male goats were very unhappy about it and began to express their indignation that women had attained unto a dignity equal with their own. " Let them," said Jupiter, " enjoy their empty glory and usurp your badge of service, so long as they are not your peers in stout-heartedness."

⁶ fortitudini *Rittershausen.* —ne *R.* —is *P.*

Hoc argumentum monet ut sustineas tibi
habitu esse similes qui sunt virtute impares.

18

DE FORTVNIS HOMINVM

Cum de fortunis quidam quereretur suis,
Aesopus finxit consolandi hoc gratia.

“ Vexata saevis navis tempestatibus
inter vectorum lacrimas et mortis metum,
faciem ad serenam ut subito mutatur dies, 5
ferri secundis tuta coepit flatibus
nimiaque nautas hilaritate extollere.
factus periculo sic gubernator sophus:
“ Parce gaudere oportet et sensim queri,
totam quia vitam miscet dolor et gaudium.” 10

19

CANES LEGATOS MISERVNT AD IOVEM

Canes legatos olim misere ad Iovem
meliora vitae tempora oratum suae,
ut sese eriperet hominum contumeliis,
furfuribus sibi consparsum quod panem darent
fimoque turpi maxime explerent famem. 5

18. Cf. *Aes.* 78.

² consolandi *Pithou*, consulandi *PR.* hoc *Bentley, om. P.*

⁵ ut added by *Heinsius*.

⁸ sic *Postgate.* tum *PR.*

19. *Aes.* 517.

² meliora vitae tempora *Ursinus.* melioris v. tempus *P.*

³ eriperet *Gude.* abriperet *PR.*

BOOK IV, FABLE 17. 7-8, 18. 1-10, 19. 1-5

This example teaches you to endure it with patience
when those who are inferior to you in merit wear the
same uniform as yourself.

18

ON THE FORTUNES OF MEN

When a certain man was complaining about his
ill fortune, Aesop invented the following story to
comfort him.

A ship had been badly tossed about by fierce
storms so that its passengers were in tears and fear
of death, when suddenly the weather changed and
took on a serene aspect; the ship began to ride
safely, borne along by favourable winds, which raised
the spirits of the sailors to an excessive pitch of joy.
Hereupon the pilot, made wise by danger in the
past, remarked: “ One must be cautious in rejoicing
and slow to complain, for the whole of life is a blend
of grief and joy.”

19

THE DOGS SEND AN EMBASSY TO JUPITER

Once the dogs sent ambassadors to Jupiter to
petition him for a better lot in life. They begged
that he would deliver them from the insulting
treatment of men, who gave them bread sprinkled
with bran to eat, and sought to satisfy their hunger
chiefly with dung. The ambassadors set out, but

⁴ darent *Pithou.* daret *P.*

⁵ maxime *Mueller.* —am *P.*

profecti sunt legati non celeri pede;
 dum naribus scrutantur escam in stercore,
 citati non respondent. vix tandem invenit
 eos Mercurius et turbatos adtrahit.
 tum vero vultum magni ut viderunt Iovis, 10
 totam timentes concacarunt regiam.
 vetat dimitti magnus illos Iuppiter; 13
 propulsi vero fustibus vadunt foras. 12

 mirari sibi legatos non revertier;
 turpe aestimantes aliquid commissum a suis, 15
 post aliquod tempus alios ascribi iubent.
 rumor cacatus superiores prodidit;
 timentes rursus aliquid ne simile accidat,
 odore canibus anum, sed multo, replent.
 mandata dant; legati mittuntur; statim 20
 abeunt; rogantes aditum continuo impetrant.
 consedit genitor tum deorum maximus
 quassatque fulmen; tremere coepere omnia.
 canes confusi, subitus quod fuerat fragor,
 repente, odore mixto cum merdis, cacant. 25
 di clamant omnes vindicandam iniuriam.
 sic est locutus ante poenam Iuppiter:
 " Non est legatos regis non dimittere,
 nec est difficile poenas culpae imponere.

with no hasty steps; they were so busy sniffing about for food in dung heaps that they did not answer even when their names were called. At last with some difficulty Mercury found them and dragged them in, much embarrassed. At that moment, I assure you, when they beheld the face of mighty Jupiter, they were so frightened that they let loose their dung all over the royal palace. Great Jupiter forbade their dismissal, but they left the building under propulsion of clubs. <Meanwhile the dogs who had commissioned them for this business> wondered why their ambassadors did not return. After a while, suspecting that some disgraceful act had been committed by their representatives, they order others to be accredited. Rumour disclosed how the earlier ones had made a stink, and the dogs, fearing a like mischance for their new ambassadors, proceeded to stuff their rears with perfume, and plenty of it. They gave them their instructions; the ambassadors were dispatched; they set out at once; they requested an audience and were at once admitted. The most mighty father of the gods then seated himself upon his throne and brandished the thunderbolt. Everything began to quake. The dogs were confounded by the unexpected crash and promptly voided their mixture of dung and perfume. All the gods declared that this insult must be avenged. But before punishing them, Jupiter thus spoke: " It is not the part of a king to refuse to dismiss ambassadors, nor is it difficult to impose punishment

^{12,13} transposed by Postgate.
¹⁴ The transition here is so abrupt that one may assume the loss of a preceding verse in which the subject of mirari was defined. Such a verse is supplied by Riese thus: canes interea qui illis rem mandaverant.
¹⁷ cacatus Postgate. legatos P. laxatos Havel.
²⁰ So Rigault. mandant dimittuntur statim PR'.
²¹ abeunt Scheffer. adeunt P.
²⁴ confusi subitus Gude. confusus subito P.

²⁵ odore Postgate. odorem P.
²⁶ di clamant Burman. reclamant P.

PHAEDRUS

sed hoc feretur pro ludibrio praemium: 30
 non veto dimitti, verum cruciari fame,
 ne ventrem continere non possint suum.
 illi autem qui miserunt bis tam futtiles
 numquam carebunt hominum contumelia." 35
 ita nunc legatos expectantes posterii,
 novum ut venire quis videt culum olfacit.

20

SERPENS MISERICORDI NOCIVA

Qui fert malis auxilium, post tempus dolet.
 Gelu rigentem quidam colubram sustulit
 sinuque fovit, contra se ipse misericors;
 namque, ut refecta est, necuit hominem protinus.
 hanc alia cum rogaret causam facinoris, 5
 respondit " Ne quis discat prodesse improbis."

21

VVLPIIS ET DRACO

Vulpes cubile fodiens dum terram eruit
 agitque pluris altius cuniculos,
 pervenit ad draconis speluncam ultimam,
 custodiebat qui thesauros abditos.

³⁰ feretur *Ursinus*, feretis *PR'*. ludibrio *Gow*, iudicio *P*.

³³ bis *Havet*. vos *P*. hos *Meursius*.

³⁴ hominum *Scheffer*. —nis *P*.

³⁵ posterii *R' Bongars*. posteros *PR'*.

³⁶ ut venire quis *Havet*. venire cum *P*.

20. *Cf. Aes. 176, Babrius 143.*

⁴ necuit *Pithou*. nocuit *PR*.

21. *Aes. 518. Perotti (NV) with the title IN AVARVM.*

³ ultimam *P*. intimam (—a *V*) *NV*.

BOOK IV, FABLE 19. 30-36, 20. 1-6, 21. 1-4

for the offence; this is the award that they shall carry home to pay for their insulting conduct; I do not forbid their departure, but I decree that they be tormented by hunger, lest they be unable hereafter to hold in the contents of their bellies. And as for those dogs who twice sent us such worthless and incontinent ambassadors, they shall never be free from the insults of men." So the dogs of this later day are still in the habit of looking for their ambassadors; whenever any of them sees a strange dog coming he sniffs at his hind end.

20

THE SERPENT FATAL TO THE MERCIFUL MAN

He who brings aid to the wicked afterwards suffers for it.

A man picked up a venomous serpent benumbed by the cold and warmed it in his bosom, showing pity to his own cost; for when the serpent revived he immediately killed the man. When another serpent asked him why he did this, he replied: " To teach men not to be good to those who are no good."

21

THE FOX AND THE DRAGON

A fox was digging a hole for his lodging. While throwing out the earth and making more and deeper burrows he came upon the remote cave of a dragon who was guarding hidden treasure. As soon

333

hunc simul aspexit: "Oro ut imprudentiae
des primum veniam; deinde si pulchre vides
quam non conveniens aurum sit vitae meae,
respondeas clementer: quem fructum capis
hoc ex labore, quodve tantum est praemium
ut careas somno et aevum in tenebris exigas?" 5
"Nullum" inquit ille, "verum hoc ab summo mihi
Iove adtributum est." "Ergo nec sumis tibi
nec ulli donas quidquam?" "Sic Fatis placet."
"Nolo irascaris, libere si dixerō:
dis est iratis natus qui est similis tibi." 10
Abiturus illuc quo priores abierunt,
quid mente caeca miserum torques spiritum?
tibi dico, avare, gaudium heredis tui,
qui ture superos, ipsum te fraudas cibo, 15
qui tristis audis musicum citharae sonum,
quem tibi arum macerat iucunditas,
obsoniorum pretia cui gemitum exprimunt,
qui dum quadrantes aggeras patrimonio
caelum fatigas sordido periurio, 20
qui circumcidis omnem impensam funeris,
Libitina ne quid de tuo faciat lucri. 25

22

PHAEDRVS

Quid iudicare cogitas, Livor, modo?
licet dissimulet, pulchre tamen intellego.

²⁶ lucri *NV.* lucrum *PR.*

22. *Perotti (NV)* with the title *MVLTVM SEMPER IN-
VIDIE INTER HOMINES ESSE.*

¹ cogitas *Havet.* cogitur *PR.*

as he saw him, he began to speak: "I beg your
pardon, first of all, for this unintentional intrusion;
beyond that, since you see well enough how unsuited
gold is to my way of life, kindly answer me this
question: What profit do you get from this toil, or
what reward does it bring so great as to induce you
to go without sleep and wear away your life in the
dark?" "No reward at all," said the dragon, "but
this task has been assigned to me by Jupiter the most
high." "Then you neither take anything for your-
self nor give anything from it to another?" "Such
is the will of the Fates." "Don't be angry if I
speak frankly; that man is born under the dis-
pleasure of the gods who is like you."

Since you are destined to go to that place where
others before you have gone, why in blind folly make
your life miserable with self-torment? To you I
speak, miser, you who are the joy of your heir, you
who rob the gods of their incense and yourself of
food, who listen in deep gloom to the music of the
lyre, who are pained by the jolly sound of the flute,
from whom the price of provisions extorts a groan,
who, while trying to add a few pennies to your estate,
weary heaven with your vile perjuries, you who are
trimming down every expense allowed for your
funeral, lest the undertakers should make any profit
from your estate.

22

PHAEDRUS

What verdict are you meditating now, Malvolio?
Although he conceals his idea, just the same I know

quicquid putabit esse dignum memoria,
 Aesopi dicet; si quid minus adriserit,
 a me contendet fictum quovis pignore. 5
 quem volo refelli iam nunc responso meo:
 sive hoc ineptum sive laudandum est opus,
 invenit ille, nostra perfecit manus.
 sed exsequamur coepti propositum ordinem.

23

DE SIMONIDE

Homo doctus in se semper divitias habet.
 Simonides, qui scripsit egregium melos,
 quo paupertatem sustineret facilius,
 circum ire coepit urbes Asiae nobiles,
 mercede accepta laudem victorum canens. 5
 hoc genere quaestus postquam locuples factus est,
 redire in patriam voluit cursu pelagio;
 erat autem, ut aiunt, natus in Cia insula.
 ascendit navem; quam tempestas horrida
 simul et vetustas medio dissolvit mari. 10
 hi zonas, illi res pretiosas colligunt,
 subsidium vitae. quidam curiosior:
 "Simonide, tu ex opibus nil sumis tuis?"

⁹ coepti *Johnson*. coeptum *P. om. NV*.
 23. *Aes. 519. Perotti (NV) with the title DE SIMONIDE*
 POETA, ET QVOD HOMO VIRTUTE ET DOCTRINA
 PREDITVS OMNIA SECVM SVA HABET.

⁵ mercede certa l. *Havet*.
⁷ redire *NV*, venire *P. pelagio Bongars*, pelagi *PR'V*.
⁸ *om. NV. ut aiunt natus Bongars, natus ut a. P. Cia*
Lachmann, scia P.
¹³ Simonide inquit tu nihil ex istis (—os *V*) sumis *NV*.

very well what it is. Whatever he reckons to be worth preserving in my writings, he will say it belongs to Aesop; whatever is less pleasing, he will maintain, with the backing of any wager you like, that it was my own invention. I mean to refute him by the answer that I make here and now: whether my work is inept, or whether it deserves praise, he invented it; my hand brought it to completion in artistic form. But let us go on with our undertaking as originally planned.

23

ABOUT SIMONIDES

A man of learning always has riches within himself. Simonides, who wrote distinguished lyrics, in order more easily to support his poverty, began to tour the famous cities of Asia, singing the praises of victors in the games in return for payment. When he had become a rich man by this source of income, he decided to return to his native land by a voyage over the sea. He was born, they say, on the island of Ceos. He embarked on a ship; but a dreadful storm, together with the fact that the ship was an old one, caused it to founder in the midst of the sea. Some got ready their money belts, others any valuable possessions they had, to enable them to keep alive. One man, more inquisitive than the others, remarked: "Simonides, aren't you taking along any of your resources?" "I have with me," he

“Mecum” inquit “mea sunt cuncta.” tunc pauci
 enant,
 quia plures onere degravati perierant. 15
 praedones adsunt, rapiunt quod quisque extulit,
 nudos relinquunt. forte Clazomenae prope
 antiqua fuit urbs, quam petierunt naufragi.
 hic litterarum quidam studio deditus,
 Simonidis qui saepe versus legerat, 20
 eratque absentis admirator maximus,
 sermone ab ipso cognitum cupidissime
 ad se recepit; veste, nummis, familia
 hominem exornavit. ceteri tabulam suam
 portant, rogantes victum. quos casu obvios 25
 Simonides ut vidit, “Dixi” inquit “mea
 mecum esse cuncta; vos quod rapuistis perit.”

24

MONS PARTVRIENS

Mons parturibat, gemitus immanes ciens,
 eratque in terris maxima expectatio.
 at ille murem peperit. Hoc scriptum est tibi,
 qui, magna cum minaris, extricas nihil.

¹⁵ perierant *P.* perierunt (—ere *V*) *NV*.
²⁵ portant *NV*, poriant *PR'*, porrigunt by the second hand in
P. obvios *NV*, obvius *P.*
²⁶ dixi *NV*. dixit *PR'*.
 24. *Aes.* 520.

^a In their *Satires* Persius (1. 89 f.) and Juvenal (14. 301)
 mention the practice adopted by victims of shipwreck of

replied, “everything that is mine.” Thereafter
 only a few got ashore by swimming, for the majority,
 being weighed down by their burdens, perished.
 Robbers immediately appeared and carried off what-
 ever the survivors had managed to save, leaving
 them naked. It chanced that the ancient city of
 Clazomenae was near by, and to this the ship-
 wrecked men proceeded. Here a certain man
 devoted to literary pursuits, one who had often read
 the poetry of Simonides and was a very great admirer
 of him from afar, having recognized him by his
 speech alone, received him with the greatest eager-
 ness into his own house and supplied him with
 clothing, money, and servants in abundance. The
 others (who had been shipwrecked) carried their
 pictures around and begged a living.^a Simonides,
 when he happened to meet them, remarked: “I
 told you that all my possessions were with me; what
 you carried off in such a hurry you lost.”

24

THE MOUNTAIN IN LABOUR

A mountain, being in the pangs of labour, was
 emitting tremendous groans, and the lands about
 were filled with the greatest expectations. Then,
 behold, that mountain gave birth to a mouse. This
 was written for you who threaten to do great things
 but fail to get anything done.

carrying about a picture of themselves in the midst of the
 wreck for the purpose of arousing the compassion of strangers
 and eliciting alms.

PHAEDRUS

25

25

FORMICA ET MVSCA

[Nihil agere quod non prosit fabella indicat.]

Formica et musca contendebant acriter,
 quae pluris esset. musca sic coepit prior:
 "Conferre nostris tu potes te laudibus? 4
 moror inter aras, templa perlustro deum; 6
 ubi immolatur, exta praegusto omnia; 5
 in capite regis sedeo cum visum est mihi, 7
 et matronarum casta delibo oscula;
 laboro nihil atque optimis rebus fruor.
 quid horum simile tibi contingit, rustica?" 10
 "Est gloriosus sane convictus deum,
 sed illi qui invitatur, non qui invisus est.
 aras frequentas? nempe abigeris quom venis. 16
 reges commemoras et matronarum oscula? 13
 super etiam iactas tegere quod debet pudor. 18
 nihil laboras? ideo, cum opus est, nihil habes. 17
 ego grana in hiemem cum studiose congero, 14

25. *Aes.* 521. *Perotti* (NV) with the title NEMINEM DEBERE SE EXORNARE FALSIS LAVDIBVS.

¹ This line, repeated in P from III 17 above, where it properly belongs, is not in NV.

^{5,6} So transposed by Mueller, including the interchange of the words deum at the end of vs. 5 and omnia at the end of vs. 6 in P.

¹³⁻²¹ These lines, numbered as in P, are multifariously out of order in the MSS. and editors differ in rearranging them. The disposition followed here is that of Rigault, except that the placing of 19 after 21 is due to Havet.

¹⁶ quom Scheffer. quo PN. quoque V.

THE ANT AND THE FLY

[The fable warns us not to do anything in which there is no profit.]

An ant and a fly were disputing vigorously with each other which was the more important. The fly was the first to begin; said he: "How can you possibly compare your distinctions with mine? I loiter among the altars; I wander through all the temples of the gods; when a sacrifice is made I taste all the entrails before anyone else; I sit on the king's head whenever I please, and I sip the pure kisses of married dames; I toil not, yet I reap the best of everything. What falls to your lot, rustic, that bears any likeness to these things?" "Dining with the gods," said the ant, "is certainly something to boast about, but only for one who is invited, not for one whom they detest. You frequent the altars, do you? But you are driven away, sure enough, as often as you come. And you make much of kings and the kisses of matrons? You even go so far as to boast of matters that a sense of shame is bound to conceal. You do no work? That's why you don't have anything when you need it. When I am busy storing up kernels of grain for the winter I see you

¹⁸ debet N. debes P. decet V.

¹⁷ ideo—nihil habes P. ideoque nihil habes NV.

¹⁴ grana Postgate. granum PN V.

te circa murum pasci video stercore; 15
 mori contractam cum te cogunt frigora, 20
 me copiosa recipit incolumem domus. 21
 aestate me lacesis; cum bruma est siles. 19
 satis profecto rettudi superbiam." 22
 Fabella talis hominum discernit notas,
 eorum qui se falsis ornant laudibus,
 et quorum virtus exhibet solidum decus. 25

26

POETA

Quantum valerent inter homines litterae
 dixi superius; quantus nunc illis honos
 a superis sit tributus tradam memoriae.
 Simonides idem ille de quo rettuli,
 victori laudem cuidam pyctae ut scriberet 5
 certo conductus pretio, secretum petit.
 exigua cum frenaret materia impetum,
 usus poetae more est et licentia
 atque interposuit gemina Ledae sidera,
 auctoritatem similis referens gloriae. 10

¹⁵ pasci video *NV.* video pasci *P.*

¹⁹ cum bruma est *P.* cur bruma *NV.* cum bruma *Postgate.*

²³⁻²⁵ *om. NV.*

26. *Aes. 522. Perotti (NV) with the title QVANTVM MOMENTI HABEAT PIETAS ET RELIGIO DIVINA.*

¹⁻³ *om. NV.*

⁵ victori *NV.* victoris *PR'.*

along the walls feeding on dung; and when the cold
 causes you to shrivel up and die, my well-stored
 house gives me safe shelter. You challenge me in
 the summer; when it is winter you are silent. I've
 said enough, I'm sure, to deflate your pride."

A fable of this kind distinguishes two brands of
 men, those who decorate themselves with illusory
 honours and those whose quality displays the charm
 of genuine worth.

26

THE POET

(How Simonides Was Saved by the Gods)

How greatly literary skill is valued among men I
 have declared above; here I shall record for posterity
 how great is the honour allotted to it by the gods on
 high.

That same Simonides, of whom I have spoken,
 having agreed for a definite sum to write an ode in
 praise of a certain boxer who had been victorious,
 went into retirement for the purpose. Since the
 meagreness of the subject hindered his soaring spirit,
 he availed himself of the usual poetic licence and
 brought in the twin stars, sons of Leda, citing them
 as models of prowess in the same field. His work

⁶ conductus *Bentley.* conduxit *PRNV.*

⁸ poetae—licentia *Burman.* poetae moris est licentia *P.*
 poetae more et licentia (—ae *V*) est *NV.* poeta moris est l.
Mueller.

opus adprobavit; sed mercedis tertiam
 accepit partem. cum reliquas posceret:
 " Illi " inquit " reddent quorum sunt laudis duae.
 verum, ut ne irate te dimissum sentiant,
 ad cenam mihi promitte; cognatos volo
 hodie invitare, quorum es in numero mihi."
 fraudatus quamvis et dolens iniuria,
 ne male dimissus gratiam corrumperet,
 promisit. rediit hora dicta, recubuit.
 splendebat hilare poculis convivium,
 magno apparatu laeta resonabat domus,
 repente duo cum iuvenes, sparsi pulvere,
 sudore multo diffuentes, corpore
 humanam supra formam, cuidam servolo
 mandant ut ad se provocet Simonidem;
 illius interesse ne faciat moram.
 homo perturbatus excitat Simonidem.
 unum promorat vix pedem triclinio,
 ruina camarae subito oppressit ceteros;
 nec ulli iuvenes sunt reperti ad ianuam.
 ut est vulgatus ordo narratae rei
 omnes scierunt numinum praesentiam
 vati dedisse vitam mercedis loco.

15

20

25

28

27

30

¹¹ approbavit *N.* adprobabit *PR'*.

¹² reliquas *Postgate.* reliquam *PR'*. reliquam *NV.*

¹³ laudis *Scheffer.* laudes *PR'*. partes *NV.*

¹⁴ ne irate *P,* sine ira *NV,* ne ingrate *Heinsius.* sentiant *NV,* sentiam *P,* censeas *Mueller.*

¹⁸ dimissus *Heinsius.* dimissam *PNV.* dissimulans *Mueller, Havet.*

²¹ om. *NV.*

²² duo cum *N.* cum duo *P.*

won approval, but he received only a third of the price. When he requested the other two-thirds the athlete replied: "Those two will pay you whose praises occupy two-thirds of the poem. But in order that people may know that you have not been left out on account of my anger, accept my invitation to dinner; I plan to ask my kinsmen in today, and I reckon you among their number." Simonides, although cheated and smarting under the injury, agreed to come, lest, by parting on bad terms, he should diminish the esteem in which men held him. The hour appointed for the dinner arrived and he took his place. The banquet was bright with gaiety and wine and the house re-echoed joyously with the magnificent arrangements, when suddenly two young men, covered with dust and sweating profusely, their stature greater than that of human beings, appeared and directed one of the servants to call Simonides out; it was important, they said, for him to come without delay. The fellow, though greatly upset, notified Simonides. Scarcely had the poet advanced one step from the dining-room when suddenly the roof collapsed and crushed the other banqueters; and no young men were to be found at the gate. When the course of events, as I have told them, was generally known everyone understood that the appearance of the deities in person had given the poet his life in lieu of pay.

²⁵ provocet *V.* provocent *PR'*.

^{27, 28} transposed by *Pithou.*

³² scierunt *P.* dixerunt *NV.*

EPILOGVS

POETA AD PARTICVLONEM

Ahuc supersunt multa quae possim loqui,
 et copiosa abundat rerum varietas;
 sed temperatae suaves sunt argutiae,
 immodicae offendunt. quare, vir sanctissime,
 Particulo, chartis nomen victurum meis, 5
 Latinis dum manebit pretium litteris,
 si non ingenium, certe brevitatem adproba;
 quae commendari tanto debet iustius,
 quanto cantores sunt molesti validius.

EPILOGUE. *These verses stand after V 5 in PR; they are placed here, as the epilogue to Bk. IV, by most recent editors, excepting Havel.*

⁴ immodicae *Rittershausen*. —ca *PR*.

⁵ chartis *Pithou*, artis *PR*. victurum *Pithou*, virturum *P*.

⁷ adproba *Pithou*. adprobat *PR*'.

⁹ cantores (*i.e. those who harp constantly on the same theme*) *Postgate*. poetae *PR*'.

In PR Book V is not marked but forms a continuation of Book IV.

EPILOGUE

THE POET TO PARTICULO

There are still many themes left over that I might treat, and I have on hand an abundant variety of subjects; but witticisms, though pleasing in moderation, are offensive in excess. Therefore, Particulo, most honoured sir, you may approve, if not of my talent, at least of my brevity, since your name is bound to live in my writings as long as Latin literature is valued. This brevity of mine deserves all the more to be commended, in proportion as long-winded poets are a greater nuisance.

BOOK V

LIBER QVINTVS

PROLOGVS

IDEM POETA

Aesopi nomen sicubi interposuero,
cui reddidi iam pridem quicquid debui,
auctoritatis esse scito gratia;
ut quidam artifices nostro faciunt saeculo,
qui pretium operibus maius inveniunt novis 5
si marmori adscripserunt Praxitelen suo,
detrito Myn argento, tabulae Zeuxidem.
adeo fucatae plus vetustati favet
Invidia mordax quam bonis praesentibus.
sed iam ad fabellam talis exempli feror. 10

1

DEMETRIVS REX ET MENANDER POETA

Demetrius rex, qui Phalereus dictus est,
Athenas occupavit imperio improbo.

PROLOGUE.

⁵ novis *Heinsius*. novo *P*.

⁷ *Myn Bergk and Postgate*, myronem *PR'*, (trito) Myronem *Bongars*. tabulae Zeuxidem *Bentley*, fabul(a)e exaudiant *PR*.

⁸ vetustati *Bentley*. vetustis *PR'*.

1. *Aes*. 523.

¹ *So Postgate*; Demetrius (D. rex *R*) qui dictus est (est *om*. *P*) Phalereus *PRNV*.

BOOK V

PROLOGUE

THE POET AGAIN

I have already paid to Aesop whatever I owed him by way of acknowledgment, and if I bring in his name hereafter anywhere, you must know that it is for the sake of his prestige, just as certain artists nowadays succeed in getting a higher price for their new productions if they inscribe the name of Praxiteles on their marbles, Mys on their polished silver, and Zeuxis on their paintings. So much greater is the favour that biting envy bestows on bogus anti-qualities than upon sound modern productions. But now I come to a fable that illustrates this sort of thing.

1

KING DEMETRIUS AND THE POET MENANDER

King Demetrius, he who was called Phalereus,^a seized the sovereignty of Athens unlawfully. The

^a Demetrius of Phalerum is here, in all probability, conflated with his successor in the regency of Athens, the Macedonian Demetrius Poliorcetes, who took Athens by military conquest in 307. This Demetrius persecuted the friends and adherents of Demetrius Phalereus and among them Menander, who barely escaped with his life. The friendship between Menander and Demetrius of Phalerum

ut mos est vulgi, passim et certatim ruit;
 " Feliciter! " succlamant. ipsi principes
 illam osculantur qua sunt oppressi manum,
 tacite gementes tristem fortunae vicem.
 quin etiam resides et sequentes otium,
 ne defuisse noceat, repunt ultimi;
 in quis Menander, nobilis comoediis,
 quas ipsum ignorans legerat Demetrius
 et admiratus fuerat ingenium viri,
 unguento delibutus, vestitu fluens,
 veniebat gressu delicato et languido.
 hunc ubi tyrannus vidit extremo agmine:
 " Quisnam cinaedus ille in conspectu meo
 audet cevere? " responderunt proximi
 " Hic est Menander scriptor." mutatus statim
 " Homo " inquit " fieri non potest formosior."

5

10

15

2

DVO MILITES ET LATRO

Duo cum incidissent in latronem milites,
 unus profugit, alter autem restitit

⁸ ne *NV*, ni *PR*. repunt *NV*, repetunt *PR*'.

¹² fluens *N*. af(f)luens *PR*'.

¹⁵ conspectum meum *NV*.

¹⁶ cevere *Gow, Postgate*. venire *PR*'*N*.

¹⁸ om. *PR*'.

2. *Aes. 524. Perotti (NV) with the title MVLTOIS IN REBVS SECVNDIS FORTES ESSE QVI IN DVBIIS SVNT TIMIDI.*

^{1,2} om. *PR*.

mob, as usual, pours in from all sides, vying with each other in headlong haste and shouting, " Hail! Hail! " Even the foremost citizens kiss the hand by which they have been subdued while inwardly lamenting the grim reverse of fortune. More than that, even men in retirement, and those who follow a life of leisure, come creeping in last of all, lest their absence cost them dear. Among these was Menander, famed for his comedies, which Demetrius had read, and, though he did not know the man himself, he was a great admirer of his genius. Menander, perfumed and in flowing robes, approached with a dainty, lingering gait. When the tyrant caught sight of him at the end of the line he exclaimed: " Who is that catamite, who dares to swing his lewd hips in my presence? " Those nearest him replied: " That is Menander, the author." Immediately he changed his tone and remarked: " No man could be more fair to see."

2

TWO SOLDIERS AND A ROBBER

Two soldiers fell in with a robber. One of them fled, the other stood his ground and defended him-

probably came about through their association in the school of Theophrastus, before Demetrius was appointed regent of Athens by Cassander in 317. See the testimony concerning Demetrius cited and discussed by F. Wehrli in *Die Schule des Aristoteles* (Basil, 1949), IV, pp. 17, 54, and (on fr. 25) 51.

et vindicavit sese forti dextera.
 latrone excusso timidus accurrit comes
 stringitque gladium, dein reiecta paenula
 "Cedo" inquit "illum; iam curabo sentiat
 quos attemperavit." tunc qui depugnaverat:
 "Vellem istis verbis saltem adiuvissem modo;
 constantior fuisset vera existimans.
 nunc conde ferrum et linguam pariter futilem.
 ut possis alios ignorantes fallere,
 ego, qui sum expertus quantis fugias viribus,
 scio quam virtuti non sit credendum tuae."
 Illi adsignari debet haec narratio,
 qui re secunda fortis est, dubia fugax.

3

CALVVS ET MVSCA

Calvi momordit musca nudatum caput,
 quam opprimere captans alapam sibi duxit gravem.
 tunc illa inridens: "Punctum volucris parvulae
 voluisti morte ulcisci; quid facies tibi,
 iniuriae qui addideris contumeliam?"
 respondit: "Mecum facile redeo in gratiam,

⁴ excusso *Chauvin.* exciso *NV.* occiso *P.*

⁹ *om. NV.*

¹³ *quam NV.* quid *PR.*

^{14,15} *om. NV.*

3. *Aes. 525. Perotti (NV) with the title HIS QVI CASV
 PECCANT DANDAM ESSE VENIAM QVI VERO CON-
 SVLTO DELINQVUNT EOS ESSE PVNIENDOS.*

self with a sturdy right hand. When the robber
 had been beaten off, his cowardly companion runs
 up and draws his sword, throws off his cloak, and says:
 "Bring him on; I'll see to it that he finds out whom
 he has attacked." Then the one who had fought
 it out with the robber said: "I could wish that you
 had helped me just now, at least with those words
 of yours; I should have been encouraged, believing
 them to be true. But as it is, sheathe your sword,
 and your tongue too, since both are equally useless.
 You may be able to deceive others who do not know
 you, but I who have learned by experience how
 stoutly you can run away, know also how true it is
 that no trust can be put in your valour."

This story should be applied to him who is brave
 when all goes well, but prone to run away when the
 outcome is in doubt.

3

THE BALD MAN AND THE FLY

A fly bit the bared head of a bald man, and in
 trying to crush it he gave himself a hard slap.
 Thereupon the fly mocked him, saying: "You
 wanted to avenge with death the sting of a little
 insect; what will you do to yourself, now that you
 have added insult to injury?" The man replied:
 "I can easily get back into my own good graces,

⁵ qui addideris *NV.* quia dederis *PR.*

quia non fuisse mentem laedendi scio.
 sed te, contempti generis animal improbum,
 quae delectaris bibere humanum sanguinem,
 optem carere vel maiore incommodo.” 10

Hoc argumento venia donari decet
 qui casu peccat. nam qui consilio est nocens,
 illum esse quavis dignum poena iudico.

4

ASINVS ET PORCELLI HORDEVM

Quidam immolasset verrem cum sancto Herculi,
 cui pro salute votum debebat sua,
 asello iussit reliquias poni hordei.
 quas aspernatus ille sic locutus est:
 “ Libenter istum prorsus adpeterem cibum, 5
 nisi qui nutritus illo est iugulatus foret.”

Huius respectu fabulae deterritus,
 periculosum semper vitavi lucrum.
 sed dicis “ Qui rapuere divitias, habent.”
 numeremus agedum qui deprensi perierunt; 10
 maiorem turbam punitorum reperies.
 paucis temeritas est bono, multis malo.

¹⁰ carere *NV.* necare *PR.*

¹¹⁻¹³ *om. NV.*

¹¹ venia donari *Desbillons,* veniam dari *PR.* decet *Cunningham,* docet *PR.*

¹² nam *Rigault.* quam *PR'.*

4. *Aes. 526. Perotti (NV) with the title* VITANDVM SEMPER ESSE PERICVLOSVM LVCRVM.

since I know that it was not my intention to injure myself; but as for you, miserable creature of a despised species, who delight in drinking human blood, I should be glad to be rid of you at the cost even of greater discomfort.”

As you will see by this example, it is fitting that one should be pardoned who does wrong by accident; but as for him who injures anyone intentionally, no punishment, I reckon, is too great for him.

4

THE ASS AND THE PIG'S BARLEY

A certain man after sacrificing a pig to the deified Hercules, to whom he owed the fulfillment of a vow in return for his safety, ordered what was left of the pig's barley to be set before the ass. But the ass spurned it, saying: “I should have a genuine appetite for that food, if he who was fed on it had not had his throat cut.”

Alarmed by consideration of this fable, I have always avoided profit that involved danger. But you say: “Those who have stolen riches still have them.” Come now, let's reckon up the number of those who have been caught and have perished; you will find that those so punished are the greater throng. To a few men rashness brings fortune, to many ruin.

⁵ istum *NV.* tuum *PR.*

⁷⁻¹² *om. NV.*

¹² est bono *Pithou.* bono est *PR'.*

5

SCVRRA ET RVSTICVS

Pravo favore labi mortales solent
et, pro iudicio dum stant erroris sui,
ad paenitendum rebus manifestis agi.

Facturus ludos dives quidam nobilis
proposito cunctos invitavit praemio,
quam quisque posset ut novitatem ostenderet.
venere artifices laudis ad certamina;
quos inter scurra, notus urbano sale,
habere dixit se genus spectaculi
quod in theatro numquam prolatum foret.
dispersus rumor civitatem concitat.
paulo ante vacua turbam deficiunt loca.
in scaena vero postquam solus constitit
sine apparatu, nullis adiutoribus,
silentium ipsa fecit expectatio.
ille in sinum repente demisit caput,
et sic porcelli vocem est imitatus sua,
verum ut subesse pallio contenderent
et excuti iuberent. quo facto, simul
nihil est repertum, multis onerant laudibus
hominemque plausu prosequuntur maximo.
hoc vidit fieri rusticus: " Non meherecule
me vincet " inquit, et statim professus est

5. *Aes. 527. Perotti (NV) with the title* PRAVO FAVORE
SAEPENVMERO HOMINES LABI.

¹⁻³ *om. NV.*

¹ Pravo *NV* in title. parvo *PR.*

5

THE BUFFOON AND THE COUNTRY FELLOW

Through perverse partiality men often go wrong
and, while standing up for an opinion founded on their
own error, are compelled by plain facts to regret
their mistake.

5

A rich man, about to put on some splendid shows,
invited everybody by promise of a reward to exhibit
whatever new attraction each one could. Profes-
sional actors entered this contest, competing for
fame. Among them was a buffoon, well known for
his urban wit, who announced that he had a kind of
exhibition that had never yet been presented on any
stage. The rumour spreading stirred up much
excitement in the city. Seats that had formerly
been left empty now proved insufficient to accom-
modate the crowd. When he actually took his
place on the stage, alone, without any equipment
and without any helpers, anticipation automatically
hushed the crowd. Suddenly he lowered his head
into his bosom and with his own voice imitated that
of a pig so well that the spectators insisted that
there was a real pig beneath his cloak and demanded
that the cloak be shaken out. When this was done
and nothing was found they loaded the man with
many praises and honoured him with the greatest
applause. A country fellow saw this happening and
said: " By George, he won't win against me," and

10

20

⁶ possit *PR.*

¹² vacua turba *NV.* vacuum turbam *PR.*

²⁰ laudibus *NV.* lancibus *PR'.*

idem facturum melius se postridie.
 fit turba maior. iam favor mentes tenet 25
 et derisuros, non spectaturos, scias.
 uterque prodit. scurra degrunnit prior,
 movetque plausus et clamores suscitāt.
 tunc simulans sese vestimentis rusticus
 porcellum obtegere (quod faciebat scilicet, 30
 sed, in priore quia nil compererant, latens),
 pervellit aurem vero, quem celaverat,
 et cum dolore vocem naturae exprimit.
 adelamat populus scurram multo similium
 imitatum, et cogit rusticum trudi foras. 35
 at ille profert ipsum porcellum e sinu,
 turpemque aperto pignore errorem probans:
 "En hic declarat quales sitis iudices!"

6

DVO CALVI

Invenit calvus forte in trivio pectinem.
 accessit alter aequae defectus pilis.
 "Heia" inquit "in commune quodcumque est
 lucri!"
 ostendit ille praedam et adiecit simul:

²⁶ spectaturos *R'*, exspectaturos *PR'*, secuturos *NV*.
 scias *Heinsius*, ciet *Johnson*, sit et *PR*, sedet *NV*.

²⁹ rusticus *NV*. —is *PR*.

³¹ om. *NV*.

³² vero *P*. porco *NV*.

³⁶ profert *NV*. proferet *PR*.

at once offered to do the same thing better the next day. An even greater crowd assembled. By this time their minds were obsessed with partisanship. You could see that they came to jeer, not to judge the quality of the performance. Both actors came forth on the stage. First the buffoon ran through his scale of squeals, started the audience applauding, and stirred them to loud cheers. Then the country fellow, pretending that he had a pig hidden under his clothes—as of course he had, although no one noticed it, since no pig was found the day before—gave a good tug at the ear of the real pig that he had hidden there, and, because it hurt, the voice of nature was perforce evoked. The crowd roared that the buffoon had given a much better imitation, and they would have had the rustic hustled off the stage. But he confronted them with the real pig from the folds of his cloak and by clear evidence exposed their shameful mistake. "Look," said he, "this little pig makes it plain what kind of judges you are!"

6

THE TWO BALD MEN

A bald man happened to find a comb in the street. Another equally destitute of hair came up and said: "Hey there, share in the profit!" The other man showed him the booty and added: "We

³⁷ probans *P*. exprobans *V*, *Postgate*.

6. *Aes. 528. Title in PR': CALVVS ET QVIDAM PILIS DEFECTVS.*

³ in *Gronovius. om. PR'*.

“ Superum voluntas favit; sed fato invidio
carbonem, ut aiunt, pro thensauo invenimus.”
Quem spes delusit, huic querela convenit.

7

PRINCEPS TIBICEN

Vbi vanus animus aura captus frivola
arripuit insolentem sibi fiduciam,
facile ad derisum stulta levitas ducitur.

Princeps tibicen notior paulo fuit,
operam Bathyllo solitus in scaena dare.
is forte ludis, non satis memini quibus,
dum pegma rapitur, concidit casu gravi
necopinus et sinistram fregit tibiam,
duas cum dextras maluisset perdere.
inter manus sublatus et multum gemens
domum refertur. aliquot menses transeunt,
ad sanitatem dum venit curatio.
ut spectatorum molle est et lepidum genus,
desiderari coepit, cuius flatibus
solebat excitari saltantis vigor.

Erat facturus ludos quidam nobilis.
is, ut incipiebat Princeps ad baculum ingredi,
perducit pretio precibus ut tantummodo

⁷ querela *Pithou*, querelae *R'*, — e *P.* querelae concinet *Mueller*, *Havet*.

⁷ *Aes.* 529. Title: PRINCEPS T. *Bohgars*, PROCAX T. *PR'*.

⁸ necopinus et *Nevelet*. nec opia sed *PR'*.

¹³ mollest *Mueller*. mos est *P.*

¹⁷⁻¹⁸ is ut (ut *Berman*)—perducit *Postgate*. et incipiebat princeps abduci reum ingredi a se reducit *PR.*

have been favoured by the will of the gods, but by an unkind fate we have found, as the saying goes, coals in place of a treasure.” This complaint befits one who has been fooled by hope.

7

PRINCE, THE FLUTE-PLAYER

When an empty mind, carried away by a frivolous breeze of popularity, has assumed an upstart self-assurance, its feather-brained folly is easily brought to ridicule.

Prince, the flute-player, was rather well known, since he usually accompanied Bathyllus with his music on the stage. It happened at one of the shows, I don't quite remember which, that, as the stage machine was being whirled through the air he accidentally had a bad fall and broke his left shin-bone, although he would rather have lost two bones on the right, had they been trombones.^a He was raised up in the arms of friends and carried home groaning with pain. Several months passed by before treatment wrought a cure; and, since spectators as a class are soft-hearted and good natured, they began to long for the man whose breath inspired the dancers with energy. When Prince was beginning to walk about at last with the aid of a crutch a certain man of prominence who was about to put on a show induced him, for a present and by earnest

^a The author puns on the double meaning of *tibia*, meaning shin-bone in the first instance, but a pair of pipes when used in the plural and qualified by “right” (base?) or “left” (treble?).

ipso ludorum ostenderet sese die.
 qui simul advenit, rumor de tibicine 20
 fremit in theatro: quidam adfirmant mortuum,
 quidam in conspectum proditurum sine mora.
 aulaeo misso, devolutis tonitribus,
 di sunt locuti more translaticio.
 tunc chorus ignotum modo reducto canticum 25
 insonuit, cuius haec fuit sententia:
 LAETARE INCOLVMIS ROMA SALVO PRINCIPE.
 in plausus consurrectum est. iactat basia
 tibicen; gratulari fautores putat.
 equester ordo stultum errorem intellegit 30
 magnoque risu canticum repeti iubet.
 iteratur illud. homo meus se in pulpito
 totum prosternit. plaudit inludens eques;
 rogare populus hunc choro veniam aestimat.
 ut vero cuneis notuit res omnibus, 35
 Princeps, ligato crure nivea fascia,
 niveisque tunicis, niveis etiam calceis,
 superbiens honore divinae domus,
 ab universis capite est protrusus foras.

²⁵ modo reducto *Gude*. more ducto (*originally* dicto *in P*) *PR*.

²⁶ insonuit *Freinsheim*. inposuit *P*.

³⁴ choro veniam *Havel*, coronam *P*. existimat *Pithou*, *who retains* coronam.

³⁸ honore *Meursius*. honorem vidit *PR*'.

^a That is, the stage was revealed. In the Roman theatre, contrary to modern custom, the curtain was fastened at the bottom and pulled up to conceal the stage.

^b The title *Princeps*, here loosely translated "Prince,"

entreaties, merely to put in an appearance on the
 day of the show. As soon as he arrived, gossip
 about the flute-player began to buzz in the theatre;
 some asserted that he was dead, some that he was
 about to appear in full view without delay. Then
 the curtain went down,^a the sound of thunder rolled
 through the theatre, and the gods spoke in the
 traditional way. Thereupon the chorus struck up a
 song that was new to the man just now returned to
 the theatre, and the burden of it was this:

" Rejoice, O Rome, thou art secure, the Prince is
 safe."^b

Everybody stood up to applaud. The flute-player
 blew out kisses; he thought that his partisans were
 congratulating him. The knights^c saw his foolish
 mistake and with roars of laughter called for an
 encore. Once more the same song. Our man now
 does a full kowtow on the stage. The knights
 applauded him in mockery, but the crowd in general
 supposed that he was interceding for the chorus.
 When, however, the truth dawned on all the tiers of
 spectators, Prince, with leg bound up in a snow-
 white bandage, clad in snow-white shirt, and wearing
 also snow-white shoes, while proudly appropriating
 the honour paid to the Deified House, was tossed out
 headlong with the common consent of everyone
 present.

implies no royalty. It applied to the Roman emperor in the
 sense that he was the foremost citizen in the state, the chief
 of state.

^c The knights (*equites*) sat in fourteen rows of seats set
 apart for them in the theatre by the law of Otho, 67 B.C.

8

TEMPVS

Cursu volucris, pendens in novacula,
calvus, comosa fronte, nudo corpore,
quem si occuparis, teneas, elapsum semel
non ipse possit Iuppiter reprehendere,
ocasionem rerum significat breuem.

Effectus impediret ne segnis mora,
finxere antiqui talem effigiem Temporis.

9

TAVRVS ET VITVLVS

Angusto in aditu taurus luctans cornibus
cum vix intrare posset ad praesepia,
monstrabat vitulus quo se pacto flecteret.
“Tace” inquit; “antè hoc novi quam tu natus
es.”

Qui doctiorem emendat sibi dici putet.

8. *Aes.* 530.

9. *Aes.* 531.

³ flecteret *Rittershausen.* plecteret *P Wiss.*

⁴ tu *Wiss. om. P.R.*

^a The source of the allegorical figure here described was the famous statue of *καρπός* (Opportunity, or the Critical Time), by Lysippus, of which many detailed descriptions are extant in later writers, and many imitations or derivatives in ancient art, for all of which see A. B. Cook, *Zeus*, Vol. II, 2, 859 ff. Cook believes that Lysippus had no intention of representing *καρπός* allegorically, but what he meant to portray was simply the Age of Puberty: “He therefore modelled a youthful

8

TIME^a

Running with the speed of a bird in flight, balancing on a razor's^b edge, bald, though with hair on his forehead, his body naked—if you seize him in front, you may hold him; once he has slipped away, not even Jupiter himself can get him back: this figure represents the momentary nature of Opportunity.

It was in order that lingering delay might not hinder the accomplishment of our designs that the ancients imagined such an image of Time.

9

THE BULL AND THE CALF

A bull was struggling with his horns in the narrow passageway, scarcely able to enter the stable, when a calf began to show him how he might wriggle through. “Hush,” said the bull, “I knew that before you were born.”

Let him who tries to correct one who is his superior in wisdom consider this as addressed to himself.

runner, with wings on his feet, holding the razor that had shorn his votive tress for the well known puberty-rite. The resultant figure took the popular fancy and moralists soon discovered (first in Poseidippus, 3rd cent. B.C.) a deep significance in the contrast between the front hair and the back, a significance hardly intended by the sculptor.”

^b What Phaedrus meant by this phrase is quite uncertain. He may have had in mind a painting or a statue such as one mentioned by Cook, *Zeus*, Vol. II, 2, 861, in which the young man is balancing a pair of scales on a razor blade.

CANIS *VETVLVS* ET VENATOR

Adversus omnes fortis et velox feras
 canis cum domino semper fecisset satis,
 languere coepit annis ingravantibus.
 aliquando obiectus hispidi pugnae suis,
 arripuit aurem; sed cariosis dentibus 5
 praedam dimisit rictus. venator dolens
 canem obiurgabat. cui senex contra Lacon:
 "Non te destituit animus, sed vires meae.
 quod fuimus lauda, si iam damnas quod sumus."
 Hoc cur, Philete, scripserim pulchre vides. 10

10. *Aes.* 532.

In the title: *VETVLVS Postgate, ET SERVVS PR'.*

¹ fortis *Pithou*, —es *PR.* et velox *Heinsius*, et veloces *PR'.*

⁶ rictus *Postgate.* hic tunc *PR'.*

⁷ Lacon *Bentley.* latrans *PR.*

⁹ lauda si *Gude.* laudas *PR.*

¹⁰ Philete *Rigault.* filite *PR.*

THE OLD DOG AND THE HUNTER

A dog who had been bold and swift against all wild beasts, and had always so satisfied his master, began to grow feeble under the burden of years. One day when thrown into combat with a bristly boar he seized it by the ear, but owing to his decayed teeth his jaws lost their grip on the prey. The hunter was grieved at this and scolded the dog. But old Spartan replied: "It was not my spirit that failed you but my strength; praise me for what I was, if you condemn me now for what I am."

Why I have written this, Philetus, you can see very well.

PEROTTI'S APPENDIX

APPENDIX PEROTTINA

1

[SIMIVS ET VVLPEŠ]

Avarum etiam quod sibi superest non libenter dare

Vulpem rogabat partem caudae simius,
contegere honeste posset ut nudas nates;
cui sic maligna: "Longior fiat licet,
tamen illam citius per lutum et spinas traham,
partem tibi quam quamvis parvam impartiar."

5

2

[AUCTOR]

De his qui legunt libellum

Hoc qualecumque est Musa quod ludit mea,
nequitia pariter laudat et frugalitas,
sed haec simpliciter; illa tacite irascitur.

3

[AUCTOR]

Non esse plus aequo petendum

Arbitrio si Natura finxisset meo
genus mortale, longe foret instructius.

1. *Aes.* 533.

⁵ partem—impartiar *Postgate*. quam tibi impartiar par-
vam (—um *V*) quamvis partem *NV*.

2.

PEROTTI'S APPENDIX

1

THE APE AND THE FOX

That the miserly man does not like to give away even what
he doesn't need

An ape asked a fox for a part of his tail, so that
he might decently cover up his bare buttocks; but
the spiteful creature said to him: "Even if my tail
should become longer than it is now, still I would
sooner trail it through mud and briars than share a
part of it with you, however small."

2

ABOUT THOSE WHO READ THIS BOOK

That which my Muse here playfully creates,
whatever its quality, is praised alike by worthless and
by worthy people; but the latter are sincere about it,
the former secretly angry.

3

THE AUTHOR

That one should not seek for more than is reasonable

If Nature had fashioned the human species accord-
ing to my ideas it would have been far better

³ tacite *editors*. tacita *NV*.

3.

nam cuncta nobis attribuisset comoda
 quae cui Fortuna indulgens animali dedit,
 elephanti vires et leonis impetum, 5
 cornicis aevum, gloriam tauri trucis,
 equi velocis placidam mansuetudinem;
 et adesset homini sua tamen sollertia.
 nimirum in caelo secum ridet Iuppiter,
 haec qui negavit magno consilio hominibus, 10
 ne sceptrum mundi raperet nostra audacia.
 Ergo contenti munere invicti Iovis
 fatalis annos decurramus temporis,
 nec plus conemur quam sinit mortalitas.

4

[MERCVRIVS ET MVLIERES DVAE]

De eodem alia fabula

Mercurium hospitio mulieres *olim* duae
 inliberali et sordido receperant;
 quarum una in cunis parvum habebat filium,
 quaestus placebat alteri meretricius.
 ergo ut referret gratiam officiis parem, 5
 abiturus et iam limen excedens ait:
 " Deum videtis; tribuam vobis protinus
 quod quaeque optarit." mater suppliciter rogat
 barbaturum ut videat natum quam primum suum;

³ attribuissem *Havet*.⁴ quae cui *Mueller*. quaecumque *V*. *N* is illegible.⁶ cornicis *d'Orville*. corpus in *V*.

equipped. She would have bestowed upon us all
 the advantages that indulgent Fortune has given
 singly to the various animals; the strength of the
 elephant, the onrushing force of the lion, the longevity
 of the crow, the vaunting pride of the fierce bull, the
 peaceful docility of the swift horse; and at the same
 time man would have, in addition, his own ingenuity.
 No doubt Jupiter in the heavens is laughing to him-
 self, since it was he who denied all this to men with
 profound foresight, lest our audacity should seize the
 sceptre of the world.

So let us pass the years allotted to us by fate
 contented with the endowment given us by un-
 conquered Jove, nor strive for more than mortality
 allows.

4

MERCURY AND THE TWO WOMEN

Another fable on the same subject

Once two women entertained Mercury in a mean
 and shabby fashion. One of them had a little son
 in the cradle, the other was pleased to follow the
 trade of a prostitute. Accordingly, in order to make
 them a suitable return for their services, Mercury,
 as he was about to leave and was already crossing
 the threshold, said: " In me you behold a god, I
 will give each of you at once whatever she may wish."
 The mother in her petition asks that she may see
 her son with a beard as soon as possible, the prostitute

⁴ *Aes. 534*.¹ *olim added by Iannelli*.

PEROTTI'S APPENDIX

moecha ut sequatur sese quidquid tetigerit. 10
 volat Mercurius, intro redeunt mulieres.
 barbatus infans, ecce, vagitus ciet.
 id forte meretrix cum rideret validius,
 nares replevit umor ut fieri solet.
 emungere igitur se volens prendit manu 15
 traxitque ad terram nasam longitudinem,
 et aliam ridens ipsa ridenda extitit.

5-6

[PROMETHEVS ET DOLVS]

De veritate et mendacio

Olim Prometheus saeculi figulus novi
 cura subtili Veritatem fecerat,
 ut iura posset inter homines reddere.
 subito accersitus nuntio magni Iovis
 commendat officinam fallaci Dolo, 5
 in disciplinam nuper quem receperat.
 hic studio accensus, facie simulacrum pari,
 una statura, simile et membris omnibus,
 dum tempus habuit callida finxit manu.
 quod prope iam totum mire cum positum foret, 10
 lutum ad faciendos illi defecit pedes.
 redit magister, quo festinanter Dolus
 metu turbatus in suo sedit loco.
 mirans Prometheus tantam similitudinem

¹³ forte m. cum *Jannelli*, cum forte meretrix *NV*. rideret *Jannelli*, ridet *NV*.

PEROTTI'S APPENDIX

that whatever she touches may follow her. Mercury
 flies away and the women return indoors. Behold
 the baby now bearded starting to bawl. While the
 prostitute was enjoying a hearty laugh at this it
 happened that her nasal passages got clogged with
 mucus, as will happen. Intending, therefore, to
 blow her nose, she took hold of it with her hand and
 pulled it out longer and longer, clear to the floor.
 Thus, while laughing at another she herself became
 an object of laughter.

5-6

PROMETHEUS AND GUILLE

On Truth and Falsehood

Once Prometheus, the moulder of a new generation,
 had shaped the figure of Truth with exquisite care,
 that she might duly award men their rights. When
 suddenly called away by the messenger of mighty
 Jove, he entrusted his workshop to the care of
 treacherous Guile, whom he had only recently taken
 into apprenticeship. The latter, inspired by rivalry,
 proceeded to fashion with cunning hand, while he
 still had time, an image of like appearance, of the
 same size, and similar in every limb. When this
 image was in place, almost all admirably wrought, he
 ran out of clay with which to make the feet. The
 master returned and Guile, in hasty fear and confu-
 sion, sat down in his own place. Prometheus
 marvelled at the great likeness of the image and

5-6. *Aes.* 535.

¹² festinanter *Bothe*. festinante *NV*.

propriae videri voluit artis gloriam. 15
 igitur fornaci pariter duo signa intulit;
 quibus percocis atque infuso spiritu
 modesto gressu sancta incessit Veritas,
 at trunca species haesit in vestigio.
 tunc falsa imago atque operis furtivi labor 20
 Mendacium appellatum est, quod negantibus
 pedes habere facile et ipse adsentio.

Simulata interdum initio prosunt hominibus,
 sed tempore ipsa tamen apparet veritas.

7

[AVCTOR]

Sensum aestimandum esse, non verba

Ixion quod versari narratur rota,
 volubilem Fortunam iactari docet.
 adversus altos Sisyphus montes agens
 saxum labore summo, quod de vertice
 sudore semper irrito revolvitur, 5
 ostendit hominum sine fine <esse> miserias.
 quod stans in amne Tantalus medio sitit,
 avari describuntur, quos circumfluit
 usus bonorum, sed nil possunt tangere.

²² facile et ipse adsentio *Riese*. f. ipse consentio *V*. *N* is illegible.

^{23,24} These lines stand apart in *NV* with the title NIHIL DIV OCCVLTVM. *Iannelli* and most subsequent editors join them to the preceding fable, No. 5, as an epimythium.

chose to make it appear that his own skill deserved
 the credit. Accordingly, he put the two statues
 into the oven; and when they had been thoroughly
 baked and the breath of life had been poured into
 them sacred Truth advanced with decorous gait,
 but her abbreviated likeness stood fixed in her tracks.
 Thereupon the spurious image, which was, moreover,
 the handiwork of stealth, was called Falsehood; and
 when people declare that she has no feet I readily
 agree with them.

Now and then counterfeits bring men profit at
 the start, but in the long run the truth itself comes to
 light.

7

THE AUTHOR

It is the meaning that must be reckoned, not the words

The story told about Ixion, that he is whirled
 round and round on a wheel, teaches us that Fortune
 is a rolling ball, tossed this way and that. Sisyphus
 with utmost toil forces his stone up the high moun-
 tain, but down again from the top it always rolls and
 brings to naught his labour; this illustrates the never-
 ending wretchedness of man. In the figure of
 Tantalus, standing athirst in the midst of a river, the
 miserly are depicted, who are surrounded by a river
 of ways to enjoy their goods but can touch none of

³ agens *Jannelli*. agit *V*, and apparently *N*.

⁶ esse added by *Cassitto*.

urnis scelestae Danaides portant aquas, 10
 pertusa nec complere possunt dolia;
 immo luxuriae quicquid dederis perfluet.
 novem porrectus Tityos est per iugera,
 tristi renatum suggerens poenae iecur; 15
 quo quis maiorem possidet terrae locum,
 hoc demonstratur cura graviore adfici.
 consulto involvit veritatem antiquitas
 ut sapiens intellexeret, erraret rudis.

8

[AVCTOR]

De oraculo Apollinis

Vtilius nobis quid sit dic, Phoebe, obsecro,
 qui Delphos et formosum Parnasum incolis.
 subito sacratae vatis horrescunt comae,
 tripodes moventur, mugit adytis Religio, 5
 tremuntque lauri et ipse pallescit dies.
 voces resolvit icta Pytho numine:
 " Audite, gentes, Delii monitus dei:
 pietatem colite, vota superis reddite;
 patriam, parentes, natos, castas coniuges
 defendite armis, hostem ferro pellite; 10
 amicos sublevate, miseris parcite;
 bonis favete, subdolis ite obviam;

¹⁴ tristi—poenae *Jannelli*. tristis—pene *NV*.

¹⁵ quis *Jannelli*. quisque *NV*.

8. *Aes.* 536.

⁹ subito *Riese*. quid o *V*. *N illegible*.

¹⁰ hostem ferroque *NV*. ferroque h. *Cassitto*.

them. In their urns the wicked daughters of
 Danaüs carry water, yet they cannot fill the vessels
 because they are full of holes; say, rather, that
 whatever you bestow on extravagant living will be
 poured down the drain. Tityus lies stretched out
 over nine acres of ground, offering for cruel punish-
 ment a liver that is ever renewed; the greater the
 extent of land that a man possesses, so much the
 heavier, this picture teaches us, is the burden of care
 by which he is afflicted. It was by design that
 antiquity wrapped up truth in symbols, that the wise
 might understand, the ignorant go astray.

8

THE AUTHOR

On Apollo's Oracle

What is most profitable for us? Declare, I be-
 seech thee, O Phoebus, thou who dwellest in Delphi
 and on beauteous Parnassus. Behold, the hairs on
 the head of the sanctified prophetess stand erect,
 the tripods move, the voice of Religion rumbles
 from the inner shrines, the laurels quiver, and the
 day itself grows wan. Smitten by the divine spirit,
 the Pythian shrine breaks into words: " Harken,
 ye nations, unto the counsel of the Delian god.
 Cherish loyalty to God and kin, pay your vows to
 the gods on high; defend with arms your native
 land, your parents, your children, and your chaste
 wives, and drive off the enemy with the sword;
 give a helping hand to friends; spare those who are
 wretched; take the side of good men, and oppose

delicta vindicate, corripite impios,
punitur turpi thalamos qui violant stupro;
malos cavete, nulli nimium credite.”
haec elocuta concidit virgo furens;
furens profecto, nam quae dixit perdidit.

15

9

[AESOPVS ET SCRIPTOR]

De malo scriptore se laudante

Aesopo quidam scripta recitavit mala,
in quis inepte multum se iactaverat.
scire ergo cupiens quidnam sentiret senex,
“ Numquid tibi ” inquit “ visus sum superbior?
haud vana nobis ingeni fiducia est.”
confectus ille pessimo volumine,
“ Ego ” inquit “ quod te laudas vehementer
probo;
namque hoc ab alio numquam continget tibi.”

5

10

[POMPEIVS ET MILES]

Quam difficile sit hominem nosse

Magni Pompeii miles vasti corporis
fracte loquendo et ambulando molliter

¹³ corripite *Postgate*. castigat *NV*.

9. *Aes.* 537.

⁴ tibi inq. visus sum *Mueller*. inq. sum tibi visus *NV*.

the secret plotter; avenge crime, reprove the
impious, punish those who defile wedlock with foul
adultery; beware of evil men, and trust no one over-
much.” Thus having spoken the virgin priestess
collapsed in frenzy, frenzy indeed, for what she said
was said in vain.

9

AESOP AND THE WRITER

On a bad author praising himself

A certain man had recited to Aesop some poor
compositions, in the course of which he had in-
appropriately sounded his own praise at great length.
Wishing, therefore, to know what the old man thought
of it, he said: “ I hope I have not appeared to you
to be too proud of myself? The confidence that I
feel in my own genius is no illusion.” Aesop, who
was completely worn out by listening to the miserable
volume, replied: “ For my part, I emphatically
endorse your bestowing praise on yourself; for it
will never come to you from any other source.”

10

POMPEY AND HIS SOLDIER

How difficult it is to know a man

A soldier of Pompey the Great, a man of huge
size, because he spoke in a high-pitched voice and
walked with a lady-like gait, had acquired the

famam cinaedi traxerat certissimi.
 hic insidiatus nocte iumentis ducis
 cum veste et auro et magno argenti pondere 5
 avertit mulos. factum rumor dissipat;
 arguitur miles, rapitur in praetorium.
 tum Magnus: " Quid ais? tune me, commilito,
 spoliare es ausus? " ille continuo exscreat
 sibi in sinistram et sputum digitis dissipat: 10
 " Sic, imperator, oculi exstillescant mei,
 si vidi aut tetigi." tum vir animi simplicis
 id dedecus castrorum propelli iubet,
 nec cadere in illum credit tantam audaciam.
 breve tempus intercessit, et fidens manu 15
 unum de nostris provocabat barbarus.
 sibi quisque metuit; primi iam mussant duces.
 tandem cinaedus habitu, sed Mars viribus,
 adit sedentem pro tribunali ducem,
 et voce molli: " Licet? " eum vero eici, 20
 ut in re atroci, Magnus stomachans imperat.
 tum quidam senior ex amicis principis:
 " Hunc ego committi satius fortunae arbitror,
 in quo iactura levis est, quam fortem virum,
 qui casu victus temeritatis te arguat." 25
 assensit Magnus et permisit militi

³ certissimi *Havel*. —me *N* apparently, and *V* originally.
 —am *V* by the second hand.

¹⁵ fidens manu *Jannelli*. m. f. *NV*.

¹⁶ de nostris *Jannelli*. de Romanis *V*, e Romanis *Orelli*.
N illegible.

¹⁷ iam added by *Postgate*. quin *Mueller*.

²⁰ eum vero eici *Jannelli*. enim vero eici virum *NV*.

reputation, which no one could doubt, of being an effeminate creature, a catamite. This fellow lay in wait by night for the general's baggage animals and diverted some mules laden with gold and raiment and a great quantity of silver. Rumor of this action spread about; the soldier was accused and hustled off to headquarters. Thereupon the great Pompey said to him: " What have you to say? Was it *you*, comrade, who had the audacity to rob me? " The soldier immediately spits into his left hand and scatters the spittle with his fingers: " So may my eyes ooze away, General, just like this, if I have either seen or touched your property." Then Pompey, being a man of simple honesty, orders this disgrace to the camp to be sent on his way; he cannot believe that such great daring would square with this fellow's character. Not long after this a barbarian, trusting in his strength of arm, challenged any of our men to single combat. Each man feared for himself; the foremost leaders began to mutter under their breath, uncertain what to do. At length this fellow, who was a catamite in bearing but a Mars in prowess, went up to the general as he sat in front of his platform and asked in a lisping voice: " May I? " But the great Pompey, full of wrath, because it was a shocking situation, ordered him to be thrown out. Thereupon a certain older man among the friends of the chieftain remarked: " I think it better that this fellow be exposed to the hazards of fortune, who would be no great loss, rather than a valiant man who, if he were by ill luck defeated, might expose you to a charge of rashness." To this the great man agreed and gave the soldier

prodire contra; qui mirante exercitu
dicto celerius hostis absceidit caput,
victorque rediit. his tunc Pompeius super:
" Corona, miles, equidem te dono libens, 30
quia vindicasti laudem Romani imperi;
sed exstillescant oculi sic " inquit " mei,"
turpe illud imitans ius iurandum militis,
" nisi tu abstulisti sarcinas nuper meas."

11

[IVNO, VENVS ET GALLINA]

De mulierum libidine

Cum castitatem Iuno laudaret suam,
iocunditatis causa non renuit Venus,
nullamque ut affirmaret esse illi parem
interrogasse sic gallinam dicitur:
" Dic, sodes, quanto possis satiari cibo? " 5
respondit illa " Quidquid dederis, satis erit,
sic ut concedas pedibus aliquid scalpere."
" Ne scalpas " inquit " satis est modius tritici? "
" Plane, immo nimium est, sed permitte scalpere." 10
" Ex toto ne quid scalpas, quid desideras? "

²⁸ hostis *Jannelli*. hosti *NV*.³⁰ miles *Jannelli*. militis *NV*.11. *Aes.* 539.¹ *From the paraphrases Rom. and Wiss. it appears that one or more verses have been lost at the beginning of this fable. Vss. 1a and 1b, following 1, are thus restored by Havet:*

dis et deabus asserens praesentibus
mari coniungi melius uni feminam

permission to advance against the enemy; whose
head, as the army looked on in surprise, he cut off
in less time than it takes to tell the tale, and returned
triumphantly. Then Pompey made this comment:
" Soldier, I take pleasure in presenting you with a
crown, since you have upheld the honour of the
Roman command; but may my eyes ooze away
like this," he continued, imitating the unseemly
gesture with which the soldier had accompanied his
oath, " if it wasn't you who carried off my baggage
the other day."

11

JUNO, VENUS, AND THE HEN

Concerning the lust of women

When Juno was praising her own chastity (*and
declaring in the presence of the gods and goddesses that
it was better for a woman to be joined with one man
only*), Venus, just for the fun of it, did not oppose
her, but, by way of showing that there was no other
woman like her, is said to have questioned the hen
in the following manner: " Tell me, please, with
how much food can you be satisfied? " The hen
replied: " Whatever you give me will be enough,
provided you allow me to scratch for odd bits with
my feet." " Would you give up scratching for a
peck of wheat? " she continued. " Oh certainly,
why, that's more than enough; only do let me
scratch." " What will you take then not to scratch

² causa non renuit Venus *Havet*. c. non repellit Venus *NV*. causam (*Jannelli*) Venus haud repudiat *Postgate*.

tum denique illa fassa est naturae malum:
 "Licet horreum mi pateat, ego scalpam tamen."
 risisse Iuno dicitur Veneris iocos,
 quia per gallinam denotavit feminas.

12

IVVENCVS ET BOS VETVLVS
 Quomodo domanda sit ferox iuventus

Paterfamilias saevum habebat filium.
 hic, e conspectu cum patris recesserat,
 verberibus servos afficiebat plurimis
 et exercebat fervidam adulescentiam.
 Aesop ergo narrat hoc breviser seni: 5
 "Quidam iuvenco vetulum adiungebat bovem.
 is cum refugiens impari collo iugum
 aetatis excusaret vires languidas,
 'Non est quod timeas' inquit illi rusticus;
 'non ut labores facio, sed ut istum domes, 10
 qui calce et cornu multos reddit debiles.'
 et tu nisi istum tecum assidue retines,
 feroxque ingenium comprimis clementia,
 vide ne querela maior accrescat domus."
 [Atrocitati mansuetudo est remedium.] 15

12. *Aes. 540.*

¹⁵ *This line, even if genuine, is probably not the original epimythium of the fable, since that is already given, in the old-fashioned personal style of application, in vss. 12-14. It might have been the promythium, misplaced by the substitution of Perotti's title, or it may possibly have stood after vs. 11, where Havel places it; more probably, however, it is spurious.*

at all?" Then at last the hen confessed her natural weakness: "Though an entire granary were thrown open for me, I would scratch just the same." Juno is said to have laughed at the jesting of Venus, because by the hen she branded women in general.

12

THE BULLOCK AND THE OLD OX
 How hot-tempered youth can be tamed.

The father of a family had a cruel-tempered son. Every time he withdrew from his father's sight he would beat the slaves excessively in the indulgence of his hot, youthful temper. So Aesop told the old man this little story: "A certain man was yoking an old ox with a young bullock. When the ox begged to be excused because his strength was enfeebled by age, and he objected to being yoked with a mate whose neck was much stronger, the farmer said to him: 'You needn't be afraid; I'm not doing this to make you work, but in order that you may tame that other fellow, who has made many lame with his heels and horns.' And so it is with you; unless you keep that boy with you constantly and restrain his wild nature by the example of your own gentle conduct, beware lest a still greater cause for complaint arise in your household."

[For a savage disposition the remedy is gentleness.]

[AESOPVS ET VICTOR GYMNICVS]

Quomodo comprimatur aliquando iactantia

Victorem forte gymnici certaminis
iactantiorem Phryx cum vidisset sophilus,
interrogavit an plus adversarius
valuisset nervis. ille: " Ne istud dixeris;
multo fuere vires maiores meae."
" Quod " inquit " ergo, stulte, meruisti decus,
minus valentem si vicisti fortior?
ferendus esses, arte si te dices
superasse eum qui te esset melior viribus."

[ASINVS AD LYRAM]

Quomodo ingenia saepe calamitate intercidunt

Asinus iacentem vidit in prato lyram;
accessit *et* temptavit chordas ungula.
sonuere tactae. " Bella res mehercules
male cessit " inquit " artis quia sum nescius.
si reperisset aliquis hanc prudentior,
divinis aures oblectasset cantibus."
Sic saepe ingenia calamitate intercidunt.

13. *Aes. 541.*¹ Victorem forte *Jannelli. f. v. NV.*² Phryx *before cum added by Havel, after vidisset by Jannelli.*
sophilus *Jannelli, Aesopus (unmetrical) NV.*³ an plus *Jannelli. amplius ne N. ampliusne V.*⁴ nervis *Havel. suus NV. saevus (with ille) Postgate.*⁸ arte *Halbertsma. forte NV Bassi.*⁹ eum *and te added by Postgate.*

AESOP AND THE VICTORIOUS ATHLETE

How boasting may sometimes be checked

Once when the wise Phrygian saw that the victor
in an athletic contest was too much inclined to boast
about it, he asked him whether his opponent had
been a man of greater strength than himself. " Don't
say that," replied the athlete, " my strength proved
to be much greater." " Well then, you simpleton,"
said Aesop, " what honour have you earned, if, being
the stronger, you prevailed over a weaker man?
You might be tolerated, if you were telling us that
you overcame by skill a man who was superior to
you in bodily strength."

THE ASS AND THE LYRE

How genius is often lost through the accidents of fortune

An ass saw a lyre lying in a meadow. He went
up to it and tried the strings with his hoof; they
sounded at his touch. " A pretty thing, on my
faith," said he, " but it has ended in failure, because
I am ignorant of the art. If only someone of
greater skill had found this, he might have charmed
all ears with notes divine."

Thus men of genius are often lost to fame through
the accidents of fortune.

14. *Aes. 542.*² *et added by Jannelli.*⁴ *inquit Jannelli. ait NV. <ea> ait Postgate.*

[VIDVA ET MILES]

Quanta sit inconstantia et libido mulierum

Per aliquot annos quaedam dilectum virum
 amisit et sarcophago corpus condidit;
 a quo revelli nullo cum posset modo
 et in sepulchro lugens vitam degeret,
 claram assecuta est famam castae coniugis. 5
 interea fanum qui compilarant Iovis,
 cruci suffixi luerunt poenas numini.
 horum reliquias ne quis posset tollere,
 custodes dantur milites cadaverum,
 monumentum iuxta, mulier quo se incluserat. 10
 aliquando sitiens unus de custodibus
 aquam rogavit media nocte ancillulam,
 quae forte dominae tunc adsistebat suae
 dormitum eunti; namque lucubraverat
 et usque in serum vigiliis perduxerat. 15
 paulum reclusis foribus miles prospicit,
 videtque egregiam facie pulchra feminam.
 correptus animus ilico succenditur
 oriturque sensim ut impotentis cupiditas.
 sollers acumen mille causas invenit, 20
 per quas videre posset viduam saepius.
 cotidiana capta consuetudine

15. *Aes.* 543.⁵ coniugis *Housman.* virginis *NV.* mulieris *Mueller.*¹⁷ egregiam *Riese.* aegram et *NV.* et aegram et *Mueller.*¹⁸ correptus *Mueller.* corruptus *NV.*

THE WIDOW AND THE SOLDIER

The great inconstancy and lustfulness of women

A certain woman on losing her husband, whom she
 had loved and cherished for a number of years,
 preserved his body in a sepulchre; and when it
 appeared that she could not by any means be torn
 away from him but was spending her life mourning
 in the sepulchre, she acquired the shining reputation
 of a very chaste wife. Meanwhile some persons
 who had plundered the sanctuary of Jupiter paid for
 their crime against the divinity by crucifixion; and
 lest anyone should take away their remains, soldiers
 were stationed as guards over the bodies, adjacent
 to the monument in which the woman had secluded
 herself. Once one of the guards in the middle of
 the night, being thirsty, asked for some water from
 the maidservant, who happened at that time to be
 waiting on her mistress as she was going to bed;
 for she had been sitting up by lamplight and had
 prolonged her vigil to a late hour. The door being
 opened a bit, the soldier peers inside and sees a
 woman of remarkable beauty. His mind is ravished
 and at once on fire; gradually there rises within
 him a lust for the woman, which he cannot resist.
 His inventive shrewdness finds a thousand pretexts
 for seeing the widow more frequently. Daily
 association had its effect upon her. Gradually she

¹⁹ oriturque *Froehlich,* uriturque *NV.* ut added by *Havet.*
 impotentis *Mueller,* impudentis *NV.*²¹ viduam *Dressler.* viam *NV.* illam *Jannelli.*

paulatim facta est advenae submissior,
 mox artior revinxit animum copula.
 hic dum consumit noctes custos diligens, 25
 desideratum est corpus ex una cruce.
 turbatus miles factum exponit mulier.
 at sancta mulier " Non est quod timeas " ait,
 virique corpus tradit figendum cruci, 30
 ne subeat ille poenas neglegentiae.
 sic turpitude laudis obsedit locum.

16

[DVO PROCI]

Fortunam interdum praeter spem atque expectationem
 hominibus favere

Vnam expetebant virginem iuvenes duo.
 vicit locuples genus et formam pauperis.
 ut nuptiarum dictus advenit dies,
 amans, dolorem quia non poterat perpeti, 5
 maerens propinquos contulit se in hortulos,
 quos ultra paulo villa splendens divitis
 erat acceptura virginem e matris sinu,
 parum ampla in urbe visa quod fuerat domus.
 pompa explicatur, turba concurrit frequens, 10
 et coniugalem praefert Hymenaeus facem.
 asellus autem, qui solebat pauperi
 quaestum deferre, stabat portae in limine.

²⁴ artior revinxit *Postgate*. arctiore vinxit *NV*.

16. *Aes. 544*.

⁶ splendens *Housman*. splendidi *NV*. sponsi *Havet*.

¹⁰ praefert *Burman*. praebet *NV*.

¹² deferre *Cassitto*. ferre *NV*. referre *Jannelli*.

became more complaisant to the stranger; and before long a stronger tie bound her heart to him. While the guard, more attentive as a lover than as a watchman, was passing his nights here in the sepulchre, a body was found to be missing from one of the crosses. Greatly disturbed, the soldier explained to the lady what had happened. To his surprise the very highly respected woman said, "There's nothing for you to fear," and she surrendered her husband's body to be fastened on the cross, in order that he, her lover, might not undergo the punishment for his neglect. Thus did infamy take by storm the stronghold of fair fame.

16

THE TWO SUITORS

Fortune sometimes favours men beyond their hope

Two young men were courting the same girl; the rich suitor carried the day against the birth and good looks of the poor one. When the day appointed for the wedding came, the sorrowing lover, because he could not endure his grief, betook himself to his nearby gardens, beyond which at a short distance the gorgeous villa of the rich suitor stood ready to receive the maiden from her mother's bosom; for the house in the city had not seemed spacious enough for the occasion. The wedding procession gets under way, a large crowd gathers, and Hymen leads with the marriage torch. Now an ass which used to bring in some profit for the poor man was standing at the threshold of his gate. By chance the girl's kinsmen

illum puellae casu conducunt sui,
 viae labores teneros ne laedant pedes.
 repente caelum, Veneris misericordia, 15
 ventis movetur, insonat mundi fragor
 noctemque densis horridam nimbis parat.
 lux rapitur oculis, et simul vis grandinis
 effusa trepidos passim comites dissipat,
 sibi quemque cogens petere praesidium fuga. 20
 asellus notum proxime tectum subit,
 et voce magna sese venisse indicat.
 procurrunt pueri, pulchram aspiciunt virginem
 et admirantur; deinde domino nuntiant.
 inter sodales ille paucos accubans 25
 amorem crebris avocabat poculis.
 ubi nuntiatum est, recreatus gaudiis
 hortante Baccho et Venere, dulcis perficit
 aequalitatis inter plausus nuptias.
 quaerunt parentes per praeconem filiam; 30
 novus maritus coniuge amissa dolet.
 quid esset actum postquam populo innotuit,
 omnes favorem comprobant caelitem.

17

[AESOPVS ET DOMINA]

Quam noceat saepe verum dicere

Aesopus turpi cum serviret feminae,
 quae se expingendo totum tricaret diem,

¹³ sui *Eyssenhardt.* suae *NV.*²¹ proxime *Cassitto.* proximum *V.*17. *Aes. 545.*² tricaret *Mueller.* intricabat *NV.* intricaret *Beck.*

hire it for her use, to save her tender feet from
 wear and tear on the way. Suddenly, by the com-
 passion of Venus, the sky is stirred by winds, the
 crash of thunder resounds throughout the heavens
 and brings on a night made rough by heavy rains.
 The light of day is snatched from their sight, and at
 the same time a storm of hail bursts forth, throwing
 the wedding guests into confusion everywhere,
 scattering them, and compelling each one to take
 refuge for himself in flight. The ass enters the
 familiar shelter close at hand and announces his
 arrival with a loud bray. The servants run out; the
 sight of a beautiful girl meets their startled eyes,
 and presently they report to their master. He,
 reclining at a table with a few friends, was consoling
 his disappointed love with cup after cup of wine.
 When the news was brought to him he made a joyful
 recovery; and, prompted by Bacchus as well as by
 Venus, he proceeded to consummate his own sweet
 nuptials amid the applause of his comrades. The
 bride's parents advertised for their daughter by the
 town crier, and the new husband grieved for the loss
 of the wife that was to be his. When people came
 to know what had happened everybody hailed with
 approval the favour shown by the celestial gods.

17

AESOP AND HIS MISTRESS

How harmful it often is to speak the truth

When Aesop was the servant of an ugly woman
 who frittered away the whole day in painting herself

vestem uniones aurum argentum sumeret,
 nec inveniret digito qui se tangeret,
 " Licetne paucis? " inquit. " Dicas." " Censeo, 5
 quidvis efficies, cultum si deposueris."
 " Adeone per me videor tibi meliuscula? "
 " Immo, ni dederis, sponda cessabit tua."
 " At non cessabunt latera " respondit " tua ";
 et obiurgari iussit ferulis garrulum. 10
 post paulo armillam tollit fur argenteam.
 eam non apparere ut dictum est mulieri,
 omnes furore plena vocat, et verbera
 proponit gravia, verum si non dixerint.
 " Aliis minare; me " inquit " non fallas, era; 15
 flagris sum caesus, verum quia dixi modo."

18

[GALLVS ET FELES LECTICARII]

Nimiam securitatem saepe in periculum homines ducere

Feles habebat gallus lepticarios.
 hunc gloriose vulpes ut vidit vehi,
 sic est locuta: " Moneo praecaveas dolum;
 istorum vultus namque si consideres,

³ vestem *Jannelli*. vestes *NV*.

⁸ ni *Mueller*. nisi *NV*. aes ni *Havet*.

¹⁰ ferulis *Bothe*. —la *Postgate*. servum *NV*.

¹¹ *So Dressler*; paulo post arm. t. arg. *NV*.

¹² eam *Jannelli*. quam *NV*.

¹³ omnes—vocat *Mueller*. furore plena vocat omnes
 (—is *V*) *NV*.

¹⁵ me inquit *Spengel*, inquit me *NV*. era *Orelli*, certe *NV*.

up, who wore fine clothes, pearls, gold, and silver,
 and still didn't find anyone who was willing so much
 as to touch her with his finger, he said to her: " May
 I venture a few words? " " You may." " I think,"
 continued *Aesop*, " that you will accomplish almost
 anything you like if you will put aside your orna-
 mentation." " Does it seem to you that I'm so
 much nicer by myself without any make-up? "
 " On the contrary; if you don't make presents,
 your bed will have a lot of rest." " But your sides
 aren't going to have much rest," she replied, and gave
 orders for the talkative slave to be flogged. Shortly
 afterwards a thief carried off a silver bracelet. When
 the woman was told that it was nowhere to be found
 she became furious, called in all the servants, and
 threatened them with heavy blows if they failed to
 tell the truth. " Threaten others," said *Aesop*,
 " you will not deceive me, mistress; I was beaten
 with whips just a little while ago because I did
 speak the truth."

18

THE COCK CARRIED IN A LITTER BY CATS

Too great a feeling of security often leads men into danger

A cock had some cats as his litter-bearers. A
 fox saw him proudly borne along in this style and
 said: " I advise you to watch out for treachery; if
 you were to take a good look into the faces of those
 fellows, you would conclude that they are not porters

18. *Aes*. 546.

² gloriose *Jannelli*. —sa *NV*.

praedam portare iudices, non sarcinam."
 postquam esurire coepit felum societates,
 discerpsit dominum et fecit partes funeris.

5

19

[SCROFA PARTVRIENS ET LVPVS]

Faciendum prius de homine periculum quam eius te
 committas fidei

Premente partu scrofa cum gerneret iacens,
 accurrit lupus et obstetricis partibus
 se posse fungi dixit, promittens opem.
 quae vero nosset pectoris fraudem improbi,
 suspectum officium repudiavit malefici
 et " Satis est " inquit " si recedis longius."
 quodsi perfidiae se commisisset lupi,
 pari dolore fata deflesset sua.

5

20

[AESOPVS ET SERVVS PROFVGVS]

Non esse malo addendum malum

Servus profugiens dominum naturae asperae
 Aesopo occurrit, notus e vicinia.
 " Quid tu confusus ? " " Dicam tibi clare, pater,
 hoc namque es dignus appellari nomine,

⁶ felum *Havet.* fera *NV.*

⁷ funeris *Duvau.* facinoris *NV.*

19. *Aes.* 547.

¹ Premente *Rom., Jannelli.* tremente *NV.*

with a load, but hunters bringing home their booty."
 When the team of cats began to feel hungry, they
 tore their master to pieces and divided the kill.

19

THE SOW GIVING BIRTH AND THE WOLF

You must make trial of a man before entrusting yourself
 to him

When a sow about to bring forth a litter lay
 groaning in travail a wolf ran up and, declaring that
 he was competent to perform the duties of midwife,
 offered to help her. But she, who well knew the
 treachery of his wicked heart, distrusted the scoundrel's
 services and refused them, saying: " It will
 be enough if you withdraw to a good distance."
 Had she entrusted herself to the false wolf, she
 would have had just as much pain in delivery and
 would, in addition, have had her own doom to bewail.

20

AESOP AND THE RUNAWAY SLAVE

One must not add trouble to trouble

A slave running away from a master of cruel
 disposition met Aesop, to whom he was known as a
 neighbour. " What are you excited about ? " asked
 Aesop. " I will tell you frankly, father—and you
 deserve to be called by that name—since my

⁴ pectoris *Orelli.* pecoris *NV.*

⁸ pari *NV.* sero *Postgate.*

20. *Aes.* 548.

tuto querela quia apud te deponitur. 5
 plagae supersunt, desunt mihi cibaria.
 subinde ad villam mittor sine viatico.
 domi si cenat, totis persto noctibus;
 sive est vocatus, iaceo ad lucem in semita.
 emerui libertatem, canus servio. 10
 ullius essem culpaē mihi si conscius,
 aequo animo ferrem. numquam sum factus
 satur,
 et super infelix saevum patior dominium.
 has propter causas et quas longum est promere
 abire destinavi quo tulerint pedes.” 15
 “Ergo” inquit “audi: cum mali nil feceris,
 haec experiris, ut refers, incommoda;
 quid si peccaris? quae te passurum putas?”
 tali consilio est a fuga deterritus.

21

[EQVVS CIRCENSIS]

Ferendum esse aequo animo quidquid acciderit

Equum e quadriga multis palmis nobilem,
 abegit quidam et in pistrinum vendidit.
 productus ad bibendum cum foret a molis,
 in circum aequales ire conspexit suos,

⁵ querela quia apud te *Jannelli*. quia apud te q. *NV*.

⁹ est *Cassitto*. (a)estu *NV*.

¹³ dominium *Orelli*. dominum *V*. dom . . . *N*.

¹⁴ promere *Jannelli*. pro . . . *N*. om. *V*.

complaint can be safely entrusted to your keeping.
 I get a surplus of blows and a shortage of rations.
 Every now and then I am sent out to my master's
 farm without any provisions for the journey. When-
 ever he dines at home I stand by in attendance all
 night long; if he is invited out I lie in the street
 until daybreak. I have earned my liberty, but I am
 still a slave though gray-headed. If I were aware of
 any fault on my own part, I should bear this with
 patience. I have never yet had my belly full, and
 besides that I have the bad luck to suffer tyranny
 exercised by a cruel master. For these reasons, and
 others which it would be too long to recount, I have
 decided to go away wherever my feet shall take me.”
 “Now then, listen,” said Aesop, “these are the
 hardships that you suffer, according to your account,
 when you have done no wrong; what if you commit
 an offence? What do you think you will suffer then?”
 By such advice the man was deterred from running
 away.

21

THE RACE-HORSE

One must bear with patience whatever comes to pass

Someone took a horse from the chariot-and-four,
 with which he had made a reputation by many races
 won, and sold him to turn a grist mill. When he was
 led out from the millstones to drink he caught sight
 of his team-mates on their way to the race-track to

21. *Aes. 549*.

¹ e quadriga *Burman*. et quadrigam *NV*.

PEROTTI'S APPENDIX

ut grata ludis redderent certamina.
 lacrimis obortis "Ite felices," ait,
 "celebrate sine me cursu sollemnem diem;
 ego, quo scelesta furis attraxit manus,
 ibi sorte tristi fata deflebo mea."

5

22

[VRSVS ESVRIENS]

Famam acuere animantibus ingenium

Si quando in silvis urso desunt copiae,
 scopulosum ad litus currit et prendens petram
 pilosa crura sensim demittit vado;
 quorum inter villos haeserunt cancri simul,
 in terram adsiliens excutit praedam maris,
 escaque fruitur passim collecta vafer.

5

Ergo etiam stultis acuit ingenium fames.

23

[VIATOR ET CORVVS]

Verbis saepenumero homines decipi solere

Quidam per agros devium carpens iter
 AVE exaudivit, et moratus paululum,
 adesse ut vidit nullum, corripuit gradum.

22. *Aes.* 550.

⁴ haeserunt cancri simul *Jannelli*, *Postgate*. simul h. cancri
NV.

⁵ adsiliens *Perry*. arripiens *NV*.

⁷ stultis *Jannelli*. stulto (*ummetrical*) *N*.

PEROTTI'S APPENDIX

make their welcome contribution, as racers, to the
 games. The tears came to his eyes as he said:
 "Go your lucky way, celebrate without me the festive
 day in the race. In that place, whither the wicked
 hand of a thief brought me, shall I lament the
 destiny that cruel fortune has allotted me."

22

WHEN THE BEAR GETS HUNGRY

Hunger sharpens the wits of living creatures

Whenever the bear's food supply in the woods
 gives out, he runs to a rocky shore and, clinging to a
 rock, lets down his hairy legs little by little into the
 water; then as soon as some crabs have caught hold
 amid the shaggy hairs, he jumps back on to the
 land, shakes out his booty from the sea, and enjoys,
 clever fellow, the dainties he has collected from all
 sides.

So, you see, hunger sharpens the wits even of the
 dull-witted.

23

THE TRAVELLER AND THE RAVEN

Men are very often deceived by words

A man journeying through the country on a byway
 heard someone call "Hail!" He paused for a
 moment, but when he saw that no one was there,

23. *Aes.* 551.

³ nullum, corripuit *Postgate*. neminem, cepit *NV*.

iterum salutatur idem ex occulto sonus.
 voce hospitali confirmatus restitit,
 ut, quisquis esset, par officium reciperet.
 cum circumspiciens errore haesisset diu
 et perdidisset tempus aliquot milium,
 ostendit sese corvus et supervolans
 AVE usque ingressit. tum se lusum intelligens
 "At male tibi sit" inquit, "ales pessime,
 qui festinantis sic detinuisti pedes."

5

10

24

[PASTOR ET CAPELLA]

Nihil ita occultum esse quod non revelatur

Pastor capellae cornu baculo fregerat:
 rogare coepit ne se domino proderet.
 "Quamvis indigne laesa reticebo tamen;
 sed res clamabit ipsa quid deliqueris."

25

[SERPENS ET LACERTA]

Vbi leonis pellis deficit, vulpinam insuendam esse; hoc est, ubi
 deficiunt vires astu utendum

Serpens lacertam forte aversam prenderat,
 quam devorare patula cum vellet gula,

¹¹ male tibi *Jannelli*. tibi male *NV*.
 24. *Cf. Aes. 280 = Babrius 3*.
 25. *Aes. 552*.

quicken his pace. Again the same sound greeted
 him from some hidden place. Feeling reassured by
 the friendly voice, he halted, in order that whoever
 it was might receive the like civility from himself.
 When he had remained a long while looking about in
 perplexity, and had lost enough time to have walked
 several miles, a raven appeared and, flying overhead,
 once more injected his "Hail!" Perceiving then
 that he had been fooled, the traveller said: "Damn
 you, miserable bird, for detaining me like that when
 I was in a hurry."

24

THE SHEPHERD AND THE SHE-GOAT

Nothing is so well hidden that it will not be uncovered

A shepherd, after breaking the horn of a she-goat
 with his staff, began to beg of her not to betray him
 to his master. "Even though I have been injured
 outrageously," she said, "still I shall keep quiet;
 but the obvious fact will cry out and proclaim your
 guilt."

25

THE SNAKE AND THE LIZARD

When the lion-skin fails, the fox's must be put on; that
 is, when strength is lacking, guile must be used

A snake happened to catch a lizard from behind,
 but when he tried to swallow it with gaping throat

¹ aversam *Hartman*. adversam *NV*.

PEROTTI'S APPENDIX

arripuit illa prope iacentem surculum,
 et pertinaci morsu transversum tenens
 avidum sollerti rictum frenavit mora.
 praedam dimisit ore serpens inritam.

5

26

[CORNIX ET OVIS]

Multos lacessere debiles et cedere fortibus

Odiosa cornix super ovem conederat;
 quam dorso cum tulisset invita et diu,
 "Hoc" inquit "si dentato fecisses cani,
 poenas dedisses." illa contra pessima:
 "Despicio inermes, eadem cedo fortibus;
 scio quem lacessam, cui dolosa blandiar.
 ideo senectam mille in annos prorogo."

5

27

[SOCRATES ET SERVVS NEQVAM]

Nullum maledictum esse gravius conscientia

Cum servus nequam Socrati male diceret,
 uxorem domini qui corrupisset sui,
 idque ille sciret notum circumstantibus,
 "Places tibi" inquit "quia cui non debes places;
 sed non impune, quia cui debes non places."

5

26. *Aes.* 553.

27. *Aes.* 554.

² corrupisset *Jannelli.* corrupisset *V (N).*

PEROTTI'S APPENDIX

it caught up a twig lying near by and holding it
 crosswise with firm-set teeth stopped the eager jaws
 with a cleverly devised impediment. The snake let
 go the prey from his mouth, caught in vain.

26

THE CROW AND THE SHEEP

Many harry the weak and cringe to the powerful

A hateful crow had settled on the back of a sheep.
 After carrying it there for a long time in spite of
 herself, the sheep said: "If you had done this to a
 dog you would have suffered for it, for dogs have
 teeth." To which that worst of birds replied: "I
 despise those who are helpless, but I give way to the
 strong. I know whom to harry and whom to fawn
 upon with crafty words. That's why I prolong my
 age to a thousand years."

27

SOCRATES AND A WORTHLESS SERVANT

No curse is heavier than one's conscience

A worthless slave was speaking ill of Socrates to
 his face. This fellow, as it happened, had seduced
 his master's wife, and Socrates was aware that this
 fact was known to the bystanders. Said he: "You
 are pleased with yourself because you please one
 whom you ought not to please, but you are not doing
 it with impunity because you displease the one whom
 you are bound to please."

[LEPVS ET BVBVLCVS]

Multos verbis blandos esse, pectore infideles

Cum venatorem celeri pede fugeret lepus
et a bubulco visus veprem inreperet:
“ Per te oro superos perque spes omnes tuas,
ne me indices, bubulce; nihil unquam mali
huic agro feci.” et rusticus: “ Ne timueris;
late securus.” iamque venator sequens:
“ Quaeso, bubulce, numquid huc venit lepus? ”
“ Venit, sed abiit hac ad laevam,” et dexteram
demonstrat nutu partem. Venator citus
non intellexit seque e conspectu abstulit.
tunc sic bubulcus: “ Ecquid est gratum tibi,
quod te celavi? ” “ Linguae prorsus non nego
habere atque agere maximas me gratias;
verum oculis ut priveris opto perfidis.”

[MERETRIX ET IUVENIS]

Multa esse nobis iocunda quae tamen sunt incommoda

Cum blandiretur iuveni meretrix perfida,
et ille laesus multis saepe iniuriis

28. Cf. *Aes. 22, Babrius 50.*

^{1,7} lepus *NV.* lupus *Jannelli* and the *paraphrasts* and
Postgate.

³ oro added by *Jannelli* from the *paraphrasts.*

⁴ ne *paraphrasts.* non *NV.*

THE HARE AND THE HERDSMAN

Many are kind in words but faithless at heart

A hare fleeing with speedy foot from a hunter
was seen by a herdsman as he crept into a thicket.
“ By the gods above, I beg of you, herdsman,” he
said, “ by all your hopes, don't point me out; I have
never done any harm to this field.” The countryman
answered: “ Don't be afraid; hide and you have no
need to worry.” And now the hunter in pursuit
comes up: “ I say, herdsman, has a hare come this
way? ” “ He came, but he went off in this direction,
to the left ”; and so saying the herdsman indicated
by a wink (and a nod) the direction to his right.
The hunter hurrying on did not understand and passed
out of sight. Then said the herdsman: “ Aren't you
grateful to me for concealing you? ” “ I certainly
do not deny,” said the hare, “ that to your tongue I
feel very grateful and I say thanks; but as for your
eyes, which played me false, I'd like to see you
deprived of them.”

THE HARLOT AND THE YOUNG MAN

Many things please us which are, at the same time,
troublesome

When a treacherous harlot was wheedling a young
man and he, though wronged by her many times and

¹³ maximas me *Jannelli.* me m. *NV.*
29. *Aes. 555.*

tamen praeberet sese facilem mulieri,
 sic insidiatrix: "Omnes muneribus licet
 contendant, ego te plurimi facio tamen."
 5 iuvenis recordans quotiens deceptus foret:
 "Lubenter," inquit, "mea lux, hanc vocem
 audio,
 non quod fidelis, sed quod iucunda est mihi."

30

[FIBER]

Multi viverent si salutis gratia parvi facerent fortunas

Canes effugere cum iam non possit fiber
 (Graeci loquaces quem dixerunt castorem
 et indiderunt bestiae nomen dei,
 illi qui iactant se verborum copia),
 5 abriperere morsu fertur testiculos sibi,
 quia propter illos sentiat sese peti.
 divina quod ratione fieri non negem;
 venator namque simul invenit remedium,
 omittit ipsum persequi et revocat canes.
 10 Hoc si praestare possent homines, ut suo
 vellent carere, tuti posthac viverent;
 haud quisquam insidias nudo faceret corpori.

⁸ est *NV.* es *Rom. Wiss. Postgate.*

30. *Cf. Aes. 118.*

⁶ sese *Jannelli.* se *NV.*

⁷ negem *N.* negent *V.*

⁹ revocat *Frochlich.* vocat *NV.*

in many ways, nevertheless allowed himself to be
 her easy victim, the insidious creature made this
 remark: "Though many rivals compete with gifts,
 still I think most of you." The young man, re-
 calling how many times he had been fooled, said:
 "I take pleasure in hearing those words, my love,
 not because they are sincere but because they make
 me happy."

30

THE BEAVER

Many might live on if they would, to save their lives,
 make small account of their fortunes

When the beaver finds himself unable to escape
 from the dogs they say that he bites off and casts
 aside his own testicles, because he is aware that it is
 on their account that he is pursued. (The Greeks,
 who have words for everything and take pride in their
 extensive vocabulary, call this animal *castor*, thereby
 giving it the name of a god.) That there is some-
 thing godlike that prompts the beaver's act I can't
 deny; for the hunter, as soon as he has found his
 medicine, ceases to pursue the animal itself and calls
 off the dogs.

If men could bring themselves to consent to forfeit
 their property they would live in safety thereafter;
 no one would set snares for a naked human body.

[PAPILIO ET VESPA]

Non praeteritam sed praesentem aspiciendam esse fortunam

Papilio vespam prope volantem viderat:
 " O sortem iniquam! dum vivebant corpora,
 quorum ex reliquiis animam nos accepimus,
 ego eloquens in pace, fortis proeliis,
 arte omni princeps inter aequalis fui;
 5 en cuncta levitas putris et volito cinis.
 tu, qui fuisti mulus clitellarius,
 quemcumque visum est laedis infixo aculeo."
 at vespa dignam memoria vocem edidit:
 10 " Non qui fuerimus, sed qui nunc simus, vide."

[TERRANEOLA ET VVLPE]S]

Pravis non esse fidem adhibendam

Avis quam dicunt terraneolam rustici,
 in terra nidum quia componit scilicet,
 forte occurrit improbae vulpeculae,
 qua visa pennis altius se sustulit.

31. *Aes.* 556.

¹ prope volantem *Postgate.* praetervolantem *V. N illegible.*

² eloquens *Jannelli.* loquens *NV.*

³ at *Siebelis,* et *NV.* memoria *Halbertsma, Havet,* moribus *V.*

32. *Aes.* 557.

¹ Avis—terraneolam *N.* Quis—terantulam *V.*

² occurrit *Burman.* occurrit *NV.*

THE BUTTERFLY AND THE WASP *

Not our past but our present fortune should be considered

A butterfly saw a wasp flying about near by.
 " Ah," said he, " how unjust is my lot! While still
 the bodies were living, from the remains of which
 you and I have received the breath of life, I was
 eloquent in peace, brave in battle, and foremost in
 every art among my contemporaries; but behold
 now I flit about all lightness and crumbling ashes.
 But you, who were once a mule with pack-saddles,
 now wound anyone you please by fixing your sting
 in him." But, lo, the wasp gave utterance to these
 words, well worth the remembering: " Look not to
 what we *were*, but to what we are now."

THE GROUND-SWALLOW AND THE FOX

One must not put faith in rascals

A bird which the rustics call a ground-swallow,
 because, no doubt, it builds its nest on the ground,
 happened to meet a wicked little fox, and as soon
 as she saw it she rose aloft in winged flight.

* By a doctrine analogous to that of metempsychosis,
 Phaedrus supposes that after death the body of one creature
 becomes that of another creature of a different species. In this
 case he assumes that the butterfly comes from a human body,
 and the wasp from that of a mule. Phaedrus thinks of him-
 self in the likeness of the wasp; he has been despised in the
 past, but now he has a sting, in his satire.

“ Salve,” inquit illa, “ cur me fugisti obsecro? 5
 quasi non abunde sit mihi in prato cibus,
 grilli, scarabaei, locustarum copia;
 nihil est quod metuas, ego te multum diligo
 propter quietos mores et vitam probam.”
 respondit cantrix “ Tu quidem bene praedicas, 10
 in campo non par, <par> sum sublimis tibi.
 quin sequere; tibi salutem hic committo meam.”

¹⁰ cantrix *Postgate*. contra *NV*.

¹¹ *So Postgate, freely but aptly*; non sum in campo par
 (non p . . . p *N*) tibi sed sum sub divo *NV*.

¹² tibi salutem *Mueller*, salutem t. *NV*. hic *Postgate, om. NV*.

“ Greetings,” said the fox, “ I hope you are well.
 Why, pray, did you fly from me? As if I didn't have
 plenty to eat in the meadow—crickets, beetles, and
 a good supply of locusts. You needn't be afraid; I
 am very fond of you because of your peaceful habits
 and your upright life.” The singer replied: “ Your
 statement of principles is excellent. On the ground
 I am not a match for you, but in the air I am a match.
 Come, follow me; I'll entrust my safety to you up
 here.”

* * *

Prose paraphrases of Phaedrian fables (*PhP*) which
 are not preserved in their original metrical form are
 listed below in the Appendix under numbers 39,
 91, 107, 130, 137, 138, 142 (?), 150, 153, 181, 186,
 284 (?), 298 (?), 302, 324, 352, 362, 373 (?), 384, 558,
 559, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571,
 572, 573, 575, 576 (?), 579.

APPENDIX

AN ANALYTICAL SURVEY OF GREEK AND LATIN FABLES IN THE AESOPIC TRADITION

EXPLANATION

The fables listed below with cross references to their substantial equivalents in other editions, translations, and adaptations are those which are published in the editor's *Aesopica* (Vol. I, Urbana, 1952), and the numbers in bold-faced type at the left are those assigned to the fables in that edition. Concerning the sources of these fables, which are manifold and varied, the reader is referred for fuller information to *Aesopica*. Most of the ancient fables that have no counterparts in Babrius or Phaedrus have come down to us in collections ascribed to Aesop, or in the contexts of various Greek and Latin authors. Summaries or paraphrases are given of those fables for which there is no equivalent among the translations of Babrius and Phaedrus in this volume, and in many cases, when the fable is not too long, a fairly close translation. The purpose of this survey is simply to provide an outline of the narrative substance of the fables, not to render an accurate account of the wording and details of the Greek and Latin texts as such. When the text of a fable in *Aesopica* is identical with one in Babrius, Phaedrus, or Avianus, or with one of the prose paraphrases, the number of the fable in that author or paraphrase is put in boldface type: thus "**367** . . . H 162, **B 70**" means that no. 367 in *Aesopica* is textually identical with Babrius 70, but not with Halm 162, which is a prose version. Prose paraphrases of Babrius and Phaedrian fables are cited only when the corresponding

metrical originals are not extant. The titles given to fables are formulated with reference mainly to the protagonists in them.

ABBREVIATIONS

- A = the fables of Avianus, cited by their serial number; edited with an English translation by J. W. Duff and A. M. Duff in *Minor Latin Poets*, The Loeb Classical Library, 1934, pp. 681-749.
- Ad — See under PhP, below.
- Aes. = *Aesopica*, ed. B. E. Perry, Vol. I, Urbana, 1952.
- B = fables of Babrius in choliambic verse, cited by their number in this volume.
- BaP = fables of Babrius extant only in prose paraphrase, cited according to their number in the edition of O. Crusius, Leipzig (Teubner), 1897, nos. 142-194.
- Ch = *Ésope, Fables*; Texte établi et traduit par Émile Chambry, Paris 1927 (reprinted 1960).
- D, or Daly = L. W. Daly, *Aesop Without Morals*, New York and London, Thomas Yoseloff, 1961. The translations in this volume are made on the basis of the text of *Aesopica*, and the numbers given to the fables are everywhere the same. In all, some 350 fables are here translated in a very readable style close to the original texts. Since the first 259 correspond consecutively to *Aes.* nos. 1-259, with no omissions, it has seemed unnecessary to give references in all these cases. On the other hand, in order to hasten the completion of what would otherwise have been an unduly long task, I have ventured to quote in full, with the kind permission of the publisher, Daly's translations of some seventy-four fables at intervals between nos. 242 and 578.
- H = *Fabulae Aesopicae Collectae*, ed. C. Halm, Leipzig (Teubner), 1852, and often reprinted. Cross references are made to this edition throughout, instead of

to the more critical editions of Chambry (1925) and Hausrath (Teubner, 1939, 1956, 1959), because Halm has been the standard reference used by commentators on fables and folktales for the past 100 years.

- Handford = *Fables of Aesop*, translated by S. A. Handford, Edinburgh, 1954 (The Penguin Classics, edited by E. V. Rieu). This is a lively translation of 207 fables, which follows the Greek and Latin texts quite closely. With the kind permission of Mr. Handford and the publishers, six fables in this translation have been quoted below under nos. 369, 375, 412, 437, 450, and 451.
- LaF = LaFontaine, *Fables*.
- L'Estrange = *Fables of Aesop and other Mythologists with Morals and Reflexions*, by Sir Roger L'Estrange, third edition, London, 1699. Here the translations are usually very free, but vigorous and colourful.
- Ph = fables of Phaedrus in senarian verse, as edited above in this volume.
- PhP = fables of Phaedrus extant only in prose paraphrases. The principal texts of these, published by L. Hervieux in the second volume of his *Les Fabulistes Latins* (2nd edition, Paris, 1894, pp. 131 ff.), are preserved in the *codex Ademuri* (11th century), the *codex Wissemburgensis* (10th century), and the collection ascribed to Romulus. These texts, cited occasionally under PhP, are abbreviated Ad, Wiss, and Rom respectively. Some of the fables contained in these texts are not paraphrases of Phaedrian fables, but the great majority are such.
- Postgate = J. P. Postgate's "Phaedrianae Fabulae Novae Decem ex Paraphratarum Copiis Selectae," in his *Phaedri Fabulae Aesopicae*, Oxford, 1919.
- Rom = See under PhP, above.
- TMI = Stith Thompson's *Motif-Index of Folk-Literature*, 2nd edition, 1955. References to TMI are given wherever the corresponding classification could be

determined, but the absence of a reference does not mean, necessarily, that the motif of the fable is not indexed in *TMI*.

Wiss — See under PhP, above.

Zander = C. Zander's *Phaedrus Solutus, vel Phaedri Fabulae Novae XXX*, Lund, 1921: thirty prose fables conjecturally restored to their original metrical form.

Nos. 1–231

FABLES OF THE AUGUSTANA RECENSION

Cf. Introduction, p. xvi

1 Eagle and Fox: Ph I 28, BaP 186, H5; Handford 67, *TMI* K2295 and L315.3.

2 Eagle, Jackdaw, and Shepherd: B 137, H 8; Handford 69, LaF II 16, *TMI* J2413.3.

3 Eagle and Beetle: The eagle violates the asylum given by the beetle to a hare and devours the hare. Thereafter the beetle in revenge seeks out the eagle's nest and repeatedly destroys the eggs, until the eagle in desperation gets permission from Zeus to lay the eggs in his lap for protection. The beetle then flies up to Zeus on Olympus and, by dropping dung in his face, causes him to jump up and so break the eggs. Since that time eagles lay their eggs at a season of the year when no beetles are around.—H 7; Handford 130, LaF II 8, *TMI* L315.7.

This fable was one that Aesop told to the Delphians, according to Aristophanes in the *Wasps* (1446 ff.); and from the old *Life of Aesop* (ch. 139) it appears that Aesop did so in order to persuade the Delphians not to violate the little shrine of the Muses, wherein he had taken refuge, by dragging him away to death.

4 Hawk and Nightingale: The nightingale pleads in vain for release from the hawk's talons.—H 9, Hesiod in *Works and Days* 202–212 (= *Aes.* 4a); Handford 73, LaF IX 18, *TMI* J321.1.

5 The Athenian Debtor: In a desperate effort to raise money a debtor offers his only pig for sale in the creditor's presence. When a prospective buyer asks whether this sow is still bearing young or not, the debtor replies, "Yes indeed, and you'll be surprised; she bears female pigs for the Mysteries of Demeter and males for the Panathenaic festival." The prospective buyer is astounded, but the creditor remarks, "Oh, don't be surprised, *this* sow will bear goats for sacrifice at the Dionysia, if you want it so."—H 11; D 5, *TMI* X1233.3.1.

6 The Goatherd and the Wild Goats: B 45, H 12; Handford 100, *TMI* J345.1.

7 Cat as Physician and the Hens: B 121, H 16; Handford 95, *TMI* K2061.7.

8 Aesop at the Shipyard: Aesop outwits some shipbuilders by means of an aetiological myth. In the beginning, he tells them, everything in sight was water and chaos; then Zeus, wishing to reveal the element of land, ordered Earth to drink from the sea three times. By the first great gulp Earth caused the mountains to appear, and by the second the plains; "and now," says Aesop, "if she decides to take that third drink from the sea, you fellows will be out of business."—H 19; D 8, Ch 19.

9 The Fox and the Goat in the Well: Ph IV 9, BaP 182, H 45; Handford 7, LaF III 5, *TMI* K652.

10 Fox and Lion: The fox on seeing a lion for the first time was frightened almost to death; the second time that he saw one he was still frightened, but not so much as before; and on the third occasion he became so bold as to go all the way up to the lion and talk with him.—H 39; D 10, *TMI* J1075.2.

11 The Fisherman Pipes to the Fish: B 9, H 27; LaF X 10, *TMI* J1909.1.

11a The preceding fable as told in Herodotus I 141 by Cyrus the Great to the Ionians.

12 Fox and Leopard: The fox says to the leopard, "My ornamentation is more beautiful than yours, because

it is in my brains; yours is only in your skin.”—BaP 180, H 42, A 40; *TMI* J242.3.

13 The Fishermen: Contrary to their joyful expectations, their heavily loaded net proves to be full of stones; the moral of which is that grief is sister to joy and may be expected at any time.—H 23; D 13, Ch 23, *TMI* J866.1.

14 The Ape boasting to the Fox about his Ancestry: B 81, H 43; Handford 6, *TMI* J954.2.

15 The Fox and the Grapes out of Reach: B 19, Ph IV 3, H 33; Handford 3, LaF III 11, *TMI* J871.

16 The Cat and the Cock: The cat tries to find a plausible excuse for killing a cock that she had caught and, failing to do so, decides to eat the cock anyhow.—H 14; D 16, Handford 93, Ch 12, *TMI* U33.

17 The Fox without a Tail: A fox who had lost his own tail in a trap tries to persuade all the other foxes to cut off theirs, on the ground that this would promote their welfare.—H 46; Handford 8, L’Estrange 101, Ch 41, LaF V 5, *TMI* J758.1.

18 The Fisherman and the Little Fish. B 6, H 28, A 20; D 18, *TMI* J321.2.

19 The Fox and the Thornbush: In climbing out of a ravine a fox slips and takes hold of a thornbush to save himself from falling. In so doing he is badly hurt and reproaches the thornbush for his ill treatment of a suppliant. The thornbush replies that the fox had reckoned without his host, for it was his nature, not the fox’s, to lay hold of anything and everything.—H 32; D 19, Handford 2, *TMI* J656.1.

20 Fox and Crocodile: The crocodile boasts about the nobility of his ancestors, some of whom had held the high office of gymnasiarch. “There’s no need of your saying it,” replied the fox, “for it’s easy to see from your hide that you’ve been through a lot of exercises.”—H 37; D 20, *TMI* J954.3.

21 The Fishermen and the Tunny: The fishermen had toiled a long time without catching anything when a

tunny, being pursued by another fish, jumped into their boat. So it often happens that luck brings what art fails to provide.—H 24; D 21, *TMI* N625.

22 The Fox and the Woodcutter: B 50, Ph App. 28, H 35; D 22, Handford 4, *TMI* K2315.

23 Cocks and Partridge—Thus told by L’Estrange, 84: “A cock-master bought a partridge and turned it among his fighting cocks for them to feed together. The Cocks beat the Partridge away from their meat, which she laid the more to heart because it looked like an aversion to her purity as a stranger. But the Partridge, finding these very Cocks afterwards cutting one another to pieces, comforted herself with this thought, that she had no reason to expect they should be kinder to her than they were to one another.”—H 22; D 23 LaF X 7, *TMI* J1025.

24 The Fox with the Swollen Belly is unable to emerge by the hole through which he had entered before eating: B 86, H 31; Handford 1, LaF III 17, *TMI* K1022.1.

25 The Halcyon, feeling that the land is unsafe, builds her nest on crags by the seashore; but on one occasion the tide rose and destroyed her nest, and this convinced her that the sea, on which she had previously felt safe, was more treacherous than the land; H 29; Handford 84, *TMI* N255.3.

26 A Fisherman beats the waters of a river with a stone tied to a string, in order to drive the fish into his net. When his neighbours complain that he is roiling the water from which they drink, the fisherman replies that he must either do this or die of hunger: H 25; D 26, Handford 205, *TMI* U141.

27 The Fox looks at the Actor’s Mask: Ph I 7, H 47; LaF IV 14, *TMI* J1793.

28 The Cheater: A sick man promises to sacrifice a hundred oxen to the gods if they will bring about his recovery. In order to test his good faith, the gods restore him to health; but the man, having no oxen with which to make the sacrifice, presumes to fulfil his vow by burning

waxen images of cattle on an altar instead. The gods, intending to deceive the man in turn, send him a dream which tells him that he will find (or bring; *εὐρῆσαι* = find or bring in by sale) a thousand drachmas. On arriving at the seashore he is captured by pirates and sold as a slave for one thousand drachmas.—H 58; D 28, L'Estrange 111, Ch 55, *TMI* K231.3.

29 The Charcoal Dealer and the Fuller—L'Estrange 64: "A Fuller had a very kind invitation from a Collier to come and live in the house with him. He gave him a thousand thanks for his civility, but told him that it would not stand with his convenience; for, says he, as fast as I make anything clean, you'll be smutting it again."—H 59, D 29, *TMI* U143.

30 The Shipwrecked Man: When the ship went down everyone on board began to swim for the shore, except a wealthy Athenian, who continued praying to Athena and vowing all kinds of rich offerings, if only she would save him. Then a fellow passenger said to him, in the words of the proverb, "With Athena's aid, get busy and put your arms into motion."—H 300, Handford 170, *TMI* J1034.

31 The Middle-aged Man and his Two Mistresses: B 22, Ph II 2, H 56; Handford 182, LaF I 17, *TMI* J2112.1.

32 The Murderer: One who had killed a man was being pursued by the latter's kinsmen. When he came to the Nile river he met with a wolf, in fear of which he climbed into a tree on the river bank and hid there. Then, seeing a snake bearing down upon him in the tree, he let himself down into the river, where a crocodile was waiting for him and devoured him.—H 48; D 32, Ch 45.

33 The Braggart: An athlete, who had a poor reputation as such in his home town, boasted to his fellow townsmen that during a recent sojourn on the island of Rhodes he had broken all records in the broad jump, and that he could furnish witnesses to this achievement among those who were there and saw it. "If what you say is true," said a bystander, "there is no need of calling witnesses;

here is Rhodes, and here is the place to jump." H 203; D 33, Handford 181, Ch 51, *TMI* J1477.

34 Impossible Promises: A poor man, who was very sick and not expected to live, promised a hecatomb to the gods along with other valuable offerings, if he should recover. When his wife asked him where he would get the means with which to pay such debts, he answered: "Do you suppose that I intend to recover, to the end that the gods may demand all this of me in payment of my vows?"—H 49; D 34, *TMI* K231.3.

35 The Man and the Satyr, or Blowing Hot and Cold: A man who had made friends with a satyr blew on his hands to warm them when they were cold, and later, when the two friends were eating together, he blew on the hot food in order, as he explained, to cool it. The satyr, distrusting a creature from whose mouth both hot and cold came forth, broke off his friendship with the man.—H 64, A 29, BaP 192, D 35, LaF V 7.

36 Evil-wit: A man who has wagered that he can prove the oracle at Delphi to be wrong hides a sparrow in his hand under his cloak, stands before the shrine, and asks the god whether what he holds in his hand is something dead or alive, intending instantly to kill the sparrow in his hand and to display a dead bird, in case the answer is "something alive." The god understands the intended trickery and replies, "Stop, fellow; it depends on you whether what you hold be dead or alive."—H 55; D 36, LaF IV 19.

37 A Blind Man was accustomed to identify the species of any animal that was put in his hands, by feeling of it. When a young lynx was given him to identify he was uncertain about its exact species and remarked: "I can't say whether you are the offspring of a wolf, or of a fox, or of some other such creature, but of this much I am quite certain, such an animal is not of the right kind to mingle with a flock of sheep."—H 57; Handford 183, *TMI* J33.

38 The Ploughman and the Wolf: After the ploughman

had unyoked his team of oxen and led them away to drink, a hungry wolf, coming upon the yoke attached to the plough, began to lick it and soon got his neck caught in the yoke, after which he dragged the plough around in trying to free himself. When the ploughman returned and saw the wolf hitched to the plough, he remarked ironically, "I only wish, you miserable creature, that you would leave off rapine and turn to agriculture."—H 70; D 38, Ch 64, *TMI* B292.4.4.

39 The Wise Swallow: When the mistletoe began to grow on oak trees the swallow foresaw great danger to the birds, and, having called them all together, she warned them either to dig out all the oaks or, if that was impossible, to take refuge with men and become their suppliants, in order that men might not, by making use of the mistletoe as bird-lime, ensnare them. The other birds all ridiculed the swallow and scorned her advice; hence the swallow herself took refuge with men, who welcomed her as a dweller among themselves, nesting on their houses. All the other birds are frequently caught in men's snares, but never the swallow.—What was probably the earliest form of this fable was told about the owl and appears only in the Rylands papyrus (first cent.) and in Dio Chrysostom (= *Aes.* 437, 437a). H 417, PhP (Ad 20, Rom I 19, Zander 28), BaP 164; D 39, Handford 75, Ch 349, LaF I 8, *TMI* J652.2.

40 The Astrologer falls into a well while walking about and gazing at the stars. He could see what was in the heavens, but not what was on the earth.—H 72; D 40, LaF II 13, *TMI* J2133.8.

41 Fox and Lamb: When a fox, having entered a sheepfold, pretends only to be fondling and playing with a nursing lamb, he is warned by the shepherd dog to drop that lamb, otherwise there will be dog's business to do.—H 38; D 41, *TMI* K2061.2.

42 The Farmer's Bequest to his Sons: A farmer on his death-bed tells his sons that somewhere among his vines a

treasure lies hidden. After their father's death the sons dig up the entire vineyard in looking for the treasure. They find nothing, but the vines, as the result of this cultivation, yield a crop many times larger and more profitable than ever before.—H 98; D 42, Handford 172, LaF V 9.

43 Two Frogs, in search of water after their pond had dried up, came upon a well. One of the frogs was for jumping into this well without further consideration, but the other was more circumspect: "Suppose," he said, "that here too the water dries up; how shall we be able to get out?"—H 74; D 43, *TMI* J752.1.

44 The Frogs ask Zeus for a King: Ph I 2, BaP 174, H 76; LaF III 4, *TMI* J643.1.

45 The Oxen and the Squeaking Axle: B 52, H 79.

46 The North Wind and the Sun: B 18, A 4, H 82; LaF VI 3, *TMI* L361.

47 The Boy with the Stomach-ache: B 34, H 348; D 47.

48 The Nightingale and the Bat: A nightingale (in a cage) was singing at night at a man's door. A bat asked her why it was that she kept silent during the day and sang only at night. She replied that she was wary of singing in the daytime because she had been captured when so doing. "But," said the bat, "you ought to have exercised this caution before you were caught; it's no use now."—H 85; D 48, Handford 47, L'Estrange 162.

49 The Herdsman who lost a Calf: B 23, H 83; LaF VI 1, *TMI* J561.2.

50 The Weasel and Aphrodite: B 32, H 88; LaF II 18, *TMI* J1908.2.

51 The Farmer and the Snake: A snake bit a farmer's son so that he died. To avenge his son's death the farmer waited at the snake's hole and when the snake put out his head swung at it with an axe. In so doing he missed the snake and split the nearby rock. Having failed to kill the snake, and fearing his enmity, the farmer urged the snake to become reconciled and to live on friendly terms with

him thereafter. Said the snake, "I can have no friendly feeling for you, when I see that cloven rock, nor can you have any for me when you look at your son's grave."—H 96, BaP 167; D 51, Handford 52, *TMI* J15.

52 The Farmer and his Dogs: A farmer, being confined to his house by a lasting storm and so unable to replenish his food supply from outside, began to kill and eat first his sheep, then his goats, and finally his plough-oxen. Seeing what was going on, his dogs said to each other: "It's time for us to be leaving this place; for if our master doesn't spare even the oxen who toil with him, how can we suppose that he will spare us?"—H 95; D 52, Handford 113, L'Estrange 69, *TMI* J2211.3.

53 The Farmer's Sons, A Lesson on the Strength of Unity: B 47, H 103; Laf IV 18, *TMI* J1021.

54 The Snails in the Fire: On hearing the snails sizzling in the pan, a farmer's young son cruelly remarked, "How can you sing, miserable creatures, when your own houses are burning?"—H 214; Ch 172, L'Estrange 143, *TMI* J1885.

55 The Woman and her Overworked Maidservants—L'Estrange, no. 209: "It was the way of a good housewifely old woman to call up her maids every morning just at the cock-crowing. The wenches were loath to rise so soon, and so they laid their heads together and killed the poor cock; for, say they, if it were not for his waking our dame, she would not wake us. But when the good woman's clock was gone, she'd mistake the hour many times and call 'em up at midnight; so that, instead of mending the matter, they found themselves in a worse condition now than before."—H 110; D 55, Handford 184, LaF V 6, *TMI* K1636.

56 The Witch: A woman who carried on a profitable business by professing to appease the anger of the gods by means of magical incantations was arrested and condemned to death as a religious heretic. As she was being led from the court room someone said to her, "Why is it that you,

who profess to placate the anger of the gods, were unable to influence even men in your favour?" H 112; Handford 163.

57 The Old Woman and the Thieving Physician: A physician, who had contracted for a certain fee to cure an old woman of her sore eyes, carried away some article of furniture in her house every time he treated her, which was by means of ointments that temporarily blurred her vision. When all the furniture in the house had been removed, and the patient was cured of her sore eyes, the physician demanded his fee; and when she refused to pay it, he brought her before the magistrates. On trial, she admitted that she had promised to pay the physician for improving her eyesight, but declared that she was worse off now, due to his therapy, than she was at first: "for then I used to see all the furniture in my house, but now I can't see any of it."—H 107; D 57, Ch 87, Handford 161, *TMI* J1169.1.

58 (*cf.* 87) The Overfed Hen: A woman had a hen that laid one egg each day. Reckoning that the hen would lay two eggs a day if better fed, she gave it much more to eat; but the result was that the hen grew fat and ceased to lay even one egg a day.—H 111, D 58, *TMI* J1901.1.

59 Weasel and File: A weasel enters a smith's shop and licks a file until the blood flows from her tongue. Thinking that the blood comes from the file, she keeps on licking until her tongue is all gone.—H 86; D 59, *TMI* J552.3.

60 The Old Man and Death: An old man plodding wearily along the road with a load of wood on his back throws down his burden in despair and calls upon Death to come to him. Immediately Death appears in person and asks the old man why he had summoned him. "In order," replies the old man, "that you may lift up this burden for me."—H 90; D 60, LaF I 16, *TMI* C11.

61 Fortune and the Farmer: A farmer while digging came upon a hoard of gold, and thereafter every day put a wreath upon the image of Earth, in token of his gratitude

to her. Then Fortune appeared to him and said, "Man, why do you attribute *my* gifts to Earth? I gave them to you because I wanted to enrich you. If circumstances change, and this wealth of yours is badly spent, you won't hold Earth to blame for it but Fortune."—H 101, A 12; D 61.

62 The Dolphins at War and the Gudgeon (or Crab): B 39, H 116; Handford 129, *TMI* J411.6.

63 Demades the Orator: Once when Demades was addressing the Athenians on political matters and they were paying very little attention to what he said, he asked their permission to tell them an Aesopic fable, and when they consented he spoke as follows: "Demeter, a Swallow, and an Eel were once making a journey together. When they came to a certain river the swallow took to flight in the air and the eel dove into the water." After saying this much he remained silent, and they asked him, "What about Demeter?" "She is angry with you," he replied, "for neglecting the city's business while being willing to listen to Aesopic fables."—H 117; D 63, Handford 186, LaF VIII 4, *TMI* K477.2.

64 The Wrong Remedy for Dog-bite: Ph II 3, H 221; D 64, *TMI* J2108.

65 The Travellers and the Bear: Two friends walking along a road were suddenly confronted by a bear. One of them managed to get away and climbed into a tree, but the other, about to be caught, lay on the ground and pretended to be dead. The bear sniffed at him and he held his breath. They say that bears never touch a corpse. When the bear went away the man in the tree asked his companion what it was that the bear had whispered in his ear, and his answer was, "Hereafter don't travel in company with friends who fail to stand by you in time of danger."—H 311, A 9; Handford 176, L'Estrange 227, cf. LaF V 20 (altered and expanded), *TMI* J1488.

66 The Youngsters in the Butcher's Shop: Two young fellows were buying meat in a shop, and when the butcher's

attention was called away one of them snatched a piece of meat and put it in the other's pocket. The butcher turned around, saw that the meat was missing, and accused the two boys of stealing it. The one who had taken the meat swore that he did not have it, and the one who had it swore that he had not taken it. The butcher understood their trickery and remarked, "You may lie to me and get by with it, but you won't deceive the gods."—H 301; Handford 166, L'Estrange 58, *TMI* K475.1.

67 The Wayfarers who Found an Axe: When one of two companions walking along the road had found an axe the other remarked, "We have found something." To this the finder objected: "Don't say '*we* have found,' but '*you* have found.'" Soon afterwards the man who had lost the axe overtook the two companions and the finder of the axe, being pursued by them, exclaimed: "We are lost." "It's not *we*," said his companion, "but *you* who are lost; for you gave me no share in the axe when you found it, and I'll not have any now."—H 309; D 67, Handford 177.

68 The Enemies: Two personal enemies were sailing on the same ship, and because they wished to keep as far away from each other as possible, one of them took his stand in the bow of the ship and the other in the stern. When a severe storm arose and the ship was sinking, the man in the stern asked the helmsman what part of the ship was likely to go down first, and on being told that it was the bow, he exclaimed, "Death then is no longer grievous to me, if I am to have the pleasure of seeing my enemy drowned first."—H 144; D 68, Handford 187.

69 Two Frogs were Neighbours. One lived by a deep pond well back from the road, the other on the road itself, where there was only a little water. The frog from the pond urged his neighbour to come and live near him, where conditions generally were more favourable and the water supply more secure; but the other frog could not be persuaded to leave his familiar haunts, and so he remained in

the road until he was run over by a waggon.—H 75; *TMI* J652.1.

70 The Oak and the Reed: B 36, A 16, H 179; LaF I 22, *TMI* J832.

71 The Timid and Covetous Man who found a Lion made of Gold: His paradoxical emotions of fear and greed are described rhetorically.—H 67; D 71, Ch 62.

72 The Beekeeper: A thief stole the honeycombs from a beekeeper's shop while the owner was away, and when the owner returned and looked around for the combs, the bees attacked him and stung him badly. Whereupon he exclaimed, "Cursed creatures, why is it that you have let go unharmed the man who stole your combs, and are now stinging me, who take care of you?" H 289; D 72.

73 The Ape and the Dolphin: One of the passengers on a ship had taken a pet ape on board with him. When the ship foundered and the ape was swimming for his life, a dolphin, mistaking him for a man, dove under him and allowed him to ride on his back. When they came opposite the port of Athens, known as the Piraeus, the dolphin inquired of his passenger whether he was an Athenian by birth, and the ape said that he was indeed, and that he belonged to an old and distinguished family in Athens. "Do you know Piraeus?" asked the dolphin. "Oh, yes, very well," said the ape, "he's one of my best friends." Then the dolphin, disgusted with the ape's imposture, swam away and left him to drown.—H 363; Handford 50, LaF IV 7, cf. *TMI* M205.1.1.

74 The Stag at the Fountain: B 43, Ph I 12, H 128; LaF VI 9, *TMI* L461.

75 The One-eyed Stag: A stag that had been blinded in one eye went to graze on the cliffs along the seashore, keeping his good eye turned towards the land on the lookout for dogs and hunters, and his blind eye towards the sea, from which direction he expected no danger. But one day it happened that some men were passing by that coast in a boat, and on seeing the stag they shot at him with

arrows and wounded him fatally. The stag on the point of death said to himself, "Woe is me for fearing the land as treacherous, though the sea, to which I fled for safety, has proved to be far more cruel."—H 126; Handford 60, *TMI* K929.2.

76 The Stag and the Lion in a Cave: A stag fleeing from hunters took refuge in a cave, in which there chanced to be a lion. Being seized and torn by the lion, the stag exclaimed, "How ill-fated am I, who, while fleeing from men, have put myself in the power of a savage beast!"—H 129; D 76, *TMI* N255.1.

77 The Stag and the Vine: When fleeing from hunters a stag hid under a vine, and as soon as the hunters had passed by he began eating the leaves of the vine. One of the hunters happened to turn around and look back, and seeing the stag, due to the motion of the vine, he threw his spear and wounded him fatally. The stag, about to die, groaned and said, "It serves me right for having injured the vine that saved me."—H 127; D 77, LaF V 15, *TMI* J582.2.

78 Passengers at Sea: Ph IV 18, H 367; D 78, Handford 179.

79 Cat and Mice: B 17, Ph IV 2 (= *Aes.* 511), H 15; Handford 94, *TMI* K2061.9.

80 The Flies in the Honey: When the flies got their feet tangled in the honey and were unable to get out they said: "Woe to us, for we perish on account of a momentary pleasure."—H 293; *TMI* N339.2.

81 The Ape and the Fox: At an assembly of the animals the ape made a good impression and was elected king. The fox was jealous, and when he saw a piece of meat lying in a trap, he brought the ape to it and told him that, although he had found this treasure himself, he had not ventured to make use of it but had saved it as a royalty for the king, and he urged him to go forward and take it. Heedlessly the ape proceeded to do so and was caught in the trap. To his complaint that the fox had tricked him

the latter retorted: "With such brains as yours, Sir Ape, do you presume to be king of the beasts?"—H 44; Handford 5, L'Estrange 116, LaF VI 6, *TMI* K730.1.

82 Ass, Cock, and Lion: An ass and a cock were together in a farmyard when a hungry lion, seeing the ass, entered with the intention of dining on him. Just then the cock crowed and the lion—such is his nature, so they say—was frightened by the sound and ran away. A great flutter of courage came over the ass when he saw that the lion feared the cock, and he started to chase him. When the two were some distance away from the farm the lion turned on the ass and devoured him.—H 323; D 82, L'Estrange 150, *TMI* J952.2.

83 The Ape and the Camel: Once at a gathering of the animals the ape got up and danced, wherewith he made a very good impression and was applauded by everyone present. Thereupon the camel, who envied the ape and wanted to achieve a similar acclaim, came forward and tried to dance in his own person. When he went through a series of clumsy motions, the animals, disgusted with his behaviour, were angered and drove him out.—H 365; D 83, Handford 59, *TMI* J512.3.

84 The Two Beetles: On an island where a bull was grazing two beetles supported themselves on the dung. When winter came on, one of the beetles told the other, his friend, that he intended to fly over to the mainland and spend the winter there, in order that, being alone by himself, he might have an adequate food supply. He added that in case he found an abundant pasturage he would bring his friend some of it on his return. On arriving on the mainland he found that the dung there was plentiful but moist and soft. He stayed and thrived on it, and when the winter was over he flew back to the island. His friend noticed how sleek he looked and found fault with him for not having brought back anything, as he had promised to do. "Don't blame me," said his friend, "but the nature of the place; one can feed well there, but it's

not possible to bring anything away."—H 185; D 84, *TMI* U122.

85 The Pig and the Sheep: A pig got into a flock of sheep and grazed with them; and when the shepherd laid hold of him, he squealed and struggled to get away. The sheep scolded him for his crying out, saying, "He lays hold of us frequently and we never cry out." To which the pig replied, "The case is not the same with you sheep as it is with me; he lays hold of you to take your wool or your milk, but he takes me only for my flesh."—H 115; Handford 127, LaF VIII 12, *TMI* J1733.

86 The Thrush: A thrush made her habitat in a grove of myrrh trees, and on account of the sweetness of the leaves never left it. A fowler, who had observed her fondness for the place, caught her in a snare, and being about to be killed she made this lament, "Alas for me, who am deprived of life because of my fondness for sweets."—H 194; *TMI* J651.1.

87 The Goose that laid the Golden Eggs: B 123, A 33, H 343; Handford 178, LaF V 13, *TMI* D876.

88 Hermes and the Statuary: Wishing to know in how much esteem he was held by men, Hermes took the form of a man and entered the workshop of a statuary. There he saw a statue of Zeus and asked the price of it. "One drachma," was the answer. Hermes laughed and inquired, "And how much is this statue of Hera?" The price mentioned was higher. Then seeing a statue of himself and supposing that men would consider this more valuable, because he was a messenger and the god of profit, he asked, "How much is this Hermes?" "If you buy the other two," said the statuary, "you may have this one free of charge."—H 137; Handford 151, *TMI* L417.

89 Hermes and Tiresias: Hermes wanted to test the prophecy of Tiresias to see how accurate it was. With that in mind he stole the oxen of Tiresias from his field in the country and, taking on the likeness of a man, went to

live with Tiresias in Thebes as a guest. When the loss of his oxen was reported to Tiresias he took Hermes with him to the outskirts of the city in order to look for a prophetic omen relevant to the theft, and he asked Hermes to notify him of anything significant that he might see in the skies. At first Hermes called attention to an eagle flying from his left to the right, but Tiresias declared that this was of no significance. Then Hermes saw a crow sitting on a tree and looking first upward towards the sky then downward at the earth, and he pointed this out to Tiresias. "Here we have it," said Tiresias, "this crow is calling heaven and earth to witness that I shall get back my oxen if you wish it so." H 140; D 89, Ch 110, L'Estrange 171.

90 Viper and Watersnake: The two snakes fight over the possession of a plot of ground around a spring. The frogs promise to aid the viper against the watersnake, their enemy, but all they do is to croak. When the victorious viper complains about their useless vocal assistance, the frogs remind him that this is all that he could expect. H 147; D 90, *TMI* J689.

91 The Ass who would be Playmate to his Master: B 129, PhP (Ad 17, Wiss II 10, Rom I 16, Zander 5), H 331, Perry in *Byzantinische Zeitschrift* 54, 7-9; *TMI* J2413.1. A longer version of this fable, contained in a medieval Greek story-book and hitherto known only from fragments on a mutilated leaf of cod. Laur. 57. 30, has recently been found intact by the present editor in cod. Atheniensis 1201. For the text see *Byz. Ztschr. l.c.*; here follows a translation:

A man had a donkey that carried provisions to and about his house. He also had a dog that stayed indoors all the time. Whenever the man entered the house, the dog would run up to play with him, leaping about in front of him joyfully and pretending to bite him; and the man himself was pleased with the dog's antics and joined in play with him. Seeing this, the donkey envied the dog and thought to himself, "I undergo great toil, carrying

grain and wine and water and everything of which he has need, and yet my master never plays with me and never has petted me. But the dog, who eats and sleeps all day and does no work, is loved by our master. This is due to my own folly and want of experience, and because I'm not clever the way the dog is. But now I'm going to follow the dog's policy, and I, too, shall be smart and playful in the master's presence. He will be delighted with my tricks, just as he is with the dog's, for everyone likes dexterity and smart behaviour." So the donkey reasoned with himself; and towards evening, when the master came into the house, the dog ran up and played around in front of him. When the donkey saw the dog, he was seized with uncontrollable envy. He ran forward, jumping about, kicking up his heels, and making a great deal of noise, and he raised up his forefeet and put them on his master. His master, fearing lest the donkey should kick him, turned away, picked up a club, and beat him unmercifully.—This story shows that it doesn't pay to put on an act in a clumsy fashion; it must be in the right circumstances and without harming anyone.

92 The Two Dogs: A man had two dogs, one of which he kept around the house as a pet, while the other was trained to hunt. Whenever the hunting dog brought in game for the master it was shared with the house-dog, and the former complained of this on the ground that the house-dog did no work but ate as well as himself; he was living luxuriously on another's toil. "Don't blame me," said the house-dog, "but our master, who did not teach me to toil at the hunt but to live on the toil of others."—H 217; Handford 114, cf. LaF VIII 24, *TMI* J142.1.

93 The Viper and the File: Ph IV 8, H 146; LaF V 16, *TMI* J552.3.

94 The Father and his Two Daughters: A man who had two daughters gave one of them in marriage to a gardener and the other to a potter. On a visit to the gardener's wife he inquired how she and her husband were getting along,

and his daughter told him that they were comfortable and had all they needed, except that just now they were praying for rainy weather to make the vegetables grow. After that the father visited the other daughter, the potter's wife, and made similar inquiries of her. She said that everything was all right with them so far, but they were earnestly praying that the sunny weather would continue so that their pottery would be baked. On hearing this her father said, "If you want fair weather, and your sister wants rainy weather, to which of your respective prayers shall I join my own?"—H 166; D 94, *TMI* J1041.1.

95 The Ill-tempered Wife: A man whose wife was temperamentally difficult to live with wanted to learn whether or not she would have equal difficulty in getting along with her father's servants, and with that in mind he found an excuse for sending her away to live for a while in her father's house. After a few days she returned, and her husband asked her how the servants had treated her. She said that her father's herdsmen and shepherds had shown dislike for her; whereupon her husband remarked, "If you proved disagreeable to those servants who drive their flocks to the field early in the morning and return to the house only in the evening, what must one expect of you in dealing with those servants with whom you are in contact all day long?"—H 52; D 95, *L'Estrange* 173, *LaF* VII 2.

96 Viper and Fox: When a fox saw a viper on a bundle of whistles floating down the river he said, "The skipper is worthy of his craft."—H 145, *BaP* 173.

97 The Young Goat and the Wolf as Musician: A kid lagging behind the herd was overtaken by a wolf. He said to the wolf, "It is clear to me that I am going to be your dinner, but I should like to die in a graceful manner, and so I pray you, play on the flute for me while I dance." So the wolf piped and the kid danced, and the sound of the piping brought the dogs upon him in hot pursuit. On leaving, the wolf turned to the kid and said, "This is what

I deserve; being a butcher by profession, I had no business posing as a musician."—H 134; *Handford* 101, *L'Estrange* 174, Ch 107, *TMI* K551.3.2.

98 The Kid on the House-top and the Wolf: B 96, H 135; *TMI* J974.

99 A Statue of Hermes on Sale: Someone made a wooden image of Hermes and having taken it to the market place tried to sell it. When no buyer appeared, he sought to attract customers by shouting in a loud voice that he had a beneficial deity for sale and one that was sure to bring profit to the possessor. One of the passers-by said to him, "If this deity is all that you claim, why do you sell him? You ought to reap the profit from him yourself." In reply to this the seller explained, "What I need is a speedy profit, but the god's way of bringing in profits is slow."—H 2; *Handford* 147, Ch 2.

100 Zeus, Prometheus, Athena, and Momus: B 59, H 155; *Handford* 155.

101 The Jackdaw in the Borrowed Feathers: B 72, H 200; *Handford* 72, *TMI* J951.2. Cf. **472**—*Ph* I 3.

102 Hermes and Earth: When Zeus fashioned man and woman he ordered Hermes to conduct them to the Earth and point out to them where they might dig a cave for themselves (in which to dwell). Hermes acted according to his instructions, although Earth at first tried to prevent him. When he forced her consent by saying that this was the command of Zeus, Earth said, "Well then, let them dig as much as they please; for they shall give it all back again, with groans and lamentations."—H 138; Ch 109, *TMI* A1344.

103 Hermes and the Artisans: Zeus ordered Hermes to pour the drug of falsehood into all the artisans at their creation. So Hermes prepared a mixture of it in his mortar and proceeded to pour a certain measure of it into each of the artisans. When all of them except the cobbler had received their portions, and there was still a large quantity of the drug left in his mortar, he poured the entire contents

into the cobbler. This is how it came about that all the artisans are liars and the cobblers more so than any of the others.—H 136; Ch 111, *TMI* X242.

104 Zeus and Apollo, A Contest in Archery: B 68, H 151.

105 Man's Years: B 74, H 173; D 105, *TMI* A1321.

106 Zeus and the Turtle: Zeus at his wedding entertained all the animals. Only the turtle failed to attend, and on the next day, when Zeus asked him why he alone had not come to the dinner, he said, "My house is dear to me, my house is best for me." This roused the anger of Zeus, and he decreed that thereafter the turtle should carry his house around with him wherever he went.—H 154; Handford 64, Ch 125, *TMI* A2231.1.4.

107 Zeus and the Fox: Zeus admired the shrewdness of the fox and conferred upon him the kingship of the animals. Then, wishing to know whether or not, with this change of fortune, the fox had also put aside his rapacious greed, he let go a beetle within his sight while he was riding in the royal litter. When the fox saw the beetle flying around the litter, he jumped up in a most unseemly fashion and tried to catch it. This angered Zeus and he restored the fox to his original station.—H 149, PhP (Wiss V 9, Zander 26, Postgate 7); D 107, Ch 119, *TMI* J1908.

108 Zeus and Man: When Zeus created men he ordered Hermes to infuse brains in them. So Hermes poured an equal portion of this substance into each of them. The result was that men of small stature were completely filled with the brain liquid, and so are intelligent; but men of large stature, because the liquid fell far short of filling their frames, are much less intelligent.—H 150; Handford 153, Ch 120, *TMI* L301.

109 Zeus and Shame: When Zeus moulded man he introduced all the other mental qualities into him at the start, but he forgot about Shame until his creation was complete. Then, being at a loss how to introduce her, he ordered her to enter through the rectum. She objected

indignantly at first, but when he urged her persistently she said, "Well then, I shall enter, but only on this condition, that if anyone else comes in I shall go out immediately." This explains why prostitutes have no sense of shame.—H 148; D 109, Ch 118, *TMI* T1.

110 The Hero: B 63, H 161; *TMI* J558.

111 Heracles and Plutus: Ph IV 12, H 160; Handford 188, *TMI* J451.3.

112 Ant and Beetle: This is very similar to the well-known fable of the Ant and the Cicada (B 140=*Aes.* 373). The beetle wondered why the ant was so industrious in the summer time, labouring to gather a food supply. He himself and all other creatures were relaxed and living at their ease. When winter came, the rains washed away the dung on which beetles feed and the beetle, being very hungry, appealed to the ant for some of her food. Said the ant, "If you had worked last summer, when you reproached me for working, you would not now be in want of food."—H 295; Handford 137, Ch 241, *TMI* J711.1.

113 The Tunny and the Dolphin: A tunny, pursued by a dolphin and on the point of being overtaken, accidentally ran aground on the beach, owing to the speed and momentum with which he approached; and his pursuer, the dolphin, was likewise beached. When he saw the dolphin breathing his last, the tunny said to him, "To me death is no longer grievous, for I see the one who caused my death himself dying with me."—H 167; D 113, Ch 132.

114 The Physician at the Funeral: At the funeral of one of his familiar acquaintances a physician said to those who were conducting the procession, "If this man had abstained from wine and taken cathartics, he would not have died." To which one of the company replied, "You ought not to be saying this now, when it's no use; you should have given him this advice at a time when he could use it."—H 169; D 114, Ch 134, *TMI* J756.1.

115 The Fowler and the Asp: Gazing upward while

attempting to ensnare a bird in a tree, a fowler accidentally stepped on an asp and was fatally bitten. "It's my wretched fate," said he to himself, "that while I was bent on making prey of another, I was myself caught and brought to my death."—H 171; D 115, Ch 137, *TMI* N335.1.

116 The Crab and the Fox: When a crab came up from the sea and crawled about on the shore he was seized upon by an unusually hungry fox; which caused him to reflect that this was what he deserved for his folly in leaving his native element and trying to live on the land.—H 186; Ch 150, *TMI* J512.1.

117 The Camel who wanted Horns: A camel, on seeing a bull vaunting his horns, was jealous and set his heart on acquiring the same glory. So he went up to Zeus and asked him to furnish him with horns; but Zeus was angered because, instead of being content with his great bulk and strength, as he ought to be, the camel wanted still more. Accordingly, Zeus not only did not give him horns, but cropped his ears as a punishment for his presumption.—H 184, A 8, BaP 161; Ch 146, L'Estrange 78, *TMI* A2232.1.

118 The Beaver: Ph App. 30, H 189; *TMI* J351.1.

119 The Gardener watering his Vegetables: Someone stood by a gardener while he was watering his vegetables and asked him why it was that the wild plants and vegetables grew so well and were so hardy, while the domesticated kind tended to be thin and withered. "Because," he answered, "the earth is the mother of the wild kind but the stepmother of the others."—H 191; Ch 154, *TMI* J1033.

120 The Gardener and His Dog: A gardener's dog fell into the well; and when the gardener descended into it with the intention of hauling him out the dog, in a state of confusion, misunderstood his intentions and bit him. Then said the gardener, "This is what I deserve; why did I try to get you out of danger when it was your own doing

that brought you into it?"—H 192; D 120, Ch 155, L'Estrange 151, *TMI* W154.5. Cf. Menander, *Dyscolus* 634.

121 The Cithara Player: A cithara player who had no talent used to sing all day in a resonant room in his own house. He enjoyed hearing the echo of his voice and got to thinking that it was a very good voice; but when he ventured to perform on a public stage the audience threw stones at him and drove him away.—H 193; Handford 207, Ch 156, *TMI* J953.2.

122 The Thieves and the Cock: Thieves on entering a house found nothing in it except a lone cock, which they carried off. When the cock was about to be killed, he begged the thieves to let him go, on the plea that he was useful to men because he woke them up before daybreak to go to work. "That's a further reason why we should kill you," they answered, "for by waking men up you prevent us from stealing."—Halm 195; Ch 158, *TMI* U33.

123 The Jackdaw and the Crows (cf. *Aes.* 472=Ph I 3): A jackdaw that was larger than the others of his species, disdaining the society of his fellow jackdaws, tried to pass himself off as a crow and to live in their company. The crows failed to recognize him as one of themselves and drove him out. Then he went back to the jackdaws, but they had no use for him now and refused to admit him into their company.—H 201; Ch 161, *TMI* J951.2.

124 Fox and Crow: B 77, Ph I 13, H 204; LaF I 2, *TMI* K334.1.

125 The Crow and the Raven: The crow envied the raven because he gave omens to men which they regarded as true and prophetic. He wanted to attain to the same honour. So when he saw some men travelling on the road, he perched on a tree near by and loudcried ly. The men were startled on hearing his cry and turned to look, but one of them remarked, "Let's go on, my friends, it's only a crow; there's no omen in his utterance."—H 212; Ch 170, *TMI* J951.3.

126 Jackdaw and Fox: A hungry jackdaw, perched on a fig tree and finding that the figs were still green, waited for them to ripen. A fox who noticed that he stayed there a long time asked him why, and when the jackdaw told him he said, "You're deceiving yourself in relying on this hope; hope can beguile you and cheat you, but it can never support you."—H 199; Handford 70, Ch 160, *TMI* J2066.2.

127 The Crow and the Dog: A crow sacrificing to Athena invited a dog to the banquet. The dog said, "Why do you waste your substance on such useless sacrifices? This deity so detests you that she takes away all belief in your prophetic omens." "I know that she is hostile to me," said the crow, "but that's just why I sacrifice to her, to the end that she may become reconciled to me."—H 213; Ch 171, *TMI* J821.1.

128 Crow and Snake: A hungry crow, seeing a snake lying on a sunny spot, flew down and seized him, but was fatally bitten. "How tragic this is," said the crow (how nicely paradoxical, thought the author), "that I should perish by means of what I thought was a lucky find."—H 207, BaP 150; Ch 167.

129 (cf. **123**) The Jackdaw and the Pigeons: A jackdaw, seeing how well the pigeons were fed in a certain pigeon aviary, wanted to join them and profit by the same fare. Accordingly he whitewashed himself and mingled with them. At first the pigeons accepted him as one of their own kind, so long as he kept quiet, but when he forgot himself and squawked, they recognized him as an alien by his voice and drove him out. Then he went back to the jackdaws; but they too took him for an alien, because he was white, and kept him out of their company.—H 201b; Ch 163, *TMI* J951.2.

130 The Stomach and the Feet: The stomach and the feet disputed about their respective powers. The feet claimed that they were so superior in strength that they supported and carried the stomach itself; to which the

stomach replied, "If I did not take on nourishment for us, you would not be able to carry anything."—H 197, PhP (Rom III 16, Wiss IV II, Zander 7); LaF III 2, *TMI* J461.1.

131 The Jackdaw fleeing from Captivity: Someone caught a jackdaw, tied a string to his leg, and gave him to his little son to play with. The jackdaw did not like living with men, and as soon as an opportunity to escape presented itself, he flew away and came to his nest. There the string attached to his leg became tangled in the boughs so that he could not fly. When about to die he said to himself, "How wretched is my lot! Because I could not endure living in servitude with men, I have deprived myself, all unwittingly, of life itself."—H 202; Ch 164, *TMI* N255.5.

132 The Dog who would chase a Lion: A hunting dog seeing a lion started to pursue him, but when the lion turned about and roared, the dog was frightened and retreated in great haste. A fox who had seen this remarked, "Paltry cur, you chased a lion, and yet you couldn't endure even his roar!"—H 226; Handford 120, Ch 187, *TMI* J952.3.

133 The Dog with the Meat and his Shadow: B 79, Ph I 4, H 233; LaF VI 17, *TMI* J1791.4.

134 The Sleeping Dog and the Wolf: A dog was sleeping in a courtyard when a wolf seized upon him and was about to devour him. The dog begged to be let off for the present, saying that he was thin and lean just now, but expected to be well fed soon afterwards when his masters would hold a wedding feast. "So if you let me go now, later on I shall be fatter and better to eat." The wolf was persuaded and let him go. A few days later he saw the dog sleeping on the housetop and reminded him of his engagement. The dog promptly replied, "Now, Mr. Wolf, if again you find me sleeping in the courtyard, don't wait for the wedding banquet."—H 231; L'Estrange 119, LaF IX 10, *TMI* K553.

135 The Famished Dogs: Ph I 20, H 218; cf. LaF VIII 25, *TMI* J1791.3.2.

136 The Dog and the Hare: B 87, H 229; *TMI* K2031.

137 The Gnat and the Bull: B 84, H 235, PhP (Ad 60, Rom IV 18, Zander 20); *TMI* J953.10.

138 The Hares and the Frogs: B 25, PhP (Wiss I 4, Rom II 9, Zander 22), H 237; LaF II 14, *TMI* J881.1.

139 The Sea-gull and the Kite: A sea-gull, after trying to swallow a fish, burst his gullet and lay dead on the shore. A kite seeing him said, "You deserve what you have suffered, because, although you were born a winged creature, you tried to make your living on the sea."—H 239; Ch 193.

140 The Lion in Love: B 98, H 249; LaF IV 1, *TMI* J642.1.

141 The Lion and the Frog: A lion heard a frog croak and turned to look, supposing it to be a large animal. He waited a bit, and when he saw the frog come out of the pond, he came up and stepped on it, saying, "Let no one before he sees a thing be alarmed by the sound of it."—H 248; Handford 44, Ch 201, *TMI* U113.

142 The Aged Lion and the Fox: B 103, H 246, PhP (Ad 59, Rom IV 12); L'Estrange 54, LaF VI 14, *TMI* J644.1.

143 The Lion and the Bull (invited to dinner): B 97, H 262; L'Estrange 120.

144 The Lion in the Farmer's Yard: A lion came into a farmer's courtyard and the farmer, wishing to capture it, shut the outside gate. The lion, being unable to get out, at first destroyed the sheep, then turned against the cattle. The farmer feared for his own life and opened the gate; and when the lion was gone, his wife scolded him with these words, "You suffer only what you deserve; how could you think of shutting this beast inside the yard, when you ought to tremble with fear of him even at a distance?"—H 250; Ch 197, *TMI* J2172.2.

145 Lion and Dolphin: A lion wandering on the sea-shore sees a dolphin in the water, admires his majestic size, and proposes that the two enter into a pact of friendship and alliance with each other, to which the dolphin gladly assents. Not long afterwards, when the lion is battling with a wild bull, he calls upon his partner, the dolphin, to help him, but of course the dolphin, unable to leave the sea, cannot do so. The lion complains of betrayal, but the dolphin tells him that the fault lies in his nature as a creature of the sea. As an ally, all he could contribute was good will; and the moral is that such allies are not worth having.—H 251; D 145, Ch 202.

146 The Lion startled by a Mouse: B 82, H 257; *TMI* J411.8.

147 Lion and Bear: A lion and a bear fought with each other over the body of a fawn until both were exhausted and lay half dead on the ground. Then a fox came along and carried off the fawn that lay between them. "Too bad for us," they groaned, "that we have toiled for the benefit of a fox!"—H 247; Handford 12, Ch 200, cf. LaF I 13, *TMI* K348.

148 The Lion and the Hare: A lion came upon a sleeping hare and was about to eat him; but just then he saw a stag going by and he let go of the hare to pursue the stag. After a long chase he failed to overtake the stag, and when he returned to get the hare, that, too, was gone. "This is what I deserve," he said, "for letting go the meal in my hands in the hope of getting a larger one out of reach."—H 254; Ch 204, *TMI* J321.3.

149 Lion, Ass, and Fox: A lion, an ass, and a fox formed a partnership and went out to hunt. They took a great quantity of game, and the lion ordered the ass to divide it among the partners. The ass made three equal portions and urged the lion to choose for himself, whereupon the lion was infuriated and devoured the ass. Then he ordered the fox to apportion the shares. The fox gathered everything into one heap, leaving aside only a tiny bit for

himself, and told the lion to choose. The lion asked him, "Who taught you to divide so well?" And the fox replied, "The fate of the ass."—H 260; Ch 209, *TMI* J811.1.

150 Lion and Mouse: B 107, PhP (Ad 18, Rom I 17, Zander 6); LaF II 11, *TMI* B371.1.

151 The Lion and the Ass Hunting: Ph I 11, H 259; Ch 208, LaF II 19.

152 The Brigand and the Mulberry Tree: When a brigand who had murdered a man on the road began to be pursued by travellers who happened to be near by, he left his victim and fled stained with blood. Those who met him on the road asked him what caused the stain on his hands, and he told them that he had recently descended from climbing a mulberry tree. While he was saying this, his pursuers overtook him, seized him, and hanged him on a mulberry tree. Then the tree said to him, "I'm not displeased to co-operate in arranging your death, considering that you tried to wipe off on me the murder that you yourself committed."—H 264; Handford 164, Ch 214.

153 The Wolves and the Sheep: B 93, H 268 and 269 (=BaP), PhP (Ad 43, Rom III 13, Zander 15); Ch 217, LaF III 13, *TMI* K2061.1.1. In *Aes.* 153 (=H 268) the sheep actually give up the dogs to the wolves, who then destroy first the dogs then the sheep.

154 The Wolf and the Horse: A wolf came upon a pile of barley in a field, but since he could not eat it, he left it and went away. Meeting with a horse soon afterwards, he brought him to the field and explained that, although he himself had found this barley, he had refrained from eating it and had saved it for the horse, because he took such pleasure in hearing the crunching sound of a horse's teeth when he ate. "If wolves could use barley for food," answered the horse, "you would never have preferred the pleasure of your ears to that of your belly."—H 277; D 154, Ch 225.

155 The Wolf and the Lamb: B 89, Ph I 1, H 274; LaF I 10, *TMI* U31.

156 The Wolf and the Heron: B 94, Ph I 8 (crane), H 276; LaF III 9, *TMI* W154.3.

157 The Wolf and the Goat: A wolf saw a goat grazing on a high cliff, and since he was unable to get to him, he urged him to come down nearer the foot of the cliff, lest he fall accidentally. Besides, the pasturage was better on the low level, where he himself was, and the grass very luxuriant. "You aren't inviting me to pasture," answered the goat, "you are only in need of a dinner for yourself."—H 270, A 26; Ch 220, *TMI* K2061.4.

158 The Wolf and the Old Woman Nurse: B 16, H 275, A 1; LaF IV 16, *TMI* J2066.5.

159 Wolf and Sheep (Three True Statements): B 53 (fox), H 271; Ch 230, *TMI* K604.

160 The Disabled Wolf and the Sheep: A wolf bitten by dogs and badly wounded lay on the ground unable to provide himself with food. On seeing a sheep he asked her to bring him a drink of water from the nearby river. "For," said he, "if only you will give me what I need to drink, I shall find food for myself." To which the sheep replied, "If I give you a drink, you'll use me also for food."—H 284; Ch 231, *TMI* K2061.5.

161 The Fortune-teller: A fortune-teller was sitting in the market-place collecting fees for his forecasts when someone suddenly appeared and told him that the doors of his house had been broken open and everything inside carried away. Greatly disturbed, he jumped up and started out on a run to see what had happened. One of the bystanders called to him: "Hey you, since you claim to foresee the fortunes of others, why is it that you didn't foresee your own?"—H 286; *TMI* K1956.4.

162 The Baby and the Crow: A mother was told, on consulting the fortune-tellers concerning the destiny of her infant child, that he would be killed by a crow. Being fearful of that event, she built a very large chest and kept

the baby confined in it, opening it at regular intervals to give the child his customary nourishment. Once when she had opened the lid of the chest and was about to close it the child unexpectedly put his head out; and so it happened that the "crow" of the chest (i.e. the iron hasp) came down on his head and killed him.—Ch 294; D 162, *TMI* M370.

163 Zeus and the Bees: The bees, resenting the fact that men appropriated their honey, came to Zeus with the request that he would empower them, by means of their stings, to kill those who approached their combs. This aroused the anger of Zeus against them, on account of their envious spirit, and he decreed that thereafter, whenever they struck anyone, they should lose their stinger and die themselves.—H 287; *TMI* A2232.2.

164 The Mendicant Priests: B 141, Ph IV 1, H 290.

165 Battle of the Mice and Cats: B 31, Ph IV 6, H 291; LaF IV 6, *TMI* L332.

166 The Ant: The ant of today was once a man devoted to agriculture, but being dissatisfied with the results of his own labours and looking with envy upon the possessions of his neighbours, he was for ever stealing their fruits. Zeus became angry with him because of his greed and transformed him into the creature that we call ant. But though he has changed his form, he has not changed his original disposition; hence he still goes about the fields collecting the wheat and barley of others and storing it up for himself.—H 294; L'Estrange 188; Ch 240, *TMI* A2011.1.

167 The Fly: B 60, H 292; *TMI* J861.3.

168 The Shipwrecked Man: B 71, H 94; *TMI* J1891.3.

169 The Prodigal Young Man and the Swallow: B 131, H 304; *TMI* J731.1.

170 Physician and Sick Man: A sick man was asked by his physician how he was getting along. He answered that he was sweating a great deal more than he ought to. "That's a good thing," said the physician. On being asked a second time how he felt, he said that he was shaken

with a constant and violent shivering, and the physician assured him that that too was a good sign. When the physician inquired a third time about his condition, he said that he was suffering from diarrhoea. "That, too, is a good symptom," said the physician, and he went away. When one of his kinsmen came to him and asked how he was getting along, he said, "Owing to a multitude of good symptoms, I'm almost dead."—H 305; Handford 191, Ch 249, cf. LaF V 12.

171 Bat, Thorn Bush, and Gull: A bat, a thorn bush, and a seagull entered into a business partnership for purposes of trade. The bat borrowed money for the common enterprise, the thorn bush contributed clothing, and the gull bought a supply of bronze. With this cargo on board the three merchants set sail. A storm arose and the ship sank with all the cargo, but the partners themselves managed to get safely to shore. Since then the gull dives into the sea, hoping to find his bronze; the bat, fearing his creditors and wishing to avoid them, does not go forth in the daytime but only at night; and the thorn bush, on the lookout for his clothing stock, clings to the garments of all who pass by, in the hope of identifying some of his own property.—H 306; D 171, Ch 250, LaF XII 7, *TMI* A2275.5.3.

172 The Bat and the Two Weasels: A bat, having fallen on the ground, was caught by a weasel, who refused to spare him because, as he said, he was an enemy by nature to all the winged tribe. The bat protested that he was not a bird but a mouse, and the weasel let him go on that plea. Later, when he was caught by another weasel and begged to be spared, his captor refused, saying that all mice were his enemies; whereupon the bat assured him that he was no mouse but a bat, and was again saved.—H 307; Ch 172, LaF II 5, *TMI* B261.1.

173 Hermes and the Woodcutter: A woodcutter beside a river, having lost his axe in the stream, sat on the bank and wept, until Hermes, feeling sorry for him,

appeared and asked him why he was weeping. On learning the cause he dove into the river, brought up an axe made of gold and asked the woodcutter whether this was his axe, and the woodcutter said no. Then he brought up a silver axe and inquired whether that was the one that he had lost, and the woodcutter told him it was not. Finally, he brought up the woodcutter's own axe, and when the woodcutter identified it as his own, Hermes, in recognition of his honesty, made him a present of all three axes. On returning home the woodcutter told his friends about his experience, and one of them, who envied his good luck, set his mind on attaining it for himself. Accordingly, he went to the river and, after purposely dropping an axe in the water, sat on the bank and wept. Hermes appeared and asked him what was the matter, and the fellow replied that he had lost his axe. Hermes then brought a golden axe out of the river and asked him if that was the one that he had lost, and in greedy haste the liar answered that it was. But the god did not give him the golden axe, nor did he restore to him his own.—H 308; Handford 156, Ch 253, LaF V i, *TMI* Q3.1.

174 Fortune and the Traveller by the Well: B 49, H 316; D 174, LaF V 11, *TMI* N111.4.1.

175 The Travellers and the Plane Tree: Some travellers around noontime on a summer day, being worn out by the heat, when they saw a plane tree, took refuge under its branches and lying down in its shade enjoyed their repose. Then looking up into the plane tree they said to each other, "What a useless tree this is for mankind, being barren of fruit!" To which the tree replied, "Ungrateful men! While you are actually enjoying my benefits, how can you call me useless and barren of fruit?"—H313; Ch 257, *TMI* W154.7.

176 The Man who warmed a Snake: Ph IV 20, B 143, H 97; LaF VI 13, *TMI* W154.2.

177 The Driftwood on the Sea: Some travellers standing on a cliff by the sea saw a pile of driftwood in the

distance floating towards the shore and thought it was a large ship. So they waited for it to come to land. When the driftwood, carried by the wind, came a little nearer they gazed at it supposing it still to be a ship, but not so large as they had previously supposed; and when it was cast up on the beach and they saw that it was driftwood, they said to each other: "How foolish we were to wait for something that was nothing at all!"—H 310; Ch 258, LaF IV 10 (last half), *TMI* K1886.4.

178 The Traveller's Offering to Hermes: A traveller who had a long way to go vowed that he would offer up to Hermes one half of anything that he might find. By chance he came upon a wallet in which there were almonds and dates and he picked it up thinking that it contained money. After shaking it out and finding what was in it he ate the contents; then taking the shells of the almonds and the pits of the dates he put them on an altar and said, "Here you have, Hermes, the payment of my vow; for I have shared with you both the outsides and the insides of what I have found."—H 315; L'Estrange 97, *TMI* K171.3.1.

179 The Ass and Gardener: An ass belonging to a gardener, because he got little to eat and suffered great hardships in his work, prayed to Zeus to free him from the gardener and put him in the hands of a different master. Accordingly, Zeus sent out Hermes with orders to have the ass sold to a potter. But again the ass found his work very hard to endure, since he was forced to carry more burdens than before, and, when again he prayed for relief, Zeus finally caused him to be sold to a tanner. When the ass saw what was being done by this new master, he said, "For me it would have been better to go hungry and carry burdens for my previous masters than to have ended up here, where I shall get not even a burial when I die."—H 329; Ch 273, LaF VI 11, *TMI* N255.2.

180 The Ass with a Burden of Salt: B 111, H 322; Handford 106, cf. LaF II 10, *TMI* J1612.

181 The Ass and the Mule: B 7 (ass and horse), H 177b, PhP (Ad 34, Zander 8, Postgate 4); Handford 90, LaF VI 16, *TMI* W155.1.

182 The Ass carrying the Image of a God: Someone put an image of a god on an ass and led him to the city. Along the way many people meeting them bowed down to the image, and the ass, thinking that they were bowing to him, was puffed up with pride, brayed loudly, and refused to advance any farther. When the driver saw what had happened he beat the ass with a club, saying, "Miserable creature, did this too remain for me to experience, to behold you, an ass, bowed down to by men?"—H 324, BaP 163; Ch 266, LaF V 14, *TMI* J953.4.

183 The Wild Ass and the Tame Ass: A wild ass, seeing a tame one in a sunny place, went up to him and congratulated him on his physical well-being and the good feeding that he enjoyed. But later, when he saw him carrying a heavy burden and his driver following behind and beating him with a club, he said to the tame ass, "Oho! I'm not congratulating you any more, for I see that the abundance you enjoy is at the cost of great woes."—H 321; *TMI* L451.2.

184 The Ass and the Cicadas: An ass, hearing the cicadas sing, envied the harmonious quality of their voices and asked them what they fed on to give them that kind of voice. When they told him that it was dew, the ass ate nothing but dew until he died of starvation.—H337; Ch 278, *TMI* J512.8.

185 The Donkeys make a Petition to Zeus: Grieved by the constant carrying of burdens and the suffering of hardships, the donkeys once sent envoys to Zeus to plead for relief from their toils. Zeus, by way of showing them that this was impossible, declared that they would be relieved of their sufferings just so soon as they should make a river by urinating. The donkeys took this response seriously; and accordingly ever since that time, whenever they see some of each other's urine, they stand around

and add their own to it.—H 319; D 185, Ch 262, L'Estrange 191, *TMI* A2495.3.

186 The Ass and his Driver: An ass who was being driven along the road left the beaten path and headed towards a cliff. When he was about to fall headlong over the precipice the driver seized him by the tail and tried to pull him back, but the ass resisted stoutly and tugged forward. Thereupon the driver let go his tail and said, "You win, but it's a bad victory that you're winning."—H 335, BaP 162; D 186, Ch 277, *TMI* J683.1.

187 The Wolf as Physician: B 122, H 334, PhP (Rom III 2, Wiss III 2, Zander 24); Handford 111, cf. LaF V 8, *TMI* K566.

188 Ass in Lion's Skin: After putting on a lion's skin an ass went about frightening all the animals he met; but a fox called his bluff, saying, "I, too, would have feared you, sure enough, if I hadn't heard you braying a little while ago."—H 336, cf. *Aes.* 358; Handford 108, Ch 267, *TMI* J951.1.

189 The Ass and the Frogs: An ass carrying a load of wood across a marsh slipped and fell down, and being unable to get up, he began to wail and groan. Hearing his groans, the frogs in the marsh said, "Hey you, what would you have done if you had to spend as much time here as we do, seeing that you wail so much over a momentary fall?"—H 327; Ch 271, *TMI* J2211.1.

190 Ass, Crow, and Wolf: An ass with an open wound on his back was grazing in a meadow, and when a crow settled on his back and began to peck at the wound, the ass from pain brayed loudly and jumped about. The ass-driver, standing at a distance, looked on and merely laughed. Then a wolf, passing by and seeing it all, said to himself, "What miserable creatures we wolves are! If men even so much as see us, they pursue us, but in the case of this ravenous crow all they do is to laugh!"—H 330; *TMI* J1909.5.

191 The Fox Betrays the Ass: An ass and a fox entered

into a pact of friendship with each other and went forth to hunt. When a lion confronted them and the fox saw what danger they were in, he went up to the lion and promised to deliver the ass into his hands if the lion would promise him his own safety. The lion promised to spare him, and the fox managed to lead the ass into the trap. Then the lion, seeing that the ass was unable to get away, first seized upon the fox and afterwards turned his attention to the ass.—H 326; Handford 14, *TMI* Q581.

192 The Hen and the Swallow: A hen, having found some serpent's eggs, warmed them and sat on them. Seeing her, a swallow said, "How foolish you are! Why are you hatching these eggs? If young are hatched from them, you will be the first one that they attack."—H 342; Ch 286, *TMI* J622.1.1.

193 The Fowler and the Lark: A fowler was setting a snare for birds. A lark seeing him asked what he was doing, and the fowler replied that he was founding a city, after which he retreated a short distance. The lark, believing what he heard, advanced and while eating of the bait was caught in the snare. When the fowler ran up and seized him, he said, "Man, if this is the kind of city that you are founding, you'll not find many inhabitants for it."—H 340; Ch 283, *TMI* K730.1.

194 The Fowler and the Stork: B 13 (= H 100, Farmer and Stork), H 100b; D 194, Ch 284, *TMI* J451.2.

195 The Camel seen for the First Time: When men saw a camel for the first time, they fled from it in fear, overawed by its great size, but as time went on and they saw it to be gentle, they took heart and went up to it. When little by little they came to realize that the animal had no sense of anger, they felt such contempt for it that they put a bridle on it and gave it to the children to drive.—H 180; Handford 206, Ch 148, LaF IV 10, *TMI* U131.2.

196 The Snake and the Crab: A snake and a crab were neighbours. The crab was forthright and friendly in his dealing with the snake, but the snake was always sly

and malevolent. The crab frequently urged him to be straightforward and sincere in his relations with him and to emulate his own example, but the snake did not heed this advice. Then the crab became angry and, having waited until he found the snake asleep, he seized him by the throat and killed him. Seeing him stretched out dead, he said, "It's not now, when you're dead, that you ought to be straight, my friend, but before, when I urged you and you wouldn't listen."—H 346; Ch 290, *TMI* J1053.

197 Snake, Weasel, and Mice: A snake and a weasel were fighting each other in a certain house. When the mice in the house, who were for ever being devoured by these enemies, saw them fighting, they began to walk out leisurely; but when the snake and the weasel saw the mice going out, they left off fighting with each other and went after the mice.—H 345; Handford 55, Ch 289, *TMI* W151.4.

198 Zeus and the Downtrodden Snake: A snake, being trodden on by many men, complained about it to Zeus. Said Zeus in reply, "If you had struck the first man who stepped on you, no second man would have ventured to do so."—H 347; *TMI* J623.1.

199 The Boy and the Scorpion: A boy was hunting locusts. After he had caught a good many, he saw a scorpion, which he mistook for a locust, and was about to bring his hand down upon it. The scorpion raised his tail with the deadly sting and said, "Would that you had done that; then you would have lost the locusts that you already have!"—H 350, BaP 168 (where the scorpion says, "Keep away, boy, and spare yourself, lest, in trying to catch me, you lose everything that you have caught."); Ch 293.

200 The Thief and his Mother: A school boy stole a writing tablet from a fellow pupil and brought it home to his mother. Instead of chastising him for this act, she praised him. On another occasion he brought her a cloak that he had stolen, and she praised him still more. As

time went on and he grew to manhood, he set his hand to stealing more valuable things; and finally, being caught in the act, he was condemned and brought to the gallows to be hanged. His mother followed him there, wailing and beating her breast. The young man said that he wished to whisper something privately in his mother's ear, and when she came close, he bit off her ear. His mother denounced him for this impious act, and he said, "If you had whipped me long ago, when I brought you that stolen school tablet, I should never have gone so far in thievery as to be led to my death here."—H351; Handford 168, L'Estrange 98, Ch 296, *TMI* Q586.

201 The Pigeon and the Picture: A thirsty pigeon, seeing a panel on which a jar of water was painted, mistook it for the real thing and swooped towards it with great speed. In so doing he crashed into the panel accidentally, broke his wings, fell to the ground, and was captured by someone who happened by.—H 357; Handford 86, Ch 301, *TMI* J1792.1.

202 The Pigeon and the Crow: A pigeon kept in a hatchery was boasting about her fertility. A crow hearing her said, "Stop pluming yourself on that; the more offspring you bear, the greater will be the amount of servitude that you'll have to deplore."—H 358; Handford 87, Ch 302, *TMI* U81.1.

203 The Ape and the Fisherman: An ape sitting on a high tree saw some fishermen casting a net in the river and watched what they were doing. Later, when the fishermen had drawn in their net and were eating their meal a short distance away, the ape came down and tried to do for himself what he had seen the fishermen do. Having taken hold of the net, he soon became entangled in it and said to himself, "This is what I deserve to suffer; why should I try to practise the fisherman's art, which is something that I never learned?"—H 362, BaP 157 (in this version the ape tries to cast the net in the sea, is entangled in it, and drowned); Handford 49, Ch 304.

204 The Rich Man and the Tanner: A rich man came to live next door to a tanner. Being unable to endure the bad smells, he continually urged his neighbour to move, but the tanner kept putting him off by saying that he intended to move in the near future. This often happened, and it came to pass, as time went on, that the rich man became accustomed to the bad smells and no longer troubled his neighbour about it.—H 368, BaP 146 (here the tanner, who is the new neighbour, tells the rich man that he will get used to the bad smells in a short time; but the rich man is unwilling to lose his sense of smell for the benefit of the tanner's trade); Handford 194, Ch 309, *TMI* U133.

205 The Hired Mourners: A rich man had two daughters, and when one of them died he hired women to mourn for her. The other daughter said to her mother, "It's a shameful thing, if we ourselves, who are the bereaved ones, do not know how to mourn, while these women who are no kin of ours, weep and beat their breasts so vigorously." "Don't be surprised, my child," said her mother, "that they mourn like this; they do it for money."—H 369; Ch 310, *TMI* J261.

206 Shepherd and Dog: A shepherd who had a big dog used to give him to eat such of the sheep as were stillborn or on the point of dying. Then once, when he saw the dog going up to the sheep and fawning upon them, he said, "Hey there, may what you want for these sheep recoil on your own head!"—H 372, BaP 171; Handford 122, Ch 312, *TMI* K2061.3.

207 The Shepherd and the Sea: Once a shepherd, tending his flocks by the seashore, saw how peaceful and gentle the sea was and conceived a desire to sail on it. Accordingly, after selling his sheep, he bought a cargo of dates, put them on a ship, and embarked. But a heavy storm arose and the ship foundered; and he himself, after losing all his cargo, barely managed to swim ashore. Later, when the sea was calm again and he heard someone

on shore praising its peacefulness, he said, "Don't be deceived, man; what the sea wants is more dates."—H 370; Handford 195, LaF IV 2, *TMI* J11.

208 The Shepherd and his Sheep: A shepherd drove his flock of sheep into a grove of oak trees, and when he saw a very large oak burdened with acorns he spread his cloak underneath, climbed into the tree, and shook down the fruit. The sheep, while eating the acorns, inadvertently ate also the cloak. When the shepherd came down and saw what had happened, he said, "Wicked creatures, you provide wool for the clothing of everyone else, but from me, who nourish you, you take away even my cloak."—H 378; Ch 316.

209 The Shepherd and the Young Wolves: A shepherd, having found some wolf cubs, reared them with great care, thinking that, when they grew up they would not only guard his own sheep but would also seize upon the sheep of others and bring them to himself. But the young wolves, as soon as they matured, took the first occasion on which they were left free to destroy his own sheep. Then the shepherd groaned and said, "I deserve it. Why did I save and cherish the young of beasts that one ought to destroy even when grown up?"—H 373; Handford 33, Ch 313, *TMI* J1908.

210 The Shepherd who cried "Wolf!" in Jest: A shepherd tending his flock near a village several times shouted for help from the villagers, pretending that wolves were attacking his sheep. On each occasion the villagers went away laughing at this practical jest; but it happened thereafter that the wolves actually did attack, and, when the shepherd shouted in earnest for help, no one responded and all his sheep were destroyed.—H 353, BaP 169; Handford 196, Ch 318, *TMI* J2172.1.

211 The Boy Bathing in the River: A boy while bathing in a river came near to being drowned. On seeing a passer-by he called to him for help, but the man began to scold him for the foolhardy risk he had taken. Said the

boy, "Come, help me now; you may scold me later when I have been saved."—H 352, BaP 165; Handford 193, Ch 297, cf. LaF I 19, *TMI* J2175.2.

212 The Sheep Unskilfully Sheared: B 51, H 382; *TMI* J229.2.

213 Pomegranate, Apple Tree, and Bramble: A pomegranate tree and an apple tree were disputing with each other in rivalry about the excellence of their fruit, and the argument had become long and animated. Then from the nearby thicket a bramble, having overheard them, spoke up and said, "Come, friends, it's time for us to stop quarrelling."—H 385; Ch 324, *TMI* J466.1.

214 The Mole: The mole is a blind creature. Once a mole said to his mother, "I can see"; and she, by way of testing him, gave him a lump of frankincense and asked him what it was. "It's a pebble," answered the young mole. "Ah, my child," said his mother, "you are not only bereft of sight, but you have also lost your sense of smell."—H 71b; Ch 326, *TMI* J958.

214a The Mole: Intending to kiss his mother, a young mole applied his lips to her pudenda instead of to her mouth. His brothers noticed this, and one of them said, "In trying to do something smart you have lost such sense of smell as you had before, and it serves you right."—BaP 170.

215 The Wasps and the Partridges: Once some wasps and partridges, being very thirsty, came to a farmer and asked him for water to drink, the partridges promising in return for the water to dig around his vines so as to make the grapes grow better. The wasps promised that they would keep away thieves by their stings. But the farmer refused them, saying, "I have two oxen who do all this for me without making any promises, and it's better to give the water to them than to you."—H 392; Ch 330.

216 The Wasp and the Snake: A wasp settled on the head of a snake and stung him repeatedly. The snake, being distracted with pain and unable to defend himself

against his enemy, put his head under a wagon wheel and so perished together with the wasp.—H 393; Handford 57, Ch 331, *TMI* J2102.1.

217 The Bull and the Wild Goats: B 91, H 396, A 13; *TMI* J371.1.

218 The Ape's Twin Offspring: B 35, H 366, A 35; *TMI* L141.1.

219 The Peacock and the Jackdaw: When the birds were deliberating about the kingship the peacock claimed that he should be elected king by virtue of his beauty, and the birds were on the point of choosing him. Then a jackdaw spoke up and said, "But suppose the eagle attacks us while you are king, how will you defend us?"—H 398; Ch 334, *TMI* J242.4.

220 Camel and Elephant, Candidates for the Kingship: Once when the animals were about to choose a king and the principal claimants to the throne were the camel and the elephant, thanks to the size of their bodies and their strength, the ape declared that neither of the two was fit to rule; the camel was unfit because he had no sense of anger with which to react against those who wronged him, and the elephant because he was afraid of pigs and could not defend his subjects against an attack from that quarter.—H 183; D 220, Ch 145.

221 Zeus and the Snake: When Zeus married, all the animals brought gifts to his wedding. Among them was a snake, who, taking a rose in his mouth, crept up to Olympus. On seeing him Zeus said, "From all the others I accept gifts, even when presented by their feet, but from your mouth I take nothing."—H 153; *TMI* J411.2.

222 The Sow and the Bitch: A sow and a bitch were quarrelling with each other. The sow swore by Aphrodite that she would carve up the bitch with her tusks if the latter did not cease her abuse; and the bitch retorted that the sow by this very oath showed bad judgment, because Aphrodite so detested her that she would not allow anyone to enter her temple who ate swine's flesh. "But,

your excellency," said the sow, "it's not because the goddess hates me that she does this, but through concern for my safety, that no one may sacrifice me."—H 408b; *TMI* J1447.

223 A Dispute concerning Fecundity: A sow and a bitch were disputing as to which of the two gave birth more easily. When the bitch boasted that she alone of the quadrupeds gave birth in a hurry, the sow replied, "But remember, when you say this, that the young you bear are blind."—H 409b; *TMI* J243.1.

224 The Wild Boar and the Fox: A wild boar was standing beside a tree whetting his tusks. A fox asked him why he was sharpening his tusks at that time, when no hunter was near nor any danger impending. "I do so with good reason," said the boar; "for when danger is upon me, I shall not have time to sharpen them, yet they will be ready for use."—H 407; *TMI* J674.1.

225 The Miser: A miser sold all his property and bought a mass of gold, which he buried in a secret place to which he made frequent visits of inspection. Someone who had noticed his coming and going found the treasure and carried it off, and when the miser returned and discovered his loss he wailed and tore his hair in a frenzy of grief. Someone who saw him agonizing, after learning the cause, said to him, "Don't grieve, my friend, just take a stone and bury it in the same place and think of it as gold in a vault. Even when the gold was there you made no use of it."—H 412; Handford 180, LaF IV 20, *TMI* J1061.4.

226 The Tortoise and the Hare: A tortoise and a hare, disputing with each other as to which was the faster, agreed to run a race. Relying on his natural fleetness of foot, the hare was in no hurry to run, but lay down beside the road and slept. Meanwhile the tortoise, mindful of his own slowness, never ceased to run until he passed the sleeping hare, arrived at the goal, and won the race.—H 420, BaP 177; Handford 66, LaF VI 10, *TMI* K11.3.

227 The Swallow Nesting on the Courthouse: B 118, H 418; *TMI* U27.

228 The Geese and the Cranes: Some geese and cranes were moving about in the same meadow when hunters suddenly appeared. The cranes managed to save themselves because they were light and could take off easily into the air, but the geese remained on the ground because of the heavy weight of their bodies, and were caught. Moral: So it is with men when war or revolution comes to a city; the poor migrate easily because they have nothing to carry away with them or to leave behind, but the rich, weighed down by their many possessions, remain where they are and perish.—H 421; D 228, Ch 353, *TMI* J689.

229 The Swallow and the Crow: A swallow and a crow were disputing with each other as to which was more beautiful, and the crow said to the swallow: "Your beauty blossoms only in the springtime, but my body holds out through the winter also."—H 415; Ch 348, *TMI* J242.6.

230 The Turtle takes Lessons from the Eagle: B 115, H 419, A 2; *TMI* J657.2 and K1041.

231 The Athlete and the Flea: A flea settled on an athlete's foot and bit him. The athlete in anger was about to crush the flea with his hand, but the flea jumped away and avoided death. Then said the athlete with a groan, "O Heracles, if this is the way you aid me in a fight against a flea, how will you help me against my antagonists?"—H 424; LaF VIII 5.

Nos. 232–244

FABLES FROM RECENSION IA

Cf. *Aesopica* I, pp. 308 ff.

232 The Foxes at the Maeander River: Once some foxes gathered on the banks of the Maeander River in-

tending to drink of it, but the water happened to be high and rushing swiftly, so that, although they urged each other to enter it, none of them ventured to do so. At last one of them spoke out with the intention of putting the others to shame and of ridiculing their cowardice, and to show that he was nobler than the rest, he jumped boldly into the water. Immediately the current swept him into the middle of the river; then the foxes standing on the bank called out to him, saying, "Don't leave us behind. Come back and show us the entrance through which we can pass and drink without danger!" To which the fox in the river replied, as he was carried away downstream, "I have a report to make at Miletus and I want to deliver it there. When I return, I'll show you the way."—H 30; D 232, Ch 29, *TMI* J873.

233 The Swan and his Owner: They say that swans sing when about to die. Someone bought a swan because he had heard that it was a very melodious bird. Then once, when he had guests for dinner, he urged the swan to sing for the company, but the swan remained silent. Later on, when the swan sensed that he was about to die, he sang a dirge for himself, and his owner hearing it said: "If you sing only when you are going to die, it was foolish of me to ask you to sing instead of sacrificing you."—H 216; Handford 80, Ch 174, *TMI* N651.

234 The Wolf and the Shepherd: A wolf was accustomed to follow a flock of sheep without doing any damage. The shepherd noticed this and was suspicious of the wolf at first, but when the wolf continued day after day to follow the sheep with no signs of hostile intent, the shepherd came to look upon him as a guardian of the sheep, rather than an enemy. One day, when he had to go into the city, he left the sheep alone with the wolf, and the wolf, given this opportunity, destroyed the greater part of the flock. When the shepherd returned and saw what had happened to his flock he concluded that it served him right for being so foolish as to trust sheep to a wolf.

What else could he expect?—H 283; Handford 32, Ch 229, *TMI* K2061.1.

235 The Ant and the Dove: When an ant, in attempting to drink from a spring, had almost drowned, a dove perched in a nearby tree dropped a twig into the pool and the ant climbed upon it and was saved. Shortly afterwards it happened that a fowler was attempting to catch the dove with bird lime on reeds, and when the ant noticed this, he came out and bit the fowler's foot. This caused the fowler to upset his snare and the dove flew away in safety.—H 296; Handford 139, Ch 242, LaF II 12, *TMI* B362.

236 The Travellers and the Crow: Some men were journeying along the road on a matter of business when a crow appeared that was blind in one eye. As they turned to look at it, one of the company advised his fellows to turn back from the journey, claiming that this was an unfavourable portent; but another man among them spoke up and said, "How can this bird prophesy the future for us, when he failed to foresee his own blinding, so as to guard against it?"—H 312; Ch 255, cf. *TMI* J1062.2.

237 A Donkey Bought on Approval: Someone thinking of buying a donkey took him home for the purpose of trying him out. When he put him in the stall with a number of his own donkeys the new arrival singled out the laziest and most worthless of them all and took his stand beside him. Thereupon the prospective buyer returned the donkey to his owner; and when the latter asked how he had managed to test the donkey so quickly, he answered, "I don't need to try him; I know what he is like from the company that he chose."—H 320; Handford 104, *TMI* J451.1.

238 The Fowler and the Pigeons: A fowler, after spreading his net, tied some of his tame pigeons to it, and by these some wild pigeons were lured into captivity. When the latter complained that the tame pigeons ought

not to betray birds of their own kind, but rather should warn them against the danger of being caught, the tame pigeons answered, "It's better for us to guard against the displeasure of our masters than to do favours for our kindred."—Handford 85, Ch 282, *TMI* J683.2.

239 The Depository and the god Horkos (Oath): A man who had received a deposit in trust from a friend was planning to deprive him of it, and when the depositor summoned him to account and reminded him of his oath he was worried about it and set out for the country. When he came to the gates of the city he saw a lame man going out and asked who he was and whither he was going. The lame person replied that he was Horkos and that he was going on his rounds against the perjurers. Then he asked him a further question, how long were the intervals between his customary visits to the cities? "Forty years, sometimes thirty," said Horkos. Thereafter the man felt no longer hesitant, and on the next day declared on oath that he had not received the deposit. But he fell in with Horkos immediately afterwards, as it happened; and when he was being dragged away to be thrown over the cliff, he complained to Horkos that, after saying that he made his visits to the city at intervals of thirty years, he was now not giving him even one day's amnesty. "But I assure you," said the god, "that when anyone offends me exceedingly it is my custom to visit him on the very same day."—H 354; Handford 158, *TMI* U232.

240 Prometheus and Men: Prometheus fashioned men and animals at the command of Zeus. When Zeus saw that the dumb animals were much more numerous he ordered Prometheus to destroy some of them and to make men instead out of their substance. Prometheus did this; and so it came about that those who were not from the beginning fashioned as men have the shape and appearance of men, but the souls of wild beasts.—H 383; Handford 159, Ch 322.

241 Cicada and Fox: A cicada was singing from the top of a high tree. A fox tried to lure him down on the pretext that he was curious to see how large a creature it was that sang with such a powerful voice. The cicada, suspecting a trick, plucked a leaf from the tree and let it fall; and when the fox pounced upon it, taking it for the cicada, he said, "You made a mistake, my friend, if you thought I would come down. I've been on my guard against foxes ever since I saw cicada-wings in some fox-dung."—H 400; Handford 132, Ch 335, *TMI* K2061.10.

242 The Hyena and the Fox—in Daly's translation: They say that hyenas change their nature annually and are sometimes male and sometimes female. In fact, a hyena once saw a fox and complained that the fox wouldn't accept any of her friendly overtures. But the fox retorted, "Don't blame me. Blame your own nature. I can't tell whether to treat you as a male or a female friend."—H 405; Ch 341, *TMI* B281.1.

243 The Hyenas: Once when a male hyena was making sexual advances to a female hyena she said to him, "All right, friend, only remember that what you do to me now will soon be done to you in turn."—H 406; Ch 340.

244 The Parrot and the Cat: B 135 (Partridge and Cat), H 423 (Parrot and Cat); Handford 76, Ch 355.

Nos. 245–273

ODD FABLES IN VARIOUS MANUSCRIPTS OF AESOP

245 The Timid Soldier and the Crows—in Daly's translation: A coward was setting out for war, but when he heard some crows he put down his arms and didn't move. Then he took them up and started out again. When they cawed again, he stopped and finally remarked, "Caw for all you're worth. You won't get a taste of me."—H 379; Ch 47, *TMI* W121.3.

246 The Wife and her Drunken Husband (from Planudes)—in Daly's translation: A woman had a drunken

husband, and, wishing to cure him of his weakness, she thought up the following scheme: Once when she found him in a drunken stupor and as unconscious as a corpse, she took him on her shoulders, carried him to a mausoleum, and left him there. When she supposed he would be about to sober up, she went to the mausoleum and knocked on the door. He said, "Who's that knocking on the door?" And his wife replied, "I am the man who brings food to the dead." "My good fellow," said the husband, "don't bring me anything to eat, but something to drink. You just bother me with food when you forget drink." And his wife beat her breast and said, "Oh, what a burden I have to bear! I haven't helped any even with my scheme, for you not only didn't learn any lesson, you've got worse, and your weakness has turned out to be a habit."—H 108; Handford 162, Ch 88, LaF III 7, *TMI* J1323.

247 Diogenes on a Journey—Daly's translation: Diogenes, the Cynic, was travelling along a road when he came to a stream in flood and stood there wondering how to get across. A man who often carried people over saw his difficulty and came and took him across. Diogenes was grateful for this kindness and was just grumbling at the poverty which prevented his rewarding this benefactor when the man saw another traveller who couldn't get across and ran to do the same thing. Then Diogenes went to him and said, "Well, I won't waste any more gratitude on you, since I see that you do this as a hobby and without any discrimination."—H 119; Ch 98.

248 Diogenes and the Bald Man: When a bald man was railing at Diogenes, the Cynic philosopher, the latter retorted: "I won't abuse you, the way you do me, far from it; but I congratulate your hair on having taken leave of so miserable a head."—Ch 97, *TMI* J1442.9.

249 The Dancing Camel: an imitation in prose of B 80.—H 182, Ch 147; *TMI* J512.3.

250 The Nut Tree: A nut tree stood beside the road,

and the passers-by were always throwing stones into it. The nut tree groaned and said, "How wretched is my lot, to bring these insults and suffering upon myself every year."—H 188, BaP 151; Ch 152, *TMI* W154.6.

251 The Lark: A lark, caught in a snare, made this lament: "Alas, how wretched and ill-fated is my lot. I have robbed no one of his gold or silver, or anything else of value, but one little particle of food has brought death upon me."—H 209, Ch 169; *TMI* U32.

252 The Dog, the Rooster, and the Fox—in Daly's translation: A dog and a rooster struck up a friendship and went travelling together. As night came on they stopped in a wooded spot, and the rooster got up in a tree and perched on a branch, while the dog went to sleep in a hollow at the foot of the tree. As the night passed and dawn came on, the rooster crowed loudly as he was used to doing. A fox who heard him wanted to make a meal of him, and so came and stood at the foot of the tree and shouted up, "You're a good bird and very useful to men. Come on down and let's sing some nocturnes together and enjoy ourselves." The rooster replied, "My friend, go tell the watchman down there at the foot of the tree to unlock the door." As the fox went to tell him, the dog suddenly sprang out, seized the fox, and tore him apart.—H 225; Handford 82, Ch 180, *TMI* K579.8.

253 Dog and Shellfish: A dog accustomed to eating eggs, on seeing a large shellfish, opened his mouth wide and swallowed it with one great gulp, supposing it to be an egg. When it began to feel heavy in his stomach and caused him pain, he said, "This serves me right for believing that everything round is an egg."—H 223; Handford 116, Ch 181, *TMI* J1772.2.

254 Dog and Butcher: A dog went into a butcher shop, and while the butcher was busy seized a heart and ran off. The butcher turned around, and seeing the dog running away with the heart, remarked, "Oh, there you are. I'll keep my eye on you hereafter; you haven't

caused me to lose heart so much as you have sharpened my wits (*lit.* 'given me heart')."—H 232; Daly 254, Ch 183.

255 Mosquito and Lion—in Daly's translation: A mosquito went to a lion and said, "I'm not afraid of you; you're no more powerful than I am. If you don't believe that, just tell me why you're so powerful. Isn't it because you scratch with your claws and bite with your teeth? A woman does that, too, when she fights with a man. But I'm much mightier than you. If you like, let's battle." The mosquito sounded his bugle and flew to the attack, biting the lion on the face where there was no hair around his nose. The lion tore at himself with his own claws and finally cried, "Enough." The victorious mosquito struck up a triumphal march on his bugle and flew away. But as he flew off he found himself entangled in a spiderweb, and as he was being eaten by the spider he lamented that he, the mighty warrior, should perish at the hands of so insignificant a creature as the spider.—H 234; Handford 133, Ch 188, LaF II 9, *TMI* L478.

256 Hares and Foxes: When the hares asked the foxes to join them as allies in their war against the eagles the foxes replied, "We would help you, if we didn't know who you are and with whom you are fighting."—H 236; Ch 190, *TMI* J682.1.

257 Lioness and Fox: A lioness, on being criticized by a fox, because she bore only one cub at a time, replied, "True, only one, but it's a lion."—H 240; BaP 189; Handford 17, Ch 194, *TMI* J281.1.

258 The Sick Lion, the Wolf, and Fox—in Daly's translation: An old lion lay sick in a cave. All the other animals except the fox came to visit the king. Then the wolf seized this opportunity and accused the fox before the lion of disregarding him as the ruler of them all and therefore of not coming to visit him. At this point the fox arrived and heard the wolf's last words. Now the lion roared at her, and she asked for a chance to justify herself.

“Who,” she asked, “of all this assembly has done as much for you as I have, running everywhere to the doctors, looking for a cure for you, and actually finding one?” When the lion ordered her to tell him immediately of the cure she said, “Skin a wolf alive and wrap the hide around you while it’s still warm.” When the wolf lay dead, the fox laughed and said, “This is the way. One should inspire his master to love and not to hate.”—H 255; Handford 26, Ch 205, LaF VIII 3, *TMI* K961.

259 The Lion, Prometheus, and the Elephant—in Daly’s translation: The lion often complained to Prometheus that he had made him big and handsome, had provided his jaws with teeth, armed his feet with claws, and made him more powerful than the other animals. “And with all that,” said he, “I’m afraid of a rooster!” “Why blame me?” said Prometheus. “You have all the advantages I could devise. This is the only soft spot in your make-up.” So the lion lamented to himself and reproached himself for cowardice and finally wished he were dead. While he was in this mood he met the elephant and stopped to talk to him. When he saw the elephant constantly moving his ears he said, “What’s the matter with you? Why is your ear never still for a minute?” And the elephant said, as a gnat flew around him, “You see this little fellow that keeps buzzing? If he gets into my ear, I’m a dead elephant.” And the lion said, “Then why do I want to die? I’m at least as much luckier than the elephant as a rooster is bigger than a gnat.”—H 261; Handford 22, Ch 210, *TMI* J881.2.

260 The Wolf Admiring his Shadow: A wolf wandering about in a lonely place near sundown saw his lengthened shadow and exclaimed, “Why should I fear a lion, big as I am? I’m a hundred feet long. What can prevent me from becoming the lord and master of the wild beasts one and all?” While the wolf was thus gloating over his own grandeur, a mighty lion seized upon him and began to devour him. Then, too late, he regretted his mistake and

cried, “Conceit has brought me these woes.”—H 280; Handford 35, Ch 219, *TMI* J411.5.

261 The Wolf and the Lamb: B 132, A 42, H 273; D 261, Ch 222, *TMI* J216.2.

262 The Trees and the Olive (from the *Book of Judges* 9.8 ff.)—in Daly’s translation: The trees once undertook to anoint a king over themselves and said to the olive, “Be our king.” And the olive said to them, “Am I to give up my richness, which God and men admire in me, and rule over the trees?” And the trees said to the fig, “Come, and be our king.” And the fig said to them, “Am I to give up my sweetness and my good fruit and undertake to be your king?” And the trees said to the briar, “Come, be our king.” And the briar said to the trees, “If in truth you anoint me king over you, come and stand in my shade. And if you do not, may fire come from the briar and consume the cedars of Lebanon.” Ch 252; *TMI* J956.

263 The Ass and the Mule—in Daly’s translation: An ass and a mule were walking along together, and the ass, noticing that both their loads were identical, grew angry and complained that the mule got twice as much food but didn’t carry any greater load. When they had gone a little farther, the driver noticed that the ass was not holding up very well and took some of his load and put it on the mule. When they had gone a little farther still, seeing that the ass was still showing signs of exhaustion, he kept transferring more of his load until he had taken it all away from him and put it on the mule. Then the mule looked around at the ass and said, “Now, my friend, do you think I deserved to get twice as much food?”—Ch 272, Hausrath 204.

264 The Ass and his Fellow Traveller the Dog—in Daly’s translation: An ass and a dog were travelling together. They found a sealed letter lying on the ground, and the ass picked it up. He broke the seal, opened it, and read it while the dog listened. It happened to be

about feed, that is, fodder and barley and bran. The dog was impatient while the ass read these details and said to him, "Skip a little of this, dear friend, and see if you find anything said specifically about meat and bones." When the ass had read through the whole letter and found nothing the dog wanted, the dog said, "Throw it away, my friend. It's no good at all."—H 332; Handford 121, Ch 276.

265 The Fowler and the Partridge: B 138, H 356, Hausrath 205; Handford 88, Ch 285, *TMI* K2295.1.

266 The Two Wallets: B 66, Ph IV 10, H 359; Ch 303, LaF I 7.

267 The Shepherd and the Wolf that he brought up with his Dogs—in Daly's translation: A shepherd found a newborn wolf cub and took it home and brought it up with his dogs. When the cub grew up, if a wolf carried off a sheep, he would join the dogs in the chase. But once when the dogs couldn't catch the wolf and went back home he kept on with the pursuit until he caught up with him, and then, being a wolf, he shared the spoils before going home. After that if another wolf didn't steal a sheep he would kill one on the sly and share it with the dogs. Finally, the shepherd grew suspicious, and when he realized what was going on, he tied the wolf to a tree and killed him.—H 374; Handford 34, Ch 314, *TMI* J1908.

268 The Caterpillar and the Snake: A caterpillar, envying the length of a snake, tries to equal it by stretching himself, until he breaks himself in two with the effort.—Hausrath 237, Ch 33; D 268.

269 The Wild Boar, the Horse, and the Hunter: Ph IV 4, BaP 166; Ch 328, *TMI* K192.

269a The Stag, the Horse, and the Man (Arist. *Rhet.* II 20): H 175; L'Estrange 57, LaF IV 13, *TMI* K192.

270 The Wall and the Stake: A wall, being pried apart by a stake driven into it, cried out, "Why are you tearing me apart? I've done you no wrong." And the stake answered, "It's not my doing, but that of the man

who is pounding me so hard."—H 402, Ch 337; *TMI* J1966.

271 Winter and Spring—in Daly's translation: Winter mocked at Spring and found fault because as soon as Spring arrived no one any longer had any peace, but one man would be off to the fields and woods because he liked to gather spring flowers or admire a rose and put it in his hair, while another would take to his ship and go sailing off across the sea perhaps to meet men of other lands, and no one would give another thought to the winds or flood waters. "I," said he, "am like a ruler and monarch. I bid them not to look up at the heavens, but to cast their eyes down upon the earth in fear and trembling, and sometimes I make them glad to stay in the shelter of their houses." "That," said Spring, "is just why men are glad to be rid of you. But they feel that my very name is a thing of beauty—the most beautiful of all names, by Zeus—so that they think of me when I am gone and rejoice when I appear."—H 414, Hausrath 297, Ch 346.

272 Man and Flea: A man caught a flea that was bothering him greatly and said, "Who are you, that you feed on every part of my body?" "That's the way we insects live," said the flea; "don't kill me, I can't do any great harm." But the man laughed scornfully and said, "You're going to die right away at my hands. Great or small, anything so bad as you ought never to be born."—H 425, Ch 357.

273 The Flea and the Ox—in Daly's translation: A flea once asked an ox, "Why do you slave away for men day after day when you are so very big and strong, while I lacerate their flesh in a really pitiful way and gulp their blood?" The ox replied, "I shall not be ungrateful to mankind, for I have their unbounded love and affection, and I often get my forehead and shoulders rubbed." "Yes" said the flea, "but in my unhappy case this rubbing you like so much means a horrible death for me when I get it."—H 426, Ch 358; *TMI* U142.

SUPPLEMENTARY FABLES OF BABRIAN ORIGIN
IN B AND BaP

274 Good Things and Evil—in Daly's translation: The good things were being chased by the evil because they were the weaker, and they went up to heaven. There they asked Zeus how they should behave towards men. He replied that they shouldn't come to men all together, but one at a time. That is why evils come to men one after another, since they are close at hand, but good things slowly, since they must descend from heaven.—**BaP 184**, H 1, Ch 1.

275 The Eagle who had his Wings Cropped—in Daly's translation: Once an eagle was caught by a man who cropped his wings and turned him loose with the domestic fowls. But the eagle was dejected and so unhappy that he wouldn't eat. He was like a king in chains. But another man bought him, lifted his wings, rubbed them with myrrh, and made the feathers grow again. He took flight, seized a rabbit in his talons, and brought it as a gift to the man. Then a fox who saw this said, "Don't give it to him; give it to the first man. This one is naturally good. You had better court the favour of the other one so that, if he catches you again, he won't rob you of your wings."—**BaP 176**, H 6, Ch 6; *TMI* B366.

276 The Wounded Eagle: An eagle, shot by an arrow tipped with bird feathers, exclaimed, "This is all the more painful, that I die by means of my own wings."—**BaP 185**, H 4, Ch 7; LaF II 6, *TMI* U161.

277 The Nightingale and the Swallow: **B 12**, H 10 (BaP); LaF III 15.

278 The Athenian and the Theban: **B 15**, H 50; *TMI* J462.1.

279 The Goat and the Ass—in Daly's translation: A man kept a goat and an ass. The goat envied the ass for the bigger share of food he got, and said to him, "How

endless your punishment is! If you're not turning the mill, you're carrying burdens." Furthermore, the goat advised him to go lame, fall in a hole, and get a rest. The ass listened to this advice and broke his bones in the fall. The owner called a doctor and asked him to treat the ass. The doctor advised the man that he should make a poultice out of the goat's lungs and that this would restore the ass. So they killed the goat and healed the ass.—**BaP 142**, H 18; Handford 99, *TMI* Q581.

280 Goat and Goatherd: **B 3**, H 17 (= BaP), Ph App. 24; *TMI* J1082.1.

281 The Fighting Cocks: **B 5**, H 21 (BaP); Handford 81, LaF VII 13, *TMI* J972.

282 Little Fish escape the Net: **B 4**, H 26 (BaP); *TMI* L331.

283 The Fire-Bearing Fox: **B 11**, H 61 (BaP); *TMI* J2101.1 and K2351.1.1.

284 The Man and the Lion travelling together—in Daly's translation: Once a lion was travelling with a man, and in their conversation both of them were bragging. Along the road they came to a monument of a man strangling a lion. The man pointed it out to the lion and said, "You see how much more powerful we are than you." The lion only smiled and said, "If lions knew how to carve, you would see many men victims of lions." **BaP 194**, H 63, A 24, PhP (? Ad 52, Rom IV 17); LaF III 10, *TMI* J1454.

285 The Man who broke a Statue of Hermes: **B 119**, H 66 (BaP); *TMI* J1853.1.1.

286 Spider and Lizard (fragment of a Babrian fable quoted by Suidas *s.v.* κωλώτης. See no. 204 in the edition of Crusius with his annotation): "A lizard came upon a shrewd spider's web and entered, cutting away the subtle texture of the wall . . ."

287 The Arab and his Camel: **B 8**, H 68 (= B 8); *TMI* J463.

288 The Bear and the Fox: **B 14**, H 69 (BaP).

289 The Frog Physician: **B 120**, H 78 (BaP); A 6; *TMI* J1062.1.

290 The Oxen and the Butchers: **B 21**, H 80 (= B 21); *TMI* J215.2.

291 The Ox-driver and Heracles: **B 20**, H 81 (BaP), A 32; LaF VI 18, *TMI* J1034.

292 Ox and Ass Ploughing: **B 55**, H 104 (BaP); *TMI* J952.4.

293 The Weasel Caught: **B 27**, H 89 (= B 27), Ph I 22.

294 The Crane and the Peacock: **B 65**, H 397 (BaP), A 15; *TMI* J242.5.

295 The Farmer who lost his Mattock: **B 2**, H 91 (= B 2).

296 The Farmer and the Eagle—in Daly's translation: A farmer found an eagle caught in a snare, and out of admiration for its beauty he set it free. The bird showed that he was not insensitive to the favour, for once when he saw the farmer lying at the foot of a tottering wall, he flew over and picked the cap off his head. The farmer got up and chased him, but the eagle dropped the cap. The farmer picked it up, and when he went back to the wall where he had been lying, he found that it had collapsed and marvelled at the repayment.—**BaP 144**, H 92, Ch 79; *TMI* B455.3 and 521.2.1.

297 Farmer and Cranes: **B 26**, H 93 (= B 26); *TMI* J1052.

298 Farmer and Starlings: **B 33**, H 99 (= B 33), PhP (? Ad 19); *TMI* K2090.1.

299 The Farmer and the Tree—in Daly's translation: A farmer had a tree on his land that did not bear fruit but was only a roost for singing birds and cicadas. The farmer was on the point of cutting the tree down because it was unproductive. In fact, he had taken his axe in hand and given it the first stroke, when the cicadas and the birds begged him not to cut down their refuge but let it stand, "for," they said, "we will sit in it and sing for your pleasure." The farmer paid no attention to them, but

gave the tree a second and a third stroke. When he had cut into the hollow of the tree he found a swarm of bees and honey. Then when he had tasted the honey he dropped his axe, respected the tree as something sacred, and tended it carefully.—**BaP 187**, H 102, Ch 85; *TMI* J241.2.

300 The Steer and the Bull: **B 37**, H 113 (BaP); *TMI* L456.

301 The Slave Girl and Aphrodite: **B 10**, H 73 (= B 10).

302 The Oak Trees and Zeus: **B 142**, H 122 (BaP), PhP (Ad 44, Rom III 14, Zander 16, Postgate 8); LaF XII 16.

303 The Woodcutters and the Pine: **B 38**, H 123 (BaP); Ch 100 (BaP); *TMI* U162.

304 The Fir Tree and the Thistle: **B 64**, H 125 (BaP); A 19; *TMI* J242.2.

305 The Sick Stag and his Friends: **B 46**, H 131 (BaP); LaF XII 6, *TMI* W151.2.1.

306 Hermes and a Man bitten by an Ant: **B 117**, H 118 (BaP); *TMI* U21.3.

307 Hermes and the Sculptor: **B 30**, H 265 (= B 30), A 23; cf. LaF IX 6.

308 The Dog and the Square-hewn Statue of Hermes: **B 48**, H 139 (= B 48).

309 Hermes with a Wagon full of Lies among the Arabs: **B 57**, H 141 (BaP); *TMI* X661.

310 The Eunuch and the Soothsayer: **B 54**, H 143 (= B 54); *TMI* J1271.

311 Zeus, the Animals and Men—in Daly's translation: They say that creatures were first fashioned and that gifts were bestowed on them by the god: strength to one, speed to another, wings to another; but man stood there naked and said, "I am the only one that you have left without a gift." Zeus said, "You are ungrateful although you have been granted the greatest gift of all, for you have received the power of speech (*λόγος*), which prevails among gods as it does among men, is more powerful than the

powerful, and swifter than the swiftest." Then, recognizing his gift, man went his way in reverence and gratitude.—**BaP 155**; Handford 149.

312 Zeus and the Jar full of Good Things: **B 58**, H 132 (= B 58); *TMI* N113.1.1.

313 The Judgments of Zeus: **B 127**, H 152 (BaP); cf. *TMI* A187.1.

314 The Sun and the Frogs: **B 24**, H 77 (BaP), Ph I 6; LaF VI 12, *TMI* J613.1.

315 The Mule: **B 62**, H 157 (BaP); cf. LaF VI 7, *TMI* L465.

316 Heracles and Athena—in Daly's translation: Heracles was making his way through a narrow pass. Seeing something that looked like an apple lying on the ground, he tried to crush it. When he saw it swell to twice its size he stepped on it harder than ever and hit it with his club, but it puffed up to such a size that it blocked the road. Heracles dropped his club and stood there in astonishment. Athena appeared to him and said, "Stop, brother, this thing is contentiousness and strife. If a person lets it alone without provoking a quarrel, it will stay just as it is, but in quarrels it swells as you see."—**BaP 145**, H 159; Handford 174.

317 The Unskilled Physician: **B 75**, H 168 (BaP); Handford 189, *TMI* J1432.

318 The Old Race Horse in the Mill: **B 29**, H 174 (BaP), Ph App. 21; *TMI* J14.

319 The Horse and his Groom: **B 83**, H 176 (BaP); *TMI* J1914.

320 The Soldier and his Horse: **B 76**, H 178 (BaP); *TMI* J1914.1.

321 The Camel in the River: **B 40**, H 181 (BaP).

322 The Crab and his Mother: **B 109**, H 187; LaF XII 10, *TMI* J1063.1 and U121.1.

323 The Crow and Hermes—in Daly's translation: A crow that was caught in a snare prayed to Apollo and promised to offer frankincense to him. But when he was

rescued from this danger, he forgot his vow. Again he found himself caught in another trap, and, giving up Apollo, he promised sacrifice to Hermes. But Hermes said to him, "How am I to trust you, you ingrate, since you wronged and denied your former master."—**BaP 152**, H 205, Ch 166.

324 The Sick Crow and his Mother: **B 78**, H 208, PhP (Rom I 19, Zander 27, Postgate 5).

325 The Lark and the Farmer: **B 88**, H 210 (= B 88), A 21; LaF IV 22, *TMI* J1031.

326 The Timid Hunter: **B 92**, H 114 (BaP); cf. LaF VI 2 (last part), *TMI* W121.1.

327 The Hunter and the Fisherman: **B 61**, H 220 (= B 61); *TMI* U136.

328 The Dog at the Banquet: **B 42**, H 62; *TMI* J874.

329 The Hunting Dog—in Daly's translation: A dog who was kept for his skill in fighting wild beasts saw that there were regular squads of them ready for him, broke his collar, and ran off through the streets. Other dogs, seeing that he was as well fed as a bull, said to him, "Why are you running away?" He said, "I know that I have more than I need to eat, and I pride myself on my physique, but I am always close to death, fighting as I do with bears and lions." The others said to themselves, "Our life is all right even if it is meagre. We don't have to fight lions and bears."—**BaP 153**, Ch 179; *TMI* L455.

330 The Dog and his Master: **B 110**, H 227 (= B 110); *TMI* J1475.

331 Dog and Hare: **B 69**, H 238 (= B 69); *TMI* U242.

332 The Dog with a Bell on his Neck: **B 104**, H 224 (BaP), A 7; *TMI* J953.1.

333 The Rabbit and the Fox—in Daly's translation: The rabbit said to the fox, "Do you really get the name of being *the sly one* (kerdo) because *you make so much profit* (kerdamein)?" And the fox said, "If you don't believe it, come on, I'll take you to dinner." So the rabbit

went along home with him, but the only dinner the fox had in the house was the rabbit himself. Then the rabbit said, "To my own sorrow I now see how you come by your name, not from making profit but from making dupes."—**BaP 158**, Ch 192; *TMI* Q342.

334 The Lion's Reign: **B 102**, H 242.

335 The Lion and the Eagle: **B 99**, H 245 (= B 99); *TMI* Z121.1.

336 Sick Lion, Fox, and Stag: **B 95**, H 243 (BaP); *TMI* K402.3 and K813.

337 Lion, Fox, and Ape: **B 106**, H 244 (= B 106); *TMI* W128.2.

338 The Lion and the Boar—in Daly's translation: In the summertime, when heat brings thirst, a lion and a boar came to drink at a little spring. They were arguing over which one of them should drink first, and one thing led to another until they were ready to kill each other. But then they both backed off to catch their breath and saw vultures waiting to see which one of them would fall and then devour him. This made them settle their quarrel, and they said, "We had better be friends than food for vultures and crows."—**BaP 149**, H 253; Ch 203; *TMI* J218.1.

339 Lion and Wild Ass, Partners in the Hunt: **B 67**, H 258, Ph I 5; LaF I 6, *TMI* J811.1.1.

340 The Lion and the Bowman: **B 1**, H 403 (BaP), A 17; *TMI* J32.

341 The Mad Lion: **B 90**, H 252.

342 The Wolves and the Dogs—in Daly's translation: The wolves said to the dogs, "Why, since you are like us in every way, don't you show a brotherly spirit towards us? The only difference between us is one of principle. We live a life of freedom together, but though you skulk and slave for men, all you get from them is beatings; you get collars put around your necks, and have to guard their sheep. But when they eat, all they throw you is the bones. Why don't you listen to us? Turn the flocks over to us;

we'll share everything and have all we want to eat." So the dogs did as they said, but as soon as they got into the shelters where the sheep were kept, the dogs were the wolves' first victims.—**BaP 159**, H 266, Ch 216; *TMI* K815.3.

343 The Wolves and the Dogs at War: **B 85**, H 267; *TMI* J1023.

344 A Wolf among the Lions: **B 101**, H 272 (= B 101); *TMI* J952.1.

345 The Wolf and the Fox at a Trap: **B 130**; *TMI* K1115.1.

346 The Wolf and the Well-fed Dog: **B 100**, H 278, Ph III 7, A 37 (Dog and Lion); LaF I 5, *TMI* L451.3.

347 Wolf and Lion: **B 105**, H 279; *TMI* U21.4.

348 The Wolf as Governor and the Ass—in Daly's translation: A wolf who was acting as governor of the other wolves established laws to the effect that each wolf should bring whatever he caught in hunting before them all and give an equal share to each so that the others would not be in need and eat one another. But an ass who was passing by tossed his mane and said, "That's a fine idea for a wolf, but how does it come that you stored away in your lair what you caught yesterday? You'd better bring that out and share it." And the wolf, being exposed, abrogated his laws.—**BaP 154**, H 281; *TMI* U37.

349 The Lamp: **B 114**, H 285; *TMI* L475.

350 Adulterer and Husband: **B 116**, H 54 (= B 116).

351 The Calf and the Deer—in Daly's translation: The calf said to the deer, "You are larger than the dogs, you are faster than they are and have horns to protect yourself. Why are you so afraid of the dogs?" And the deer replied, "I know that I have all these advantages, but once I hear their barking, my reason vanishes and I can think of nothing but running away."—**BaP 156**, H 130 and 303 (Fawn and Mother, probably nearer to Babrius, as Crusius observes); *TMI* U127.

352 The Country Mouse and the City Mouse: **B 108**,

H 297, PhP (Ad 13, Wiss II 1, Rom I 12, Zander 4, Postgate 9); LaF I 9, *TMI* J211.1.

353 The Mouse and the Bull: **B 112**, H 299 (= B 112), A 31; *TMI* L315.2.

354 The Mouse and the Blacksmiths: A mouse was carrying another mouse, dead of hunger, out of a blacksmith's shop. The smiths laughed when they saw him; and he, with tears in his eyes, exclaimed, "Alas, you men are so poor that you can't support even a mouse!"—Ignatius Diaconus, *Tetrasticha* I 8 (= BaP ?); cf. Crusius, *Babrii Fabulae*, no. 236.

355 The Wayfarer and Truth: **B 126**, H **314** (BaP); *TMI* Z121.1.

356 The Sheep and the Dog: **B 128**, H 317 (from Xen. *Mem.* II 7, 13 = **356a**).

357 The Ass that envied the Horse: The ass envied the horse at first because of the feed and attention that he got from his master, a cavalryman; but when war came and the horse fell mortally wounded in battle, the ass changed his mind and pitied him.—**BaP 160**, H 328; D 357, *TMI* J212.1.

358 The Ass in the Lion's Skin: **B 139**, H **333** (BaP), A 5; LaF V 21, *TMI* J951.1.

359 The Donkey on the Tiles: **B 125**, H 338 (= B 125); *TMI* J2413.2.

360 The Ass eating Thorns: **B 133**, H 325.

361 The Fowling, the Partridge, and the Cock: **B 124**, H 341 (= B 124); *TMI* U33.

362 The Snake's Tail and the Other Members: **B 134**, H 344; LaF VII 17, *TMI* J461.1.1.

363 The Boy and the Painted Lion: **B 136**, H 349; LaF VIII 16, *TMI* M341.2.

364 The Ape Mother and Zeus: **B 56**, H 364 (= B 56), A 14; *TMI* T681.

365 The Shepherd about to enclose a Wolf in the Fold: **B 113**, H 371; *TMI* J2172.2.

366 The Shepherd who reared a Wolf—in Daly's trans-

lation: A shepherd found and nursed a little wolf, and as it grew up, taught it to steal from his neighbour's flocks. When the wolf had learned the lesson, it said, "Look out, now that you have taught me to steal, that you don't miss many of your own sheep."—**BaP 175**, H 375; *TMI* J1908.

367 War and Insolence (Hybris): **B 70**, H 162.

368 The Hide in the River—in Daly's translation: A river asked an oxhide that was floating along in it, "What are you called?" When the hide said, "I'm called hard," the river laughed and said, "You'll have to find something else to be called, because I'm going to soften you up."—**BaP 172**, H 381, A 41; *TMI* J1476.

369 The Rose and the Amaranth—in Handford's translation (142): An amaranth grew beside a rose. "How lovely you are," it said to the rose, "and how desirable in the eyes of gods and men! I felicitate you on your beauty and your fragrance." "But my life," replied the rose, "is a short one, even if no one cuts me, I wither. You continue to bloom and remain always as fresh as you are now."—**BaP 178**, H 384; *TMI* J242.1.

370 The Trumpeter: A trumpeter, taken prisoner in battle, begs his captors to spare his life, on the plea that he has killed no one, and his only possession is his bronze trumpet. But in vain. His enemies answer: "All the more on that account shall you die, because, without having any ability as a fighter yourself, you arouse others to fight."—**BaP 179**, H 386, A 39; *TMI* J1465.

371 The Lizard and the Snake: **B 41**, H 388 (= B 41); *TMI* J512.9.

372 Three Bulls and a Lion: **B 44**, H 394, A 18; *TMI* J1022.

373 The Cicada and the Ant: **B 140**, H 401, A 34, PhP (? Ad 56); LaF I 1, *TMI* J711.1.

374 The Goat and the Vine—in Daly's translation: A goat ate the bud when the grape was sprouting. The vine said to him, "Why do you hurt me? Anyhow, I'll

provide as much wine as they need when they sacrifice you.”—BaP 181, Ch 339, H 404.

375 The Baldheaded Horseman—in Handford’s translation (197): A bald man, who wore a wig, was riding one day when a puff of wind blew the wig off, at which the bystanders guffawed. Reining in his horse, he said, “It’s not surprising that I cannot keep hair which is not mine on my head, since its proper owner, on whose head it grew, could not keep it there.”—BaP 188, Ch 343, H 410, A 10.

376 The Toad puffing herself up to equal an Ox: B 28, H 84 (= B 28), Ph I 24 (= 376a); LaF I 3, TMI J955.1.

377 The Boasting Swallow and the Crow—in Daly’s translation: The swallow said to the crow, “I am a maiden, an Athenian, a queen, and the daughter of the king of the Athenians.” And she went on to tell about her rape by Tereus and his cutting out her tongue. Then the crow said, “What would you do if you had your tongue, when you talk so much with it cut off?”—BaP 148, H 416; TMI Q451.4.2.

378 The Two Pots: A clay pot and a bronze pot were floating in a river, and the clay pot said to the other, “Do your bouncing a long way off from me; for if only you touch me I’ll be broken, and likewise even if I touch you, though unintentionally.”—BaP 193, H 422, A 11; LaF V 2, TMI J425.1.

Nos. 379–388

FABLES IN THE *Life of Aesop*

379 The Man enamoured of his own Daughter: When Aesop was on the point of being thrown over the cliff by the Delphians he told still another fable (Daly, p. 90): “A man fell in love with his own daughter, and, suffering from this wound, he sent his wife off to the country and forced himself on his daughter. She said, ‘Father, this is an unholy thing you are doing. I would rather have submitted to a hundred men than to you.’”—*Vita Aesopi*,

ch. 141 (Perry) in recension W. In the older recension, G, a different fable seems to have been told in this place, of which only the application is preserved, as follows: “Men of Delphi, I would rather drag my way all around Syria, Phoenicia, and Judaea, than to die here at *your* hands, where one would least expect it.” See *Aesopica*, pp. 19 f., concerning the probable nature of the original story, which has been replaced in rec. W by a different one; and for the motif, TMI T411.

380 The Man who evacuated his own Wits—in Daly’s translation of the *Life of Aesop* (pp. 63 f.): Xanthus said to him (Aesop), “Can you tell me why it is that when we defecate we look often at our own droppings?” Aesop: “Because long ago there was a king’s son, who, as a result of the looseness of his bowels and his loose way of living, sat there for a long time relieving himself—for so long that before he knew it he had passed his own wits. Ever since then, when men relieve themselves, they look down for fear that they, too, have passed their wits. But don’t you worry about this. There’s no danger of your passing your wits, for you don’t have any.”—*Vita Aesopi*, ch. 67.

381 The Aged Farmer and the Donkeys—(Daly, p. 90): A farmer, who had grown old in the country and had never seen the city, begged his children to let him go and see the city before he died. They hitched the donkeys to the wagon themselves and told him: “Just drive them, and they’ll take you to the city.” On the way a storm came up, it got dark, the donkeys lost their way and came to a place surrounded by cliffs. Seeing the danger he was in, he said, “Oh, Zeus, what wrong have I done that I should die in this way, without even horses, but only these miserable donkeys, to blame it on?” “And so it is,” says Aesop to the Delphians, “that I am annoyed to die not at the hands of reputable men but of miserable slaves.”—*Vita Aesopi*, ch. 140; TMI J411.4.

382 The Ancestors of the Delphians: When the Delphians asked Aesop who their ancestors were, he replied,

“Slaves, and if you don’t know this I will tell you about it. In ancient times it was the custom among the Hellenes, whenever they captured a city, to send a tenth part of the spoils to Apollo. For example, out of a hundred oxen they would send ten, and the same with goats and everything else—with money, with men, with women. You, being born of them, are like men in bondage, marked by your birth as slaves of all the Hellenes.”—*Vita Aesopi, ch. 126.*

383 The Two Roads—in Daly’s translation (p. 76): Once, at the command of Zeus, Prometheus described to men two ways, one the way of freedom, and the other that of slavery. The way of freedom he pictured as rough at the beginning, narrow, steep, and waterless, full of brambles and beset with perils everywhere, but finally a level plain amid parks, groves of fruit trees, and water courses, where the struggle reaches its end in rest. The way of slavery he pictured as a level plain at the beginning, flowery and pleasant to look upon with much to delight, but at its end narrow, hard, and like a cliff. The Samians recognized from what Aesop said where their interest lay and shouted with one accord to the emissary that they would take the rough road.—*Vita Aesopi, ch. 94 f.*; cf. Halm 158 (from Xen. *Mem.* II 1, 21 ff., Heracles at the cross-roads).

384 The Mouse and the Frog—in Daly’s translation (p. 88): Aesop said, “Once when the animals all spoke the same language, a mouse made friends with a frog and invited him to dinner. He took him into a very well-stocked storeroom where there was bread, meat, cheese, olives, figs. And he said: ‘Eat.’ When he had helped himself generously, the frog said: ‘You must come to my house for dinner, too, and let me give you a good reception.’ He took the mouse to his pool and said: ‘Dive in.’ But the mouse said: ‘I don’t know how to dive.’ The frog said: ‘I’ll teach you.’ And he tied the mouse’s foot to his own with a string and jumped into the pool, pulling the mouse with him. As the mouse drowned, he said: ‘Even

though I’m dead, I’ll pay you off.’ Just as he said this, the frog dove under and drowned him. As the mouse lay floating on the water, a water bird carried him off with the frog tied to him, and when he had finished eating the mouse he got his claws into the frog. This is the way the mouse punished the frog. Just so, gentlemen, if I die, I will be your doom. The Lydians, the Babylonians, and practically the whole of Greece will reap the harvest of my death.”—*Vita Aesopi, ch. 133, H 298 (BaP), BaP 191, PhP (Ad 4, Rom I 3, Zander 1); LaF IV 11, TMI J681.1.*

385 Dreams: Aesop said, “Don’t be surprised, mistress, that you have been deceived by your dream. Not all dreams are true. At the request of the Leader of the Muses, Zeus gave him the power of prophecy, so that he (Apollo) excelled all others in the business of oracles. But the Leader of the Muses, because all men marvelled at him, got into the habit of despising all others, and was too much of a braggart in everything else. On that account his superior, being angered with him and not wanting him to have so much power with men, fashioned certain dreams that foretold to men in their sleep what was really going to happen. When the master of the Muses discovered that no one any longer needed his prophecy, he begged Zeus to relent and quit invalidating his oracle. Zeus became reconciled with him, and, in accordance therewith, fashioned certain other dreams for men that would show them false things in their sleep; in order that, having been deceived about the truth in their dreams, they might turn again to the oracles of the original prophet. For this reason, if a dream of the original type comes to one it shows a true vision. Don’t be surprised, therefore, that you saw one thing in your sleep and something else came to pass, for it wasn’t a dream of the original kind that you saw; but one of those lying dreams came to you deceiving you with falsehoods in your sleep.” *Vita Aesopi, ch. 33*; cf. Euripides, *Iph. in Tauris* 1259 ff.; Perry in *TAPhA* 93 (1962), p. 299 f, concerning the probability that this fable was in the

collection made by Demetrius of Phalerum, and that it is a truer and more complete version than that of Euripides.

386 The Foolish Girl—in Daly's translation (pp. 87 f.): A woman had a simple-minded daughter. She prayed to all the gods to give her daughter some sense, and the daughter often heard her praying. Then once they went out to the country. The girl left her mother and went outside the farmyard, where she saw a man coupling with a mule. She said to the man: "What are you doing?" He said, "I'm putting some sense in her." The simple girl remembered her mother's prayer and said: "Put some in me." In his state he refused, saying, "Nothing is more thankless than a woman." But she said: "Oh, don't worry, sir, my mother will thank you and will pay you whatever you want. She prays for me to get some sense." And so the man deflowered her. She was overjoyed and ran home to her mother and said: "Mother, I have some sense." And the mother said: "How did you get sense, child?" The simple girl told her mother the story. "A man put it in me with a long, sinewy, red thing that ran in and out." When the mother heard her daughter tell this, she said: "My child, you've lost what sense you had."—*Vita Aesopi*, ch. 131; *TMI* K1363.1.

387 The Poor Man catching Insects—in Daly's translation (p. 77): Aesop said, "When animals talked the same language as men, a poor fellow who was hard up for food used to catch insects that are called hummers. He would put them up in brine and sell them at a fixed price. One insect he got between his fingers and was about to kill, but it saw what was going to happen and said to him: 'Don't just idly kill me. I don't hurt the grain or the fruit or the flowers, and I don't harm the branches, but by moving my wings and feet together in harmony, I make a pleasant sound. I am a solace to the wayfarer.' The man was moved by what she said and let her go back to her native haunts."—*Vita Aesopi* ch. 99, H 65.

388 The Widow and the Ploughman—in Daly's translation (p. 87): A woman who had buried her husband was sitting beside his tomb and weeping uncontrollably. A man who was ploughing saw her and conceived a desire for her. He left his oxen standing with the plough and went over to her, pretending to weep himself. She paused and asked him, "Why are you weeping?" The ploughman said, "I have buried a good and wise wife, and when I weep I find it lightens my grief." She said, "I too have lost a good husband, and when I do as you do, I lighten the burden of my grief." He said to her, "Well now, since we have both suffered the same fate and fortune, why don't we get to know one another? I'll love you as I did her, and you shall love me as you did your husband." With this he persuaded the woman. But while he took his pleasure of her, someone drove off his oxen. When the ploughman returned and didn't find his oxen he began to weep and shout in earnest. The woman said, "What are you wailing about?" The ploughman said, "Woman, now I've got something to mourn."—*Vita Aesopi* ch. 129, H 109; on the relation between this story and the one about the widow in Phaedrus (App. 15 = *Aes.* 543), and in Petronius, see this editor's comment in *TAPA* 93 (1962), p. 329 f.

Nos. 389–392

SUPPLEMENTARY FABLES FROM THE
Hermeneumata OF PS.-DOSITHEUS

389 The Cat's Birthday Dinner: A cat, on the pretence that he was celebrating his birthday, invited some birds to dinner. He waited until all his guests were inside the house, then shut the door and proceeded to eat them one after the other.—From the *Hermeneumata* of Pseudo-Dositheus; cf. Crusius 249; *TMI* K815.4.

390 The Crow and the Pitcher: A thirsty crow came upon a pitcher of water and tried to upset it, but it stood

firm and he was unable to overturn it. By a clever stratagem, nevertheless, he got what he wanted: He dropped pebbles into the pitcher until their number caused the water to rise to the top, and thus the crow managed to allay his thirst.—Ps. Dos. *Herm.*, A 27 (= 390a), BaP 200 (Crusius); L'Estrange 239, *TMI* J101.

391 The Landlord and the Sailors—in Daly's translation: A landlord once made a sea voyage and was annoyed by the bad weather. The oarsmen were slacking their efforts because of the weather, and the man said to them, "I'm going to throw stones at you if you don't get this boat going faster." Then one of them said, "We just wish we were in a spot where stones could be picked up."—Ps. Dos. *Herm.*, cf. Crusius 248; *TMI* J229.7.

392 The Sick Donkey and the Wolf Physician: When a donkey lay ill a wolf looked him over carefully, felt of certain parts of his body, and asked him where he felt the most pain. The donkey answered, "In the parts that you touch."—Ps. Dos. *Herm.*, cf. Crusius 250, Rom. IV 15; *TMI* J512.5.

Nos. 393–400

SUPPLEMENTARY FABLES FROM APHTHONIUS

393 The Aethiopian—in Daly's translation: A man bought an Aethiopian, thinking that his colour was the result of the neglect of his former owner. He took him home and used all kinds of soap on him and tried all kinds of baths to clean him up. He couldn't change his colour, but he made him sick with all his efforts.—Aphth(oni), fable 6, H 13; *TMI* J511.1.

394 The Fox as Helper to the Lion: A fox used to go around with a lion in the capacity of a helper in the hunt. He would point out where the prey was, and the lion would fall upon it; then a share would be apportioned to each according to his worth. The fox became jealous of the lion's larger share, and decided to hunt for himself, in-

stead of merely scouting. But when he attempted to take a lamb from the flock he was the first to become the prey of hunters.—Aphth. 20, H 41; *TMI* J684.1.

395 The Serpent and the Eagle: A serpent and an eagle had come to grips with each other, and the serpent was holding the eagle fast in his coils, when a farmer, seeing them, broke the serpent's hold and set the eagle free. Angered at this, the serpent dropped poison into the rescuer's cup; and when the farmer, unaware of what the serpent had done, was about to drink from his cup the eagle flew down and snatched it from his hands.—Aphth. 28, H 120; *TMI* B521.1, cf. N332.3.

396 The Kites and the Swans: B 73, Aphth. 3, H 170; Handford 78, D 396, *TMI* J512.2.

397 The Fowler and the Cicada—in Daly's translation: A fowler heard a cicada and thought he was going to make a big catch, making the mistake of judging the size of his catch by the song. But when he put his art into practice and caught his prey he got nothing but song and found fault with expectation for leading people to false conclusions.—Aphth. 4, H 172; *TMI* U113.

398 The Crow and the Swan: A crow, envying the swan's whiteness and supposing it to be due to the waters in which he bathed, left the altars, where he got his sustenance, and went to live on the lakes and rivers. He failed to change the colour of his body in spite of his efforts to brighten it, and he wasted away from want of food.—Aphth. 40, H 206; *TMI* W181.3.

399 The Swan that was caught instead of a Goose—in Daly's translation: A prosperous man decided to keep both a goose and a swan, but his intentions towards the two were different, for he had got the one for the sake of its song and the other for the sake of his table. When it was time for the goose to die for the cause for which it was being kept it was night, and the darkness prevented telling one from the other. The swan, although he got caught instead of the goose, gave indication of his nature by

singing and escaped death by means of his music.—Apth. 2, H 215; LaF III 12, *TMI* N651.

400 The Bees and the Shepherd: Bees were making honey in a hollow oak, and a shepherd who found them at work decided to take some of their honey. When the bees flying around him from all sides stung him, he gave up and said, "I'm leaving. I don't need any honey if I have to deal with these bees for it."—Apth. 27, H 288; *TMI* Q597.3

Nos. 401–415

SUPPLEMENTARY FABLES FROM THE COLLECTION
ASCIBED TO SYNTIPAS

401 The Foal—in Daly's translation: A man was riding a mare that was carrying a foal, and on his trip the mare dropped the foal. It followed right along behind its mother, but its strength soon gave out, and it said to its mother's rider, "See how very small I am and unfit to travel. But consider that if you leave me here I shall die without delay; if, on the other hand, you carry me from here, take me home, and have me reared, there will come the time when I shall grow up and let you ride me."—No. 45 in the *Fables of Syntipas*, H 51; *TMI* J143.

402 The Hunter and the Horseman: A hunter who had caught a rabbit was walking along the road with it when he met a man on horseback who asked to see the rabbit on the pretext that he thought of buying it. But as soon as the horseman had the rabbit in his hands he galloped away. The hunter ran after him, vainly hoping to overtake him, and when the rider had far outdistanced him, he shouted to him, "Go on then, I don't care; I had decided to give you the rabbit anyhow."—Synt. 49, H 163; *Crusius* 237; *TMI* J1395.

403 The Hunter and the Dog: A hunter, seeing a stray dog passing by, repeatedly tossed out pieces of bread to him. Finally, the dog said to him, "Go away from me,

fellow; instead of inspiring confidence, your concern for my welfare arouses in me the greatest alarm."—Synt. 21, H 164, cf. Ph. I 23; *TMI* K2062.

404 Hunter and Wolf: When a hunter saw a wolf attacking a flock of sheep and tearing to pieces as many of them as he could, he skillfully hunted him down and set the dogs on him, shouting at him as he did so, "O you terrible beast, where now is the might that you had a little while ago? Against the dogs you can't make any stand at all."—Synt. 6, H 165.

405 Cyclops—in Daly's translation: A man who was provident but perhaps somewhat proud in his responsibilities lived comfortably for some time with his children, but then he fell a victim to the direst poverty. Suffering at heart, as you might expect, he cursed god and was reduced to thoughts of suicide. So he took a sword and went out to a lonely spot, preferring to die rather than live in misery. As he went along he happened on a very deep pit where there was a considerable amount of gold that had been put there by one of the giants, whose name was Cyclops. When the provident man saw the gold he was immediately filled with both fear and joy. He dropped the sword from his hand, picked up the gold and went back home rejoicing to his children. Then Cyclops, coming to the pit and not finding his gold, but seeing a sword lying in its place, drew the sword and did away with himself.—Synt. 48, H 53; LaF IX 16.

406: Some Dogs were busy tearing a Lion's Skin apart. A fox who saw them remarked, "If this lion were among the living you'd soon learn that his claws were stronger than your teeth."—Synt. 19, H 219; *TMI* W121.2.4.

407: A Dog, while chasing a Wolf, felt very proud of his swiftness of foot and his bodily strength, for he thought that the wolf fled on account of his comparative weakness. Then the wolf turned around and said to the dog, "It's not you that I fear, but your master's pursuit."—Synt. 38, H 230; *TMI* J953.5.

408: A thirsty Rabbit descended into a Well to drink, and, after lingering there for some time, discovered to his sorrow that he couldn't get out. A fox who happened to come by saw him there and said to him, "You really made a great mistake. You ought first to have considered how it would be possible for you to emerge from the well before you descended into it."—Synt. 10; D 408.

409 The Fox and the Lion in a Cage: A fox stood before a lion shut up in a cage and heaped abuse upon him. The lion said, "It's not you who are insulting me, but the misfortune that has befallen me."—Synt. 17, H 40; *TMI* W121.2.2.

410 The Youth and the Woman—in Daly's translation: A younger man was going along the road on a hot summer day and met an older woman who was going the same way. Seeing that she was quite near fainting from the heat and the weariness of the journey, he took pity on her weakness, and when she could simply bear to go no further, he picked her up and carried her on his shoulders. As he carried her along, he was assailed by shameful thoughts as a result of which his penis rose straight up under the stimulus of unrestrained desire and strong lust. So he put the woman down on the ground and had intercourse with her wantonly. She simply said to him, "What is this that you are doing to me?" He replied, "You were heavy and therefore I intend to chisel off some of your flesh." So saying, when he had come to the climax with her, he picked her up and set her on his shoulders again. When he had gone some distance along the road, the woman said to him, "If I am still heavy and burdensome for you, put me down again, and chisel off some more."—Synt. 54.

411 The Onager and the Ass—in Daly's translation: An onager, seeing an ass carrying a heavy burden, scorned his servitude and said to him, "I am really lucky to live free, to exist without toil, and to have my own pasture in the mountains." As chance would have it, this very day a lion came along and did not go near the ass because his

driver was with him, but finding the onager all alone, he set upon him and made a meal of him.—Synt. 30, H 318.

412 The Rivers and the Sea—in Handford's translation (No. 145): The rivers gathered together and made a complaint against the sea. "Why," they said, "when we enter your waters fresh and fit to drink, do you make us salt and undrinkable?" Hearing itself thus blamed, the sea replied, "Don't come, then you won't become salt."—Synt. 4, H 380; *TMI* W128.3.

413 The Fig and the Olive: A fig tree, after shedding its leaves in winter-time, was reproached by a nearby olive tree on account of its nakedness. The olive said, "All year round, winter and summer alike, I have the beauty of my leaves, but your beauty is only in the summer season." While the olive was making this boast, suddenly a lightning bolt from heaven struck and blasted her, but it did not touch the fig tree.—Synt. 31.

413a = Aphthonius 22, H 124. Here it is a heavy snow that settles on the leaves of the olive tree and breaks down its branches.

414 The Bull, the Lioness, and the Wild Boar: A bull found a lion sleeping and gored him to death with his horns. The lion's mother came upon the scene and mourned him bitterly. Seeing her thus wailing, a wild boar standing at a distance said to her, "Alas, how many are the men who mourn the loss of children slain by you lions."—Synt. 11, H 395; *TMI* U36.

415 The Dog and the Smiths: There was a dog who lived in the house of some smiths. While the smiths were busy at their work he slept, but when they sat down to eat he was awake immediately and approached his masters ingratiatingly. They said to him, "Why is it that your sleep is not at all disturbed by the noise of our heaviest sledges, and that you wake up immediately at the slightest sound coming from our molars?"—Synt. 16, H 413, BaP 190; Handford 123, *TMI* W111.5.4.

APPENDIX

Nos. 416–418

FROM THE BYZANTINE *Tetrasticha*

416: A Bear, a Fox, and a Lion hunted together. The bear and the lion got their prey by hard work, but the fox, finding a camel tied to a post, reported this to the company as suitable prey.—Ignatius Diaconus (?), *Tetrasticha* II 7.

417: A Wolf (*lykos*) looked into the poetry of Lycophron and hastened to a bird for the purpose of telling him about it; but when the bird saw this foolish student of Lycophron with his mouth wide open, he took to flight in a hurry.—*Tetrast.* II 28.

418 The Ostrich: All the beasts were at war with all the birds. An ostrich, when taken captive, deceived both parties by representing himself now as a bird, and again as a beast. To the birds he showed his head as proof, to the beasts his feet.—*Tetrast.* I 22, H 391; *TMI* B261.1.

Nos. 419–421

FROM THE MSS. LAURENTIANUS 57.30 AND
ATHENIENSIS 1201

419 The Thief and the Innkeeper: A thief put up at a certain inn and remained there several days in the expectation of stealing something, but without being able to do so. Then one day he saw the innkeeper, wearing a beautiful new cloak (for it was festival time), sitting before the gate of his inn; and no one else was around. He went up to the innkeeper, sat down near by, and began to converse with him. After they had talked together for quite a while, the thief began to yawn and, as he did so, at the same time to howl like a wolf. The innkeeper said to him, “Why do you do this?” The thief replied, “I will tell you; but I beg you to look after my clothes, for I shall leave them here. I don’t know why it is, sir, that I yawn like this, whether it befalls me on account of my sins or what the reason is, I don’t know; but whenever I yawn three times I become a

APPENDIX

man-eating wolf.” So saying, he yawned for the second time and again howled as before. On hearing this, the innkeeper believed it and was afraid of the thief. He rose up and was on the point of running away, but the thief took hold of him by his cloak and implored him, saying, “Wait, sir, take my clothes, so I won’t lose them.” And while he was thus remonstrating, he opened his mouth and began to yawn for the third time. Then the innkeeper, fearing that his guest was about to devour him, left his cloak on the spot and ran to the inn, where he locked himself safely inside. And the thief took the cloak and went off.—From cod. Laur. 57.30, H 196, Hausrath 301; D 419, *TMI* K335.0.4.1.

420 The Two Adulterers: A man used to go secretly at night to visit a certain woman and to commit adultery with her. He had given her a sign by which she might recognize him, that when he arrived outside her door he would bark like a little dog, and she would open the door for him. Another fellow, having seen him walking along that street at night, and knowing what mischief he was up to, followed him secretly one night at a distance. Without suspecting anything, the adulterer came to the woman’s door and performed as usual. The other fellow, following him, saw everything and went home. But on the next night he bestirred himself early and was the first to arrive at the adulterer’s woman’s house. He barked like a little dog and she, being assured that it was her paramour, put out the light lest anyone should see him and opened the door. And he went in and had intercourse with her. Not long afterwards the first paramour arrived and barked as usual. When the man inside heard the one outdoors barking like a little dog, he himself began to bark from within the house in a very loud and vigorous tone, to indicate the presence of a very big dog; and the man outside, realizing that the one in the house was bigger than himself, went away.—From MSS. Laur. 57.30 and Athen. 1201; see the notation on 421 below, D 420.

421 The Sailor and his Son: It is said that a sailor, who had a son, wanted to have him educated in grammar. Accordingly, he sent him to school, and after spending much time there the young man attained the highest proficiency in grammar. Then he said to his father, "Behold, father, I have mastered all of grammar thoroughly; but now I wish to go on through the subject of rhetoric." To this his father consented and once more put him in school, where he became an accomplished rhetorician. One day of the days when he was in the house with his father and mother, and they were eating together, the young man told his parents all about grammar and rhetoric. Thereupon his father spoke up and said to him, "Concerning grammar, I have heard that it is the foundation of all the arts, and that he who understands it well writes and speaks without making mistakes; but as for rhetoric, I never did know what its virtue was." The son answered and said to his father, "You are right, father, in saying that grammar is the foundation of all the arts; but rhetoric is more potent because it can demonstrate everything very easily, and can prove even false things to be true." Then the father said to his son, "If it has such power as that, it must be very powerful. Come now, I want you to give me a demonstration of its power." It happened that they had two eggs on the table before them, and the father said, "Look, we are three in number, and there are two eggs on the table; how can you make these eggs into three?" "By arithmetic," said the son, "it's easy." "How?" asked his father. "Begin counting them," replied the son. So his father began to count, saying "one, two." And his son said, "Don't one and two make three?" "Yes, son," said his father, "but I intend to eat one of those eggs myself, and your mother shall eat the other; you eat the one that you made with your rhetoric."—From cod. Atheniensis 1201, first published by the present editor in *Byzantinische Zeitschrift* 54 (1961), 5-7.

The Greek text of **421** printed in *Aesopica* is the editor's hypothetical reconstruction of meagre fragments of the same fable surviving on the mutilated folio 79 of cod. Laur. 57.30, which was copied from the Athenian manuscript. The reconstruction amounts to a different story, for a translation of which, together with some account of the presumable source of the odd fables **419**, **420**, **421**, see my article entitled "Some Traces of Lost Medieval Story-Books" on pp. 150-160 in *Humaniora, Essays in Literature, Folklore, and Bibliography Honoring Archer Taylor*, 1960. See also the notation on no. **91** above. *TMI* J1539.2.

Nos. 422-471

FABLES EXCERPTED FROM VARIOUS GREEK AUTHORS

422 The Eagle once a Man—in Daly's translation: As eagles grow old, the upper, hooked part of their beak keeps growing and growing until finally they die of starvation. A fable is told on this score to the effect that this happens to the eagle because he was once a man and wronged a friend.—[Aristotle] *Hist. Anim.* IX 117.

423 When Aesop was returning home from dinner in the evening an impudent and drunken bitch barked at him; whereupon he said, "O you dog, if, by God, instead of wagging that wicked tongue of yours, you'd buy yourself some wheat, methinks you would show some sense."—Aristophanes, *Wasps* 1401 ff., where Philocleon is trying unsuccessfully to be smart in the use of Aesopic jests, as his son had suggested. H 20.

424 Aesop to the Corinthians—Daly 424: He (Socrates) once invented a not very successful Aesopic fable which begins: "Aesop once said to the dwellers in the city of Corinth, 'Judge not virtue by popular standards.'"—Diogenes Laertius, *Vitae Philos.* II 5, 42.

425 The Fisherman and the Octopus—in Daly's translation: There is an expression, "a Carian tale," which

refers to a man who was a Carian by birth. They say that he was a fisherman, and that once in the winter when he saw an octopus, he said, "If I strip and dive in after him, I'll freeze, but if I don't catch this octopus, I'll bring my children to starvation." Timocreon also uses this story in his lyrics, and Simonides refers to it in his victory ode for Orillas.—Diogenian in the preface to his *Popular Proverbs, Corp. Paroem. Gr. I*, p. 179.

426 Fox and Crane: Ph I 26 (Fox and Stork), H 34 (= **426**, from Plut., *Quaest. Conv. I* 5); D 426, LaF I 18, *TMI* J1565.1.

427 The Fox and the Hedgehog—in Handford's translation (no. 15): Aesop spoke in the public assembly at Samos when a demagogue was being tried for his life. "A fox which was crossing a river," he said, "was carried into a deep gully, and all his efforts to get out were unavailing. Besides all the other suffering that he had to endure, he was tormented by a swarm of ticks which fastened on him. A hedgehog that was on its travels came up and was sorry for him and asked if it should pick off the ticks. 'No, please don't,' replied the fox. 'Why not?' said the hedgehog. 'Because these have already made a good meal on me, and don't suck much blood now. But if you take them away, another lot will come, all hungry, and drain every drop of blood I have left.' It is the same with you, men of Samos," said Aesop. "This man will do you no more harm, for he is rich. But if you kill him, others will come who are still hungry, and they will go on stealing until they have emptied your treasury."—Aristotle, *Rhet. II* 20, H 36; LaF XII 13, *TMI* J215.1.

428 The Sybarite—in Daly's translation: A man of Sybaris fell from his chariot and managed to fracture his skull very badly. You see he didn't happen to be an experienced driver. Then one of his friends stood over him and said, "Every man ought to stick to his own business."—Aristophanes, *Wasps* 1427 ff.

429 The Man who tried to Count the Waves: "Very

discerning, in my opinion, is the point of that fable told by Aesop. He said that a man was sitting on the beach counting the waves, and having lost count of them, was much upset over it; until Profit in person stood by him and said, 'Good man, why be bothered about the waves that have gone by? What you ought to do is to forget about them and begin counting from here.'"—Lucian, *Hermotimus* 84, H 60; *TMI* J311.1.

430 The Creation of Man: This, too, is a saying of Aesop, that the clay out of which Prometheus moulded mankind was not mixed with water, but with tears; hence it's no use trying to eradicate tears, for it's impossible. But, in so far as may be, it is well to check them, and to lull them to sleep as much as possible, and to admonish them, for they respond favourably to this kind of treatment.—Themistius, *Orat. XXXII*, p. 434 (ed. Dindorf).

431 Man's Loquacity—The substance of this fable in outline, as originally told by Callimachus, was as follows: Originally men and animals spoke the same language and lived together in harmony under the happy conditions that prevailed in the golden age under Kronos. Later, under Zeus, the animals, being sated with the abundance of mortal blessings that they enjoyed, grew dissatisfied with their lot and presumed to demand of the gods the divine privilege of immortality, or everlasting youth. The swan headed a delegation to Zeus asking for release from old age for all the animals, claiming that this was a privilege already enjoyed by the serpent, whose youth is ever renewed; and the fox complained that the rule of Zeus was unjust. As punishment for this insolence, Zeus took away the speech of animals and bestowed it upon men. "So it happens that Eudemus has the voice of a dog, Philto that of an ass, . . . that of a parrot, the tragedians the kind of utterance that once belonged to fish, and all mankind has come to be, by virtue of that transfer, Andronicus, exceedingly fond of words and full

of chatter. So said Aesop, he of Sardis, whom the Delphians received in no friendly fashion when he recited a fable among them."

The foregoing summary is based in large part on data of which no account was taken in my text of *Aes.* 431. The latter contains only the badly broken and very obscure text of papyrus Oxvryhynchus 1011, vss. 160 ff., which was published with a partial translation by A. W. Mair in the Loeb edition of Callimachus and Lycophron (London, 1921). Since then important new materials for the constitution of the text, and for the reconstruction of the story, have been published by E. Lobel in *Hermes* 69 (1934), 167 ff.; M. Norsa and G. Vitelli in *Papiri della R. Università di Milano* (1934), containing the papyrus text of summary outlines of the poems of Callimachus called *Διηγγήσεις* (cf. P. Maas in *Gnomon* 10, 436 ff.); A. Hausrath in *Gymnasium* 56 (1949), 48 ff.; and L. Früchtel in *Gym.* 57. 123 f., who calls attention to another summary of this fable in Philo Judaeus, *De Conf. Linguarum* 6-8. A review of this new material together with an analysis of the results will be found in this writer's article on "Demetrius of Phalerum and the Aesopic Fables" in *TAPhA* 93, p. 312 f.

432 Apollo, the Muses and the Dryads—in Daly's translation: I shall invite Aesop to return and join my efforts. I want to tell you a story that is no Libystian or Egyptian story but straight from the heart of Phrygia, where the fable originated, one that I have found among the amusing bits of Aesopic lore.

When Apollo tunes his lyre for song the Muses gather all around to form the chorus for his music. But there also comes a throng of Dryads and Hamadryads to be an audience to the music, spirits of the mountain who seem utterly frivolous. When they are content to dance along with the Muses they seem like goddesses and pass for Muses themselves. But when they cut some crude and rustic caper out of tune with the lyre, Apollo loses his

temper. He does not, however, immediately reach for his quiver and arrows, for Aesop doesn't tell such tales of Apollo as Homer dares to tell of him in the *Iliad*, and I prefer to follow Aesop. He has Apollo modulate his lyre from a gentle, soothing air to a harsh one and strike the strings with the plectrum instead of his fingers. According to Aesop, the mountains and valleys and rivers and birds share his vexation at being provoked by the Nymphs. Even Helicon is transformed to a human by the experience and speaks and takes the part of prosecutor against the Nymphs. "How are you carried away, O Nymphs? What is this evil impulse that has affected your minds? Why do you abandon Helicon, the scene of the Muses' endeavours, and go to Cithaeron? There are calamities there and sufferings, and Cithaeron is celebrated as the source of tragedy. I make poets of shepherds, but he changes men of sound mind into madmen. There, mother raves in madness at son, and family wars against family. Here are the gardens of Mnemosyne, the birthplace of the Muses, and the scene of their nurture. Here they now dance and sport with Apollo and will ever devotedly attend his song. But I fear that your behaviour may have something dramatic about it and be the prelude of stern tragedy for you. Enough of this! I see that the Nymphs are already anticipating the end of my harangue, and one of them attends the god of the Nymphs, another wavers, and another has all but joined the chorus. Mighty is the spell of Apollo's lyre, and it surpasses all the charm of Aphrodite's girdle!" This is the speech of Helicon according to Aesop.—From Himerius, *Orat.* XX, with some syncopations.

433 Aphrodite and the Merchant—in Daly's translation: What is the reason for their calling Aphrodite the goddess of Dexicreon in Samos? When a sea captain named Dexicreon was sailing for Cyprus to trade, Aphrodite directed him to load his ship with nothing but water and set sail with all speed. He obeyed and set sail after

taking on a large cargo of water. Then when the wind dropped and the sea was becalmed, he sold water to the other merchants who were suffering from thirst and made a great deal of money. Out of this profit he set up a cult of the goddess and gave her his own name.—Plutarch, *Aetia Graeca* 54 (303a); *TMI* N411.1.

434 The Wren on the Eagle's Back: Aesop's wren, riding on the eagle's shoulders, suddenly flew off (at the end of the course) and won the race.—Plutarch, *Praecepta Resp. Ger.* 12 (806e); *TMI* K11.2.

435 The Black Cat: A shoemaker kept a white cat in his house that caught a mouse every day. One day the cat fell into a pot of blacking and came out black all over. The mice reckoned that the cat would no longer be carnivorous, now that she had taken on the aspect of a monk, and so they spread themselves fearlessly all over the place. On finding such an abundance of prey the cat would have liked to seize them all at once, but that was impossible. As it was, she caught two mice and devoured them. All the others ran away, wondering why it was that the cat had become even more savage after donning the habit of a monk.—Nikephoras Gregoras, *Hist. Byz.* vii 1, H 87; *TMI* J951.4.

436 The Priest of Cybele and the Lion: A eunuch priest of Cybele, seeking to avoid a snowstorm, entered a deserted cave, but he had hardly brushed the snow from his long hair when a great ravenous lion followed after him into the cave. The eunuch with the palm of his hand beat on the big tambourine which he carried and the whole cave resounded with its clatter. The forest-ranging beast could not withstand the holy din of Cybele, but dashed away up the woody mountainside in dread of this effeminate servant of the goddess, who then hung up these robes and blond tresses that you see as an offering to Rhea.—*Anth. Pal.* VI 217.

437 The Owl and the Birds—in Daly's translation: I suppose that it was for this reason that Aesop made up

the fable that the owl, being wise, advised the birds, when the oak was first beginning to grow, not to let it be, but to root it up by all means, for from it would come the birdlime, an inescapable substance by which they would be trapped. Again, when men were sowing flax, the owl told them to gather the seed, since its growth boded no good for them. A third time, when the owl saw a man with a bow, she predicted that this man would surprise them with their own feathers, for though he was earth-bound himself, he would send his bolts after them. But the birds did not heed her words, for they thought she was silly and said she was mad. Later, when they learned by experience, they wondered at her and thought her most wise indeed. Therefore, when she appears, they flock to her as omniscient. She, however, advises them no more and only laments.—Dio Chrysostom, *Orat.* XII 7 f., H 105; *TMI* J621.1.

437a: A variant version of **437**, in which the owl warns the birds only about the mistletoe-bearing oaks.—Dio Chrysostom, *Orat.* LXXII 14 f., H 106; D 437a. For an analysis of this fable in its various forms, see *TAPhA* 93, 315 ff.

438 The Sybarite Woman: In Sybaris once a woman broke a jug—that's right, I testify—then the jug got a man to act as witness to the fact, and the Sybarite said, "You'd show more sense, by Persephone, if you forgot about this lawsuit and bought yourself a bandage."—Aristophanes, *Wasps* 1435 ff.

439 The Laurel and the Olive: This is a poem of Callimachus, describing in something over ninety lines, fragmentarily preserved on Oxyrhynchus papyrus 1011, a dispute between the laurel tree and the olive, in which each boasts of its own honours and usefulness to man and belittles the other. Near the end the thornbush intervenes with a plea for "peace among us all" and is scornfully rebuked for its presumption by the laurel. The story is said to have been told by the ancient Lydians and

the quarrel to have taken place on Mt. Tmolus. For an English translation of what is preserved of this text, see the edition of the fragments of Callimachus by C. A. Trypanis in the Loeb Library, frag. 194.—*TMI* J411.7.

440 The Runaway Slave: When, after a long time, a man caught sight of his runaway slave and pursued him, the slave fled into a mill for refuge; whereupon the master said, "Where would I rather have found you than here?"—Plutarch, *Coniug. Praec.* 41 (144a), H 121; *TMI* N255.4.

441 The Feast Day and the Day After: Themistocles told this story, that the Day After fell to disputing with the Feast Day, saying that the Feast Day was full of bustling activity and tiresome, whereas on his day, the Day After, everyone was at leisure to enjoy the provisions that had already been prepared. "What you say is true," replied the Feast Day, "but if it were not for me, you wouldn't exist."—Plutarch, *Vita Them.* 18, H 133: *TMI* J976.

442 The Origin of Blushes—in Daly's translation: Come, let me tell you a fable suited to your modesty. Old age is loquacious. In time gone by the tribe of mortals was undifferentiated as to who was best and who was worst—so runs a venerable legend. Many of those truly incompetent were deemed most noble, while on the other hand many good men were thought witless. Glory fell to the most dishonourable and dishonour to the noblest as these distinctions changed hands without justice. But Mistress Mischief did not escape the notice of the Lord God, who, slow to anger, spoke this word, "It is not right that good and bad alike should enjoy the same repute; this would but increase evil. Therefore I shall bestow a goodly token whereby you may tell who is evil and who is good." So saying, he reddened the cheeks of those who were good, causing the blood to flow beneath their skin as shame arose in them; especially in the female kind did he implant a deeper blush, inasmuch as they are weak

of nature and tender of heart. But as for the evil, he made them hard and insensitive within, and that is why they are not in the least affected by shame.—Gregory of Nazianzos, *Poem. Moralia* (Migne, *PG*, XXXVII, III, p. 898), Crusius, p. 223.

443 Heron and Buzzard, a fragment: A heron found a buzzard eating an eel from the Maeander River and took it away from him. . . . Semonides, fr. 9 (Bergk, *PLG* II 453).

444 Eros among Men: At the time when Zeus created man, Eros had not yet come to dwell in men's souls, but was living in heaven and aimed his arrows only at the gods. But later on, Zeus, fearing lest the fairest of his creations should disappear, sent Eros to be a guardian of the human race. After receiving this commission from Zeus, Eros nevertheless did not deign to dwell in the souls of all men, or to have as his temple the crude and profane character of the masses. . . . Instead he turned the great herd of ordinary souls over to the vulgar Erotes, who are the offspring of the Nymphs, to pasture, while he himself dwelt only in divine and heavenly souls. By inspiring these with erotic frenzy he brought countless blessings upon the human race.—Himerius, *Eclogue* 10.6, H 142.

445 Pleasure and Pain—in Daly's translation: "How strange a thing, gentlemen," said [Socrates], "what men call pleasure seems to be! How remarkably related it is in nature to what is supposedly its opposite, pain! They don't want to come to man both at the same time, but if he pursues the one and gets it, he's just about always forced to take the other as though the two of them were connected by one head. I think," he said, "if Aesop had thought of it, he would have made up a fable about how the god wanted to stop their quarrelling, and when he couldn't do that, fastened their heads together, and that's why when one comes to a man, the other follows. That's just what seems to have happened to me."—Plato, *Phaedo* 60b, H 156.

446 The Cuckoo and the Little Birds: "Aesop says that when the cuckoo asked the little birds why they avoided him they replied that he would some day be a hawk."—Plutarch, *Vita Arati* 30, H 198; *TMI* J645.1.

447 The Crested Lark, burying her Father: "That's because you are ignorant and don't know your Aesop. He said that the lark was the first of all creatures, and that she came into being before the earth itself. Thereafter her father fell sick and died. There wasn't any earth yet, and the corpse lay unburied for five days, until the lark, in desperation and not knowing what else to do, buried her father in her own head." (Hence the large crest.)—Aristophanes, *Birds* 471 ff., H 211.

448 The Musical Dogs—in Daly's translation: A Phrygian relative of Aesop also told another story of the same sort about your lyre players. He said that in the animals' association with Orpheus all the rest showed only pleasure and admiration, never trying to imitate him. But some of the dogs, as you might expect of such a shameless and impudent species, turned their hand to music, went off by themselves to practise, changed to human appearance, and still pursued the art. This is your breed of lyre players. And that's why they can't entirely escape their own nature. They retain something of the teaching of Orpheus, but for the most part their music shows the dog in them.—Dio Chrysostom, *Orat.* XXXII 66.

449 The Dog's House: According to Aesop a certain dog, while huddling close and curled up into a ball on account of the cold in winter-time, decided to build himself a house; but when it was summer again and he stretched out to sleep, it seemed to him that he was pretty large and he reckoned it was unnecessary and would be a lot of work to surround himself with so much house.—Plutarch, *Septem Sap. Conv.* 14 (157b), H 222; *TMI* J2171.2.1.

450 The Lions and the Hares—in Handford's translation (no. 25): When the hares addressed a public meeting

and claimed that all should have equal shares, the lions answered, "A good speech, Hairy-Feet, but it lacks claws and teeth such as we have."—Aristotle, *Politics* III 13, 2 (1284a), H 241; *TMI* J975.

451 The Wolf in Sheep's Clothing—in Handford's translation (no. 36): A wolf thought that by disguising himself he could get plenty to eat. Putting on a sheepskin to trick the shepherd, he joined the flock at grass without being discovered. At nightfall the shepherd shut him with the sheep in the fold and made it fast all round by blocking the entrance. Then, feeling hungry, he picked up his knife and slaughtered an animal for his supper. It happened to be the wolf.—Assuming a character that does not belong to one can involve one in serious trouble. Such playacting has cost many a man his life.—From the *Progymnasmata* of Nikephoros Basilakis in Walz, *Rhet. Gr.* I 427, H 376; *TMI* K828.1.

452 (Cf. 628 below). The Wolf and the Ass on Trial—in Daly's translation: A wolf met an ass on the road. Though he had the ass unquestionably trapped and intended to make a meal of him, not satisfied with his food and the ass' plight, he subjected him to trial too. Taunting the poor wretch, he said, "Don't worry, I'm not of such an unjust disposition that I would do anything rash to you, knowing that you have not given an accounting of your life. Let us each make mutual confession to the other of the wrongs that we have done during our lives. And if mine are worse than yours, you are freed from the fate that I have in mind for you and may skip right off scot-free to your pasture. But if it proves that you have outdone me in your wrongdoings, be your own judge as to whether you do not deserve to pay me the penalty of your conviction." So saying, he began to recount his wrongdoings: mangling so many sheep and goats, carrying off thousands of kids and lambs, throttling oxen, and finally biting the herdsmen themselves or even actually killing them. When the wolf had run over these and more

doings of the same sort in a modest and depreciatory tone so that they would not—or so he thought—seem to be wrong at all, he gave the ass opportunity to tell of his crimes.

But after the ass had searched his soul without being able to recall any blameworthy action—for he could not remember ever having done anything forbidden—finally at a loss, he told of the following incident just as though it were a crime. Once, he said, as he was going along carrying a load for his master—it was green vegetables—“a fly tickled me till I couldn’t stand it; I twisted my neck around to blow it off. As I did this, a leaf that happened to be hanging out from the vegetables caught on my teeth, and I chewed it up and swallowed it. But I paid the price for this right on the spot, for my master gave me a good going over with the stick he was carrying. I got such a beating over the back that I threw it all up again.” When the poor fellow had finished this account, the wolf seized on what he had said as though it were another lamb and shouted, “What a crime! What an enormous misdeed! And is there still room for you on earth, you sinner, after such a revolting, such a defiling pollution? Oh, the ingratitude you showed your poor master who had sweated over his vegetables, sowing them, forever watering them, weeding them, picking them, doing all kinds of toil over them, which were his only hope of livelihood, and then all at once lost his profit on them because of you. For the way he rained blows on you, with all the violence that you describe, shows the cruel and mortal wound you had dealt his spirit in eating his vegetables. But apparently justice didn’t feel that the beating was sufficient punishment for that deed, and stored up further punishment for you, since your falling into my clutches when I wasn’t even hunting for you shows the whole thing up very clearly.” So saying, the wolf leaped upon the ass, tore him apart, and made a meal of the poor fellow.—From the *Progygnasmata* of an anonymous

Byzantine rhetorician in Walz, *Rhet. Gr.* I 597 ff.; cf. LaF VII 1, *TMI* U11.1.

453 The Wolf and the Shepherds: Aesop told a story to this effect, that a wolf, on seeing some shepherds eating a lamb in their tent, came near and said, “What a great fuss you’d make if I were doing this.”—Plutarch, *Septem Sap. Conv.* 13 (155a), H 282; LaF X 5, *TMI* J1909.5.

454 The Mouse and the Oyster: A mouse, seeing an oyster with its shell open, poked his head inside to eat of it. Then the shell snapped shut holding him fast, as in a trap.—*Anthol. Palat.* IX 86; D 454, LaF VIII 9.

455 Momus and Aphrodite: They say that Aphrodite sat enthroned in all her glorious beauty, and that Momus was fit to burst because he couldn’t find anything about her with which to find fault. At last he gave up on her and made fun of her sandal; and so it came about that Aphrodite got no censure, and Momus spoke no good of anything.—Aristides, *Orat.* XXVIII 136.

456 The Fool and the Sieve: “This definition is so full of holes that it reminds me of the fool who said of the sieve (in trying to mend it) that he didn’t know where to plug it up and where not.”—Galen, *De Methodo Medendi* I 9 (Kühn X 68).

457 The Boy on the Wild Horse—in Daly’s translation: You are in the same trouble they say that a boy had when he got on a wild horse. The horse ran away with him of course, and he couldn’t get off while it kept on running. Someone saw him and asked him where he was going. The boy pointed to the horse and said, “Wherever he likes.”—Lucian, *Cynicus* 18, H 302; *TMI* J657.1. and J1483.2.

458 The Ass and the Snake called Dipsas (i.e. the *thirster*, because its poisonous bite caused intense thirst)—in Daly’s translation: Legend says that Prometheus stole fire, and the story tells that Zeus was angry and gave those who informed him of the theft a charm to ward off old age. As I heard it, those who received the charm

loaded it on their ass. The ass went along carrying his load, but as it was summer, the ass got thirsty and went to a spring to get a drink. The snake that guarded the spring stopped the ass and drove him away. Tortured by thirst, the ass offered to give the charm he was carrying in payment for friendship's cup. So the payment was made, he got his drink, and the snake shed his old age, receiving the ass's thirst in addition, as the story goes.—Aelian, *Hist. Anim.* VI 51.

459 The Peeping of an Ass: A potter used to keep a lot of birds in his workshop. Once an ass, whose driver was paying no heed to him, passed by and poked his head into the open window, thereby frightening the birds, so that they flew up and smashed all the wares in the shop. The owner of the shop haled the driver into court, and, when the latter was asked by passers-by what he was charged with, he answered, "The peeping of an ass."—Zenobius V 39 (*Corpus Paroem. Gr.* I, p. 179), H 190; *TMI* J973.

460 The Shadow of an Ass—in Daly's translation: Once when Demosthenes was being interrupted by the Athenians in a speech that he was making before the assembly, he said that he had a little something he wanted to say to them. When they quieted down, he spoke: "On a summer day a young man hired an ass to take him from the city to Megara. About noontime, when the sun was blazing down, both the young man and the driver wanted to get in the shadow of the ass. They got in one another's way, and one said that he had hired out the ass but not his shadow, and the other that he had hired all the rights to the ass." So saying, Demosthenes started to leave. When the Athenians stopped him and asked him to finish the story, he said, "Oh, so you want to hear about the shadow of an ass, but you don't want to hear me talk about important matters."—Plutarch, *Vitae Decem Orat.* 848a, H 339; *TMI* J1169.7 and K477.2.

461 The Eyes and the Mouth: Aesop said (according

to Dio) that when the eyes saw the mouth alone enjoying the sweetness of honey, they were indignant and blamed the man for not honouring themselves likewise with a portion of this good thing; but when the man did put some honey in them, the eyes felt the sting, shed tears, and were convinced that this substance was something bitter and unpleasant.—Dio Chrysostom, *Orat.* XXXIII 16. See this editor's comment on the presumable source of this fable, the collection of Demetrius of Phalerum, in *TAPhA* 93, 314 f.

462 The Privilege of Grief—in Daly's translation: They say that one of the philosophers of old went in to Queen Arsinoë, who was grieving for her son, and told her the following story. At the time when Zeus was distributing prerogatives to the gods, Grief happened not to be present but arrived later, after all had been passed out. When Grief asked that a prerogative be given him, Zeus was at a loss, since he had already used them all up on the others. He therefore gave him what falls to those who die, namely tears and sorrows. Just as the other gods love those by whom they are honoured, so it is with Grief. "If you dishonour him, my Lady, he will not come to you. But if he is duly honoured by you with the prerogatives that have been conferred upon him, with sorrow and lamentations, he will love you, and you will always be attended by some such circumstance as will cause him to be constantly honoured by you."—Plutarch, *Consol. ad Apoll.* 19 (112a), H 355; *TMI* A1344.

463 The Dancing Apes—in Daly's translation: It is said that an Egyptian king once taught some apes the Pyrrhic dance, and they—for they are said to be very imitative of human actions—quickly learned and would dance wearing purple robes and masks on their faces. For some time the sight was quite a sensation until one smart spectator threw some nuts he had under his robe into their midst. When they saw these the apes forgot their dancing and behaved like the apes that they were instead of

dancers. They smashed the masks and ripped the robes and fought one another for the nuts. The dancing concert was broken up and laughed off by the audience.—Lucian, *Piscat.* 36, H 360; *TMI* J1908.

464 The Apes Founding a City: The Apes held a public meeting to consider the advisability of founding a city for themselves. They voted to do so and were ready to begin the work; but an aged ape stopped them by saying that they would be more easily captured if they were caught inside walls.—Hermogenes, *Progymnasmata* 1, H 361; *TMI* J648.1.

465 The Shepherd and the Butcher: A shepherd and a butcher were walking together along the road when they met with a lamb that had been left behind by the flock. Each wanted it for himself; but the lamb, after learning from each what his profession was, naturally gave himself to the shepherd.—Maximus of Tyre, *Orat.* III (ed. Hobein, p. 235), H 377; *TMI* J217.1.

466 Plenty and Poverty: Plato's myth in the *Symposium* (203b-c), according to which Eros was the illegitimate offspring of Plenty (Poros) and Poverty, and inherited the characteristics of both parents.—Daly 466.

467 The Satyr and Fire: When a satyr saw fire for the first time, he wanted to kiss it and embrace it, but Prometheus warned him: "You'll be the goat (in the proverb) who mourns the loss of his beard." Fire indeed burns anyone who touches it; but it gives light and heat and is thereby the tool of every art in the hands of those who know how to use it.—Plutarch, *De Capienda ex Inimicis Utilitate* 2 (86e-f), H 387; *TMI* J834.

468 The Moon and her Mother: Cleobulina said that Selene (the moon) asked her mother to weave a garment to fit her and her mother replied, "How can I possibly weave a gown that will fit you? Now I see you full and round, but later you will be crescent-shaped, and then gibbous."—Plutarch, *Septem Sap. Conv.* 14 (157a-b), H389.

469 The Bull deceived by the Lion—in Daly's translation: A lion once saw a bull. He was hungry, but he was also afraid of being gored by those horns. Although he saw the remedy, he didn't apply it to his malady. Hunger was getting the better of him and urging him to come to grips with the bull, but he dreaded those big horns. Finally, he gave way to his hunger, and pretending friendliness, he tried to insinuate himself into the bull's good graces. Where danger is obvious, even courage fears, and if it sees that prevailing by force is not without risk, it resorts to stratagem. "As for me," said the lion, "I admire your strength. I am very much impressed with your beauty; such a fine head, such a figure, what great feet, what hooves, but what a burden you carry on your head! Take off this silly mess; it will make your head look better, it will relieve you of the weight, and it will be a change for the better. After all, what do you need with horns when you're at peace with the lion?" The bull listened to this, and when he had got rid of his weapons he was an easy prey to the lion and a harmless dinner.—Nikephorus Basilakis, in Walz, *Rhet. Gr.* I 423 f., H 263; *TMI* K815.

470 The Cicadas—in Daly's translation: It is said that once, before the Muses were born, the cicadas were men. After the Muses were born and music was invented some of the people of that time were so beside themselves with pleasure that they just kept singing and forgot all about food and drink until they brought on their own death. It is from these that the tribe of cicadas sprang, receiving from the Muses as a boon that they should from birth require no food but should sing away without food or drink until they die, and thereafter should come to the Muses and tell them who on earth honours them.—Plato, *Phaedrus* 259b-c, H 399.

471 The Lice and the Farmer—in Daly's translation: The lice kept biting a farmer as he was ploughing. Twice he stopped his plough and cleaned them out of his shirt.

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When they started biting him again, in order to avoid stopping so often, he burned his shirt.—Appian, *Bell. Civ.* I 101, H 411; *TMI* J2101.6.

LATIN FABLES (NOS. 472–725)

Nos. 472–579

SUPPLEMENTARY FABLES FROM PHAEDRUS AND HIS PARAPHRASERS

- 472** The Vainglorious Jackdaw and the Peacock: **Ph I 3**; LaF IV 9.
473 The Sparrow gives Advice to the Hare: **Ph I 9**; LaF V 17, *TMI* J885.1.
474 The Wolf and the Fox before Judge Ape: **Ph I 10**; LaF II 3, cf. *TMI* B270.
475 From Cobbler to Physician: **Ph I 14**; Handford 169, *TMI* K1955.7.
476 What the Ass said to the Old Shepherd: **Ph I 15**; Handford 112, LaF VI 8, *TMI* U151.
477 Sheep, Stag, and Wolf: **Ph I 16**; *TMI* J1383.
478 Sheep, Dog, and Wolf: **Ph I 17**; *TMI* Q263.
479 A Woman in Childbirth: **Ph I 18**.
480 The Dog and her Puppies: **Ph I 19**; LaF II 7, cf. *TMI* W156.
481 The Old Lion, the Boar, the Bull, and the Ass: **Ph I 21**; Handford 23, LaF III 14, *TMI* W121.2.1.
482 The Dogs and the Crocodiles: **Ph I 25**; *TMI* K2061.8.
483 The Dog, the Treasure, and the Vulture: **Ph I 27**; *TMI* J1061.3.
484 The Ass Insults the Boar: **Ph I 29**; *TMI* J411.1.
485 The Frogs Dread the Battle of the Bulls: **Ph I 30**; LaF II 4, *TMI* J613.2.
486 The Kite and the Doves: **Ph I 31**; *TMI* K815.8.
487 The Bullock, the Lion, and the Robber: **Ph II 1**; *TMI* Q3.2.

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- 488** The Eagle, the Cat, and the Wild Sow: **Ph II 4**; LaF III 6, *TMI* K2131.1.
489 Caesar to a Flunkey: **Ph II 5**; *TMI* J554.
490 The Eagle and the Crow: **Ph II 6**; *TMI* J657.2 and A2214.5.1.
491 The Two Mules and the Robbers: **Ph II 7**; LaF I 4, *TMI* L453.
492 The Stag and the Oxen: **Ph II 8**; LaF IV 21, *TMI* J582.1 and 1032.
493 What the Old Woman said to the Wine Jar: **Ph III 1**; *TMI* J34.
494 The Panther and the Shepherds: **Ph III 2**; *TMI* B361.
495 Aesop and the Farmer: **Ph III 3**; *TMI* T465.1.
496 The Butcher and the Ape: **Ph III 4**.
497 Aesop and the Saucy Fellow: **Ph III 5**; LaF XII 22, *TMI* J1602.
498 The Fly and the Mule: **Ph III 6**.
499 Brother and Sister: **Ph III 8**; *TMI* J244.1.
500 Socrates to his Friends: **Ph III 9**; Handford 198, LaF IV 17, *TMI* J401.1.
501 On Believing and Not Believing: **Ph III 10**.
502 The Eunuch's Reply to the Scurrilous Fellow: **Ph III 11**; *TMI* J1471.
503 The Cockerel and the Pearl: **Ph III 12**; LaF I 20, *TMI* J1061.1.
504 The Bees and the Drones get Judgment from the Wasp: **Ph III 13**; LaF I 21, *TMI* J581.4.
505 Concerning Relaxation and Tension: **Ph III 14**; *TMI* J553.1.
506 The Dog to the Lamb: **Ph III 15**; *TMI* J391.1.
507 The Cicada and the Owl: **Ph III 16**; *TMI* K815.5.
508 Trees under the Patronage of the Gods: **Ph III 17**; *TMI* J241.1.
509 The Peacock Complains to Juno about his Voice: **Ph III 18**; LaF II 17, *TMI* W128.4.

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- 510** Aesop's Reply to an Inquisitive Fellow: **Ph III 19**; *TMI* J1303.
- 511** The Weasel and the Mice: **Ph IV 2**; LaF III:18, *TMI* K2061.9.
- 512** The Enigmatic Will: **Ph IV 5**; Handford 199, LaF II 20.
- 513** The Thief and his Lamp: **Ph IV 11**; *TMI* C51.1.2.
- 514** The Rule of King Lion: **Ph IV 14**, supplemented by PhP (**Rom III 20**); LaF VII 7, *TMI* J811.2.
- 515a** Prometheus: **Ph IV 15**.
- 515b** Prometheus Again: **Ph IV 16**.
- 516** The Bearded She-Goats: **Ph IV 17**; *TMI* U112.
- 517** The Dogs Send an Embassy to Jupiter: **Ph IV 19**; *TMI* A2232.8 and Q433.3.
- 518** The Fox and the Dragon: **Ph IV 21**; *TMI* B11.6.2.
- 519** About Simonides: **Ph IV 23**; *TMI* J222.
- 520** The Mountain in Labour: **Ph IV 24**; LaF V 10, *TMI* U114.
- 521** The Ant and the Fly: **Ph IV 25**; LaF IV 3, *TMI* J242.6.
- 522** How Simonides was Saved by the Gods: **Ph IV 26**; LaF I 14.
- 523** King Demetrius and the Poet Menander: **Ph V 1**.
- 524** Two Soldiers and a Robber: **Ph V 2**; *TMI* W121.2.5.
- 525** The Bald Man and the Fly: **Ph V 3**; *TMI* J2102.3.
- 526** The Ass and the Pig's Barley: **Ph V 4**; *TMI* J12.
- 527** The Buffoon and the Country Fellow: **Ph V 5**; Handford 201, *TMI* J2232.
- 528** Two Bald Men: **Ph V 6**; *TMI* J1061.2.
- 529** Prince, the Fluteplayer: **Ph V 7**; *TMI* J953.3.
- 530** Time (Opportunity): **Ph V 8**.
- 531** The Bull and the Calf: **Ph V 9**.
- 532** The Old Dog and the Hunter: **Ph V 10**; *TMI* W154.4.
- 533** The Ape and the Fox: **Ph App. 1**; *TMI* W152.1.

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- 534** Mercury and the Two Women: **Ph App. 4**; *TMI* J2072.3.
- 535** Prometheus and Guile: **Ph App. 5-6**.
- 536** On Apollo's Oracle: **Ph App. 8**.
- 537** Aesop and the Writer: **Ph App. 9**; *TMI* J953.2.1.
- 538** Pompey and his Soldier: **Ph App. 10**.
- 539** Juno, Venus, and the Hen: **Ph App. 11**; *TMI* J1908.
- 540** The Bullock and the Old Ox: **Ph App. 12**; *TMI* J441.1.
- 541** Aesop and the Victorious Athlete: **Ph App. 13**; *TMI* J978.
- 542** The Ass and the Lyre: **Ph App. 14**; *TMI* J512.4.
- 543** The Widow and the Soldier: **Ph App. 15**; *TMI* K2213.1.
- 544** The Two Suitors: **Ph App. 16**; *TMI* K1371.1 and N721.
- 545** Aesop and his Mistress: **Ph App. 17**.
- 546** The Cock Carried in a Litter by Cats: **Ph App. 18**; cf. *TMI* J1908.
- 547** The Sow Giving Birth and the Wolf: **Ph App. 19**; *TMI* K2061.6.
- 548** Aesop and the Runaway Slave: **Ph App. 20**; *TMI* N382.
- 549** The Race Horse: **Ph App. 21**; cf. 318, *TMI* J14.
- 550** When the Bear gets Hungry: **Ph App. 22**; *TMI* J102.
- 551** The Traveller and the Raven: **Ph App. 23**; cf. *TMI* A2426.2.7.
- 552** The Snake and the Lizard: **Ph App. 25**.
- 553** The Crow and the Sheep: **Ph App. 26**; *TMI* W121.2.3.
- 554** Socrates and a Worthless Servant: **Ph App. 27**.
- 555** The Harlot and the Young Man: **Ph App. 29**.
- 556** The Butterfly and the Wasp: **Ph App. 31**; *TMI* J312.1.

557 The Ground-Swallow and the Fox: **Ph App. 32.**

558 Two Cocks and a Hawk: A cock who fought frequently with another cock asked a hawk to intercede as a judge in his favour. He expected that when they had both come into the presence of the hawk the latter would devour his rival, whom he had brought with him. But when the two cocks appeared to plead their cases before the judge he seized upon the cock who had sought his verdict in the first place. "I'm not the one," he screamed, "it's that other fellow who is running away." "Don't think that you're going to escape from my claws today," said the hawk; "it is right for you yourself to suffer what you wanted to inflict on another."—PhP (**Ad 6**), Zander 2; *TMI* K2295.3.

559 The Snail and the Mirror: A snail came upon a mirror. Seeing how very brightly it shone, he fell in love with it, and immediately crawling over its surface he began to lick it. But he added nothing to it, so it seemed, except to soil its lustre with his saliva and excrements. An ape on finding the mirror thus defiled remarked, "Those who allow themselves to be trodden on by such creatures deserve to suffer just this kind of thing."—PhP (**Ad 8**), Zander 3; *TMI* J451.4.

560 The Bald Man and the Gardener—in Daly's translation: A bald man asked a neighbouring gardener to give him one of his melons. The gardener jeered at him and said, "Go on, Baldy! Go on, Baldy! I won't give you any of my melons. You're a rube. I hope you have trouble with your bald head winter and summer. I hope the flies crawl over it and bite it and drink your blood and then drop their leavings on it." Incensed at this, the bald man drew his sword and seized the gardener's hair, ready to kill him. The gardener took one of his melons and smashed it on the bald man's forehead. But the bald man was too strong for him and cut his head off.—**Ad 24.**

561 The Owl, the Cat, and the Mouse—in Daly's translation: An owl hunted up a cat and proposed that

he ride the cat and that they go out travelling together. The cat carried him to the home of a mouse. The owl asked the cat to announce himself. He did. When the mouse heard his voice, he came to the door and said, "What do you want, or what do you have to say?" They replied, "We want to talk to you." The mouse realized that they had evil intentions against him. He said, "To hell with you, Master Cat, and with that fellow who's riding you, and with your houses and your sons and daughters, and to hell with your whole family. You came here with no good in mind, and I hope you meet with the same when you go away."—**Ad 25.**

562 The Partridge and the Fox: A fox approached a partridge perched on a high spot of ground and said, "How beautiful your face is, and your legs, and your beak! Your mouth is like coral. Were you asleep you would be still more beautiful." Believing this, the partridge closed her eyes and the fox immediately seized her and carried her off. The partridge, wailing, said, "I beg you, in the name of your clever arts, first pronounce my name before you eat me." Intending to utter the name "partridge," the fox opened his mouth and the partridge escaped. In anguish the fox said, "Alas, what need was there for me to talk?" And the partridge replied, "Alas, what need was there for me to sleep when I wasn't sleepy?"—PhP (**Ad 30**); *TMI* K561.1 and K721.

562a The Rooster and the Fox—in Daly's translation: A rooster was strutting around on a manure pile. A fox caught sight of him, came up, sat down in front of him, and said, "I've never seen a bird like you for beauty nor one who deserved more acclaim for the sweetness of his voice, except of course your father who used to close his eyes when he wanted to sing louder." The rooster, who loved praise, closed his eyes as the fox had said and began to crow at the top of his lungs. Suddenly the fox made a dash for him, turned his song to sorrow, and hurried off towards the woods, carrying the captured singer with him.

There happened to be some shepherds in the field, and they set out after the fleeing fox, shouting and calling their dogs. Then the rooster said to the fox, "Tell them that I belong to you and your carrying me off is none of their business." As the fox began to speak, the rooster slipped from his jaws and, with the help of his wings, soon found refuge in a treetop. Then the fox said, "Alas for him who talks when he had better be quiet!" Whereupon the rooster replied from his perch, "Alas for him who shuts his eyes when he had better keep them open!"—From the medieval collection of fables in codex Bruxellensis 536. Hervieux, *Les Fabulistes Latins*² II 598 f.

563 The Lion and the Shepherd: A lion, who in wandering about had trod on a thorn, came straightway to a shepherd and fawning upon him and wagging his tail said, "Don't be alarmed; I implore your help; I'm not in need of anything to eat." Then he lifted his paw and placed it in the man's lap. The shepherd pulled out the thorn, and the lion returned to the forest. Some time afterwards the shepherd was prosecuted on a false charge and thrown as a victim to the wild beasts at the next show held in the arena. When the beasts were running about everywhere in the arena the lion recognized the man who had healed his foot, and again raised it and put it in the man's lap. When the king learned this he ordered the tame lion to be spared thereafter and the shepherd to be sent back to his parents.—PhP (Ad 35), Zander 9; *TMI* B381.

563a Androclus and the Lion: The same story as 563, told in much greater detail by Aulus Gellius, *Noctes Att.* V 14.

564 The Gnat and the Bull: A gnat challenged a bull to a contest in strength, and the people from all around came to see the spectacle. Said the little gnat to the bull, "It's enough for me that you came here to oppose me; that makes me your equal by your own reckoning." Then he took off in the air on light wings, mocked at the crowd, and defied the bull's threats. But if the bull had been

mindful of his own powerful neck and shoulders he would have despised his shameful opponent and there would have been no occasion for the latter's vainglory.—PhP (Ad 36), Zander 10, Postgate 1; *TMI* L315.6.

565 The Disdainful Horse: A race horse arrogantly proud of his fine trappings met a donkey on the road, who, being worn out with toil, was slow to make way for him as he passed. "It's all I can do to keep from smashing in your sides with my heels," said the horse. The donkey said nothing, but appealed to heaven with a deep sigh. After a short period of time the horse was broken down with racing and was put to work on a farm. When the donkey saw him burdened with a load of dung he ridiculed him with these words: "What happened to you? You used to be so proud and haughty in your fine rig, and now you have come to a state of misery and contempt."—PhP (Ad 37), Zander 11, Postgate 3; *TMI* L452.1.

566 The Bat: The birds were at war with the four-footed animals. Sometimes they were victorious in the battle, sometimes they were defeated. Fearing the dubious outcome of these conflicts, the bat used to join the winning side as soon as he saw which one it would be. When the war was over and peace returned this treachery was uncovered and became known to both sides, birds and quadrupeds. Found guilty of such a shameful offence, the bat fled the light of day and hid himself thereafter in the shades of night.—PhP (Ad 38), Zander 12, Postgate 10; *TMI* B261.1.

567 The Nightingale and the Hawk: A hawk, having lighted on a nightingale's nest, found some nestlings there, and when the nightingale returned, she asked the hawk to spare her young. The hawk said, "I will do as you wish, provided you will sing well for me." The nightingale was trembling with fear, but managed to sing, because she must, with heavy heart. Whereupon the hawk, who was already in possession of his prey, remarked, "You didn't sing well enough"; and so, seizing one of her nestlings, he

began to devour it. Just then a fowler approached silently from the other direction and brought down the hawk with his birdlime.—PhP (Ad 39), Zander 13; *TMI* U31.2.

568 The Envious Fox and the Wolf—in Daly's translation: For some time a wolf had been collecting in his den a great store of the spoils of his hunting so as to have an abundance of good food for the months ahead. When the fox found this out she came to his den and spoke to him in a solicitous tone, "Are you all right? I haven't been seeing you. I've been troubled for days because you haven't been out." The wolf grumpily replied, "You didn't come because you were worried about me but just to get something out of me. I don't appreciate your coming. I know your tricks." This talk made the fox very angry, and she went to a shepherd and said to him, "Would you appreciate it if I were this day to hand over to you the enemy of your flock so that you wouldn't have to worry any more?" The shepherd replied, "I'll be at your service and give you whatever you ask." She showed him where the wolf was holed up. He immediately killed the wolf with his spear and gave the fox all she wanted from the wolf's store. Before long, she fell into the hands of some hunters, and as she was caught by their dogs and was torn to pieces, she said, "I did a great wrong in causing another's death, and now I'm dying myself."—PhP (Ad 40), Zander 14; *TMI* W181.4.

569 The King of the Apes: Ph IV 13, supplemented by PhP (Ad 51), Zander 17; *TMI* J815.1.

570 The Goose and the Stork: A stork on seeing a goose in a pond often diving beneath the surface asked him why he did so. "It's our habit," answered the goose. "We find food in the mud on the bottom, and in this way also we avoid the attack of the swooping hawk." "I'm stronger than the hawk," said the stork; "cling to my friendship and I'll see to it that you defy him." The goose believed this, and not long afterwards called on the stork for protection; but as soon as he came out of the

water to join the stork he was seized upon by the hawk and devoured.—PhP (Ad 53), Zander 18; cf. *TMI* J689.

571 The Obliging Horse—in Daly's translation: When an ass asked a horse to give him a little bit of barley the horse said, "Why, if I could, I'd be glad to give you a lot, as is proper when you consider my station. I can't now, but when we get back to the stable this evening I'll give you a whole bag of meal." The ass replied, "Why should I suppose you will do me a great favour when you refuse me so small a thing?"—PhP (Ad 58), Zander 19, Postgate 2; *TMI* W152.8.

572 The Kid and the Wolf: When a she-goat went out to pasture she warned her young kid not to open the door while she was away, because many wild animals were wont to prowl about the stable. After she had left, a wolf came to the door and called out in a voice imitating that of the mother goat. On hearing this the young kid (peering through a crack in the door) said, "What I hear is my mother's voice; but you're a deceiver and an enemy, trying to ensnare me by means of my mother's voice so as to drink my blood and eat my flesh."—PhP (Ad 61, Wiss I 5, Rom II 10), Zander 23; LaF IV 15, *TMI* J144.

573 The Domestic Snake: A snake used to come into a poor man's house every day and eat crumbs from his table. Not long afterwards the poor man became unexpectedly richer; and it so happened that he became angry with the snake on a certain occasion and wounded him with an axe. In the course of time thereafter he was reduced to poverty again, and then he realized that his previous good fortune had been brought about by the snake, before the latter was injured. So the man implored the snake to forgive him, but the snake replied: "Because you repent of having injured me, I might forgive you; but so long as the scar on my body remains you can't rely on *my* good will, and I'll not return to friendship with you until I forget the perfidy of your axe."—PhP (Ad 65, Wiss I 12, Rom II 11), Zander 21; cf. *TMI* B335.1.

573a The Snake that brought Wealth—in Daly's translation: A man and a snake formed a friendship, and they lived amicably together under an arrangement whereby the man would give the snake milk in a dish every day and the snake would increase the man's wealth. When the man had grown rich and powerful in this way he once expressed his gratitude, as he ought to have done, for his being so blessed with riches and distinction. The snake replied, "I can do you good or evil as I choose, and it is my pleasure to bestow riches; if it does not please me I can take away what I have given." When the man told his wife this she said to him, "If what you say is true, it seems to me you had better kill him while you are rich rather than find him angry some time and yourself back in poverty by the loss of these goods." The man took his wife's advice, and one day as he was giving milk to the snake as usual he tried to split its head open with an axe. But the wily snake drew back into its hole, and a stone took the blow and the wound. The snake was angered and immediately went out after vengeance. He attacked the farmer's sheep and destroyed a great many of them. The next day he also killed his son in the cradle. Then the man said to the woman, "Your advice was no good, so you'll have to give me some that is better." She said, "I don't know what better you could do than to return to your original agreement with him if possible." So the man took some milk and went to the hole of his injured friend to see if he could be mollified by the gift of milk. He said, "I bring you milk as I used to and humbly plead for your friendship which I have lost." At this the snake said to him, "We can hardly return to just the kind of friendship we had before, but we can have some associations. You bring the milk as usual, but once you have put it down in the front of the hole you must leave. Your reward will be good, and we'll be friends again on this basis, if you like. But unless I'm mistaken, neither one of us will really trust the other, for when I see the mark on the

stone I will always remember the axe, and when you see the cradle, the memory of the snake will always be with you."—From codex Bruxellensis 536 in Hervieux, *Les Fabulistes Latins* II² p. 636; *TMI* B335.1.

574 The Eagle and the Kite: A kite persuades an eagle to take him as her mate by promising to provide abundant game for the pair by his hunting. The eagle consents to the marriage on these terms, but all that the kite brings back from his first foray for booty is a dead and decaying mouse. When the eagle remonstrates, the kite replies that he had to make a promise that he could not fulfil in order to induce the eagle to marry him; otherwise his suit would have been rejected.—**Ad 67**; D 574, *TMI* B282.2.1.

575 The Wethers and the Butcher: When the wethers, gathered together with the rams of the flock, perceived that a butcher had come among them they pretended not to see him. Presently they saw one of their own number caught by the murderous hands of the butcher, dragged off, and killed, but still they were not afraid or alarmed. "This doesn't concern us," they said complacently one to another. "He isn't touching me, he isn't touching you; let him carry off the one that he has." So the butcher went on with his work unhindered until at last only one mutton remained. When this one saw himself likewise dragged off he is reported to have spoken as follows to the butcher: "We deserve to be slaughtered one at a time because we did not see what was going on before now, and because we did not, while we were all together and saw you intruding into our midst, kill you by smashing in your bones with our heads."—PhP (**Rom IV 6**), Zander 29; D 575, *TMI* J2137.5.

576 The Fowler and the Birds—in Daly's translation: In the spring while the birds of different sorts were sitting happily in their nests hidden by the leaves they saw a fowler with sore eyes getting together his reeds and dipping his rod in birdlime. Those simple innocent birds began to chatter like this about it, "What a kindly man this is we see; he's so good that every time he looks at us the tears

run from his eyes!" One who was shrewder than the others and knew all the fowler's tricks from experience is said to have spoken these words to them, "Ah, you simple and innocent birds, flee and save yourselves from this delusion. It is for this that I urge you to exercise your wings and quickly rise in flight into the open air. If you want to know the truth, keep your eyes intently on what he does, for he will soon throttle or break the necks of those he catches and put them in his sack."—**Rom IV 7**; *TMI* J869.1.

577 The Crow and the other Birds at Dinner: Pretending to be celebrating his birthday, the crow invited the other birds to dinner. After the guests had arrived he himself came in, closed the door, and began to kill them one by one.—**Rom IV 11**; D 577, *TMI* K815.4.

578 The Horse, the Lion, and the Goats—in Daly's translation: Three goats saw a horse fleeing in dread from a lion, and they made fun of him. He answered them, "You hopeless and ignorant beasts, if you knew who was chasing me you would be just as frightened as I am."—**Rom IV 16**; *TMI* J371.1.

579 The Sword and the Passer-by: A man walking along the road found a sword lying in his path. "Who lost you?" he asked. "One man lost me," replied the weapon, "but I have brought about the loss of many men."—**PhP (Rom IV 20)**, Zander 30, Postgate 6; *TMI* J1251.

Nos. 580–584

FABLES FROM AVIANUS

580 The Covetous Man and the Envious Man: Two men, the one covetous, the other envious, were praying the gods to satisfy their different desires. Phoebus the sun-god, sent to earth by Jupiter to explore the dubious hearts of men, noticed these two and agreed to grant each his prayer, on condition that whatever one of them asked should be given to the other in double measure. The

covetous man, thinking only of gain in quantity, waited for the other man to pray first, confident that his own profit would thereby be doubled; but the envious man, hating the other, prayed that he himself might lose one eye, in order that the other, by losing both, might be blind the rest of his life.—**A 22**; L'Estrange 238, *TMI* J2074.

581 The Boy and the Thief: A boy sat down at the edge of a well and wept, pretending to be in great distress. A thief passing by noticed his tears and sobs and asked him what was the matter. The boy told him that he had lost a golden pitcher in the well, because the string to which it was attached had broken. On hearing this the thief at once stripped off his garments and made for the bottom of the well. Then the boy picked up the thief's cloak and ran away. When the thief had climbed out of the well, having found nothing in it but water, he lamented the loss of his cloak and remarked, "Anyone well deserves to lose his cloak who thinks that a pitcher lies hidden in clear water." The Moral, according to L'Estrange (241): "Some thieves are ripe for the gallows sooner than others."—**A 25**; *TMI* K345.2.

582 The Farmer and his Ox: A farmer tries in vain to tame a rebellious and angry ox by cutting off his horns and yoking him to a heavy plough. Though his neck is subdued by the yoke, the animal kicks up dirt with his hoofs which is blown into the farmer's face as he ploughs. This causes the farmer to despair of taming so vicious a temper.—**A 28**; *TMI* J2107.

583 The Pig without a Heart—as translated by Duff in *Minor Latin Poets* (Loeb Library): A pig was ruining a farmer's corn and trampling his fertile fields; so he cut its ear off and let it go, hoping that, carrying home a reminder of the pain suffered, it would remember in the future and keep off the tender crops. It was caught again in the crime of grubbing up the soil, and for its thieving lost the ear it had—the one previously spared. Immediately afterwards it thrust its mutilated head into the afore-

mentioned corn; but the twice-repeated punishment made it a marked trespasser. This time the farmer, having captured it, gave it for its owner's sumptuous banquet, cutting a great number of slices for the various dishes. But when they had been eating the boar and the owner asked for its heart, which the ravenous cook is said to have purloined, then the farmer soothed his reasonable anger with these words, remarking that the pig was stupid and never had a heart—for why had it been mad enough to return just to lose parts of its body? Why let itself be caught so many times by the same enemy?—**A 30**; *TMI* K402.

584 The River-fish and the Sea-fish—as paraphrased in summary by L'Estrange (251): There was a large overgrown pike that had the fortune to be carried out to sea by a strong current, and had there the vanity to value himself above all the fish in the ocean. "We'll refer that" (said the big sea-fish) "to the judgment of the market, and see which of the two yields the better price."—**A 38**.

Nos. 585–587

THREE FABLES OF THE CAROLINGIAN AGE
TRANSMITTED TOGETHER WITH THE POEMS
OF PAULUS DIACONUS

585 (cf. 258) The Sick Lion, the Fox, and the Bear: When king lion fell ill all the animals assembled to condole with him and offer him aid, except the fox, who was conspicuous by his absence. This was noted by the bear, who took the occasion to denounce the fox publicly as disloyal to the king, with the result that the fox was condemned to death in his absence. When the news of this verdict reached the fox he put on a pair of worn-out shoes and tattered garments to give the impression that he had just returned from a long journey. Then, presenting himself before the lion and all his subjects, he explained, apologetically, that he had travelled far and wide in

search of a physician who was able to cure the king's illness, and that at last, after much effort, he had succeeded. "But," he added, "I'm almost afraid to tell you what the doctor's prescription was." "Tell me immediately," said the lion. "What did he say?" "He told me," replied the fox, "that if I could manage to wrap you up in a bear's skin your malady would depart forthwith and you would be restored to good health." On the lion's orders the bear was then flayed, and the fox taunted him.—*TMI* B240.4.

586 The Calf and the Stork: A little calf, lost and wandering about in the meadows in search of his mother, met with a stork, who asked him why he was lowing so pitifully. The calf told him that he had been without milk for three days and was famished. Said the stork, "You are foolish to worry about such a thing; why, it's three years since I have been suckled." Deeply offended at this, the calf is said to have replied, "It's evident from your spindle-like legs what kind of food you've had for nourishment."

587 The Flea and the Gout: In olden times the flea is said to have bitten rich men principally, and the gout to have attacked only poor men. But once the flea was caught while he was biting a rich man at night, and the gout, while hiding in a poor man's feet, became so weak that he couldn't stand up. In these circumstances the flea and the gout, admitting their troubles one to the other, agreed to change places; and, accordingly, since that time the gout lives with rich men and the flea attacks poor men with impunity.—*LaF* III 8 (Spider and Gout), L'Estrange 383.

Nos. 588–635

FABLES EXCERPTED FROM THE WRITINGS OF
ODO OF CHERITON

588 The Hawk and the Doves: Once a hawk carried off a dove and devoured it. The other doves complained

about this to a bird called the *grand duke* (a kind of owl), which is larger than an eagle, in the hope that he would take vengeance on the hawk for the killing of their companion. When the duke heard their petition he replied with a mighty ingurgitation of voice, "Cloc!" Hearing this, the doves were very much impressed and exclaimed, "How stentorian his tone is! Surely he will make mincemeat of the hawk." But the hawk came again and carried off another dove, after which the others again appealed to the duke to avenge them and he answered, "Cloc!" Said the doves, "How mightily he threatens! He'll avenge us handsomely." Then the hawk carried off a third dove; and when the other doves appealed to the duke once more to take vengeance for them he answered, "Cloc!" "Why does he always say 'Cloc'?" said the doves. "Why does he never take action against the hawk to bring justice upon him? Let us renounce his rule, and let's attack him as a disloyal and stupid creature." It's because of this that the doves and other birds attack the duke whenever they see him.—*TMI B242.2.2.*

589 The Bird of Saint Martin: There is a bird in Spain called the "bird of Saint Martin." It is small, about the size of a wren, and it has long, thin legs like those of a finch. Once when the sun was hot, around the time of the festival of St. Martin, this bird lay down near a tree and lifted up his legs, saying, "Behold, if the heavens should fall I would hold them up with my feet." Then a leaf fell from the tree near by and the bird was terrified and flew away, crying, "O Saint Martin, why don't you come to the aid of your little bird?"—*TMI J2273.1.*

590 The Stork and his Beak: A stork in a quarrel with his wife put out her eye with his beak. Deeply ashamed of himself thereafter, he set out for another country, hoping to leave his disgrace behind. On the way a crow met him and asked him why he was migrating. The stork told him, and the crow said, "Don't you still have that beak of yours?" "Yes," answered the stork. "Then what's

the use of migrating? Wherever you go you take your beak with you."—*Caelum non animum mutant.*—*Cf. 654* below.

590a The Magpie and her Tail: A magpie, ashamed of the habit of flicking her tail, leaves her native country in the hope of overcoming this embarrassing habit, but in vain.

591 The Toad and his Beautiful Son: Once (in the days when toads wore shoes) the animals held a big assembly. The toad sent his son to this assembly, but, having forgotten to give him his new shoes, he engaged a swift-footed hare to carry them to him at the meeting as speedily as possible. "But how shall I be able to recognize your son in such a large gathering?" asked the hare. "Look for the most beautiful of all the animals," answered the toad, "that will be my son." "But," said the hare, "your son isn't a dove or a peacock, is he?" "No, of course not," said the toad. "A dove has ugly black flesh, and a peacock misshapen legs." "Then what, precisely, does he look like?" asked the hare. Said the toad, "He has a head just like mine, his belly is exactly like mine, and also his shanks and his feet; that, I'm proud to say, is my beautiful son. Give the shoes to him." So the hare took the shoes and went to the assembly, and there he told the lion and the other animals how the toad had praised his own son above all other creatures. Whereupon the lion remarked in the words of the proverb, "*Ki crapout eime, lune li semble*" (to one who loves him, a toad seems fair as the moon); *Si quis amat ranam, ranam putat esse Dianam.*—*TMI T68.1.*

592 The Cat as Monk: In a certain pantry there was a cat who had caught and killed all the mice except one very large one. For the purpose of deceiving and catching this big fellow, he shaved the crown of his head and put on a skull cap, pretending to be a monk, and he sat and ate with the other monks. When the big mouse saw this, he rejoiced in the belief that the cat would no longer want to

do him harm. He ran about hither and yon freely, and the cat turned his eyes away, pretending to avoid the vanity of all worldly appetite. At length the mouse, believing himself safe, drew near to the cat; and then the cat seized him in his claws and held him fast. "Why do you act so cruelly?" said the mouse. "Why don't you let me go? Haven't you become a monk?" Said the cat, "Brother, you'll never pray so eloquently as to induce me to let you go. I'm a monk, when I want to be, but, when I prefer it, I'm an ecclesiastical official, a canon." And so saying he devoured the mouse.—*TMI* K1961, K2010.

593 The Fox and the Wolf in the Well: A fox accidentally fell into the bucket at a well and descended to the bottom. Presently, a wolf came along and asked him what he was doing down there. Said the fox, "Dear uncle, here I have a lot of large fish to eat, I wish you could share them with me." "How can I get down?" asked Isengrim. "There's a bucket up above there," said the fox, "just get into it and you'll come down immediately." There were two buckets in the well; when one of them ascended the other descended. The wolf got into the bucket at the top of the well and descended, and the fox came up at the same time in the other bucket. When the two met each other half-way up the wolf asked, "Where are you going, brother?" And the fox answered, "I've had enough to eat, I'm coming out now. Just go on down, and you'll find a wonderful layout." So the poor wolf went down into the well and all he found there was water. In the morning the farmers came, dragged him out, and beat him to death.—*LaF* XI 6, *TMI* K651.

594 Cat, Rat, and Cheese: A householder, on finding that a rat was eating the cheese in his cupboard, took counsel with himself and placed a cat in the room; but the cat devoured both the rat and the cheese.—*TMI* J2103.1.

595 Isengrim as Monk: Once Isengrim got the idea that he wanted to be a monk. By earnest entreaties he obtained permission to enter the priesthood and to wear

the insignia of a monk. Then they set him to learning his letters. He was told to repeat and learn by heart the words *Pater noster*, but all that he could say in response was *Agnus* (sheep) or *Aries* (ram). They tried to teach him to look at the crucifix, and at the altar, but he turned his eyes always towards the sheep.—*TMI* U125.

596 The Complaint of the Sheep against the Wolf: The sheep complained to king lion about the wolf, charging that he seized upon and devoured their friends both secretly and openly. The lion called an assembly. He asked the pigs and other animals how the wolf behaved with them. The pigs replied, "The wolf is a princely fellow, generous and bountiful." They said this because the wolf had often invited them to join with him in feasting upon the sheep that he had plundered. "That's not what the sheep say," said the lion, "let's hear what they have to say." Then one of the sheep spoke up and said, "My lord, the wolf has carried off both my parents and likewise eaten my son; I myself barely escaped." The other sheep cried out also speaking to the same effect. So the lion passed judgment: "Let the wolf be hanged; and the pigs too, for having knowingly eaten of such booty as this." And this judgment was carried out.—*Cf. TMI* B272.1 and B275.1.3.2.

597 The Fox Confesses his Sins to the Cock: Once a fox got into a chicken-coop, and the owners came with clubs and beat him almost to death. He barely managed to get out through a hole. After retreating as well as he could, he stretched himself out on a pile of hay and began to groan. He wanted the chaplain to come to him and hear his confession. So Chanticleer came, that is, the cock, for he is the chaplain of the beasts. Being somewhat fearful about the character of Renard, he sat a long distance off. Renard began then to confess his sins, and in so doing he stretched his mouth forward ever more towards the chaplain, who said, "Why do you come so close to me?" "My great infirmity compels me to do this," answered

Renard, "pardon me." He went on to speak of other sins, and with his mouth open he again thrust his head forward towards the cock; and this time he seized the cock and devoured him.—*TMI* K2027.

598 Wasp and Spider: The wasp said to the spider, "You're no good. You stay in a hole all the time. I fly farther in one day than you could go in ten." Said the spider, "I'll make you a bet." "What will you bet?" "A gallon of wine." "Let's drink first," said the wasp, "and let the loser pay for the wine. Let's drink here in this tree." "No," said the spider, "I have ready for your service a beautiful white parlour. Let us sit down there together and drink." (From this circumstance spider's webs are called parlours in the Lombard language.) So the wasp went down into the parlour, that is, into the spider's web; and immediately his head and feet were entangled, and when he tried to extricate himself with his wings he was unable to do so. "Damn such a parlour as this," said he, "I can't get out." "Well, you'll never get out alive," said the spider, "that's certain." Whereupon he attacked the wasp and devoured him.—*TMI* K815.2.

599 The Eagle and the Crow Physician: Once an eagle had sore eyes and called in the crow, who is said to be the physician of the birds. When he had described his complaint the crow said to him, "I will apply an excellent herb to your eyes, which will surely cure them." "If you do this," said the eagle, "I will pay you a handsome fee." The crow made a preparation of onion and spurge and put it into the eagle's eyes, whereby he was blinded. Then he proceeded to devour the eagle's nestlings and attacked the eagle himself with many sharp blows of his beak. "Damn this medicine of yours," said the eagle, "now I can't see anything." "As long as you were able to see," said the crow, "it was in no way possible for me to get a taste of your chicks, although I desired it very much. Now my desire is fulfilled."—*TMI* K1011; cf. K930, K1955.

600 The Donkey and the Pig: A donkey, seeing that

the pig kept by his master was very well fed and did no work, feigned illness in order to enjoy abundant feeding and plenty of rest. He lay motionless and only moaned when his master tried to arouse him. This convinced the master that the donkey was sick, and he decided to feed him copiously. At first the donkey ate only a little, pretending to be quite ill, but soon afterwards he ate his fill and grew fat. "Now," said he to himself, "I'm enjoying the good life." Meanwhile the pig became fat, and then the master called in a butcher who struck him on the head with an axe and cut his throat with a knife. On seeing this the donkey was terrified, fearful lest he too should be slaughtered when he had grown fat. He said to himself, "Surely I prefer to work and lead my old life of toil, rather than to die like this!" So he came out of the stable and began to prance around in front of his master; and the latter put him to work again as before, and in the end he died a natural death.—*TMI* K2091.1, cf. J229.

601 The Hen, her Chicks, and the Kite: A hen often used to gather her chicks under her wing, especially to protect them against the kite. Once when a kite was flying overhead she called her chicks and they all came under her wings except one that had found a worm and was pecking at it. Then the kite swooped down and carried off that disobedient chick.—*TMI* J2137.

602 Dinner at the Lion's House: It happened once that the animals were invited by the lion to a big feast. A cat was among the invited guests. The lion asked her what she liked best to eat, wishing to please each one of his guests. "Rats and mice," said the cat. The lion reckoned that unless all the guests partook of this dish, it would be bad form. So, after thinking the matter over, he had a casserole brought in made up principally of rat-meat; and the cat enjoyed this meal very much. But the others complained, exclaiming, "Bah! What stuff is this we're being served?" On this account the whole dinner was polluted.

This is the way in which most people put on a big ban-

quet. There are always a number of cats present who can't be pleased with anything but a lot of dirty talk and drunkenness, and for their sake all the diners willy nilly must stay late into the night, so that everybody can get drunk, filling his belly with wine and his mind with the devil.—*TMI* U135.1.

603 The Goose and the Crow: A goose, too fat and heavy to take off in flight, asks a crow to help him by lifting him off the ground. The crow readily agrees to do this but finds himself unable to lift the goose.

604 The Kite imitates the Hawk: A kite, admiring his own wings, feet, and claws, said to himself, "Am I not as well armed as Nisus, the hawk? I have just such wings, feet, and claws as he has. Why don't I catch partridges?" He knew a place where many partridges were walking about, so he proceeded to attack them. He caught one partridge with his beak, two others with his wings, and two with his feet; but he couldn't hold on to all of them, and the result was that he lost them all.—*TMI* J514.1.

605 The Fox with Many Tricks and the Cat with only One: Renard, the fox, met Tibert, the cat, and asked him, "How many tricks or deceptions do you know?" "I know only one," said the cat. "What's that?" asked Renard. "When the dogs chase me," replied the cat, "I know how to scramble up a tree and get away from them. And you, how many tricks do you know?" "I know seventeen," said Renard, "and besides that I have a bag full of others. Come with me and I will teach you my tricks, so that the dogs will never catch you." To this the cat agreed and the two went forth together. Soon the hunters with their dogs began to chase them, and the cat said, "I hear dogs, I'm afraid." "Don't be afraid," said Renard, "I'll show you how to escape all right." Meanwhile the dogs and the hunters were getting closer. "This is enough for me," said the cat, "I'm not going any farther with you, I'm going to make use of my own trick." And thereupon he jumped into a tree. The dogs let the

cat go and pursued Renard, whom they presently overtook. They bit him all over, some in the shins, some in the belly, some on the back, and others on the head. Then the cat, sitting on a high place in the tree, called out, "Renard, Renard, open up your bag of tricks! Now, surely, all your clever shifts are no good at all."—*LaF IX 14, TMI* J1662.

606 (cf. **567**) The Crow and the Dove: A crow carried off the nestling of a dove, and the mother dove came to the crow and begged him to restore her young one. Said the crow, "Do you know how to sing?" "Yes," answered the dove, "but not very well." "Then sing," said the crow. The dove sang as well as she could, and the crow said, "Sing better, or you won't get your chick." Said the dove, "I can't sing any better." "Then you shall not get your chick," said the crow, and he and his wife proceeded to devour the young dove.—*TMI* U312.

607 The Wolf's Funeral: When the wolf died, king Lion assembled all the beasts and had them celebrate his funeral. The hare brought holy water, the herons brought candles, the badgers made the grave, and the foxes carried the dead body in a coffin. Berengarius, the bear, conducted the mass, the ox read the gospel, and the ass an epistle. After the mass had been celebrated and Isengrim buried, the animals enjoyed a splendid banquet, paid for from the estate of the departed, and all wished that their own funeral might be like this one.

So it often happens when some rich thief or gangster dies: the abbot summons a large assembly in honour of the occasion, and the congregation is composed mostly of scoundrels who are no better than the deceased.—*TMI* B240.4; cf. B253 and B257.

608 The Dirty Dog: It happened that a dog wanted to do his dirty business over a bunch of reeds, and one cane gave him a hard poke in the rear. Then the dog withdrew to a distance and barked. Said the cane: "It suits me better to have you barking from a distance than to be fouled by you at close quarters."

Just so it is better to expel fools and knaves from society, no matter how they bark and rail, than to be befouled by their company.

609 Man and Unicorn: While fleeing from the pursuit of a unicorn a man came upon a tree in which there were some fine apples. Beneath the tree was a pit full of toads and various kinds of reptiles. Two worms were gnawing at the base of the tree, one white, the other black. The man climbed into the tree and began eating the apples and enjoying the shade of the branches, but he took no notice of the worms that were gnawing at the tree. At last the tree fell and the poor man was thrown into the pit.—Cf. *TMI* J861.1.

610 The Fox and the Ferryman: Once a fox wanted to cross a stretch of water on a ship. He promised to pay a ferryman for the passage, and the ferryman, after taking him over on his ship, demanded his fare. "I will pay you handsomely," said the fox, whereupon he pissed on his tail and shook it in the ferryman's eyes.

As the saying goes, "He who serves a scoundrel wastes his effort."

611 Fox and Hens: A cold and hungry fox persuaded the hens to let him into their coop, on the plea that he is already near to death, and unless they show him charity he will die at their gate, and God will hold them morally responsible for his pitiful death. The pious hens and the cock, who had refused at first to open the door to him, were overcome by the plea and let him in. For a while he remained quiet, but when he was warmed up, he seized upon one hen after another and devoured them.—*TMI* K828.2.

612 Falcon and Kite: A falcon once caught a kite and held him fast with one claw. And he said to the kite, "Miserable creature, do you not have as large a body as mine, a head and a beak like mine, and feet and claws equally strong? Then why do you allow me to hold you like this, and afterwards to kill you?" To this the kite

replied, "I know well enough that I'm strong and have sturdy limbs like yours, but I lack courage."

613 The Mice take Counsel about the Cat: The mice held a meeting to consider how they might defend themselves against the cat. One wise mouse spoke up and said, "Let a bell be tied to the cat's neck, then we'll be able to hear him wherever he goes and to be on our guard against his sly assaults." All the mice thought this a very good plan, but one of them asked, "Who is going to tie the bell on the cat's neck?" "Not I, certainly," said one of the mice. "Nor I," said another. "I wouldn't go near him for all the world."—LaF II 2, L'Estrange 391, *TMI* J671.1, Aarne-Thompson, *Types of the Folktale*, no. 110.

614 The Owl and the Birds: Once when all the birds were gathered together they came upon a very beautiful rose, the earliest to appear, and they disputed with each other to whom it should be awarded. All agreed that it should be given to the most beautiful bird among them, and they argued concerning who was the most beautiful. Some thought it was the parrot, others the dove, and others the peacock. Then an owl came forward saying that he was the most beautiful and ought, therefore, to have the rose. At this all the birds laughed and said, "By antiphrasis indeed you are the most beautiful bird, because you are the ugliest." The decision was postponed until morning; but during the night, while the other birds were asleep, the owl stole the rose. In the morning, when this was discovered, the birds decreed that the owl should never more fly in the daytime, nor live with the other birds, that he should see better by night than by day, and that, if he ever appeared in daytime, all the birds should raise a clamour around him and attack him.—*TMI* A2491.2; cf. A2494.13, B263.5, H1576.

615 The Mouse in the Wine Jar and the Cat: Once a mouse fell into the foam of some wine when it was fermenting. A cat passing by heard him squeaking and asked him why he did so. "Because I can't get out," answered

the mouse. "What will you give me," asked the cat, "if I pull you out?" "Anything you want," said the mouse. "If I free you this time," said the cat, "will you come to me hereafter when I call you?" The mouse promised under oath that he would do so, and the cat pulled him out of the wine jar and let him go. Afterwards, when the cat was hungry, he went to the mouse's hole and told him to come out, but the mouse refused. "Didn't you swear to come to me when I called?" said the cat. "Yes, brother," replied the mouse, "but I was drunk when I swore."—*TMI* K231.1.

616 The Hare contends with the Wolf: A hare agrees to fight a wolf, accepting a wager of ten to one made by the wolf that he would be the victor. When the two meet on the field the hare eludes the wolf by outrunning him in flight, and the wolf falls to the ground exhausted by vain efforts to overtake his adversary. The hare claims the victory over the wolf's objections, declaring that he fights only with his feet and in running away. "In this way I have often fought with the dogs and been victorious. Now you, too, have been beaten, so give me what you owe me." After that the dispute was referred to the lion for settlement, and he ruled that the wolf had been vanquished.—*TMI* B264, cf. B240.4.

617 The Serpent in a Man's Bosom: Once a man saw a serpent lying on the ground numbed by the cold, and, moved by a feeling of kindness and pity, he picked it up and put it in his bosom to warm it. As soon as the serpent was warm, he bit the man savagely. "Why have you bitten me so cruelly?" asked the man. "It was for your own good that I put you in my bosom." The serpent answered, "Don't you know that there is everlasting enmity between my species and man, and that I hate him naturally? Don't you know that a serpent in one's bosom, a mouse in a dinner-basket, or a fire in one's lap, make an evil return to their hosts?"—*TMI* W154.2.1.

618 The Ungrateful Man: A certain man did much to

honour one of the king's servants, and the latter brought an accusation against him alone of all possible defendants. The man was called to court and indicted. He knew who had arranged this prosecution, and he appealed to him saying, "Have I not served you to the best of my ability? I have never done anything to displease you. Why do you work for my ruin?" To this the king's servant replied, "I know well that you have honoured me, and that you have never done me any injury; but this is our nature in this world, that we always return evil to those who confer favour upon us."

619 The Mouse in quest of a Mate: Once a mouse, wishing to marry, decided that she would accept as husband only the strongest of all creatures, and the question in her mind was, Who is the strongest? At length she decided that it was the wind, because he overthrows tall trees, towers, and houses, and so she sent messengers to the wind to propose that he be her husband. "Why does she wish to marry me?" asked the wind. "Because you are the strongest of all creatures," answered the messengers. "On the contrary," replied the wind. "The castle of Narbo is stronger than I am, for it has stood more than a thousand years against me and it scatters and breaks down the power of my blasts." The messengers returned and reported this to the mouse, who said, "Since the tower is stronger, I want him for my husband." Then the messengers went to the tower and brought the mouse's proposal to him, and he asked, "Why does she want to marry me?" "Because you are the strongest of things, stronger than the wind." "But surely," said the tower, "the mice are stronger than I am, for they eat into me all day, they make holes through me and they are breaking me down." And so, after considering the matter carefully, the mouse felt obliged to join herself in marriage with a mouse.

Sic plerique ardua excogitant et mirabilia facere proponunt, et Parturiunt montes, et exit ridiculus mus.—*TMI* L392 and Z42.

620 The Stork and the Serpent: A stork went to a serpent's hole and challenged him to come out and fight. The serpent was scornful and said to the stork, "Miserable creature, with those frail and slender legs of yours and your long, slim neck, how could you possibly fight against me? I conquered the strongest of creatures, namely Adam, the first man to be fashioned by God, and his wife too, and I have destroyed many men in lonely places. A hundred storks like you couldn't overcome even one man. How can you presume to contend with me?" "Just come out of your hole," said the stork, "and you will see." The serpent, enraged, came forth from his hole hissing and with his mouth wide open as if he would swallow the stork at one gulp. But the stork instantly struck him on the head with his beak, and the serpent collapsed, saying, "Behold, now you have destroyed me." Said the stork, "Sure enough; and if Adam and other men knew just where your life and strength is centred, and had used my method, they would have struck you on the head and would never have been overcome by you."

This is the manner in which one must proceed against oncoming evil:

*Principiis obsta; sero medicina paratur,
Cum mala per longas convaluere moras.* (Ovid, *Rem. Am.* 91 f.).

621 The Peacock stripped of his Feathers: The peacock, a tame and royal bird, distinguished among the others by his plumage of varied colours, attended an assembly of the birds. There a raven asked him to give him two of his feathers, and the peacock said, "What will you do for me?" The raven answered, "I will praise you in a loud voice before the birds assembled at court." The peacock then gave the raven two of his feathers. But the crow made a similar request of the peacock and got what he wanted, and after him likewise the cuckoo and many other birds, until the peacock was stripped of all

his feathers. Then the cold weather came on and he died.

So it happens sometimes with a king or a count or a general or a bishop. Such a man has many estates, castles, fields, and vineyards, and is, so to speak, a peacock bedecked with rich and varied plumage. But then the flatterers gather about him, asking for lands, vineyards, castles, and other gifts, and promising praises and masses and eulogies; and the foolish peacock gives in finally and distributes to others the possessions by which he himself and his family ought to live.

622 The Toad and the Frog: The toad, who lives on land, asked his cousin the frog, who lives in the river, to give him some water to drink. The frog consented and gave him as much as he wanted. Afterwards, when he happened to be hungry, the frog asked the toad to give him some earth, but the toad refused, saying that he wasn't getting enough to eat for himself because he feared lest the supply of earth should give out.—*TMI* K231.8.

623 An Athenian Philosopher: It was the custom at Athens that anyone who wanted to be rated as a philosopher should undergo a thorough flogging, and if he bore up under it patiently, he would be considered a philosopher. Once a certain candidate underwent the flogging and, as soon as the blows ceased, before the decision was made that he should be proclaimed a philosopher, he burst out saying, "I well deserve to be called a philosopher!" Whereupon one of the judges remarked, "Brother, you *would* be a philosopher, if only you had kept your mouth shut."

623a The Goat and the Ass: Once a goat was made the servant of an ass; and when he saw that the ass was simple-minded and humble he mounted him and tried to ride him. The ass raised up his forefeet and fell over on his back, thereby crushing the goat and killing him. Whereupon he remarked, "If your master is an ass, don't ride him."

624 The Aged Father and his Cruel Son: A man who

had an aged father with a constant cough said to his servants, "This clumsy lout, with his coughing and spewing, is giving us too much trouble. Put an old sheepskin on him and cast him out, far away." Soon the father, because he had nothing else to wear, or to keep him warm, died of the cold. The son's son, a little boy, picked up the old sheepskin and hung it on the wall, and when his father asked him what he intended to do with the skin he answered, "I'm saving it to use on you, when you get to be an old man. That's the way you treat your father, and I'm learning from you what I ought to do about your old age."
—*TMI* J121.

625 The Wolf as Fisherman and the Fox: A wolf on meeting a fox asked him where he had been. Said the fox, "I have just come from a fish pond where I caught some excellent fish and ate all I wanted." The wolf asked the fox how he had caught the fish, and the fox answered, "I put my tail in the water and held it there a long time; and the fish, thinking it was something edible, clung to it, and I dragged them out on the ground and ate them." "Do you think I could catch fish in that way?" asked the wolf. "Of course you can," said the fox, "for you are stronger than I am." So the wolf hastened to the fish pond and let his tail down in the water. He held it there patiently, although the water was extremely cold, and after a long time he decided to pull it out; it felt heavy, and he supposed that a large number of fish were clinging to it. But when he tried to pull out his tail he found that he couldn't, because it was frozen in the ice. He was caught and held on the pond until morning, when some men came along and beat him almost to death. He managed barely to escape with the loss of his tail, cursing the friend who had promised him fish and paid him off with beatings and vicious wounds.
—*TMI* K1021.

626 The Cuckoo and the Eagle: Once the birds found a nest woven of roses and sweet-smelling flowers, and the eagle, their king, said that this nest should be given to the

noblest of the birds. He called an assembly and inquired of all who were present what bird was the noblest. To this the cuckoo responded "Kuk, Kuk." Likewise he asked who was the swiftest of the birds, and the cuckoo answered "Kuk, Kuk." Then he asked what bird was the best singer, and the cuckoo replied "Kuk, Kuk." The eagle was disgusted and angered, and he said: "Miserable cuckoo, you're always praising yourself. Therefore I pronounce this judgment against you, that you shall never have either this nest for your own nor any other." It is because of this that the cuckoo always puts his eggs in another bird's nest.—*TMI* L460, cf. A2431.2.1.

627 Philomela the Nightingale and the Bowman: A bowman, having caught a small bird named Philomela, was about to kill it when human utterance was given to Philomela and she said: "What good will it do you to kill me? You'll not be able to fill your belly with me; but were you to let me go, I would give you three precepts which would be of great use to you, if you observed them carefully." The bowman, astonished to hear this speech from the bird, promised to let her go provided she would give him those precepts, and she said: "Never try to catch something that cannot be caught; never believe a statement that is incredible; never grieve over the loss of something that cannot be recovered." When the man, true to his promise, had set her free, Philomela, flying about in the air, cried out, "Woe to you, man! How foolish you were! What a great treasure you've lost today! Inside my body there's a pearl larger than an ostrich's egg." When the man heard this he was grief-stricken and deeply regretted having let the bird go. He tried to get her back in his possession once more by saying "Come to my house, and I will treat you with all kindness and dismiss you honourably." Said Philomela, "Now I know for sure that you're a fool. You made no use of the precepts I gave you; you are grieving about the loss of me when I'm beyond recovery, you have tried to retake me, which

is impossible, and you believed that there was a pearl inside me larger than an ostrich's egg, whereas my whole body is nowhere near as large as one of those eggs."—*TMI* K604; cf. J21.12.

628 The Wolf hearing the Confessions of the Fox and the Ass (cf. **452** above): Once a wolf heard the confessions of the animals. Many of them owned to having committed great sins, and the fox in particular declared that he had carried off many chickens and eaten them without saying a blessing. Last of all came the ass, who said by way of confession: "I stole one little wisp of hay that had fallen from a man's wagon, and I did it because I was suffering from hunger." The wolf said to the fox, "You have not sinned, because it is inborn and natural for you to carry off chickens; but cursed be the ass, who stole something that didn't belong to him." Then he gave orders for the ass to be whipped and expressed the opinion that he deserved to be hanged. But he let the fox go unharmed.—*TMI* U11.1.1.

628a and **628b**: These fables tell the same story in substance as No. **628**, except that the father confessor in both cases is the lion, hearing in turn the confessions of fox, wolf, and ass.

629 The Rustic Invited to Dinner: We sinners are like the rustic peasant who was invited by his master to a noble banquet. When he approached the gates of the master's house he saw some filthy water in a ditch and, because he was thirsty, he filled his belly eagerly with it, although his companion protested, saying, "Brother, the master has prepared an excellent dinner and excellent wine for you; stay away from that filth." When he came to the dinner he was unable to eat any of the fine food, but in the presence of everybody he vomited dirty water over the table.

So it is with some people today. They indulge in filthy delights, and, when they shall have come to the Lord's banquet, the poor sinners will not be able to taste of it.

630 The Rustic Reared in a Cow Barn: A rustic who had lived most of his life in a stable once passed through a village near Montpelier where aromatic spices were being ground, and the smell caused him to fall into a faint as though he were dead. When all medical aid had failed to restore him to health someone, after inquiring cautiously into his habitual way of living, applied some cow-dung to his nostrils, whereupon he immediately revived.—*TMI* U133.1.

631 The King of Greece and his Brother: This is a freely altered version, dramatically told, of the well-known story of Damocles dining at the royal table of Dionysius of Syracuse with a naked sword hanging by a hair above his head (Cicero, *Tusc. Disp.* V 21). In this medieval version the king, in order to make his brother understand why he did not enjoy the luxuries of royalty, but always appeared grave in the midst of gay company, caused him to believe, before bringing him to the palace for entertainment, that he had been condemned to death. This was done, according to custom, by the blowing of a trumpet by the king's men before the gates of the condemned man's house. When the brother was brought to the palace four of the king's servants stood around him holding naked swords above his head, so that he took no pleasure in the musical entertainment which others about him at the banquet enjoyed. Then the king explained to his brother that he himself was beset by four similar fears, concerning the consequences of his sins, and it was for that reason that he always remained grave and sober in the midst of external gaiety.—*TMI* F833.2.

632 Julian the Apostate and a Demon: When Julian the Apostate was about to march into Persia he sent a demon back to the West to report what he was about to do. On the way the demon was detained ten days at a certain place unable to proceed, because there was a religious man there who prayed night and day without ceasing. The demon returned to Julian and explained why he had failed,

and Julian in anger declared that he would punish that monk when he returned. But a few days later he was killed by a soldier, whom the Blessed Virgin had instigated; and when one of the men in Julian's company took note of all this he became a monk.—*TMI* V52, cf. G303.16.2.

633 The Man Condemned to be Hanged: A certain rogue who was sentenced to be hanged was granted the privilege of choosing the tree on which he would be suspended. They led him around through the woods, but he couldn't find any tree that seemed to him suitable for the purpose, and so he was freed.—*TMI* K558.

634 The Philosopher who spit in the King's Beard: A philosopher sitting at the king's table with other guests spits in the king's beard, and the king, being more curious than angry about this shocking behaviour, asks him why he did it. The philosopher explains that he had looked around everywhere for a dirtier place in which to spit, but could find none; everything else about him, the room and all its furniture, was immaculately clean and elegant, but that beard was greasy and full of slobbered food.—This fable is derived, probably through a Near Eastern source, from an anecdote told of Aristippus in Diogenes Laertius II 75. *TMI* J1566.1.

635 The Judgments of God revealed by an Angel: A certain hermit prayed God to reveal to him the nature of his judgments, and thereafter an angel appeared to him in the likeness of an old man, saying "Come with me, let us visit the holy fathers and receive from them their blessings." After setting out they came to a monk's cell in a cave, and when they knocked on the door a reverend old man came forth who received them with joy, and after the saying of benedictions bathed their feet and set food before them for their refreshment. They rested there overnight, and in the morning the old man kindly dismissed them. But the angel secretly carried away the bowl from which he had eaten. The hermit noticed this and said to himself, "Why has he done this to the reverend old man who welcomed us

so joyfully? Why did he carry off his bowl?" After the two had departed the old man sent his son after them, saying, "Return the bowl." The angel answered, "The brother to whom I gave it is up ahead of us, come with me and get it." As the son followed along with the angel and the hermit, the angel pushed him over a cliff and he was killed. When the hermit saw this he was greatly disturbed and alarmed and he exclaimed, "Alas, what has he done? It wasn't enough for him, it seems, to have stolen the old man's bowl, but he must also kill his son!" Two days later they came to a little cottage where an abbot lived with two disciples. When they knocked at his door he sent one of his disciples to say, "Who are you, what do you want?" They answered, "We come from toiling and we desire your blessing"; but he refused; and they said, "Take us in this night, that we may have rest," and he said, "Go away." But they persisted with their entreaties, and the abbot finally admitted them, though very reluctantly. They asked for a little light and he would not give them any. When they asked for some water one of the disciples secretly gave it to them, along with a little grain, and begged them not to let the abbot know about it. In the morning the angel said to one of the disciples: "Ask the abbot to give us his benediction, since we have a present to offer him." On hearing this the abbot came quickly and the angel gave him the bowl. Thereupon the hermit became angry and said to the angel, "Depart from me; I will not go with you any more. You stole a bowl from a pious man and killed his son, and now you have given the bowl to this wicked man who has no fear of God and no pity for his fellow man." The angel said to him, "Did you not ask God to show you his judgments? I was sent down to show them to you. The bowl that I took away from that man was a bad thing, and it was not fitting that a holy man should have anything bad in his cell. The reason why I killed his son was that this son was about to kill his father on the following night. As for the bowl,

which was a bad thing (an article of luxury), it was given to this bad man to hasten his downfall." Thus having spoken, the angel disappeared, and the hermit came to understand that the judgments of God are just, although they often seem to men unjust.—*TMI* J225.0.1; Aarne-Thompson, *Types of the Folk-tale*, No. 759; Haim Schwarzbau, "The Jewish and Moslem Versions of Some Theodicy Legends" in *Fabula* III (1959) 119-169.

This is a famous story with a long history in the Near East and in European literature, and there are many variant forms of it.

635a: A longer and better version of the preceding story, in which the episodes, four in number, are more explicitly and dramatically related than in **635**, and with a better explanation at the end. From the first host the angel steals a costly bowl which its owner, a devout and kindly man, "valued above all his earthly possessions," and the next day he gives this bowl to an evil man who had received his guests badly. On the third night the angel and the hermit stay at a nobleman's mansion, and on the next day the angel kills the host's seneschal, who had served them, by pushing him off a bridge. The fourth night is passed at the house of a hospitable man who had an only child in the cradle, of which he and his wife were exceedingly fond, and the angel strangles this child, because, as he explains later, the parents had become selfish and avaricious in their desire to make him rich. It was necessary for the salvation of their souls that they should lose him.

Nos. 636-643

FABLES ADDED TO ODO'S FABLES IN THE
MANUSCRIPTS HARLEIANUS 219 AND GUDIANUS 200

636 The Wolf and the Sheep Kissing Each Other: Once the king of the animals issued a decree that all animals should kiss each other whenever they happened to

meet, as a token of mutual understanding, peace, and love. Soon afterwards a wolf met a sheep, who retreated a long way off in fear of the wolf's evil nature. "Do come up to me, dearest of creatures," said the wolf, "that we may comply with the king's edict recently proclaimed." And he added many ingratiating words by way of encouragement. The sheep replied that she couldn't trust his promises, because he had done so much injury to her kind. The wolf then offered to lie on his back with his eyes closed while kissing the sheep, lest he violate the law, and the sheep imprudently agreed to these terms. She approached suddenly and, after kissing the wolf, barely managed to escape from his iniquitous jaws. "You talk about love very sweetly," she said, "but it is only pretence. You'll never be able to conceal your natural malignity."

637 The Tame Asp: A man had made a certain asp so much a part of his household that every day it came forth from its hole and went to his dinner table as if in quest of a meal, tamely and without harming anyone. In course of time this asp gave birth to two young ones and brought them with her into the house; but one of them, not yet tame, poisoned the householder's son with its bite. On account of this act of ingratitude the mother ruthlessly killed her young one in the presence of all the family sitting about, and as if overcome by shame retreated to her hole and was never seen thereafter.

Rational creatures ought to be equally conscientious in the matter of gratitude.

638 The Ass with the Privilege, the Fox and the Wolf: The lion ordered all the animals to appear before him, and when they were gathered together, he inquired whether any animal was absent. He was told that a certain ass was not there, but was feeding luxuriously in a delightful meadow. In order to fetch him he sent, at the request of his council, the wolf as being a strong creature and the fox as a shrewd one. They came to the ass and told him that he should, like the others, appear in person before the

master to comply humbly with his proclamation. He answered them saying that he was protected by a privilege, according to which he was exempt from all bans and edicts of whatever kind that might be issued. The messengers wanted to read his privilege and the ass agreed that they should. A dispute arose between the wolf and the fox as to which of the two should read it, and the lot fell to the fox. He asked the ass to show him his privilege, and the ass said, "It's on my right hoof; lift it up and read it." As the fox approached, the ass let loose with his hoof and smashed in his eyes. After that the wolf was on his guard, and he remarked, "Clerks who are known to be more experienced than others are not on that account more cautious in action."—*TMI* J1608, cf. K551.18.

639 The Eagle and the Rat: A dispute arose between an eagle and a rat concerning which of the two could see more clearly and accurately. After the eagle had boasted at length of his sharp vision by which he could see small objects on earth from a great altitude, the rat proposed to test the matter by riding on the eagle's back, and the latter consented. When the eagle was soaring high in the air the rat could not see anything on the ground, and being terrified, he asked the eagle to descend upon some prey, to demonstrate that he actually could see it. The eagle descended, and when he was near the ground the rat saw a fowler hiding in some bushes and spreading his nets around a corpse, whereupon he jumped off the eagle's back and so avoided the nets; but the eagle, intent on his prey, failed to see the trap and was caught by the fowler.—*TMI* H1575, cf. J251, L460.

640 The Soldier and the Serpent: A soldier riding on horseback through a forest saw two serpents in deadly combat with each other, and the one that was about to be overcome by his adversary called to him for help, saying, "Dismount and save me, and I will recompense you later." The soldier dismounted and drove off the victorious serpent in defence of the weaker one. Then the serpent whom he

had rescued from death climbed up the soldier's lance, wound his coils around his neck, and began to draw them ever tighter. "Cruel beast," said the soldier. "Why do you seek to strangle me in return for the favour that I did you?" Said the serpent, "I mean to give you the recompense that I promised." The soldier protests this perverse kind of recompense: "I freed you from death and now you are intent on killing me; go away from me, I don't ask any other reward." "I will not leave you," replied the serpent, "but in accord with my nature I shall render evil unto you in return for good, for such is the way of things in this world. Let there be three judges of this matter, if you please, the first three animals that we meet. Let them decide our case one by one, and let us obey their verdict as final." To this the soldier agrees, and the first animal they meet is an old horse. After hearing the case in dispute as explained by the soldier, the horse declares, in the light of his own experience as a former favourite of the king, now cruelly cast out and neglected by his royal master after giving him much valuable service, that it is the way of the world to requite good with evil, and so it must be between the man and the serpent. He cannot judge otherwise. After this they meet with a worn-out ox, who after many years of toiling under the yoke for his master is let out to pasture for the purpose of being fattened and later slaughtered. "Consider what kind of recompense I shall have in the end," says the ox, "in return for labouring in a man's service all the days of my life. Such is the way of the world; and as I have been judged for the benefits I bestowed, so likewise must I judge in the case of you two." "Soldier," said the serpent, "you have heard the verdict of these two wise judges. Now let us look for a third one, so that you may learn from all three that you have been rightly judged." Thereafter they meet a fox, who, after hearing the subject of dispute and agreeing to act as judge, proceeds as follows: "Tell me, serpent, where were you when you and the soldier first spoke to each

other?" "On the ground, of course," said the serpent. And the fox said to him, "Come down then, on the ground once more; for it is essential that you two be separated and apart, if I am to judge the case of each of you separately. In no other way can I judge the matter truly." So the serpent descended the lance to the ground and waited there to hear the verdict; and the fox said to the soldier: "And you, soldier, in what position were you when you first saw the serpent?" "I was riding on my horse with my lance held upright in my hand," answered the soldier. "Well then, mount your horse again, with the lance in your hand as before," said the fox; and the soldier did so. Then the fox said, "Now you two are as you were before, and it's time for the judgment. Go free, soldier, wherever you please, and hereafter see to it that you have no dealings with evil creatures, for from their kind what you'll get will never be anything but evil. And you, serpent, in accord with your nature shall crawl on your belly among the thorns, eat of the earth, and live in holes, where you shall die miserably."—LaF XI (based on the Persian *Anwar i Suhaili* III 3, Eastwick's translation p. 264); *TMI* J1172.3.

In the Near Eastern versions of this story, as in La Fontaine, it is not the serpent's ingratitude that is in point and receives the emphasis, but that of man. So in one of the Armenian versions (Vardan 133), for example, the man, after being freed by the fox, to whom he had promised a bag full of cheese in return for a favourable verdict, brings a dog concealed in a bag and sets him on the fox, thus reinforcing the truth of what the horse and the ox had declared, that man is the most ungrateful of creatures: "When was good ever returned for good in this world? Let the serpent sting."

640a The Dragon and the Peasant: A dragon that was stranded when the river receded asked a peasant to tie him up and transport him to his house on the back of his donkey, promising to bring the peasant wealth and all

kinds of good fortune in return for his hospitality. The peasant readily agreed to this, tied up the dragon, and took him home on the back of his donkey. There, after loosening his bonds and setting him free on the ground, he asked the dragon for the recompense that had been promised. "You bound me tight," said the dragon, "and are you now demanding gold and silver of me?" "You asked me to bind you," said the peasant; and the dragon replied, "I will eat you, because I am hungry." The peasant protests and the case is referred to a fox to judge. Says the fox to the peasant, "It was foolish of you to bind the dragon, but show me just *how* you bound him." So the peasant bound the dragon once more and the fox asked the dragon, "Did he bind you as tightly as this?" "Oh, much tighter," said the dragon; and the fox said to the peasant, "Bind him some more." The peasant did so, and the fox said, "Now put him on your donkey, take him back where you found him, and leave him there tied up. After that he won't eat you." And the peasant acted according to these instructions.

641 The Wolf and the Priest: Once a wolf came for penance. With one eye he looked at the priest and with the other at some sheep high up on the mountainside. "Give me absolution quickly," he said to the priest, "for I have business to do. I see sheep on the mountain yonder and they are already beginning to descend."—*TMI* U125.

642 The Soldier and the Religious Man: A soldier who was stricken with illness asked a religious man to free him from his ailment by praying to God in his behalf. The religious man said, "Tell me, brother, under what conditions do you think most about God, when you are in good health or when you are suffering from sickness?" "When I'm troubled by sickness," replied the soldier, "all my mind and heart is turned to God; when I feel well, all my thought is occupied with worldly matters." Then said the religious man, "I pray God to keep you in a state of ill

health, for in that condition you have more fear of God." Whence the saying, "When I'm ill, I love religion."

643 The Ape and the Merchant: It is said that a certain shopkeeper had in his store an ape so intelligent that no one could steal anything on the premises without this ape seeing it. Once a merchant came by and told the owner of the store that he wanted to steal something in it in spite of the ape that kept guard. He had made a wager with another man that this could be done. On entering the store the merchant made a number of signs and gestures in the presence of the ape, such as opening his mouth, turning up his nose, and finally closing both eyes with his fingers pressed against them. The ape, wanting to do the same things, closed his eyes with his fingers, and as he did so, the merchant stole something from the shop. The owner of the shop, seeing that the ape had been deceived, gave him a beating for the purpose of making him understand that he had been fooled by the merchant. On the next day the merchant again entered the shop, and, intending to deceive the ape as before, again closed his eyes with his fingers. When the ape saw this he unexpectedly pried both eyes wide open with his fingers, to show that he couldn't be deceived a second time.

FABLES 644-645

COMPOSED BY JOHN OF SCHEPEY

644 The Buzzard and the Hawk: A buzzard put one of her eggs in a hawk's nest, and the hawk hatched it and nursed the buzzard chick along with her own brood. The hawk's nestlings cast their excrements outside the nest, but the buzzard's chick befouled it. On seeing this, the hawk asked, "Which one of you is it that befouls the nest like this?" And they all answered, "Not I." Finally, after further investigation, the hawk's young ones found it necessary, in self defence, to reveal the truth, and they said, pointing to the young buzzard, "It's that one with

the big head." On learning this, the hawk in great indignation seized the young buzzard by the head and threw him out of the nest, saying, "I managed to bring you up from the egg, but I couldn't get you beyond your nature." For, as Horace says, *Naturam expellas furca, tamen usque recurret.*—*TMI* Q432.1.

645 The Lion and the Unicorn: Once a lion, pretending to be very ill and on the point of death, unable to do any harm, met his principal enemy, the unicorn, and asked if he might borrow his horn. He wanted to see his wife before he died, he said, and it was a long journey to where she lived. He would use the horn as a cane to support his feeble steps, and he would return it, of course, as soon as his journey was over. The unicorn believed all this and felt sorry for the lion; so he loaned him his horn, thereby disarming himself. The lion, after walking a little way with it, made a sudden assault upon the unicorn and wounded him gravely with his own horn. The unicorn denounces the lion for his treachery, and the lion tells him that he is a fool; one who helps his enemy does so at his own cost.

Nos. 646-647

TWO METRICAL FABLES OF UNCERTAIN ORIGIN

646 The Capon and the Hawk: A hawk saw a capon running away on the approach of his master and said to him, "Why do you flee? You should rejoice when you see that the master is here. I do." Said the capon, "I am terrified by the fate of my brothers, but there's nothing for you to fear. Most fearful to me is the gloomy court of a tyrant, where everything good and reasonable perishes. There robbers, truculent servants, and agents of crime are favoured by their unjust masters on account of their rascality, and those who refrain from violence and fraud are slain by fraud. Often innocent men are condemned on no charge at all. So my brothers have perished, but

your treachery and your capacity for evil make you a friend of the master. I fear the sight of him and hide in the hope of escaping death."

647 The Merchant and his Wife: While her husband was away on a voyage, a merchant's wife gave birth to a child by an adulterer; and when the husband returned, his wife told him that the child was born from a snowflake. Being thus cheated by his wife, the husband in turn planned a deceit against her. Said he, "My dear, I will rear the child; he shall be a merchant and our heir." And he pretended to be cheerful about the prospect. Then he went forth on another voyage and sold the illegitimate child into slavery; and when he returned home he explained to his wife what had become of the child: "While he was standing on the forward deck of the ship the violent heat of the sun beat down upon him and melted him." On hearing this the wife, grief-stricken, wept and tore her hair; and her husband said to her, "Spare your head, and stop your tears; anything born of snow is sure to melt in the light of day."—Aarne-Thompson, *The Types of the Folktale* no. 1362.

A FABLE BY ALEXANDER NECKAM

648 The Vulture and the Eagle: A vulture insinuates himself into an eagle's nest and is reared for a time by the eagle, unaware of the imposture, as one of her own brood. One day, after a storm, the eagle remarked, "I have never, in all the years of my long life, seen such a heavy storm as this one." Whereupon the old vulture, posing as an eaglet in the nest, blurted out, "Oh, I've seen a much greater one in my day." Then, realizing his blunder, the vulture tried to hide himself, but in vain. "Since no one can give birth to one older than herself," said the eagle, "how can you be older than I?" Then the eagle dragged the vulture out of the nest and killed him.

A FABLE IN RHYMED VERSE FROM MS. ADD. 11619
IN THE BRITISH MUSEUM

649 The Stag, the Hedgehog, and the Boar:

*Cervus et hericius agrum consevere,
Quem, cum seges creverat, vastaverunt fere.
Super hoc consilium simul iniere,
Quis custodiret agrum, sortemque dedere. Etc.*

A stag and a hedgehog, as partners, sowed a field with grain, but when the crop ripened the wild beasts began to ravage it, whereupon they agreed that one of the two partners should keep guard over it. The duty of guarding the field fell by lot to the stag, who proceeded to join with the other animals in plundering the crop. When the hedgehog observed this he protested indignantly and proposed to act as guardian himself, to which the stag consented. The hedgehog proved to be a very diligent guardian, and so managed to save much of the crop; but the partners disagreed and quarrelled with each other for a long time when it came to dividing the harvest. On the third day the stag brought along with him a boar, who consented to act as judge between the two contestants, provided that they would accept his verdict, and they agreed to do so. Then the boar ruled that the entire field of grain should become the property of the one who should beat the other in a foot-race. On hearing this verdict, the hedgehog was dismayed and protested vigorously:

*"Heu!" infit hericius, "non est tibi cure
De cervi longissimo deque meo crure
Hoc est impossibile, contra ius nature,
Ut michi perveniat illo victoria iure."*

He went home weeping, and when his wife learned what the trouble was she devised a scheme by which he might win the race: "We look so much alike," said she, "that

nobody can possibly tell us apart. Now you stand with the stag at the beginning of the race-course, and I will station myself close to the end; then, when the stag approaches me, I will run to the goal ahead of him and claim the victory." By following this plan the hedgehog won the race and with it the field of grain.—*TMI* K3.1.

Nos. 650–659

FABLES FROM THE COLLECTION KNOWN AS
"ROBERT'S ROMULUS" IN MSS 347b AND 347c
OF THE BIBLIOTHÈQUE NATIONALE

650 The Presumptuous Beetle: Once a beetle came forth well fed from his dung heap and, seeing an eagle flying swiftly through the air on high, began to feel disdain for his own condition and said to his companions: "Look at this eagle, so strong and fierce with his beak and claws, and so swift on the wing. He rises up among the clouds and swoops down at will; but we are so miserably degraded by nature that we are not reckoned either among the worms or among the birds. And yet no eagle has a sweeter voice than mine or a glossier colour. Hereafter I'm not going to enter that dung heap any more, I'm going to join the birds and fly around with them." Then he flew up into the air and began to sing with a miserable whir; but in trying to follow the eagle high into the sky he was unable to endure the strong breezes and fell down exhausted upon the earth, in a place far away from his native haunts. There, assailed by dire hunger, he exclaimed, "I wouldn't care whether I were reckoned a worm or a bird, if I could only get back to the old dung heap."—*TMI* U122.

651 The Rustic and his Wife: A rustic saw his wife walking into the woods with her paramour and ran after them in great anger. The paramour fled and hid himself in the woods, and the rustic scolded his wife very harshly. She pretended to be very much surprised and asked him

why it was that he made such an accusation against her. When he replied that he had seen her in the company of an adulterer she exclaimed in a loud voice, "Alas, woe is me! Now I know for sure that I'm going to die within three days, for the same thing happened to my mother and my grandmother: just a day or two before they died a young man was seen walking with them, although they themselves were completely unaware of it. I don't dare remain any longer in this secular life. Come, let us divide all our possessions equally between us, for I intend to enter some religious order right away." On hearing this the rustic, being a greedy fellow, replied, "No, don't, my dear, don't do that. In truth I tell you, I didn't see any man in your company." "I don't dare stay with you any longer," she said. "Indeed, I must be thinking about the salvation of my soul; and besides, I suppose you would always be bringing this reproach against me." "No, indeed," said the rustic, "I shall not reproach you with anything. I've not seen anything wrong in you; what I said before was made up in jest." "Then swear to me," said his wife, "in the presence of your parents, that you saw no one with me, and that you will never follow me hereafter, wherever I may go, and will never bring any reproach against me." "Gladly," said the rustic, "I'll do anything that you require." So the two went to a monastery and there, laying his hands on the sacred relics, the rustic took the oath that he had promised to take, complete in every detail.

This is to say that a woman has all the tricks of the devil himself, and one more besides: she can deceive a man about what he has seen as if he had never seen it.—*TMI* J2349.2.

652 The Cuckoo and the Birds: When the birds were gathered together for the purpose of choosing a king they heard the voice of a cuckoo singing in the distance and were very favourably impressed by its clear and sonorous tone, but they did not know what bird it was whose voice

they heard. They told each other that a bird endowed with such eloquence was worthy to rule, provided, however, that his behaviour and his spirit were on a par with his song. Accordingly, they sent a titmouse to find out about his poise and stature. The titmouse sat in the same tree next to the cuckoo and looked him over. There was a gloomy look on his face, his head drooped down, and there was no sign of nobility about him. Laziness and lack of spirit were evident in every feature. Wishing to make a further test of the cuckoo's character, the titmouse went up towards the top of the tree and let fall some droppings on the cuckoo's head; but the cuckoo did not bestir himself even on that account. When the titmouse returned he denounced the craven character of the cuckoo, declaring him to be as unfit to rule as any bird could be; and thereafter the birds elected the eagle as their king.—*TMI* B236.1, cf. B242.1.1.

653 How a Farmer Sold his Horse: A farmer about to sell a horse that he had raised, priced him at 20 *solidi*. One of his neighbours wanted to buy the horse, but insisted on a reduction in the price. Finally, they came to this agreement concerning the price of the horse, that they would abide by the estimate of the first man who met them when they came into town. It so happened that the first man they met had only one eye. When asked what he thought would be a fair price for the horse he assessed it at 10 *solidi*. This pleased the prospective buyer, who now declared that, in accordance with their agreement, the horse ought to be given him for just that amount; and, when the seller strenuously objected, it was decided that the matter should be settled by the judges in court. The buyer appealed on his own behalf to the agreement that had been made between himself and the owner, adding that the referee ought not to be suspected of having an interest in the matter, since he was a man unknown to either party. But the seller maintained that he ought not to be bound by that referee's estimate of the price, because, since he had

only one eye, he had seen only one half of the horse, and on that account left off half of the right price. On hearing this the judges broke into laughter and dismissed the suit as a joke; and the farmer went home with his horse, freed henceforth from his neighbour's complaint.—*TMI* X122.

654 Eagle, Hawk, and Crane: A hawk, pursued by king eagle and a following of other birds, took refuge in a narrow cave in the rock where the eagle could not get at him. A crane was delegated by the besiegers to insert his long neck into the hole and pull the hawk out, but when he tried to do so the hawk fastened his sharp claws on the crane's head and held him fast in a painful grip. Frightened and disconcerted by this sudden attack, the crane, unable to control his bowels, let go a volley of dung into the faces of the birds who stood gazing at his rear. When at last he managed to free himself from the hawk's claws he was so overcome with shame and embarrassment for what had happened that he decided to leave home and go to live in a distant land. Thereafter, in his flight over the sea, he met with a gull who asked him why he was migrating; and when the crane told him about his accident the gull asked him whether he had left his posterior behind when he departed from home. The crane confessed that he had not done so; on the contrary, he was carrying it around with him wherever he went. "In that case I advise you," said the gull, "to return home and live there, for the same disgrace, or one like it, may befall you in some other land." On thinking this over the crane was convinced and returned home.—Cf. 590, 590a above.

655 The Wolf, to do penance for his sins, was fasting during Lent. On meeting a Lamb his appetite was intensified, and he thought to himself: "This lamb is all alone. If I don't take care of him some one else will. I think I'd better eat him in place of a salmon, considering him to be such, for salmon is an excellent food in time of Lent." So he ate the lamb with easy conscience.

655a The same story in elegiac verse. Here the wolf,

on meeting the lamb, calls him a salmon: “*Ave, salmoque pinguis, ave!*” The sheep protests that he’s no salmon, but the wolf says, “You look like a salmon to me,” and thereupon eats him.

The same fable as told by L’Estrange (No. 459) about a Wolf and a Hog: A wolf that had lived many years upon the spoil came at last to be troubled in conscience for the spilling of so much blood and so took up a Christian resolution to keep a long Lent for’t, and not to eat one bit of flesh for a whole twelvemonth. But fasting, it seems, did not agree with his constitution, for upon meeting a Hog wallowing in a muddy puddle, he ran presently to him and asked him what he was. “Why,” says the hog, “I belong to a neighbour here in the village, and the ancient Romans call me *Porcus*.” “In good time,” says the wolf, “for I have read in Littleton’s *Dictionary* that *Porcus* is a fish that, being taken, grunteth like a hog”; and so he made a supper of the hog without breaking his fast and without any offence to his vow of mortification.

656 Swallow and Sparrows: A swallow that had her nest in the rafters of a farmer’s granary invited the sparrows to come in and eat of the grain, and they did so. When the farmer noticed this he laid snares for the sparrows, but the swallow warned them of the danger and they stayed away for some time. When at length the farmer discovered that the swallow had revealed his plans to the sparrows he removed his snares out of sight and proclaimed in a loud voice, for the swallow to hear, that henceforth he would not try to catch any birds or to harm them. The swallow reported this to the sparrows, and they came into the granary again assured that there was no longer any danger. Meanwhile the farmer had set his snares secretly, and when the sparrows were all inside the granary he caught them all and proceeded to kill them. They complained to the swallow that she had deceived them, and the swallow replied that the farmer had deceived her, and now she had come to know that one must not believe everything that one hears.

657 Cattle hauling out their own Dung: The cattle complain to their keeper about the chore imposed upon them of carrying dung out of the stables, an indignity that they do not deserve in view of the profit they have brought him by their toil. “Wasn’t it you cattle who made what you are now carrying out?” asked the farmer. “We can’t deny it,” they said. “It is right, then,” said the farmer, “that you who have befouled this house while at rest, should clean it up by your own labours.”

658 The Hare who wanted Horns: A hare, looking with envy at the branching horns of a stag, besought Jupiter to give him the like for his protection as well as ornamentation. Jupiter told him that such horns were much too heavy for him to wear on his head, but the hare protested that he would carry them very nicely, and Jupiter caused horns like those of a stag to grow on his head. The horns proved to be so heavy for the hare that he could not run, but was caught and killed by the shepherds.—Cf. 117 above. *TMI* B15.3.4.1.

659 Wolf and Beetle: While a wolf was sleeping in a cave a beetle crawled into his hind end, and he woke up in no little pain. After he had rolled around on the ground for a long while the beetle came out by the way he had entered. When the wolf saw him he was disgusted and angry to have suffered so much from such a contemptible little beast, and he said, “You miserable insect, how dare you attack one so much better and stronger than yourself? Now if you think you have any valour bring together your fellow insects, your kinsmen and friends, and come to this field tomorrow to do battle with me and my kind.” So there was a great battle on the following day between an army of beetles and similar insects on one side and an army of wolves and other quadrupeds on the other. On the wolf’s advice all the quadrupeds plugged up their posteriors and bound them with straps as an extra precaution. At the outset of the battle a wasp inflicted a painful wound on a stag with his stinger, which caused the

stag to leap up and let out such a blast from his rear as to break the strap by which it was bound. Seeing this, the wolf called out in loud tones, "Run, comrades, run. Our shields are broken. If we linger here much longer there's not one of us who'll not have a wasp or two under his tail." On hearing this they all fled.—*Cf. TMI K2323.1.*

Nos. 660–692

FABLES FROM COD. BRUXELLENSIS 536

660 Thief and Beetle: A well-known thief was suffering from the invasion of a beetle in the same way as the wolf at the beginning of the preceding fable (659). He went to the doctors with his painful trouble, and they told him that he was pregnant. Word of this strange case spread abroad throughout the neighbourhood, and there were great expectations. Everyone was curious to see how this matter would come out. While the thief was groaning in the throes of parturition the beetle at last emerged by the way through which he had entered.—*Cf. TMI J2321, and below, No. 684.*

661 Wife and Paramour: A wife deceived her husband during his absence by admitting a lover to her embraces. On returning home the husband peered through a crack in the wall and, seeing the two in the midst of copulation, exclaimed, "Would that what I see were a shadow!" On hearing these words, the wife jumped up in astonishment and alarm, her garments and hair in disarray, and ran to meet her husband. "Why, dearest," she said, "what was the meaning of that wish that you uttered with such a deep sigh?" Said he, "It seemed to me that a young man was sharing your bed and your embraces, your kisses and your wanton pleasures." To this the woman replied: "There's still left in you something of your old-time folly, to believe everything you see and every dream." He answered, "I'm not reporting night-time dreams to you, but what I saw in the daytime with

my eyes." "Then," said she, "do you believe everything just as you see it?" "Who wouldn't believe his eyes?" he answered. "They can't deceive us." "Come then," she said, "we'll test the truth by experiment." There was a barrel of water standing in the sun near by. She led her husband to it and said, "Look in here, and you'll find the young man of whom you speak." The husband believed his wife and looked into the water, but the only one he found there was himself. Said he, "I don't find the paramour, but I see the husband." His wife said, "Well, then, are the things you see true?" "No, they are not at all true," said the husband, "they are a shadow of the truth." Thereupon his wife drew the conclusion by saying, "Can you, then, really trust your eyes when, by your own admission, they deceive you?" In this way the husband was easily fooled. He praised his wife's words and declared that it would be better for any man to believe what his dear wife says, rather than to trust his fallacious eyes.—*TMI K1518.1.*

662 Thief and Satan: A thief while sleeping in a thorn bush under a white thorn dreamed that Satan was present with him, and when he awoke he saw that he was indeed present. Satan said to him, "Dear and ever faithful comrade, I have good reason to be propitious to you hereafter, for your ways of life and the work you're carrying on are deserving of my favour. If you persist in this work you will have occasion beyond doubt to realize that I am helping you, and by invoking my name you will enter in everywhere without fear of consequences." Encouraged by these assurances, the thief thereafter became bolder in his operations, entered upon greater crimes, and prospered. Finally, however he was caught, condemned, and led to the gallows to pay for his thefts. When he was being dragged off and roughly handled he invoked Satan, in whom he trusted. Satan appeared and said, "Behold, I am standing by, doubt not." On coming to the place of execution he again called upon his master and patron for

help. And the master of the damned said to him, "Be patient, for patience triumphs over everything." At last, when the noose was put around his neck, he invoked for the third time his patron and defender, saying, "Necessity puts friendship to the real test. So then help me, if you can, as the time and circumstances require. I adjure you, by the white thorn, which is the witness and the pledge of our compact." Said the devil, "Up to this point you have campaigned safely with my help; now it will be a fine thing to see what kind of a soldier you will prove to be by yourself." Cf. *TMI* M212.2.

663 The Dragon's Deposit: A dragon joined in a pact of friendship with a certain man, and the two lived together. The dragon owned a great treasure of gold and silver, which he entrusted to the man for safe keeping. But the dragon was shrewd. For the purpose of testing his friend's reliability he brought out an egg and said to the man, "This is another treasure of mine, no less valuable than the other, which you must watch over for me. So then keep guard over this egg in all good faith, for upon it depends my very life and safety." After saying this the dragon went away on a journey, leaving the man to watch over his possessions. But the man, coveting the gold, thought of getting possession of the treasure for himself, and so he decided to break the egg, on which he believed that the life of the dragon depended. He did so. Then the dragon returned in haste, and when he found that the egg had been broken he understood just how trustworthy his friend really was.—*TMI* E711.1.

664 How the Hermit tested his Servant: A hermit wishing to make trial of his servant, to see how far he could be trusted, hid a mouse under an upturned vase and said to the servant: "I have to go away to visit some colleagues. You will remain here to look after the cell and the provisions. Help yourself to whatever you need. Nothing is forbidden you with one exception: see that you don't touch that inverted vase over there, or remove it.

I don't want you to know what is under it." Then the master went away, and the servant began to wonder what that thing was that had been denied him, impelled by the natural instinct to react against a prohibition. It seemed to him that he could find out about this thing without his master's knowing it. So he went up to the vase and removed it, and thereupon the mouse that was hidden under it was set free and disappeared. When the hermit at length returned he questioned his servant about the secret of the vase; had he, or had he not, seen what was under it? The servant replied, "I saw it, indeed, but it would have been better if I hadn't."—*TMI* H1554.1.

665 The Farmer who prayed to God for Another Horse: A certain farmer had only one horse. He reckoned that if he had another in addition he would be able to plough and cultivate his field much better. So he prayed to God to give him another horse, and he kept on praying and making offerings for a long time. But while he was busy with his prayers it so happened that a thief stole the one horse that he did have. After that he changed the tenor of his prayer, thus: "Lord God, if you will only restore to me the horse that has been stolen, I shall never trouble you hereafter by asking for the gift of a second horse."

666 Praying for Himself Only: A man had the habit of coming late into the church and making this prayer, on his knees: "Lord God, look thou with favour upon me and my wife and my children—and upon no one else." Another man in the church who overheard him prayed as follows in the other's hearing: "Lord, Lord, Almighty God, confound that fellow and his wife and his children, and nobody else."

667 The Townsman and his Tame Daw: A townsman had a daw which he had trained to utter certain words and phrases like a human being. By ill chance his neighbour happened to kill this bird, and the owner, being deeply distressed, brought a complaint about it before the judge. Said the judge, "The bird's death does not amount to

much, unless it was valued for some special reason." The townsman then explained that his daw seemed to have human understanding, in that he pronounced words and phrases with remarkable accuracy and sang tunes of a wonderful kind. "If such is the case," said the judge, "it is clear that the loss of your bird is a heavy loss." So the neighbour who had killed the bird was called into court. He, fearing the outcome of the case and wishing to placate the judge, brought a sheepskin with a crimson border with him only partly hidden under his cloak. Looking thoughtfully at the edge of this sheepskin, the judge understood its meaning as clearly as if the defendant had told him. He turned to questioning the plaintiff: "Just what songs and what words were they of which your daw was master?" "I can't repeat the songs," answered the plaintiff, "nor the words." Thereupon the judge, induced by the bribe of the sheepskin, said: "In my opinion the bird of which you speak was not worth anything when it was alive, and its death brings no great loss."

668 The Three Wishes: A peasant happened to capture a mountain-dwarf, who gave him, in return for being set free, the power of making three wishes which would be granted him. The peasant's wife demanded of her husband that she herself should do the wishing, declaring that she knew better than he what ought to be wished for. Accordingly, he allowed his wife two of the three wishes. She postponed wishing for a long time, waiting for an opportune occasion. Then it happened one day that she was gnawing the backbone in a piece of mutton trying to get at the marrow, and being unable to do so, she leaned forward towards her husband and said, "Would that you had a beak of iron, so as to draw out this marrow easily!" Immediately after these words were uttered her husband sat there before her with an iron beak. Then she said, "Would that there were no beak on your face!" And after that her husband was without any beak, without

mouth or nose. Then the husband said, "Would that my face now were just as it was originally!" In this way the three wishes were used up and no gain of any kind resulted from them.—*TMI* J2071. Cf. LaF VII 6, wherein the last of the three wishes is for the granting of wisdom to the wishers.

669 The Fox and the Shadow of the Moon: A fox while walking along at night beside a stream saw the reflection of the moon in the water and thought it was cheese. So he began to lap up the water in the hope that when the river-bed was dry it would yield him the cheese; and he kept at it until he suffocated himself with drinking.—*TMI* J1791.3.

670 What a Wolf said on seeing a Crow perched on the back of a Sheep: "Lucky crow! Wherever he sits, whatever he says, whatever he does, no one speaks ill of him. If I were to sit where he is, everybody would cry out against me in loud tones and hasten to chase me away."—Cf. **190** and **553** above.

671 The Fox and the Dove: A fox, coming out of his cave in winter-time in search for something to eat, saw a dove perched on the top of a church and wanted to get it. So he came near, saluted the dove, and spoke craftily as follows: "I can't understand why, when the cold north wind is blowing and the air is full of snow, you choose such a high place to settle on. I think that a lower place and one nearer to me ought rather to please you, so that we may chat with each other during the day." "I'm timid and have little courage," replied the dove. "I'm content to perch on a high place to insure my safety." "Oh, there's nothing to fear," said the fox, "far from it. I've just come from the court, where a ban has been put on all rapine and a proclamation of everlasting peace has been read. For my life I wouldn't dare so much as to look at you with hostile eyes." Said the dove, "If what you report is true, I'm pleased to learn about this proclamation of peace, and I would gladly pass the time in

conversation with you, but, look, I see two women on horseback coming this way and bringing dogs with them. They're out hunting, I suppose." Being frightened by these words, the fox asked whether the hunters were near and whether he might elude them by hiding. He said that he doubted whether or not the dogs had yet heard about the proclamation of peace. "Perhaps," said the dove, "the document has been drawn up in writing but not yet officially sealed." —L'Estrange 353 (Cock and Fox), *TMI* J1421.

672 Eagle, Hawk, and Doves: The eagle, as king of the birds, was once sitting on the top of an oak tree. Beneath him on a branch nearer the ground sat the hawk, who is called the judge of the birds; and on the ground a number of doves were flitting about playfully, well sated with kernels of grain. The hawk said to the doves, "How can you be so bold and presumptuous as to caper about sportively in my presence, when I am considered your judge and master? Be assured that if the eagle, who is our king, were not sitting above me, I would very quickly introduce you to a different kind of sport." Moral: It is well for a judge to be subordinated to a higher power, the fear of which will keep his temper within bounds.

673 The Horse and the Grain: A hungry horse saw a field of ripe grain, but he did not see the thorns that stood in the way until he felt the sharp wounds inflicted by them on his flesh.

674 Horse and Goat in a Package Deal: A man brought to market a shaggy, ill-smelling he-goat together with a horse of great beauty, for the purpose of selling them both. For a prospective buyer he put the price at one talent. The buyer objected, wishing to buy only the horse and to leave the goat with the seller; but the latter refused, saying that he would have to take both or go without either. Moral: The horse and the goat are the virtues and vices respectively that adhere in bad men; they can't be separated. If you associate with bad men

you must put up with their vices as well as with their virtues.

675 Wolf and Hedgehog: Once a wolf and a hedgehog became partners, and it was agreed that the hedgehog would oppose himself to the attack of the dogs; for it is the hedgehog's custom to draw himself up in a ball bristling with spears when the dogs pursue. Thus teamed together they stole a sheep from a farm. The wolf ran away carrying the sheep and left his companion behind, but the hedgehog, realizing that his spines were of no avail against the men who pursued with the dogs, begged the wolf to come back and help him. The wolf refused at first, but yielded to his partner's plea that he would at least kiss him goodbye, and when the wolf returned and did so the hedgehog set his teeth in the wolf's lips and clung fast. On came the dogs, and the wolf fled, carrying the hedgehog with him very much against his will. In vain the wolf begged him to let go, lest they both be caught. "Know well that I shall not release you," answered the hedgehog. "It is right and fitting that companions so faithfully joined in friendship as we are should either escape together or be caught together." At length they came to a forest, and the hedgehog, seeing that he could escape, released his hold on the wolf's lips and climbed into a nearby tree. "Lie there, you miserable little beast," said the wolf, "and defend yourself against the dogs. I shall flee into the depths of the wood in the hope of getting away safely." "You shamefully betrayed our pact of friendship," replied the hedgehog, "when you left me behind. Do what you like with the sheep, if the presence of the dogs doesn't prevent you."

676 The Well-meaning Wolves: Once two wolves met and got to talking about men, how they naturally hated wolves and denounced them even when they were doing no harm. One of the wolves said: "Men have never seen us doing anything good, but if they once see us in the act of doing something good they will believe thereafter that

we have good intentions." "What then can we do," asked the other, "to persuade them by an example to think well of us?" "Let us go out from this grove and, since the men are working in the field, let's help them gather up the sheaves." So the two wolves went into the field and began to gather together the bundles of grain; but as soon as the men saw the wolves in the field they pursued them with a great outcry. The wolves were surprised at this and said to each other, "Why is it that these men raise such a hue and cry against us, when it is nothing bad that we are working at, but something for their own benefit? Let us go back into the woods and carry on as we are accustomed to do."

677 The Painter and his Wife: A certain painter gave one of his drawings to his wife to embroider, that she might reproduce line by line what he had designed. On looking at her embroidery the painter saw a crude picture and accused his wife of negligence in her work. She, seeing that her husband was angry, and knowing that she had not been negligent but had faithfully traced out the lines that had been given her, said to him: "You charge me with distorting your picture, but I have not added or taken away anything from what you painted. First learn to draw your lines in the proper proportions, that I may be able to reproduce your skill."

678 The Deer instructing her Fawn: A deer while pasturing began to teach her young one how to look out for himself. When by chance they saw a hunter near by the fawn asked who he was and what the instruments were that he carried in his hands. She said: "This is he whom you must fear above all others. Observe him very carefully, so that, if you ever meet him hereafter, you may be on your guard and avoid him." The fawn answered, "Indeed, I know him very well, but he is not to be feared, for I see that he himself is timid. I noticed that when he alighted from his horse he stationed the horse between himself and us because, I suppose, he was afraid of us. I

judge his fear, moreover, from this circumstance, that he went into the densest thickets as if to hide from us. But I ask you, what is that thing which he carries in his hand?" His mother answered, "That curved piece of wood with horns on each end, which he carries, is very dangerous, and that thing which is placed on the cord in the middle is most dangerous of all and most to be feared." Said the young one, "If these things (cord and arrow) are so dangerous, why is it that he draws them towards himself with all his might?" "They are truly dangerous," said his mother, "the more he draws them towards himself, the faster the arrow will come to us."

679 The Crow and his Young Ones: A crow, teaching his chicks, points out a man to them and says, "That is the one of whom you must beware most of all; and if you see him bending over towards the ground fly away quickly." One of the chicks replied, "Even if he doesn't bend over, I'll fly away when he comes near."—*TMI J13*.

680 The Goat and the Wolf: A she-goat while pasturing among the bushes met a wolf who said to her: "What are you doing here in the woods?" The goat replied that she had long avoided the wolf's haunts, but now she had come there of her own accord, resigned to her fate, only she begged that he would show her some little consideration. "I don't ask for my life," she said, "but that you extend it just long enough for me to sing two masses, one for myself and one for you." "I grant it," said the wolf. Then said the goat, "Lead me up on to the high place yonder, in order that, being nearer to the heavenly ones, they themselves may hear me better as I sing and pray, and the other she-goats, on hearing me, may be inspired with devotion and join in praying for us both." This was done, as the goat requested. Standing on the high place and looking up to the sky, the goat began to call out very loudly, while the wolf stood by supposing that she was singing a mass. All the goats in the neighbouring countryside heard the clamour; then the dogs and the rustics

came out from the farmyards, pursued the wolf, caught him, beat him with clubs, and freed the goat from his jaws. As he was being dragged along and beaten, the wolf turned to the goat and said, "My hard luck; I see that you didn't pray much for me, but very well for yourself." "I'm satisfied," said the goat, "that the prayers which I made for myself were heard."—*TMI* K561.2.

681 The Contentious Wife: A certain man had a wife who was very rebellious, contentious, and stubborn. Once when they were walking by a field which the owner had just mowed with great diligence the husband remarked, "How carefully and how well this field has been mowed!" "You lie," said his wife, "it was not cut with a sickle, but with clippers." "It's your way," answered her husband, "always to go contrary to what I say. Nevertheless, I know very well that my neighbour mowed this field with a sickle." "You're crazy, it was done with clippers," she retorted. Then the husband threw his wife on the ground and, bending over her, said, "I'll stop that tongue of yours, with which you are always saucily contradicting me, unless you agree with me. Now then, with what kind of an instrument was this field cut?" Because her husband had taken hold of her tongue and was squeezing it hard, she was unable to enunciate entire words but managed to say 'ipper' for 'clipper' (*orhipe* for *forcipe*). Then he began to cut her tongue and challenged her with the same question as before. Since she was no longer able to say anything owing to the loss of her tongue, she answered by making a sign to indicate a pair of clippers, showing how it worked with her fingers.—*L'Estrange* 354 (A Taylor and his Wife) and 428 (A Woman and Thrushes), *TMI* T255.1.

682 The Contrary Wife: In a quarrel between husband and wife at a riverside, the preliminary circumstances of which are described at length, the wife falls into the river and is drowned. When the bystanders hunt for the body downstream the husband tells them that it won't be there;

she never went with the current in life, but always against it, and so will it be with her body. A shorter and better version of this story is given by *L'Estrange* (355):

An unfortunate woman happened to be drown'd, and her poor husband was mightily in pain to find out the body; so away he goes along the bank up the course of the river, asking all he met if they could tell him any tydings of the body of his dear wife, that was overturned in a boat at such a place below. "Why, if you'd find your wife," they cried, "you must look for her down the stream." "No, No," says the man, "my wife's will carried her against wind and tide all the days of her life; and now she's dead, which way soever the current runs, she'll be sure to be against it."—*TMI* T255.2.

683 The Whispering Brigands: A soldier riding on horseback through a field saw two brigands whispering to each other as if making plans for robberies. He went up to them and asked what the meaning of their whispering was, since they could say whatever they pleased in that open field without anyone overhearing them. One of the robbers answered: "It isn't really necessary for us to whisper, but it seems like an act of great roguery on our part to do so, and that pleases us."

684 The Physician, the Rich Man, and his Daughter: A certain rich man let some blood and gave it to his daughter to keep for him in order that later on his physician might examine it and find out the nature of his illness. His daughter failed to take good care of this blood-specimen, and it so happened that a dog spilled it and lapped up most of it. When she saw this, the girl, fearing her father's anger, let some of her own blood, on the advice of a friend, into the same container and gave it, when her father so directed, to the physician. On examining this specimen of blood the physician found in it sure signs of pregnancy, and so reported the matter to his patient. The rich man was astounded by this report. The thing was unheard of, how could it possibly happen to him?

He had dreadful apprehensions about his coming parturition. Meanwhile his household, distrusting the physician's report, began to investigate the matter very carefully. They found the spilled blood, quizzed the daughter, and forced her to admit that the blood was her own and that she was pregnant.—*TMI* J2321.

685 The Badger among the Pigs: One year when there was a great abundance of acorns the pigs were turned loose into the woods to pasture. A badger who was a native of the woods and accustomed to living on acorns, when he saw that the acorns were being eaten up, joined the pigs in their pasturage by claiming to be himself a species of pig. Afterwards when he saw the pigs, now grown fat, being slaughtered he feared the same fate for himself and said to the butchers, "You mustn't kill me, because I belong to the dog family, and my flesh is not suitable for men to eat." Then he showed them his claws and began to scratch the earth with them in the manner of a dog.

686 The Wolf caught in a Trap and the Hedgehog: A wolf and a hedgehog entered into a pact of friendship with each other. When the wolf happened to get caught in a trap he asked his companion the hedgehog, as a loyal friend, to come to his aid. The hedgehog replied, "I cannot by any means help you out until the saints, by whom you have been bound, shall free you. You have, I suppose, made many vows to the saints, to atone for your excesses, and have not fulfilled those vows; hence they have been offended and have allowed you to fall into this snare. You must sue for their grace. If you obtain it, then my comradeship may be of some advantage to you, but otherwise not; for I would not dare to oppose the divine will."

687 The Wolf and the Ferryman: A wolf on a journey came to a river that he had to cross. Not daring to enter the water, since the river was wide and deep, he asked a ferryman to take him across in his boat, and the ferryman agreed to do so if the wolf would pay his fare. The wolf

accepted these terms and was admitted to the boat. Then he said to the man, "Tell me now, what am I to give you for compensation?" "You must give me three true statements as the price of your fare," said the ferryman. This was agreeable to the wolf, who immediately offered as one true statement the sentence, "Whoso confers a benefit does well" (*Bene facit qui benefacit*). "That is true enough," said the ferryman. Later, when the boat was in midstream, the wolf submitted his second statement, "Whoso fails to do thus, does worse." "That also is true," said the man, "Now give me the third one." Said the wolf, "I don't have it ready yet, but I'll think of it while the boat is approaching the shore." When the boat came close to the shore the wolf jumped out and said, standing on the dry ground, "Anything done for the benefit of a scoundrel is a total loss."

688 The Wolf learning his Letters: A certain elder of the church was teaching a wolf his letters. The elder said "A," and the wolf repeated it. The elder said "B," and the wolf did likewise. "C," said the elder, and the wolf said "C." "Now put the letters together," said the elder, "and make syllables of them." The wolf said, "I don't know how to make syllables," and the elder replied, "Pronounce whatever seems best to you." Said the wolf, "As it seems to me, these letters spell 'lamb' (*agnus*)."
Whereupon the elder remarked, "*Quod in corde, hoc in ore*" (What is in the heart is on the tongue also).

689 The Wolf and the Dove gathering Twigs: A wolf saw a dove gathering twigs in the woods and said to her: "All day long I see you going about among the trees gathering twigs, but I have never known you to have a good house or to make a fire." To this the dove replied, "In all the time that we have been neighbours I have seen you carrying off sheep, but I have never known you to be better clothed on that account or to have a larger household."

690 A Man in a Boat: Wishing to cross an arm of the sea in a small boat, a man prayed to God to help him and to conduct him to the desired port. In the midst of the crossing a storm bore down upon the boat, causing it to tremble and himself to be greatly afraid. Thereupon he prayed to God to bring him back safely to the port from which he had set out, but when he tried to row back he was hindered by the adverse waves. Then in despair, because he was unable to reach either shore, he said, "Do thou according to thy will, O Lord, since thou art not pleased to act according to mine." After this invocation the boat was propelled by favourable winds and the man arrived safely on the shore that was his destination.

691 The Old Man and his Son: A young man, seeing that his father was very old and near the end of his days, sought his advice and asked him where he should live after his father's death. His father said, "In a land in which you are cherished by men, that will be your place of habitation." "But in case I do not find such a land," said his son, "where shall I go?" "In that case," answered his father, "you shall dwell in a land where you are feared by men." "But what do you think I should do if I do not find a land of that kind either?" "Then," said his father, "dwell in a land where you have nothing to do." "And if I do not find that kind of a land, father, what then?" "Then you should not linger in any land where anyone knows you."

692 Bishop Cat: A cat, wearing a mitre and leaning on a sceptre, called the mice together and, declaring that he was a bishop, ordered them to bow before him and be obedient to him. An old mouse spoke up and said to him, "I'd rather die a pagan than become a Christian and be under your power." Then all the mice fled from his benediction and hid themselves in their holes, and the cat, taking off his mitre, put aside his episcopacy.

FABULAE EXTRAVAGANTES

693 The Unlucky Wolf, the Fox, and the Mule (in summary outline): A fox went up to a mule in a meadow and asked him what his name was. The mule told him that his name was written on his hoof; "Approach and read." The fox understood the guile inherent in these words and went into the forest to find his enemy, the wolf. He told him where there was a big, fat beast on which he might prey and satiate his appetite. So the wolf hastened to the mule in the meadow and asked him, among other things, what his name was. "I don't know my name," replied the mule, "because my father died when I was very small; but lest my name should pass into oblivion, he had it inscribed on my hoof. If you want to know what it is, come and read it." Without suspecting any trickery the stupid wolf began to dust off the mule's hoof in order to read what was written on it. Whereupon the mule kicked him in the forehead, knocking out his eyes and brains (such as he had) on the ground. Then the fox came up, clapped his hands, and jeered at his enemy: "*O stulte, O folle, O insensate, O insipiens, tu litteras nesciebas et legere volebas?*"—Steinhöwel, *Extrav.* no. 1; LaF XII 17; TMI J1608, cf. K551.18. Cf. no. 638 above.

694 The Little Boar (briefly summarized): A little boar, grazing with a large herd of pigs, wanted to impress them with his valour and make them all afraid of him. He turned himself furiously around in circles, grunted loudly, and threatened with his tusks, thinking that all the pigs would be terrified, but none of them showed any signs of fear or paid the least attention to him. "What's the good of my staying here," thought the little boar. "No one fears me or runs away when I threaten them, no one obeys me. I must go somewhere else." Then he went among a flock of sheep, and when he threatened them

with his angry gestures they were terrified and fled from him hither and yon. "Here," he said, "it is fitting for me to stay. Here I am honoured, as befits my birth. Their fear adds to my dignity." For several days the little boar carried on in this fashion among the sheep, until it happened that a hungry wolf approached bent on eating the sheep. On seeing him, all the sheep fled, but the little boar, thinking that he was protected by the sheep, disdained to flee and was caught by the wolf, who proceeded to carry him off into the woods in order to eat him. By chance the wolf came upon the herd of pigs to which the boar belonged, and the pigs, all in a body and of one accord, attacked the wolf, killed him, and rescued their brother, the little boar. Then the boar, standing in their midst, full of remorse and shame, spoke thus: "The proverb says, 'Always, alike in adversity and in prosperity, one must stand with his own kind.' If I had not deserted my kinsmen, I would not have been subjected to these ills."—Steinhöwel No. 2.

695 The He-Goat and the Wolf: A wolf was chasing a he-goat, but the goat climbed up to a high cliff where he was safe. The wolf laid siege to him at the bottom of the cliff. After two or three days, when the wolf was very hungry and the goat thirsty, both of them went away, the wolf first to get something to eat, the goat later to satisfy his thirst. After drinking to satiety the goat saw his shadow in the water and said, "Oh, what good-looking shins I have, how handsome is my beard; and such large horns! To think that a wolf is putting me to flight! But now I shall make a stand against him, I'll not give him any power over me." The wolf, who happened to be standing behind him, overheard these words and, fixing his teeth in the goat's ribs, said, "What's this you're saying, brother goat?" When the goat realized that he was caught he answered: "O master wolf, I ask your pity, I admit my fault. After a goat drinks, he is inclined to be much too reckless." The wolf nevertheless did not

spare the goat, but devoured him on the spot.—Steinhöwel No. 6.

696 The Wolf and the Ass: A hungry wolf meets an ass and announces his intention of eating him, to which the ass replies: "Do as you like. It is yours to command and mine to obey your will. If you eat me you will free me from great hardship, but I beg you to grant me this one favour: don't eat me here on the highway, lest it put me to shame. For, if you eat me here and my owner and the neighbours see it they will say, 'How could our ass be so lazy and negligent as to allow himself to be devoured by a wolf?' Please listen to my advice. Let us go into the forest and weave some strong ropes out of green withes; then you tie me around the breast as your servant, and I will tie you around the neck to myself as my master; thus lead me into the depths of the woods and there eat me in peace and comfort." Without suspecting any trickery, the wolf agreed to this plan and it was carried out. When the wolf and the ass were securely tied to each other the ass said, "Now let us go wherever you wish," and the wolf replied, "You show the way." "Gladly," said the ass, whereupon he started out in the direction of his owner's house. When the wolf saw that they had come to a little village he said, "We are not on the right road." "Don't say that, master," replied the ass, "this is the right road, if you please." Then the wolf, understanding the trick that had been played on him, began to pull back, but the ass dragged him by force to the door of his master's house, and there the whole household attacked the wolf and beat him almost to death. He managed to escape when one man aimed a blow with an axe at his head but missed and cut the bonds by which he was tied.—Steinhöwel No. 7; *TMI* K1022.2.

697 The Serpent as Adviser: A farmer going out to sow his field stepped on a serpent, who said to him, "You have trodden on me, my friend, although you have suffered no injury from me. I tell you now, don't trust anyone

whom you have injured." The farmer went on his way without taking much account of this incident, but in the following year, when he was going along the same road, the serpent met him and said, "Where are you going, my friend?" The farmer answered that he was going out to sow his field, and the serpent said: "Take care not to plant your field where it is wet, because there will be much rain this year and whatever is planted on watery ground will perish. However, you must not put any confidence in one whom you have injured." The farmer, assuming that this advice was deceptive, proceeded to cast his seed on watery ground, but much rain fell that year with the result that he had no crop. Likewise at the beginning of the next year the farmer met the serpent on his way out to sow his fields and the serpent warned him not to sow his seed on dry ground, because there would be a drought that year, and anything planted on dry ground would die. "However," added the serpent, "you mustn't trust one whom you have wronged." The farmer reckoned that this too was a deceit and proceeded to cast his seed on dry ground, but there was a great drought that year, and so he had no crop. Again in the following year the serpent advised him to plant his seed on ground that was neither too wet nor too dry, because this year the weather would be temperate. But, he added, "You must not trust one whom you have injured." This time the farmer followed the serpent's advice and his crop proved to be very good. "How about it," asked the serpent, "did everything come about as I told you?" "It did, indeed," said the farmer, "and I thank you for it." "I want some remuneration," said the serpent. "What?" asked the farmer. "Just this," replied the serpent, "that tomorrow you send your only son with a bowl full of milk to my hole, to be left there. Nevertheless, take care, as I've often said before, not to trust anyone whom you have injured." The farmer went away, and on the next day sent his only son with a bowl of milk to the serpent's hole. Immediately the ser-

pent came out and bit the boy, so that he died. His father then came to the serpent and said, "You have deceived me, you have killed my son by trickery." High up on the rocky cliff the serpent thus answered: "I have not dealt deceitfully with you. You injured me without cause, and you made no amends. And I told you, again and again, not to trust anyone whom you have injured."—Steinhöwel No. 8; *TMI* J15.

698 The Wolf as Fisherman: A fox was eating fish beside a river. When a hungry wolf asked him for a share of the fish the fox refused and proceeded to tell him how he could catch some fish for himself. "Go, get a basket, and I will teach you the art of fishing." So the wolf stole a basket in the village near by and brought it to the fox. The fox tied it to the wolf's tail and told him to drag it through the water. "And I will follow behind and drive the fish into the basket." The wolf then began to drag the basket through the river, and the fox, following behind him, surreptitiously threw stones into the basket. When the basket was full of stones the wolf said, "I can't drag it any more." Said the fox, "I'm glad to see you so strenuous in the art of fishing. I will go and hunt up someone to help you drag the cargo of fish out of the river." Then the fox went to the nearby village and told the men that a wolf, the enemy of their flocks, was now taking all the fish out of their stream. They had better do something about it in a hurry. So all the men in the village, armed with clubs and swords, went after the wolf and beat him almost to death. By pulling very hard he managed to get away, but only with the loss of his tail.—*TMI* K1021.2; cf. No. **625** above.

It happened in those days that king lion fell painfully ill. All the beasts came to console him, and among them was a wolf, who spoke as follows: "My lord, the king, your obedient servant has gone all over the province looking for medicine for your majesty, but the only thing I succeeded in finding was this: there is in this province

an arrogant and crafty fox who has on his own person a substance of great medicinal value. If he deigns to come into your presence, call him to yourself as if for consultation, then pull off his skin, in such a way, however, that he comes off alive; then immediately your good health will be restored." The fox, who had a hole near by the lion, overheard all this and, going out, wallowed in a slough of mud. Then he went before the king and said, "Your health, my lord." The lion returned the greeting and said, "Come here, that I may kiss you. I want to give you some private advice." The fox replied, "As you see, master, I am covered with dirt and filth, due to making a long journey in great haste, and I fear that you would be offended by the foul odour of my person, were I to come closer to you. After I have bathed myself and combed my hair I will come again into the presence of my lord, the king. But, before I leave, let me tell you why I came here. I have travelled over almost the whole world in search of medical aid for you, and all that I found was this, which I learned from a Greek physician in this province: There is a large wolf hereabouts who has lost his tail, owing to its coveted medicinal virtue. If he comes here, call him into a private conference with yourself, then lay your handsome claws on him and pull off his skin, all of it except what he has on his head and his feet, and in such a way that he comes off alive. Then, while the skin is still warm, wrap it around your belly and you will recover your health immediately." After saying this the fox went away, and shortly afterwards the wolf came in, whereupon the lion, calling him into conference, put forth his claws and pulled the skin off from his entire body excepting only the head and the feet, after which he wrapped the warm skin around his belly. As for the poor wolf, the flies and the wasps and the beetles began to eat his flesh and to sting him, and as he fled away the fox from the high cliff called out after him in derision: "Who are you, running away so fast, with gloves on your hands

and a cap on your head? Listen to what I'm telling you: when you go home, speak well of your master, and when you come to court, speak well of everybody."—Steinhöwel No. 9; *TMI* K961.1.1, and No. 585 above, for the second of the two episodes in this composite fable.

699 The Wolf's Misfortunes: A wolf, rising from his bed early in the morning, stretched out his paws and said, "Thank God, today I shall get my fill of good things to eat, for this has just now been announced to me by the clatter of my posterior." As he went forth on the road he found a piece of suet that had been dropped by some travellers, and turning it over he said: "I shall not eat of you, for you would upset my stomach. And why should I eat of you? Today I'm going to have my fill of good things, as my posterior proclaimed to me early this morning." Then, as he went on, he found a piece of dried salt-pork and said: "I shall not eat of you, either, for you would make me thirsty. And why should I eat of you, when I know that today I'm going to satiate myself with good things?"—*TMI* J2066.4.

After leaving that place he came upon a mare browsing in a meadow with her colt. "Thank God," he said, "I knew I was going to have a fine meal today." Then he said to the mare, "Surely, sister, I shall eat your colt." Said the mare, "Do as you like; but yesterday a thorn became lodged in my foot and I beg you, since you are a physician, first to pull it out, then, after that, you will eat the colt." The wolf went up to the mare's hoof for the purpose of pulling out the thorn, whereupon the mare kicked him violently in the face and ran away swiftly with her colt into the woods.—*TMI* K1121.

When the wolf recovered consciousness he said to himself, "I don't care about this injury; for today I shall have my belly full." Then he came upon two rams quarrelling in a meadow and he said to them, "Truly, brethren, I shall eat one of you." To which one of the rams replied, "Do as you see fit. But first judge between

us truly: this field belonged to our ancestors, but we fight with each other about it because we know not how to divide it." Said the wolf, "I will do as you wish, if you will show me how." "Stand here in the middle of the field, if you please," said the ram. "I will run hither from one end of the field and the other ram will run hither from the other end. Let the field be adjudged the property of whichever of us reaches you first, then you will eat the other one." To this the wolf agreed; and the two rams, running at him from opposite ends of the field, butted him with great violence on both sides and smashed in his ribs, so that he was befouled all over by his own excretions. Then the rams went away leaving the wolf half dead.—*TMI* K579.5.1.

When the wolf recovered his senses he said to himself: "I'm not worried even about this calamity, for today, surely, I shall satiate myself." After that he met a sow feeding with her little pigs and said to her: "I intend to eat some of your pigs." "As you like," said the sow, "but first I beg you to baptize them, since they are pagans." "Show me the baptismal font," answered the wolf; then the sow led him to a canal through which water flowed into a mill and said, "Here it is." The wolf, standing on the edge of the bank and pretending that he was a presbyter, was on the point of dipping one of the pigs in the water, when the sow butted him from behind into the middle of the canal, and he was carried by the force of the water into the mill-wheel, where he was badly mauled amid the spokes. It was only with great difficulty that he managed to escape at last and run away.—*TMI* K1121.2.

"I'm not grieving very much on account of this," he told himself, "for I am sure that today I shall find some delicious food." Thereafter while passing by a small village he saw some she-goats standing on a large brick oven and ran at them. When the goats saw the wolf coming they hid themselves inside the oven, and when

the wolf arrived and announced his intention of eating some of them, they told him that they had come to that place for no other purpose than to hear a mass; if he would please sing it for them, afterwards they would come out to him and he might do with them whatever he pleased. Accordingly, the wolf, posing as a bishop, stood before the oven and began to howl in a loud voice; then the men in the village ran out armed with clubs, beat him almost to death, and set the dogs on him. He managed to get away, but only half alive.—*TMI* K561.2; cf. No. 680 above.

Then he threw himself down under a big tree and began to complain and to reproach himself bitterly. "O God, how many calamities have befallen me today! But the fault is mostly my own. Why was I so haughty as to disdain eating suet and salt-pork? My father was not a physician and I never learned medicine; why, then, did I undertake, as a physician, to draw a thorn from a horse's foot? My father was not a judge and I know no law, so why did I presume to judge the case of those rams? My father was not a presbyter and I never learned to read, so how could it be my task to baptize pigs? My father was not a churchman and I have no ecclesiastical rank, why then did I make the mistake of playing the part of a bishop to sing a mass?" Then he prayed, saying, "Lord God, would that a great sword might descend from heaven and smite me!" There happened to be a man in the tree above him, trimming its branches, and when he heard the wolf's prayer he threw his axe at him and struck him with such force that he rolled around on the ground like a wheel. After that he looked up first to the heavens, then to the tree above him, and exclaimed, "O God, how well prayers are heard in this sacred place!" Then, badly wounded and thoroughly humbled, he hurried back into the woods from which he had emerged that morning so full of pride and arrogance.—Steinhöwel No. 10.

700 Hunter and Ploughman: A hunter with his dogs

was chasing a hare, which happened to run close by a ploughman. The ploughman killed it with a stick and hid it in one of his furrows covered over with earth. Soon the hunter came up and asked him if he had seen a hare thereabouts. "I don't know what you're talking about," answered the ploughman. The hunter beat his breast and exclaimed, "Oh, how good it would have been, seasoned with pepper!" Then the ploughman laid the whip on his oxen saying, "Go along; it will be very nice seasoned with salt."

701 The Dog and the Wolf (in summary outline): A rich man had a dog to guard his large flock of sheep against wolves, but he was so niggardly that he did not feed his dog adequately. One day a wolf approached the dog and proposed a scheme by which the dog might induce his master to feed him better: "I will carry off one of the lambs. You pursue me; but before you overtake me throw yourself down on the ground as if you had collapsed from weakness and hunger. Then all the servants will say, 'Surely, if our dog had been fed enough this wolf would not now be carrying off our lamb, or even his own skin unharmed.' After that, I think, you will get enough to eat." The dog agreed to this plan and it was carried out twice, with the result that the dog came to be very well fed by his master; but when the wolf proposed to put on this act a third time in order to carry off a third lamb, on the plea that this was due him as the reward for his good advice, the dog refused to co-operate or allow it. Since the wolf complained that he was dying of hunger, the dog invited him to come that night into his rich master's provision cellar, where he could eat his fill of various meats and would have plenty of wine to go with it. There was a hole in the cellar wall, as it happened, through which he might get in. The dog explained that he was responsible for his master's sheep, but not for his household provisions. So the wolf, when night came, got into the cellar and stuffed himself with abundant meat

and pastry. Then he tapped a wine-keg, drank copiously, and got drunk. This made him feel good and gave him an idea: "The villagers, when they are satiated with food and inebriated, sing their songs; why don't I too sing my songs, now that I am full?" So he began to sing. The first time that he raised his voice the dogs heard him and began to bark; the second time, men heard him and said, "There is a wolf near by"; and the third time that he burst into song they said, "He's in the cellar!" And they came and killed him.—Steinhöwel No. 12; *TMI* J581.1, cf. B267.1 and K2091.1.

702 The Dog in the Manger: A dog without conscience lay in a manger full of hay. When the cattle came to eat of the hay he would not let them, but showed his teeth in ugly mood. The oxen protested: "It is not right for you to begrudge us the satisfaction of indulging our natural appetite when you yourself have no such appetite. It is not your nature to eat hay, and yet you prevent us from eating it." And so it was when this dog had a bone in his mouth; he couldn't gnaw it any more himself, but he wouldn't let another dog gnaw it.—Steinhöwel No. 11; cf. Halm 228 (from Lucian's *Adv. Indoctum* c. 30); *TMI* W156.

703 Three Sons dividing an Inheritance among Themselves (the substance in summary): Three sons inherited by their father's will three pieces of property, a pear tree, a goat, and a mill, to be divided equally among the three. They consulted a judge on the question how the inheritance should be divided. They told him concerning the pear tree that their father had ordered it to be divided equally among themselves, so that no one of them should have more of it than another. "How then," asked the judge, "do you propose to divide it?" The eldest son replied that he would take everything in the tree that was straight and everything that was crooked; the second son said that he would take everything that was green and everything that was dry wood in the tree; and the

youngest son said that he would take the roots, the trunk, and all the branches. "Then which of you will have the larger portion?" asked the judge. "Certainly I can't tell, nor can anyone else. Let the entire tree belong to that one of you who shall be able to answer this question."

The goat had been bequeathed by the father's will to that one of his sons who should be able to pray for the greatest increase in its size, and the judge was asked to decide which of the three prayers made by the sons described the largest goat. The eldest son prayed that the goat might be so large that, when he was thirsty, he could drink up all the water in the sea and all the water beneath the sky, and still be less than half-full; the second son, that the goat might be so huge in size that, if all the linen, hemp, and wool in the world were woven into one thin cord, that cord would not be long enough to go around his shin; the youngest son, that the goat might be so extensive in width, length, and height that he reached to every point visible to an eagle capable of flying up to the heavens and looking out in all directions beyond the four corners of the globe. Said the judge, "Which one of you has prayed for the largest goat? Certainly I'm not able to say, nor is anyone else. Let the goat belong to that one among you who has prayed for the largest goat."

The mill was bequeathed to that one of the three sons who was considered by friends and relatives to be the laziest and most worthless (*nugacior*). The eldest son claimed that he had been lying in bed for a number of years, and from a hole in the roof of the house a drop of water had fallen on his ear so many times that it had rotted his head and penetrated to the other ear; he was so lazy that he wouldn't even turn aside his head. The second son said that if he were to be without food for fifteen days or a month, he would be too lazy to put anything in his mouth by his own effort, though he were seated at a table full of delicious food. The youngest son asserted that, if he were to endure thirst to the point of death, and were

standing in water up to his chin, he would die sooner than bend his head far enough to drink a single drop. On hearing this the judge said, "You do not know, nor do I, nor does anyone else, which of you is the laziest and most worthless." After that the judge and the three brothers parted without having come to any decision about the inheritance.—Steinhöwel No. 13; *TMI* W111 (laziness).

704 The Little Fox under the Wolf's Tutelage: "We want to be masters without first being disciples. They want to teach before they learn; and in trying to imitate their elders and those who are stronger and wiser than they, they often get into trouble. On this subject, hearken to the following fable." A mother fox asks a wolf to baptize her young one and be his godfather. The wolf consents, names the little fox Benedictulus, and undertakes to rear him for a time and show him how to make his own living. Very early on the first day the wolf tells Benedictulus about an unsuccessful visit to a sheepfold that he had made during the night and announces his intention of getting some sleep. The little fox is ordered to wake him up whenever he sees any domestic animals going out to pasture. Before long Benedictulus sees some pigs going into the field and rouses his master excitedly, "Look, Master, the pigs are going out to pasture." "I'm not interested in the pigs," says the wolf. "They are full of bristles, and when I eat them I get writhings in the stomach." Later Benedictulus rouses his master to tell him that the sheep and cattle are now going out to pasture, but the wolf says that he is not interested in these because they are guarded by fierce dogs who often pursue him and try to kill him. Finally, Benedictulus reports that some mares are going out to pasture. "Watch them, sonny, and see where they go," says the wolf. "They are going into the field next to the forest," says Benedictulus. Then the wolf rose up and went stealthily into the forest. From there he crept up under cover close to the mares, and fastening his teeth

in the nostrils of one of them, brought it down and killed it, thus providing an ample feast for himself and his little godson.

Thereafter immediately Benedictulus says to the wolf, "Farewell, father, I am going back to mother; for I am very wise now and I have no need of any further instruction." The wolf, his godfather, remonstrates and urges him not to be in such a hurry, lest he repent of it afterwards, but the little fox returns to his mother nevertheless. She wonders why he has come back so soon, and he assures her that he knows everything now and is well able to support himself and the whole family. Henceforth she is to take instructions from him and be his assistant. He makes an unsuccessful visit to a sheep-fold, as the wolf had done, and reports it to his mother in the same words that the wolf had used; he prepares to take some sleep and tells his mother to wake him whenever she sees any domestic animals going out to pasture; his mother calls his attention to the pigs and he replies word for word with what he had heard from the wolf; and so again when she calls his attention to the sheep and cattle. Finally, when his mother points out the horses to him he tries to do exactly what he had seen the wolf do. He succeeds in getting his teeth in the mare's nostrils, but is unable to overpower her, because he is too small and light, and the horse carries him away to the farmers, by whom he is killed.—Steinhöwel No. 14; *TMI* J2413.

705 Dog, Wolf, and Ram: A certain man had a large flock of sheep which were guarded by a very large and ferocious dog, who used to frighten the wolves away by merely showing himself and barking. When this dog died, the shepherds said, "What shall we do now? Soon the wolves will come and scatter our flock." On hearing this, one of the rams in the flock, a presumptuous creature, made the following suggestion, which was carried out: "Shear my wool and cut off my horns, then clothe me with the skin of the dead dog; all the wolves will then be

frightened by the mere sight of me." And so it was when the wolves approached thereafter; as soon as they saw the ram in the dog's skin they were frightened and ran away. One day there came a very hungry wolf, who seized a lamb and ran away with it. The ram in the dog's skin pursued him. When the wolf, on looking back, caught sight of the terrible dog, he was so frightened that he befouled himself and left some dung behind on the ground as he fled, and this happened twice again as the ram continued to pursue him. But it so chanced that the ram ran into a thorn bush which tore a large hole in the dogskin which he was wearing, and when the wolf saw the sheepskin beneath, he turned on the ram and demanded, "Who are you?" The ram had to confess that he was one of the sheep. "Then why did you frighten me?" asked the wolf. "I did it as a joke," answered the ram. Thereupon the wolf led the ram back to each of the places where he had befouled himself in his flight and demanded sarcastically, "Is this a joke, and this, and this?" Then the wolf killed the ram and ate him.—Steinhöwel No. 15, *TMI* K1839.3.1.

706 Lion's Son learns about Man: A labouring man who lived in a deserted place, cutting trees and planting a field, set traps for a lion that was damaging his crops. When the lion saw that he would not be able to prevail against the man he took his young son, still a small cub, and migrated with him to a different region. When the little lion grew to full size he asked his father whether they had always lived in that place, or had migrated thither from some other neighbourhood; and his father told him that they were immigrants and had moved away from their original habitat in order to avoid the snares of a man. "What is this creature man, who makes lions afraid of him?" asked the young lion. "He is not at all large and strong as we are," answered his father, "but he is exceedingly clever. You had better not go near him; if you do, you'll regret it." But the young lion, scornful of this

advice, was resolved to avenge the wrong done to his family and set out in search of that creature, man.

On the way he met with a broken-down horse whose back was worn bare and his ribs broken. He asked the horse how this injury had been put upon him, and the horse told him that he had been ridden too hard by a man. The young lion replied that he would avenge this injury, for the horse was one of his father's subjects, and man was their common enemy. After that he met an old ox who had been whipped and goaded almost to death by a man who had overworked him, and the young lion swore that he would take vengeance on man for that wrong. Then he saw some footprints on the ground and was told by the ox that they were those of a man. "How," he asked, "can man, who has such a small foot, inflict such great injuries? Show me a man." "Look," said the ox, "there is one." The lion looked and saw a man standing high up on a hill with a spade in his hand digging the ground and planting it. He called out to him accusing him of having greatly wronged his father, himself, and all the beasts over whom the lions rule; "and now," he said, "you'll have to settle with me for it." But the man showed his club, his axe, and his knife and swore by the God who created him that he would kill the lion, cut him up, and flay him if he came near him.

"Well, then," said the lion, "come with me to my father, that he may judge which of us is king." The man replied, "Swear that you will not injure me before we come into the presence of your father, and I likewise will give you my oath that I will not touch you before we get there." The lion agreed, and after making these promises to each other the two set out together. The man, taking the lead, manoeuvred the lion into one of his hidden traps, by means of which the lion's forefeet were entangled and bound fast together. "Man, man, help me," cried the lion. "What's the matter?" asked the man. "My forefeet are tied," said the lion. "I don't know how it

happened. I beg you to help me." "I gave you my oath," said the man, "that I would not touch you until we came into the presence of your father; so I can't help you." The lion managed to hobble along on his hind feet; but soon they, too, were caught in a trap and he was helpless. Then the man began to beat him with a club. The lion realized that he was caught, and said, "Man, man, pity me. Don't beat my head, or my back, or my belly; but beat my ears, that would not listen to my father's voice when he warned me not to come here, because man has so many subtle devices. And beat the brains in my heart, because they failed to understand my father's teaching, when he said that I would regret it if ever I came into the presence of a man." Then the man beat the lion to death about the ears and the heart, and so he died.—Steinhöwel No. 16; *TMI* J22.1; Aarne-Thompson, *Types of the Folk-Tale*, No. 157; cf. R. M. Dorson, "King Beast of the Forest meets Man," in *Southern Folklore Quarterly*, 18 (1954), 119-128.

706a This is a shorter version of No. **706**, with no mention of the lion's father. The lion learns about man as a *mala bestia* and the enemy of himself and his subjects by talking with an ass and a horse who had suffered from their masters. When the lion finds a man, the latter persuades him to help him in splitting a log apart by putting his paws in the crevice, from which he then removes the wedge. The lion is thus caught and held fast. Then the man calls to his wife to bring him some boiling water, which he pours on the lion's face and back. The lion manages to get away at last with the loss of his claws and some skin, and after that he calls to his fellow lions for help. They come and the man climbs into a tree greatly afraid; but when he calls loudly for hot water, once more, the lions leave and he is freed.—From a *promptuarium* of the fourteenth century. *TMI* K1111; cf. L'Estrange, No. 430.

707 The Knight and his Mendacious Squire: A knight riding through the fields with his squire saw a fox and

exclaimed, "O God, what a large fox that is!" His squire looked at it and said, "Master, how can you wonder about the size of that fox? By the loyalty that I owe you, I recently saw a fox larger than a cow." "Oh," said the knight, "what fine cloaks might be made from its skin if the tailors had the skill to fashion them." As they journeyed on, the knight suddenly exclaimed, "Almighty Jupiter, guard us this day, I pray you, against making any false statement. Grant that we may cross that river without bodily danger, and bring us in safety to our destination." On hearing this, the squire asked his master what this matter was, about which he prayed so earnestly. "Don't you know," replied the knight, "that we are soon to cross a river of a wonderful nature? Anyone who has told a lie and enters it with the intention of crossing will not come out alive, but will be drawn under the water and perish." On hearing this, the squire was greatly afraid; and soon afterwards, when they had come to a small river, he asked, "Is this, master, the dangerous river about which you spoke?" "No, we are still far away from it," answered the knight. "The reason why I ask," said the squire, "is that that fox about which I spoke today was really no larger than a good-sized donkey." "Oh, I'm not worried about the size of that fox," said the knight. Soon they came to another river, and the squire again asked the knight whether this river was the one of which he had spoken. The knight said, "No." "The reason I ask," said the squire, "is this: that fox, about which I told you today, was no larger than a calf." Said the knight, "I'm not at all concerned about that fox." Then they came to another small river and the squire asked, "Isn't this the river, master, about which you spoke?" "No," he replied. "The reason I ask," said the squire, "is because that fox about which I spoke today was certainly no larger than one of our rams." "I don't care about that fox," said the knight. Towards evening they came to a large river and the squire said, "I suppose, master, that this is

the river about which you spoke." "Yes," said the knight, "it certainly is." Full of fear and shame the squire said: "I confess to you, master, that I lied. I swear to you, by my head, that the fox about which I told you was no larger than the one we saw today." Then said the knight to his squire, jestingly but not without reproach, "And I swear to you that the water in this river is no more dangerous than any other water."—Steinhöwel No. 17; *TMI* X904.2.1.

Nos. 708-719

FABLES FROM CODEX BERNENSIS 679

708 The Ape and the Bear: An ape had a young offspring of which she was very fond. When the little ape was playing around close to a bear tied by a chain he was caught and eaten by the bear. When the mother ape saw this she piled up straw around the bear and burned him.

709 The Dog and his Slain Master: A certain dog, when his master had been killed by an enemy, guarded the body, brought the bread that was given him, and placed it on his master's mouth. Later he saw the enemy who had killed his master and ran at him. The servants, wondering at this, discovered that their master was dead. Then they seized upon his enemy, who had already been overcome by the dog in the field, and hanged him.—*TMI* B301.2.

710 A dog saw a boy who was playing on the bank of the River Jordan fall into the water. He swam after him and pulled him out with his teeth.

711 The Ram and his Baldheaded Master: A ram had been trained by his master to play at butting a discus. Once the master, who was baldheaded and had been drinking a good deal, took off his wig and fell asleep on the ground. Seeing this, the ram thought that his master was inviting him to play at knock-the-discus; so he butted his master's head and killed him.

711a The same story as **711**, told more circumstantially.

712 The Wolf and the Hungry Fox: A wolf, meeting a very hungry fox, said to him: "Go and open your mouth. Yonder sits Philomela the nightingale, singing. She will fall into your mouth and you will be wonderfully satiated." The fox went to where the nightingale was perched, stood beneath her, and opened his mouth. When he returned the wolf asked him, "Didn't she do just as I said?" "Yes," replied the fox, "but *il ni a que plumes et paroles.*"^a

713 The Adulterous Stork: A female stork had sexual relations with another male, and this became known to her own mate. He gathered together all the storks that he could find, and they killed the adulterous bird with their beaks.—*TMI* T252.2.1.

714 The Ram and the Wolf: There was a ram in a sheepfold, and because the door had been left open, a wolf entered. When the ram saw this he exclaimed, "Curse the fellow who failed to shut that door!" "What's this," asked the wolf, "are you saying this on my account?" "Oh, no, far from it, master," said the ram, "but with the door open someone else might have entered."

715 The Fox and the Sick Ape: *Vulpes comedebat audoliam* (?). *Ad quam veniens simia pelebatur ut daret ei, cum esset infirma et haberet plagam magnam. "Ostende," inquit vulpes. Et simia, accipiens digitum vulpi, posuit in culo suo. Et vulpes, sentiens fetorem, ait "Sic tu fecisti de culo tuo plagam." Contra illos qui accipiunt aliquando medicinas, ut habeant suas recreationes.*

716 The Mouse and her Daughter, the Rooster and the Cat: A mouse instructed her daughter not to go out from the hole, but the little mouse nevertheless ventured out. She saw a rooster scratching in the straw and crowing at the top of his voice, and was afraid. She also saw a cat approaching quietly on the edge of the path with slow and graceful steps; and because this was unexpected, she went back into the hole trembling. To her mother's question

^a She's all feathers and words.

as to why she was trembling, she said that she had seen a rooster that looked like the devil, and a cat that had the appearance of a pious hermit. "Don't be afraid of the one who seems so bad," said her mother, "but watch out for that one who has the appearance of sanctity."—*LaF* VI 5 (based on *Abstemius* no. 67); *TMI* J132.

716a The same story as **716**, but told better and with more descriptive detail.

717 The Rooster and the Horse talking about their Master: A rooster saw that his master's wife was pestering her husband to reveal a secret upon which his safety depended, but he went on enjoying himself in the stable nevertheless without worrying about it. But the horse near by wept for his master, because he saw the danger with which he was threatened should the secret be revealed. Said the rooster to the horse: "I don't feel sorry for our master. He has only one wife, and he can't make her behave; but I have ten wives, and not a one of them would dare peep if I forbade it." The master overheard this speech and proceeded to chastise his wife. After that she gave him no more trouble.—*Aarne-Thompson, Types of the Folk-tale* no. 670; *TMI* T252.2.

718 A Generous Fox and a Wolf: A fox gave a wolf a rosary covered with blood. The wolf licked it and said it tasted very good. "You'll feel it when it comes out," said the fox, "then it will split you."

719 The Dog begging a Bone from his Master: A dog, seeing his master eating, asked for a bone that he held in his hand. "You shall not have it," said his master; "but he shall have it who best guards my house night and day." "On that reckoning, I shall have it," said the dog, "for I guard your house all night while you sleep and in the daytime when you are eating." "You shall not have it," was the reply. "Then who will have it?" asked the dog. "The one who would place himself between me and a great danger." "On those terms I shall have it," said the dog, "for if anyone should attack you, your other friends

would look for swords with which to help you, but I would interpose my own body between you and the assailant." "You shall not have it," said his master. "Then who will?" asked the dog. . . . Said the master finally, "That person in my house who pretends to love me much, but really loves me little." "On those terms, I lose," said the dog. "My mistress will get the bone; for she it is who pretends to love you, but really does not."

FROM A PROMPTUARIUM OF THE FOURTEENTH CENTURY

720 The Scarecrow: A statue in the likeness of a man with a drawn bow stood in a field to keep the birds away. Seeing this statue, the birds, large and small, flew away and did not dare to graze in the field. At length a plucky sparrow approached the image and saw that it did not move; he came closer, right up to the feet of the statue, and still it didn't move; he flew around above the bow and arrow, and it did nothing to him; then he hovered over the nose of the statue and dropped dung on its mouth, and the other birds followed his example.

Nos. 721-725

FABLES FROM POGGIO AND ABSTEMIUS

721 Father, Son, and Donkey: It used to be a common saying among the papal secretaries that those who tried to accommodate their ways of life to public opinion were labouring under a miserable servitude, since it was by no means possible to please everybody, seeing that people differ so much from each other in what they approve or disapprove. By way of illustrating that idea, one of them told the following fable, which he had recently seen written and pictorially represented in Germany.

He said that an old man in company with his young son was setting out for the market-place with a donkey which he intended to sell walking ahead of them unburdened. As

they passed by on the road some men working in the fields found fault with the old man, because neither he nor his son was riding on the donkey; whereas each of them needed a mount, the father because of his age, the youngster because of his tender years, and it wasn't right that the donkey should have no rider. Accordingly, the old man put his son on the donkey and made the journey himself on foot. Others on the roadside, seeing this, reproached him for letting his son, who was young and able-bodied, ride on the donkey, while he himself, worn out and enfeebled with age, trudged along on foot behind. How foolish! Thereupon he changed his plan, caused his son to dismount, and himself rode alone on the donkey's back. After travelling a short distance in this fashion he overheard others finding fault with him for making the poor little boy, with no consideration for his tender age and weakness, walk behind like a servant while he himself, the father, rode comfortably on the donkey. In response to this criticism the old man put the little son up on the donkey's back alongside himself; but after continuing the journey for a while in this way, others by the roadside asked him whether the donkey was his own or not, and when he said that it was, they scolded him for treating it so callously, as if it belonged to someone else. So heavy a burden was too much for the donkey; one rider was all that it ought to carry. Disturbed by so many conflicting opinions and seeing that he could not proceed without adverse criticism, whether the donkey carried no burden at all, or only himself or his son, or both of them, at last the old man tied the donkey's feet together and suspended him from a pole, which he and his son then carried on their shoulders to the market-place. On seeing this novel sight everyone around broke into laughter and ridiculed both father and son, but the father especially; so that he, being very angry and disgusted, came to a stand on the bank of a river and threw the donkey, tied up as he was, into the stream, after which he returned home. So it happened that a well-

APPENDIX

meaning man, in trying to comply with everybody's advice, pleased nobody and lost his donkey.—No. 100 in Poggio's *Facetiae*; LaF III 1; L'Estrange 358; *TMI* J1041.2.

722 Teaching an Ass how to Read: A tyrannical ruler, wishing to confiscate the property of one of his subjects, who boasted that he could do all kinds of things, ordered him, on pain of a heavy penalty in case he failed, to teach an ass how to read. The man said that this would be impossible unless a great deal of time were allowed him for the instruction. On being told to ask for whatever amount of time he wished, he succeeded in getting an allowance of ten years. Everybody laughed at him on the ground that he had undertaken an impossible task; but he reassured his friends by saying: "I have nothing to fear; for in the meantime, before ten years have passed, either I myself will be dead, or the ass, or my master."—Poggio. *Fac.* No. 250; LaF VI 19; L'Estrange 363; *TMI* H1024.4 and K551.11.

723 The Rustic seeking to Cross a River: A rustic, wishing to cross a stream that was swollen by the rains, was looking about for a shallow place. At first he tried a place in the river which seemed to be relatively quiet and peaceful, but found it to be much deeper than he had supposed. Turning away, he came to a place which was narrower and safer, but where the river ran swiftly with a noisy churning of the water. Then he said to himself, "How much safer it is for us to entrust our lives to noisy waters than to those which are smooth and silent."

By this fable we are cautioned not to fear loud and threatening persons so much as those who are calm and silent.—Abstemius, fable No. 5; LaF VIII 23; L'Estrange 259.

724 The Fly on the Chariot, as paraphrased by Francis Bacon in his essay *Of Vainglory*: "The fly sate upon the axle-tree of the chariot wheel and said, 'What a dust do I raise!'"—Abstemius No. 16; LaF VII 9; L'Estrange 270.

725 The Fish jump from the Frying-Pan into the Coals—Abstemius No. 20.

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