BYZANTINE GREEK SERIES · VOLUME 79

Stephanites and Ichnelates

Symeon Seth · Maximus Planudes

ΣΤΕΦΑΝΙΤΗΣ ΚΑΙ ΙΧΝΗΛΑΤΗΣ
ΒΙΟΣ ΑΙΣΩΠΟΥ

Stephanites and Ichnelates

With the Life of Aesop

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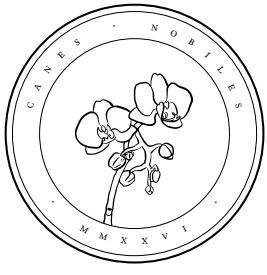
with a word-for-word interlinear English translation

preserving the original word order



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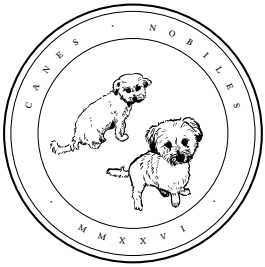

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The Byzantine Greek text follows Stephanites and Ichnelates
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The texts are Stark's and Eberhard's.

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SYMEON SETH

ΣΤΕΦΑΝΙΤΗΣ ΚΑΙ ΙΧΝΗΛΑΤΗΣ

Stephanites and Ichnelates

ΤΜΗΜΑ ΠΡΩΤΟΝ

I · THE LION AND THE BULL

King Abessalom asks how a crafty man turns friendship into enmity. A merchant's son leaves a mired bull behind; grown fat in a meadow, it bellows, and a lion is afraid. The jackal Ichnelates, against his fellow Stephanites' counsel, wins the lion's favor and brings the bull, whom the lion sets above all. Envious, Ichnelates tells the lion the bull plots against him and the bull that the lion means to eat him, each with fables, until the lion kills the bull. Stephanites rebukes him with more fables; the lion repents, and Ichnelates consoles him.

Ἐν ᾧ ὑπάρχει μυθικὴ διήγησις τῶν κατὰ τὸν
in which is a-fabulous narrative of-the-things about —
Στεφανίτην καὶ Ἰχνηλάτην.
Stephanites and Ichnelates

Ὁ τῶν Ἰνδῶν Βασιλεὺς Ἀβεσσαλὼμ ἤρετό τινα τῶν περὶ
the of-the Indians King Abessalom asked one of-those about
αὐτὸν φιλοσόφων λέγων· «Βούλομαί σε ὑποδειγματίσαι μοι,
him philosophers saying I-wish you to-illustrate for-me
τῷ τρόπῳ ὁ δολιὸς καὶ πονηρὸς ἀνὴρ, μεσολαβήσας, εἰς
in-what manner the crafty and wicked man having-intervened into
ἔχθραν μεταβάλλει τὴν μεταξὺ τινῶν συστᾶσαν φιλίαν.»
enmity changes the between some established friendship

Ὁ δὲ φιλόσοφος ὑπολαβὼν οὕτως ἔφη· «Λέγεται, ὡς
the and philosopher answering thus said it-is-said that
ἔμπορός τις πολύολβος ὢν, καὶ βίου ἐπηετανοῦ
merchant a-certain very-wealthy being and of-livelihood abundant
(κατὰ τὴν ποίησιν) εὐπορῶν, καὶ παῖδας ἔχων νωχελεῖς,
(according-to the poetry) well-provided and sons having sluggish
καὶ μὴ βουλομένους δι' ὄκνον ἄσκησίν τινα τέχνης
and not willing because-of sloth practice any of-craft
μεταχειρίσασθαι, παραινετικοῖς τοιοῖσδε πρὸς αὐτοὺς ἐχρῆτο
to-take-in-hand admonitory such to them used

ῥήμασιν· «Ὦ τέκνα, λέγων, ὁ ἐν τῷ βίῳ τούτῳ
words O children saying the-one in the life this
ἀναστρεφόμενος, τριῶν δεῖται πραγμάτων· αὐτάρκους
living of-three needs things sufficient
περιουσίας, δόξης τῆς παρὰ ἀνθρώπων, καὶ ἐπιτυχίας τῶν
substance glory the from men and attainment of-the
ἀποταμιευομένων ἐκεῖσε τοῖς δικαίοις ἀγαθῶν. Ταῦτα δὲ
stored-up there for-the just good-things these and
τὰ τρία οὐκ ἄλλως ἐπιγίνεταί τινι, εἰ μή γε διὰ τῶν
the three not otherwise come to-anyone if not indeed through the
τεσσάρων τούτων· τουτέστι τοῦ κτᾶσθαι τὸν πλοῦτον ἐκ
four these that-is of-the to-acquire the wealth from
πόρου δικαίου καὶ εὐλόγου, καὶ τὰ ἀποκτηθέντα καλῶς
means just and reasonable and the-things acquired well
οἰκονομεῖν καὶ διεξάγειν· εἶτα καὶ τὸ μεταδιδόναι τῶν
to-manage and to-administer then also the to-share of-the-things
ἀποκτηθέντων τοῖς δεομένοις· ὅπερ ἐν τῷ παρόντι βίῳ
acquired with-those in-need which in the present life
λυσιτελεῖ, καὶ ἐν τῷ μέλλοντι· ἔτι καὶ τοῦ ἐκκλίνειν τὰ
profits and in the to-come still also of-the to-turn-aside the
ἐπισυμβαίνοντα πτώματα, ὅσον τὸ κατὰ δύναμιν.
befalling falls as-much-as the according-to ability
Εἴτις οὖν ἕν τι τῶν τεσσάρων τούτων παραδράμῃ, οὐδὲν
if-anyone then one any of-the four these pass-by nothing
ἀνύσει. Εἰ γὰρ μὴ πλούτου εὐπορήσει, οὐκ ἂν καλῶς περὶ
he-will-accomplish if for not in-wealth he-will-abound not — well about
τὸν βίον συναναστραφῇ, οὔτέ τινας εὐεργετῆσαι δυνηθείη.
the life he-would-live nor any to-benefit he-would-be-able
Εἰ δὲ πλοῦτος μέν ἐστιν αὐτῷ, οὐ μὴν δὲ καλῶς τοῦτον
if but wealth indeed is to-him not however but well it
οἰκονομεῖ, τάχιστ' ἂν τοῖς πένησι γενήσεται συναρίθμιος.
he-manages most-quickly — with-the poor he-will-become numbered

Εἰ γὰρ καὶ δαπάνας ἐλαχίστας ποιεῖται, κατὰ μικρὸν δὲ,
if for even expenses very-small he-makes by little and
μὴ ἐπιγινομένης τινὸς προσθήκης, ὁ σύμπας αὐτῷ πλοῦτος
not coming any addition the whole his wealth
ἀναλωθήσεται, καθάπερ τὸ στίμμι, ὅπερ κατὰ μικρὸν, ὡς
will-be-spent as the antimony which by little like
χοῦς· μεταδιδόμενον, δαπανᾶται. Εἰ δὲ ὁ πλοῦτος ἀποκτηθῇ
dust shared is-used-up if but the wealth be-acquired
μὲν, καὶ τῆς εἰσφορᾶς ἐπιμέλεια γένηται, οὐ μὴν ἐκ
indeed and of-the income care be-taken not however from
τούτου μεταδοθῇ τι καὶ τοῖς χρῄζουσι, πένης πάλιν
it be-shared anything also with-those in-need poor again
ὁ τοῦτον ἔχων λογισθήσεται· καὶ αἴτιος αὐτῷ ὁ πλοῦτος
the-one it having will-be-reckoned and cause to-him the wealth
παντελοῦς ἀπωλείας γενήσεται, καὶ διαῤῥαγήσεται τὰ τῆς
of-utter destruction will-become and will-burst-apart the-things of-the
εὐπορίας, καθάπερ οἱ σωλῆνες διαῤῥήγνυνται, ὅτε ἐν αὐτοῖς,
abundance as the pipes burst-apart when in them
ὕδωρ προστιθέμενον ὕδατι, πόρον ἀπορῥοίας οὐχ εὑρίσκει.»
water added to-water a-way of-outflow not finds
Τούτων ἀκούσαντες οἱ παῖδες τῶν παραινέσεων, ἐπείσθησαν
these having-heard the sons the admonitions were-persuaded
τῇ τοῦ πατρὸς συμβουλῇ. Καὶ ὁ πρῶτος αὐτῶν πρὸς
by-the of-the father counsel and the first of-them for
ἐμπορίαν ἐστάλη, ἔχων μεθ' ἑαυτοῦ ἅμαξαν, ὑπὸ δύο
trade was-sent having with himself a-wagon by two
ταύρων ἑλκομένην. Συνέβη δὲ κατὰ τὴν ὁδὸν βαλτώδει
bulls drawn it-happened and along the road in-marshy
τινὶ τόπῳ θάτερον τῶν βοῶν συμποδισθῆναι. Ἐφ' ᾧ
a-certain place one of-the oxen to-be-mired at which
ὁρμηθεὶς ἅμα τοῖς ὑπ' αὐτοῦ, ἀνήγαγον αὐτὸν ἐκ
having-rushed together-with those under him they-brought-up him out-of

τοῦ πηλοῦ. Καὶ δι᾽ ἣν ὑπέστη βίαν, ἑλκόμενός
the mud and because-of which he-underwent force being-drawn
τε καὶ ἀνθέλκων, ἀτονήσας κατελήφθη, περαιτέρω
both and drawing-back having-lost-strength he-was-caught further
προχωρεῖν μὴ δυνάμενος. Παντελεῖ δὲ ἀπορίᾳ ὁ ταῦρος
to-go-forward not being-able in-utter and perplexity the bull
συσχεθεὶς, ἠρέμα βαδίσας πεδίον εὗρε χλοηφόρον καὶ
seized quietly having-walked a-plain found grassy and
ὑδατῶδες, ἐν ᾧ καὶ ἔμενε διαιτώμενος. Οὐ πολὺ δὲ
watery in which also he-remained living not much and
τὸ ἐν μέσῳ, καὶ πάνυ λιπανθεὶς καὶ παχυνθεὶς, ἤρξατο
the in between and very fattened and grown-fat he-began
τοῖς κέρασι τὴν γῆν κατορύσσειν, καὶ μέγα μυκᾶσθαι.
with-the horns the earth to-dig-up and loudly to-bellow
Διῆγε δὲ πλησίον αὐτοῦ λέων τις τῶν θηρίων βασιλεύς.
lived and near him lion a-certain of-the beasts king
Παρῴκουν δὲ τούτῳ θηρίων καὶ ζώων γένη διάφορα,
dwelt-beside and him of-beasts and of-animals kinds various
λέοντές τε καὶ ἄρκτοι, λύκοι τε καὶ λαγωοὶ, πάρδοι τε
lions both and bears wolves both and hares leopards both
καὶ ἀλώπεκες, θῶες τε καὶ λυκοπάνθηρες, καὶ ἕτερα ζώων
and foxes jackals both and wolf-panthers and other of-animals
ἀλόγων εἴδη. Ὁ δὲ λέων στιγματίας ἦν, καὶ ἠπορημένος,
irrational kinds the and lion branded was and perplexed
καὶ ἐλλιπὴς τὴν φρόνησιν. Ἀκούσας οὖν τῶν τοῦ ταύρου
and lacking in-the prudence having-heard then the of-the bull
μυκηθμῶν, καὶ ἀνήκοος τοιούτου ἦχου ὤν, ἐδειλίασε
bellowings and unhearing of-such sound being he-was-afraid
σφόδρα, καὶ οὐκ ἠθέλησε τὴν δειλίαν αὐτοῦ τοῖς ὑπ᾽
greatly and not wished the fear his to-those under
αὐτὸν φανερῶσαι, ἀλλ᾽ ἔστη ἐφ᾽ ἑνὸς τόπου ἀμετακίνητος.
him to-reveal but stood on one place unmoving

Παρῆσαν δὲ ἐκεῖσε σὺν τοῖς ὑπ᾽ αὐτὸν θῶες δύο, ὁ μὲν
were-present and there with those under him jackals two the-one indeed
Στεφανίτης, ὁ δὲ Ἰχνηλάτης καλούμενος, ἀμφότεροι
Stephanites the-other and Ichnelates called both
ποικίλοι τὴν φρόνησιν. Πλὴν ὁ Ἰχνηλάτης πονηρὸς ἦν
subtle in-the prudence but — Ichnelates wicked was
τὴν ψυχὴν, καὶ πλέον ἐφιέμενος τῆς τῶν πραγμάτων
in-the soul and more longing for-the of-the affairs
καταλήψεως. Ὃς δὴ καὶ εἶπε τῷ Στεφανίτῃ· «Τί
grasp who indeed also said — to-Stephanites why
δῆτα, ὦ ἑταῖρε, ὁρῶμεν τὸν λέοντα ἀμετακίνητον, ὥσπερ
then O comrade do-we-see the lion unmoving as-if
πεπηγότα, καὶ κατὰ τὸ εἰωθὸς μὴ καταδυναστεύοντα;»
fixed and according-to the custom not lording-it
Ὁ δὲ Στεφανίτης ὑπολαβὼν ἔφη· «Τί σοι κοινὸν καὶ
— and Stephanites answering said what to-you in-common and
ταῖς τοιαύταις ἀνοήτοις ἐρωτήσεσιν; οὐδὲ γὰρ ἡμῖν
with-the such senseless questions not-even for to-us
πρόσεστί τι ἀνιαρόν· ἀλλὰ τῇ πύλῃ τοῦ ἡμετέρου
belongs anything grievous but at-the gate of-the our
Βασιλέως προσκαρτεροῦντες, τὴν ἐφήμερον ἑκάστοτε
King persevering the daily each-time
τροφὴν ποριζόμεθα· ἀλλ᾽ οὐδὲ οἷοι ἐσμὲν περὶ Βασιλέων
food we-procure but not-even such-as we-are about Kings
διαλέγεσθαι, καὶ τὰ τούτων ἀδύνατα περισκοπεῖν. Παῦσαι
to-converse and the their impossible-things to-consider stop
οὖν τῶν τοιούτων καὶ ἴσθι, ὡς ὁ χρώμενος ἀνοικείοις
then from-the such-things and know that the-one using unbefitting
αὐτῷ ἔργοις τε καὶ λόγοις, πείσεται κἀκεῖνος κατὰ πάντα
to-him deeds both and words will-suffer he-too in all-things
τὸ τοῦ πιθήκου. Λέγεται γὰρ, ὡς πίθηκός τις, ἰδὼν
the of-the ape it-is-said for that ape a-certain having-seen

τέκτονα ξύλα σχίζοντα πάλοις δυσῖν, τὸν ἕνα ἀφαιροῦντα,
a-carpenter wood splitting with-wedges two the one removing
καὶ ὠθοῦντα τὸν ἕτερον, καὶ ταῦτα παρομοιάσαντα ἐφίππῳ
and pushing the other and these having-likened to-a-mounted
ἀνδρὶ, διά τινα χρείαν μετὰ ταῦτα ἀποδημήσαντα,
man because-of some need after these-things having-gone-away
ἐπιβὰς τοῦ ξύλου ὁ Πίθηκος ἐπεχείρησε ποιεῖν τὰ
having-mounted the wood the Ape attempted to-do the
ὅμοια. Τῶν δὲ παιδογόνων αὐτοῦ μορίων τοῖς τοῦ ξύλου
like the and generative his parts by-the of-the wood
ῥήγμασι συμπιεσθέντων, ἐλειποθύμησε· τοῦ δὲ τέκτονος
cracks squeezed he-fainted the and carpenter
καταλαβόντος αὐτὸν, ἐτιμωρήθη τὰ μέγιστα. Οὕτω καὶ
having-caught him he-was-punished the greatest thus also
σὺ πάθοις ἂν, εἰ τοῖς τοιούτοις χρῷ. Ὁ δὲ Ἰχνηλάτης,
you would-suffer — if the such-things you-use — and Ichnelates
«Ἔγνων, φησὶν, ἅπερ μοι προύτεινας· ἀλλ᾽ ἴσθι ὅτι καὶ
I-learned he-says what to-me you-set-forth but know that also
δόξης ἐφίεσθαι δεῖ, εὐφραινούσης μὲν τοὺς φίλους,
glory to-long-for it-is-needful gladdening indeed the friends
ἀνιούσης δὲ τοὺς ἐχθρούς. Χθαμαλῶν γὰρ καὶ χαμαιρεπῶν
grieving and the enemies of-low for and grovelling
ἀνδρῶν τὸ ἀρκεῖσθαι τοῖς τυχοῦσι, καὶ στέργεσθαι
men the to-be-content with-the chance-things and to-be-satisfied
τούτοις, ἐπεὶ καὶ ὁ κύων πολλάκις, ὀστοῦν εὑρίσκων
with-them since also the dog often a-bone finding
ξηρότατον, ἐφήδεται τούτῳ· ὁ δέ γε ὑψίνους ἀνὴρ οὐ
very-dry delights-in it the but indeed high-minded man not
μέχρι τῶν οὐδαμινῶν ἵσταται καὶ τῶν εὐτελῶν, ἀλλὰ
as-far-as the worthless-things stops and the cheap but
τὰ ἄνω ἐπιζητεῖ, καὶ τὰ ἄξια τούτων διώκει,
the-things above seeks and the-things worthy of-them pursues

καθάπερ ὁ λέων ὁ τοῦ λαγωοῦ κατατρέχων· ἐπεὶ δ' ἂν
as the lion the-one the hare chasing when but —
ἴδῃ τὴν κάμηλον, ἀφεὶς ἐκεῖνον, κατατρέχει αὐτῆς. Ἢ
he-sees the camel having-let-go that-one chases her or
οὐκ οἶσθα, τὸν κύνα τῷ οὐραίῳ σαίνοντα, ἄχρις ὅτου
not do-you-know the dog with-the tail fawning until —
τῆς τροφῆς ἀπολαύσει τοῦ ἄρτου· τὸν δὲ μέγαν ἐλέφαντα,
of-the food he-enjoys of-the bread the but great elephant
προσφερομένης τῆς τροφῆς ἀπαναινόμενον, καὶ μόλις τῷ
being-offered the food refusing and scarcely by-the
κολακεύεσθαι ταύτην ἐσθίοντα; Καὶ γὰρ ὁ μεγαλόθυμος
to-be-flattered it eating and for the great-hearted
ἀνὴρ, καὶ μεγαλεπήβολος, καὶ εὐμετάδοτος, κἂν μὴ ἐπὶ
man and enterprising and generous even-if not for
μακρῷ χρόνῳ τὸν βίον καταλλάξῃ, ἀλλὰ μακροβιώτατος
long time the life he-exchange but very-long-lived
γνωρίζεται. Ὁ δὲ βίῳ στενοτάτῳ καὶ ταλαιπώρῳ συζῶν,
is-known the but in-a-life most-narrow and wretched living-with
καὶ μήτε ἑαυτὸν, μήτε ἑτέρους ὠφελῶν, βραχύβιος οὗτός
and neither himself nor others benefiting short-lived he
ἐστι, καὶ μινυνθάδιος, εἰ καὶ εἰς βαθὺ καταντήσει γῆρας.»
is and brief-lived if even to deep he-should-arrive old-age
Ὁ δὲ Στεφανίτης ἔφη· «Ἔγνων ἃ λέγεις· ἀλλὰ λόγισαι,
— and Stephanites said I-learned what you-say but reckon
ὡς ἕκαστος ἴδιον μέτρον ἔχει. Καὶ ὅτε ἔστι τις παρὰ τοῖς
that each own measure has and when is one among the
ὁμοτίμοις ἔντιμος, δεῖ τοῦτον ἀρκεῖσθαι ἰδίῳ βαθμῷ.
equals honored it-is-needful him to-be-content with-own rank
Τοιοῦτοί ἐσμεν καὶ ἡμεῖς. Οὐκοῦν ἀσπαστέον τὸ μέτρον τὸ
such are also we therefore must-be-embraced the measure the
καθ' ἡμᾶς.» Καὶ Ἰχνηλάτης «Κοιναὶ πᾶσαι αἱ τοῦ βίου
according-to us and Ichnelates common all the of-the life

ἀξίαι, καὶ ὁ μεγαλόνους ἀνὴρ ἀεὶ ποιεῖται τὴν ἄνοδον· ὁ
dignities and the great-minded man always makes the ascent the
δὲ χαμαιρεπὴς ἀεὶ κάτεισι. Δυσχερὲς γὰρ τὸ κάτωθεν ἄνω
but grovelling always goes-down hard for the from-below upward
ἀποπηδᾷν· εὐχερὲς δὲ τὸ ἀπὸ τῶν ἄνω κατιέναι ἐπὶ τὰ
to-leap easy but the from the-things above to-go-down to the
χθαμαλώτερα. Ὥσπερ ὁ λίθος δυσχερῶς μὲν ἄνω φέρεται,
lower-things as the stone hardly indeed upward is-carried
ῥᾳδίως δὲ πρὸς τὰ κάτω χωρεῖ. Δεῖ οὖν ἡμᾶς τὰ
easily but to the-things below goes it-is-needful then us the-things
ἄνω ἐπιζητεῖν, ὡς οἷόν τε, καὶ μὴ στέργεσθαι τῷ οἰκείῳ
above to-seek as possible — and not to-be-satisfied with-the own
μέτρῳ, ἐξὸν μεταβαίνειν εἰς ἕτερα. Καὶ βούλομαι τὴν
measure it-being-possible to-pass to other-things and I-wish the
τοῦ λέοντος περίστασιν πρόφασιν λαβεῖν τῆς πρὸς αὐτὸν
of-the lion plight a-pretext to-take of-the with him
ὁμιλίας καὶ οἰκειώσεως· ὁρῶ γὰρ αὐτὸν ἀσυλλόγιστον, καὶ
converse and intimacy I-see for him unreasoning and
πάντῃ ἠπορημένον, ἅμα τοῖς ὑπ᾽ αὐτὸν στρατιώταις,
wholly perplexed together-with the under him soldiers
καὶ ἴσως τύχω παρ᾽ αὐτοῦ ἀξίας τινός.»
and perhaps I-may-obtain from him dignity some
Ἀποκριθεὶς δὲ ὁ Στεφανίτης, «Καὶ πόθεν σοι δῆλον, ἔφη,
answering and — Stephanites and whence to-you clear he-said
ὅτι ὁ λέων ἠπόρηται;» Καὶ ὁ Ἰχνηλάτης, «Οἶδα, φησὶ,
that the lion is-perplexed and — Ichnelates I-know he-says
τὸν τούτου λογισμόν· ὁ γὰρ ἐχέφρων ἀνὴρ διαγνῶναι
the his reasoning the for sensible man to-discern
δύναται τὰ τοῦ πλησίου διανοήματα, στοχαζόμενος τούτου
is-able the of-the neighbor thoughts conjecturing him
ἔκ τε τῆς διαθέσεως καὶ σχήματος.» Καὶ ὁ Στεφανίτης·
from both the disposition and bearing and — Stephanites

«Καὶ πῶς ἐλπίζεις χάριν εὑρεῖν παρὰ τῷ λέοντι, οὐδέποτε
and how do-you-hope favor to-find with the lion never
Βασιλεῦσιν ὑπηρετήσας, μηδὲ ἐπιστήμην ἔχων αὐτὸς τῆς
Kings having-served nor knowledge having yourself of-the
ὁμιλίας αὐτῶν καὶ τῆς παιδείας ἀξίαν;» Καὶ ὁ Ἰχνηλάτης·
converse their and of-the training worthy and — Ichnelates
«Ὁ νουνεχὴς ἀνὴρ, φησὶν, οἶδεν ἀναστρέφεσθαι, καὶ ἐν οἷς
the sensible man he-says knows to-conduct-himself even in what
ἐμπειρίαν οὐκ ἔχει· ὁ δὲ μὴ τοιοῦτος καὶ περὶ τὴν ἰδίαν
experience not he-has the but not such even about the own
τύχην σφάλλεται.» Ὁ δὲ Στεφανίτης ἔφη· «Ὁ ἐξουσιαστὴς
fortune stumbles — and Stephanites said the ruler
οὐκ εἴωθε λαμβάνειν τὸν κρείττονα τῶν παρ' αὐτῷ·
not is-accustomed to-take the better of-those with him
ἀλλὰ καὶ τῶν λοιπῶν πλησιέστερον, παρομοιούμενος τῇ
but even of-the rest the-nearer resembling the
ἀμπέλῳ· αὕτη γὰρ οὐ τοῖς κρείττοσι τῶν δένδρων, ἀλλὰ
vine it for not the better of-the trees but
καὶ τοῖς πλησιέστερον περιπλέκεται. Πῶς οὖν αὐτὸς
even the nearer entwines how then you
οἰκειοῦσθαι δυνήσῃ τῷ λέοντι, τούτου ἀπῳκισμένος
to-become-intimate will-you-be-able with-the lion from-him far-removed
ὑπάρχων;» Ὁ δὲ Ἰχνηλάτης εἶπεν· «Ἔγνων, ὅσα εἴρηκας,
being — and Ichnelates said I-learned what you-have-said
καὶ ἀληθῆ εἰσι· ἀλλ' οἶδα τοὺς οἰκειοτέρους μὴ ὄντας
and true they-are but I-know the more-intimate not being
πρότερον τοιούτους, ἀλλὰ ἀναχθέντας κάτωθεν. Βούλομαι
formerly such but brought-up from-below I-wish
οὖν κἀγὼ οὕτως ἐπιχειρήσασθαι. Λέγεται γὰρ, ὅτι πᾶς
then I-too so to-attempt it-is-said for that every
ὁ προσανέχων τῇ βασιλικῇ αὐλῇ, τὴν ὑπερηφανίαν
the-one attending-on the royal court the arrogance

ἀποῤῥίψας, καὶ τὸν θυμὸν δαμάσας, καὶ τὴν βλάβην
having-cast-off and the anger having-tamed and the harm
ὑπομένων, καὶ τοῖς πᾶσιν ὑπείκων, οἰκειοῦται τάχιστα
enduring and to-the all yielding becomes-intimate most-quickly
τῷ Βασιλεῖ.» Καὶ ὁ Στεφανίτης αὖθις φησί· «Καὶ ὑπόθου
with-the King and — Stephanites again says and suppose
νῦν, ὅτι προσεγγίσεις τῷ λέοντι· πῶς οὖν δυνήσῃ
now that you-will-draw-near to-the lion how then will-you-be-able
χάριν εὑρεῖν παρ᾽ αὐτῷ;» Καὶ ὁ Ἰχνηλάτης, «Ὅτε
favor to-find with him and — Ichnelates when
προσεγγίσω τούτῳ, φησὶ, γνώσομαι τά τε ἤθη αὐτοῦ,
I-draw-near to-him he-says I-will-know the both manners his
καὶ τὴν γνώμην αὐτοῦ ὄψομαι· καὶ βουλόμενον μέν τινι
and the judgment his I-will-see and wishing indeed something
ἐπιχειρήσασθαι τῶν λυσιτελῶν, διεγερῶ μᾶλλον αὐτὸν
to-attempt of-the profitable-things I-will-rouse more him
πρὸς τὴν πρᾶξιν, καὶ παρασκευάσω τοῦτον ἐπὶ πλεῖον τῷ
to the deed and I-will-prepare him for more to-the
τελεσιουργήματι ἐπιτρέπεσθαι· μεταχειριζομένῳ δέ τι
accomplishment to-turn handling but anything
τῶν ἀσυμφόρων, ἀποκαλύψω αὐτῷ τὴν ἐκ τοῦ τοιούτου
of-the unprofitable-things I-will-reveal to-him the from the such
ἔργου βλάβην, καὶ τὸ ἐν τῇ καλύψει αὐτοῦ λυσιτελές.
work harm and the in the concealment of-it profitable
Καὶ τοῦτο εὐμεθόδως καὶ κολακευτικῶς ἐργάσομαι, καὶ
and this methodically and flatteringly I-will-work and
οἶμαι, ὡς τοιουτοτρόπως ὁ λέων με ἀγαπήσει, καὶ τῶν
I-think that in-such-a-way the lion me will-love and above-the
ἄλλων προκρινεῖ. Ὁ γὰρ συνετὸς ἀνὴρ δύναται τὸ ἀληθὲς
others will-prefer the for intelligent man is-able the true
κυρῶσαι, καὶ τὸ ψεῦδος συστῆσαι· ὥσπερ καὶ ὁ ἄριστος
to-confirm and the falsehood to-establish as also the best

γραφεὺς παραχαράττειν ἰσχύει τὴν ἀλήθειαν, σχηματίζων
painter to-counterfeit is-strong the truth figuring
εἰσελεύσεις τινῶν, καὶ ἐξελεύσεις ἐν ἐπιπέδῳ.»
entrances of-some and exits on a-plane
Ὁ δὲ Στεφανίτης ἔφη· «Εἰ ταῦτα βούλῃ, δεῖ σε
— *and Stephanites said if these-things you-wish it-is-needful you*
παραφυλάττεσθαι τὴν παρὰ τῷ Βασιλεῖ οἰκειότητα. Οὐδεὶς
to-guard-against the with the King intimacy no-one
γὰρ ἐχέφρων τῶνδε τῶν τριῶν κατατολμᾷ, ἀλλ᾽ οὐδὲ
for sensible these the three dares but not-even
ῥᾳδίως ἐξ αὐτῶν σώζεται· λέγω δὴ τῆς πρὸς τοὺς
easily from them is-saved I-mean indeed the to the
Βασιλεῖς ἐγγύτητος, καὶ τῆς τοῦ δηλητηρίου διαπειρᾶν
Kings nearness and the of-the poison to-try
μεταλήψεως, καὶ τοῦ ταῖς γυναιξὶ πιστεύειν μυστήρια.
partaking and the to-the women to-trust secrets
Παρείκασται γὰρ ὁ Βασιλεὺς ὄρει κρημνώδει καὶ
is-likened for the King to-a-mountain precipitous and
δυσβάτῳ, παντοίαις ὀπώραις, καὶ πόαις κομῶντι, θηρίων
hard-to-climb with-all-kinds-of fruits and grasses abounding of-beasts
τε καὶ λεόντων πλήρει· ἐφ᾽ ᾧ καὶ ἡ ἄνοδος δυσχερής, καὶ
both and of-lions full on which also the ascent hard and
ἡ διαμονὴ ἐπισφαλής.» Ὁ δὲ Ἰχνηλάτης εἶπεν· «Ἀληθῶς
the staying dangerous — and Ichnelates said truly
εἶπας· ἀλλ᾽ ὁ μὴ κινδύνων κατατολμῶν, οὐ τυγχάνει τῶν
you-spoke but the-one not dangers daring not attains the
ἐφετῶν, καὶ ὁ πρὸς πᾶν πρᾶγμα ἐπτοημένος, ἄμοιρος
desired-things and the-one at every matter terrified without-share
πάντων μένει. Λέγεται γὰρ, ὡς τὰ τρία ταῦτα οὐδεὶς
of-all remains it-is-said for that the three these no-one
ὑπεισέρχεται τῶν μικροψύχων· λέγω δὴ τὰς βασιλικὰς
enters of-the small-souled I-mean indeed the royal

ὑπηρεσίας, καὶ τὴν διὰ θαλάσσης ἐμπορίαν, καὶ τὴν
services and the by sea trade and the
ταχεῖαν πρὸς τὸν ἐχθρὸν συμπλοκήν. Δύο γὰρ ἀφώρισται
swift with the enemy grappling two for are-marked-off
τόποι τῷ μεγαλόφρονι ἀνδρί· αἱ Βασίλειαι αὐλαὶ, καὶ αἱ
places for-the high-minded man the Royal courts and the
ἐν ἐρήμοις παρὰ τοῖς ἀσκηταῖς διατριβαί, ὥσπερ καὶ τῷ
in deserts among the ascetics abodes as also for-the
ἐλέφαντι, ἤτε ἔρημος, καὶ ἡ ἐν τοῖς βασιλείοις διαγωγή.»
elephant both-the desert and the in the palaces life
— «Καὶ αὖθις, φησὶν ὁ Στεφανίτης, οὐ συναινῶ σοι
and again says — Stephanites not I-agree with-you
περὶ τῶν τοιούτων. Ἄπελθε, καὶ ποίει, ὃ βούλει.»
about the such-things go-away and do what you-wish
Ὁ δὲ Ἰχνηλάτης εὐθέως ἀπελθὼν πρὸς τὸν λέοντα,
— and Ichnelates at-once having-gone-away to the lion
προσεκύνησεν αὐτῷ ὁ δὲ λέων ἐπηρώτησεν αὐτὸν,
did-obeisance to-him the and lion asked him
ἔνθα διῆγε τὸν τοσοῦτον καιρόν. Ὁ δὲ Ἰχνηλάτης,
where he-had-spent the so-great time — and Ichnelates
«Οὐ διέλειπον, φησὶν, ἀεὶ προσανέχειν τῇ βασιλικῇ
not I-ceased he-says always to-attend at-the royal
πύλῃ, ἐλπίζων διὰ παντὸς ἀξιοῦσθαι συνεργείας
gate hoping through all to-be-deemed-worthy of-help
τινὸς μεταδοῦναι τῷ Βασιλεῖ, εἰδὼς ὥς τινα τῶν
some to-impart to-the King knowing that some of-the
πραγμάτων ἐπιδέονταί ποτε καὶ τῆς χθαμαλῶν καὶ
affairs need sometimes also the of-low and
ἀδήλων ἀνδρῶν συμμεταλήψεως, καὶ πολλοὶ τῶν τῆς
obscure men participation and many of-those of-the
κάτω τύχης πολλάκις ἐν μεγάλοις πράγμασι λυσιτελοῦσι·
low fortune often in great affairs are-of-profit

τῷ γὰρ ἐῤῥιμμένῳ καὶ ἐπὶ γῆς κειμένῳ ξύλῳ ἐνίοτε
the for thrown-away and on ground lying wood sometimes
χρώμεθα πρὸς ὠτὸς κνησμόν.» Ὡς οὖν ἤκουσεν ὁ λέων
we-use for ear's scratching as then heard the lion
τῶν τοιούτων λόγων, εἶπε πρὸς τοὺς ὑπ᾽ αὐτόν· «Ὁ
the such words he-said to those under him the
εὐσυνείδητος καὶ λόγιος ἀνὴρ ἀγνοεῖται πολλάκις· πλὴν
conscientious and learned man is-unknown often yet
καθάπερ τὸ ὑποκρυπτόμενον πῦρ, ὁπόταν εἰς φῶς ἐξέλθῃ,
as the hidden fire whenever into light it-comes-out
ἀέριον τὴν φλόγα ἀπεργάζεται, παραπλησίως καὶ οὗτος,
aloft the flame it-makes likewise also this-one
καιροῦ τυχὼν, ἐκ μόνης τῆς ὁμιλίας οἷος ἐστὶ,
an-opportunity having-obtained from only the converse such-as he-is
κατάδηλος γίνεται.» Ὡς οὖν ἔγνω ὁ Ἰχνηλάτης, ὅτι
manifest becomes as then knew — Ichnelates that
ἀρεστὸς κατεφάνη τῷ λέοντι, ἔφη· «Ὦ Βασιλεῦ, δεῖ
pleasing he-appeared to-the lion he-said O King it-is-needful
τὴν αὐλὴν τοῦ Βασιλέως ἀναφέρειν εἰς αὐτὸν ἅπαντα
the court of-the King to-refer to him all
τὰ δέοντα· τηνικαῦτα γὰρ ἑκάστῳ τὴν ἀξίαν ἐκεῖνος
the needful-things then for to-each the worthy that-one
ἀπονεμεῖ τιμήν. Καὶ καθάπερ τὰ διάφορα σπέρματα, ὑπὸ
will-assign honor and as the various seeds under
γῆν κείμενα, οὐ φαίνεται οἷά ἐστιν, εἰ μή γε τῆς γῆς
earth lying not appear such-as they-are if not indeed from-the earth
ἀναβλαστήσει, οὕτω καὶ ἕκαστος τῶν ἀνθρώπων διὰ τῶν
they-sprout thus also each of-the men through the
οἰκείων αὐτῷ λόγων ὁποῖος ἐστὶ, δείκνυται. Καὶ δεῖ
own to-him words of-what-sort he-is is-shown and it-is-needful
τὸν Βασιλέα μήτε τὸν τῆς κεφαλῆς κόσμον προσάπτειν
the King neither the of-the head adornment to-fasten

τοῖς ποσὶ, μήτε τὸν τῶν ποδῶν τῇ κεφαλῇ ἐπισυνάπτειν.
to-the feet nor the of-the feet to-the head to-attach
Καὶ γὰρ ὁ τὸν ὑάκινθον καὶ τοὺς μαργαρίτας τῷ
and for the-one the jacinth and the pearls with-the
μολίβδῳ συμπλέκων, ἑαυτὸν μᾶλλον, ἢ τοὺς μαργαρίτας
lead interweaving himself rather than the pearls
ἠτίμησε· δεῖ γὰρ τὸν μὲν ἄρχοντα διακρίνειν τοὺς ὑπ'
dishonored it-is-needful for the indeed ruler to-distinguish those under
αὐτὸν, τὸν δὲ στρατηγὸν τοὺς στρατιώτας. Οὐ γὰρ τῷ
him the and general the soldiers not for by-the
πλήθει κατορθοῦσιν οἱ ἡγεμόνες τὰ ἐπιχειρήματα, ἀλλὰ τῇ
multitude accomplish the leaders the undertakings but by-the
ἀρίστῃ ἐκλογῇ· καὶ γὰρ ὀλίγοι ὑάκινθοι πολλῶν ἑτέρων
best choice and for few jacinths than-many other
εὐμεγέθων σωμάτων καὶ πραγμάτων ὀνησιμώτεροί εἰσι καὶ
large bodies and things more-beneficial are and
χρησιμώτεροι. Καὶ χρὴ τὸν ἡγεμόνα μὴ καταφρονεῖν
more-useful and it-is-needful the leader not to-despise
τινὸς τῶν ὑπ' αὐτὸν εὐτελῶν· τὸ γὰρ μικρὸν οὐ μικρόν,
any of-those under him cheap the for small not small
φασιν, ὅταν ἐκφέρῃ μέγα. Δεῖ δὲ καὶ τὸν ἐξουσιαστὴν
they-say when it-brings-forth great it-is-needful and also the ruler
μὴ τοὺς κατὰ γένος περιφανεῖς μόνον προσίεσθαι, ἀλλὰ καὶ
not those by birth illustrious only to-admit but also
λυσιτελεῖν δυναμένους. Μήτε μὴν τοῖς περὶ αὐτὸν μόνοις
to-profit able nor indeed with-those about him only
ἀρκεῖσθαι, καὶ τούτοις προσανέχειν· ἀλλὰ καὶ πόῤῥωθεν
to-be-content and to-them to-attend but also from-afar
τοὺς συνέσει καὶ παιδείᾳ κεκοσμημένους μετακαλεῖν.
those with-understanding and education adorned to-summon
Οὐδὲν γὰρ ἐγγύτερόν τινι ὑπὲρ τὸ ἴδιον σῶμα· ἀλλ'
nothing for nearer to-anyone than the own body but

ὅτε νόσος τούτῳ ἐπισυμβῇ, τὰ πορρώτερω φάρμακα ὁ
when disease to-it befalls the farther remedies the
νοσῶν ἐπιζητεῖ. Καὶ οἱ μῦες πολλάκις βασιλικοῖς οἰκήμασι
sick seeks and the mice often royal dwellings
παρεδρεύουσιν, ἀλλ᾽ οὐ προτιμώτεροι τοῦ ἱέρακος, τῆς
sit-beside but not more-honored than-the hawk of-the
ἐγγύτητος ἕνεκα· ὁ γὰρ ἱέραξ ἄγριος ὢν, διὰ τὴν
nearness for-the-sake the for hawk wild being because-of the
ἐν αὐτῷ λυσιτέλειαν, μετακαλεῖται καὶ προσλαμβάνεται
in him profit is-summoned and is-taken-on
παρὰ Βασιλέων καὶ ἐπὶ βραχίονος φέρεται.»
by Kings and on arm is-carried
Τούτων ἀκούσας τῶν ῥημάτων ὁ λέων, κατεπλάγη σφόδρα,
these having-heard the words the lion was-amazed greatly
καί φησι πρὸς τοὺς συνέδρους αὐτοῦ· «Οὐ δεῖ τὸν ἐπ᾽
and says to the fellow-councilors his not it-is-needful the-one in
ἐξουσίας παρορᾷν τοὺς σπουδαίους ἄνδρας, κἂν ὦσι τῆς
authority to-overlook the earnest men even-if they-be of-the
κάτω τύχης· ἀλλὰ ἑκάστῳ τὸ κατ᾽ ἀξίαν ἀπονέμειν, κἂν
low fortune but to-each the according-to worth to-assign even-if
ἅπαντες ἀπαρέσκωνται.» Ἰδὼν οὖν ὁ Ἰχνηλάτης εὐμενῆ
all be-displeased having-seen then — Ichnelates favorable
τὴν τοῦ λέοντος πρὸς αὐτὸν ῥοπὴν, ὡμίλησε μετὰ θάρσους
the of-the lion toward him inclination conversed with boldness
αὐτῷ κατὰ μόνας λέγων· «Τί τοῦτο, ὦ Βασιλεῦ, ὅτι ἐπὶ
with-him by alone saying what this O King that for
πολὺν ἤδη καιρὸν ἔμεινας ἀκίνητος, μὴ καταβαίνων
much already time you-have-remained unmoving not going-down
ἐπὶ τόπον ἕτερον;» Ἠβουλήθη οὖν ὁ λέων τὴν αὐτοῦ
to place another wished then the lion the his
δειλίαν ἀποκαλύψαι· ἀλλ᾽ ἔφθασε τὸ μεταξὺ τῶν μυκηθμῶν
fear to-uncover but anticipated the meanwhile the bellowings

ἀκούσας τοῦ ταύρου, καὶ ἔτι περίδηλος καὶ περίτρομος
having-heard of-the bull and still very-manifest and trembling
γεγονὼς, ἔφη· «Δέδοικα, μὴ ἀνάλογον εἴη τούτου τοῦ
having-become he-said I-fear lest proportionate be of-this the
ζώου τὸ σῶμα τοῖς μυκηθμοῖς· καὶ εἰ οὕτως ἔχει, φευκτέον
animal the body to-the bellowings and if so it-is must-flee
ἐνθένδε.» Ὁ δὲ Ἰχνηλάτης ὑπολαβὼν, «Μὴ φοβοῦ, φησιν,
from-here — and Ichnelates answering not fear he-says
ὦ βασιλεῦ, τὰς ὑπερόγκους φωνάς· κεναὶ γὰρ πολλάκις
O king the excessive voices empty for often
εἰσὶν αὗται. Λέγεται γὰρ, ὡς ἀλώπηξ τις πεινῶσα, καὶ
are they it-is-said for that fox a-certain hungry and
τροφὴν ἐπιζητοῦσα, προστετύχηκεν ἔν τινι ὕλῃ τυμπάνῳ,
food seeking came-upon in a wood a-drum
δένδρῳ ἀπῃωρημένῳ, καὶ ἐν τῷ ὑπὸ ἀνέμων ὑποκρούεσθαι,
from-a-tree hung and in the by winds to-be-struck
ἀλαλαγμὸν ποιουμένῳ τοῖς τοῦ δένδρου κλωσί. Τούτου
a-clamor making with-the of-the tree branches it
ἡ ἀλώπηξ ἀκούσασα, ἐδειλίασε προσεγγίσαι· εἶτα τῷ
the fox having-heard was-afraid to-draw-near then by-the
λιμῷ καὶ τῇ ὀρέξει ἡττηθεῖσα, κατετόλμησε τούτου.
hunger and by-the appetite overcome dared it
Πολλῶν γὰρ καὶ πιμελῶν κρεάτων πρότερον ἐπιτυχοῦσα,
many for and fat meats before having-come-upon
τῷ δὲ μεγέθει τοῦ τυμπάνου καὶ τῷ ἤχει πλανηθεῖσα,
by-the but size of-the drum and by-the sound misled
ἀπέσχετο τούτων. Διὸ πάντα κινήσασα κάλων, λαβοῦσα
kept-away from-them wherefore every having-moved rope having-taken
διέῤῥηξεν αὐτὸ, καὶ κενὸν ἰδοῦσα ἔφη· «Βαβαί! πῶς τὰ
tore it and empty having-seen said oh how the
χείρονα τῶν σωμάτων εὐμεγεθέστερα καὶ μεγαλοφωνότερά
worse of-the bodies larger and louder-voiced

εἰσι! «Τοιοῦτόν τι καὶ ἡμεῖς, ὦ Βασιλεῦ, τήμερον
are such something also we O King today
πάσχομεν, ὑπὸ τῆς τοιούτου ζώου φωνῆς πλανόμενοι καὶ
suffer by the of-such animal voice misled and
δεδιττόμενοι. Ἀλλ' οὖν, εἰ βούλει, ἀπελεύσομαι πρὸς αὐτὸ,
frightened but then if you-wish I-will-go to it
ἵν' ἴδω, οἷόν ἐστι, καὶ τάχιον ὑποστρέψω πρός σε.»
that I-may-see what-sort it-is and more-quickly I-will-return to you
Καὶ τοῦτο ἀρεστὸν ἐφάνη τῷ λέοντι, καὶ ἐξαπέστειλεν
and this pleasing appeared to-the lion and be-sent-off
αὐτόν. Τοῦ δὲ ἀπελθόντος πολὺς κατέλαβε τὸν λέοντα
him of-him and having-gone-away great seized the lion
μετάμελος ἐπὶ τῇ τοῦ Ἰχνηλάτου ἀποστολῇ, καὶ καθ'
regret at the — of-Ichnelates sending and by
ἑαυτὸν διελογίζετο, λέγων· «Τί ἄρα παθὼν τῷ Ἰχνηλάτῃ
himself reasoned saying what then having-suffered — to-Ichnelates
ὅλος προσερῥύην; οὐ δεῖ γάρ, φασι, τὸν ἐξουσιαστὴν
wholly did-I-attach-myself not it-is-needful for they-say the ruler
πιστεύειν τῷ ἐπὶ πλεῖστον καιρὸν ἀναιτίως παρεωραμένῳ,
to-trust the-one for very-long time without-cause overlooked
ἢ τῷ πλεονέκτῃ, καὶ ἀπλήστῳ ἀνδρὶ, ἢ τῷ μὴ ἐν καιρῷ
or the grasping and insatiable man or the-one not in season
περιστάσεως οἰκείας παρ' αὐτοῦ συνεργηθέντι, ἢ τῷ
of-plight own by him helped or the-one
πλοῦτον καὶ δόξαν ἀφαιρεθέντι, καὶ τοῖς τοιούτοις. Ὁ γὰρ
wealth and glory deprived and the such — for
Ἰχνηλάτης ἐκ πολλοῦ ἤδη συνετώτατος ὢν, πρὸς τὴν
Ichnelates from long already most-intelligent being at the
ἐμὴν ἀπερῥίπτο πύλην. Ἴσως γὰρ διὰ τοῦτο οὐ πιστῶς
my was-cast-away gate perhaps for because-of this not faithfully
ἐκολάκευέ με, μὴ εὑρὼν τὸ μεγαλοφωνότατον τουτὶ ζῶον
he-flattered me not having-found the most-loud-voiced this animal

ἐμοῦ μεῖζον τῇ δυνάμει καὶ εὐσθενέστερον. Εὑρὼν δὲ,
than-me greater in-the power and stronger having-found but
τούτῳ προσρύσεται καὶ ἀναγγελεῖ τὰ ἐμὰ ἐλαττώματα.»
to-it he-will-attach-himself and will-report the my defects
Ταῦτα καὶ τὰ τοιαῦτα λογιζομένου τοῦ λέοντος, ἐφάνη
these-things and the such-things reasoning the lion appeared
μόνος ὁ Ἰχνηλάτης. Ὡς οὖν εἶδε τοῦτον ὁ λέων, ἐθάρσησε
alone — Ichnelates as then saw him the lion he-took-courage
καὶ εἶπε πρὸς αὐτόν· «Τί ἔδρασας;» Ὁ δὲ Ἰχνηλάτης
and said to him what did-you-do — and Ichnelates
εἶπεν· «Εἶδον τὸ μεγαλοφωνότατον ζῶον· τουτὶ ταῦρός
said I-saw the most-loud-voiced animal this a-bull
ἐστι, καὶ ἐπλησίασα τούτῳ, καὶ ὡμίλησα, καὶ διελέχθην,
is and I-drew-near to-it and conversed and talked
καὶ οὐδεμία μοι βλάβη ἀπεγένετο ἐξ αὐτοῦ.» Καὶ ὁ
and no to-me harm came from it and the
λέων, «Μὴ λάβῃς, φησὶ, τὸ μὴ βλαβῆναί σε τεκμήριον
lion not take he-says the not to-have-been-harmed you a-proof
τῆς τοῦ ζώου ἀσθενείας· ὁ γὰρ σφοδρὸς ἄνεμος, ὁ καὶ
of-the of-the animal weakness the for violent wind the-one also
λαῖλαψ, τὰ μὲν ἀδρανῆ τῶν φυτῶν οὐ καταβλάπτει· τὰ δὲ
whirlwind the indeed weak of-the plants not harms the but
ὑψιπέτηλα δένδρα πρόῤῥιζα ἐκτίλλει καὶ κατακλᾷ.» Ὁ δὲ
high-leaved trees by-the-roots plucks-out and breaks — and
Ἰχνηλάτης εἶπε· «Μὴ οἴου, ὦ Βασιλεῦ, τὸ τοιοῦτον ζῶον
Ichnelates said not think O King the such animal
δυνατώτατον εἶναι· εἰ γὰρ βούλει, παραστήσω σοι τοῦτο,
most-powerful to-be if for you-wish I-will-present to-you it
καὶ ὑπήκοόν σοι ἔσται ὑπὸ χεῖρα. Ἡσθεὶς οὖν ἐπὶ τούτων
and subject to-you it-will-be under hand pleased then at these-things
ὁ λέων, προσέταξεν αὐτῷ ποιῆσαι τὸ ὑποσχεθέν.
the lion ordered him to-do the-thing promised

Ὁ οὖν Ἰχνηλάτης ἀπελθὼν πρὸς τὸν ταῦρον θαρσαλέως
— then Ichnelates having-gone-away to the bull boldly
ἔφη αὐτῷ· «Ὁ λέων πρός σέ με ἐξαπέστειλεν, ἀξιῶν
said to-him the lion to you me sent-off deeming-it-right
ἐλθεῖν σε πρὸς αὐτόν. Εἰ μὲν οὖν σπεύσεις τὴν πρὸς
to-come you to him if indeed then you-hasten the to
ἐκεῖνον πορείαν, συγγνωμονήσει σοι τὴν μέχρι τοῦδε
him journey he-will-pardon you the until this
καθυστέρησιν, καὶ τὴν περὶ τὴν ἀπάντησιν αὐτοῦ ἀμέλειαν·
delay and the about the meeting him neglect
εἰ δὲ ἐνδοιάσεις, ἀναφερῶ αὐτῷ τὰ κατά σε.» Καὶ ὁ
if but you-hesitate I-will-report to-him the-things about you and the
ταῦρος· «Καὶ τίς ἐστί, φησιν, ὁ λέων οὗτος, ὁ πρός με
bull and who is he-says the lion this the-one to me
ἐξαποστείλας σε; καὶ ποῦ διάγει;» Ὁ δὲ Ἰχνηλάτης ἔφη·
having-sent-off you and where does-he-live — and Ichnelates said
«Βασιλεύς ἐστι τῶν θηρίων, καὶ ἐν τῷδε διάγει τόπῳ, μετὰ
a-King he-is of-the beasts and in this he-lives place with
καὶ τῆς ὑπ' αὐτὸν στρατιᾶς.» Ὁ δὲ ταῦρος δειλιάσας
also the under him army the and bull having-been-afraid
ἠκολούθησεν ἄχρι τοῦ λέοντος σὺν τῷ Ἰχνηλάτῃ. Καὶ ὁ
followed as-far-as the lion with — Ichnelates and the
λέων τοῦτον ἰδὼν εὐμενῶς προσεδέξατο, καὶ ἠρώτησε
lion him having-seen kindly received and asked
τὰ κατ' αὐτόν. Ὁ δὲ ἀνήγγειλεν αὐτῷ πάντα, καὶ
the-things about him he and reported to-him all and
ὑπέσχετο τούτῳ ὁ λέων πᾶν ἀγαθὸν, καὶ ἀνέθηκεν αὐτῷ
promised him the lion every good and entrusted to-him
τὰ τῆς ἀρχῆς, καὶ πάντων προέκρινε τῶν ὑπ' αὐτόν.
the-things of-the rule and above-all preferred of-those under him

Ὅπερ ἰδὼν ὁ Ἰχνηλάτης ἐφθόνησε, καὶ μὴ ἀναισχυνόμενος
which having-seen — Ichnelates envied and not being-ashamed
ἀπεκάλυψε τὸν φθόνον τῷ ἑταίρῳ αὐτοῦ Στεφανίτῃ. «Καὶ
uncovered the envy to-the companion his Stephanites and
οὐ θαυμάζεις, ἔφη, ὅπερ ἔδρασα κατ᾽ ἐμοῦ αὐτοῦ; τὰ γὰρ
not do-you-wonder he-said what I-did against me myself the for
λυσιτελοῦντα τῷ λέοντι ἐλάσας, ἔλαθον ἐμαυτὸν
profitable-things for-the lion having-pursued I-escaped-notice myself
βλάψας, προσενεγκὼν ἐκείνῳ τὸν καθυστερήσαντά μου τῇ
harming having-brought to-him the inferior to-me in-the
ἀξίᾳ κατὰ πολὺ ταῦρον· βούλομαι οὖν ἀποκατασταθῆναι
dignity by much bull I-wish then to-be-restored
εἰς τὴν προτέραν μου τάξιν. Δεῖ γὰρ τὸν φρόνιμον
to the former my rank it-is-needful for the prudent
τὰ τρία ταῦτα μεταχειρίζεσθαι. Πρῶτον μὲν ἐννοεῖν, ἃ
the three these to-handle first indeed to-consider what
πέπονθεν ἀγαθά τε, καὶ ἐναντία· καὶ τὰ μὲν αἴτια
he-has-experienced good-things both and contrary and the indeed causes
τῶν κακῶν ἀποφεύγειν, τὰ δὲ αἴτια τῶν ἀγαθῶν διώκειν.
of-the evils to-flee the but causes of-the goods to-pursue
Εἶτα δὲ καὶ τὰ ἐνεστῶτα καλὰ ἢ φαῦλα· καὶ σπεύδειν
then and also the present good-things or bad and to-hasten
κατέχειν μὲν τὰ καλά, ἀποφεύγειν δὲ τὰ φαῦλα, καὶ
to-hold indeed the good-things to-flee and the bad and
σκοπεῖν καὶ τοῦτο τὸ μέλλον, καὶ ὡσαύτως τί ποιεῖν.
to-consider also this the future and likewise what to-do
Διελογισάμην οὖν κἀγὼ τὴν προτέραν κατάστασιν, καὶ οὐχ
I-reasoned then I-too the former state and not
εὗρον πόρον τῆς ἀποκαταστάσεως, ἀλλ᾽ ἢ τῷ δόλῳ τὸν
found a-way of-the restoration other than by-the guile the
ταῦρον ἀποκτεῖναι· τοῦτο γάρ μοι λυσιτελὲς, ἴσως δὲ καὶ
bull to-kill this for to-me profitable perhaps and also

τῷ λέοντι.» Ὁ δὲ Στεφανίτης εἶπεν· «Οὐχ’ ὁρῶ βλάβην
to-the lion — and Stephanites said not I-see harm
τῷ λέοντι ἐπιγινομένην ἐκ τῆς τοῦ ταύρου οἰκειώσεως.»
to-the lion coming from the of-the bull intimacy
Ὁ δὲ Ἰχνηλάτης ἔφη· «Ὁ λέων ὅλος αὐτοῦ ἐγεγόνει,
— and Ichnelates said the lion wholly his had-become
περιφρονήσας τοὺς λοιπούς. Δι’ ἓξ δὲ πράγματα ὁ
having-disdained the rest because-of six and things the
Βασιλεὺς περιφρονεῖται καὶ καθαιρεῖται· τῷ μὴ χρᾶσθαι τοῖς
King is-disdained and is-brought-down by-the not to-use the
προσφόροις τῷ καιρῷ, ἀλλ’ ἔνθα δεῖ δεινότητος καὶ
suited to-the season but where there-is-need severity and
αὐστηρίας, ἐκεῖσε μαλακίζεσθαι, καὶ ἔνθα δεῖ κολακείας
sternness there to-be-soft and where there-is-need flattery
τοὐναντίον θρασύνεσθαι· τῷ μὴ ἱκανῶν καὶ συνετῶν καὶ
the-contrary to-be-bold by-the not of-capable and intelligent and
πιστῶν εὐπορεῖν ὑπηκόων, ἢ οἰκείων συμβούλων, καὶ τῷ
faithful to-abound subjects or own counselors and by-the
στασιάζειν τοὺς ὑπ’ αὐτόν· τῷ ἡττᾶσθαι ταῖς ἀλόγοις
to-be-at-odds those under him by-the to-be-overcome by-the irrational
ὀρέξεσι, καὶ τῷ ὑπείκειν τῷ θυμῷ· πρὸς δὲ πᾶσι
appetites and by-the to-yield to-the anger to and all
τούτοις, τῷ εἴκειν ταῖς τῶν καιρῶν μεταβολαῖς.»
these by-the to-yield to-the of-the seasons changes
Ὁ δὲ Στεφανίτης εἶπε· «Καὶ πῶς δυνήσῃ βλάψαι
— and Stephanites said and how will-you-be-able to-harm
τὸν ταῦρον, πολὺ ὄντα σου δυνατώτερον, καὶ φίλων
the bull much being than-you more-powerful and in-friends
εὐποροῦντα καὶ ὑπηκόων;» Ὁ δὲ Ἰχνηλάτης ἔφη· «Μὴ
abounding and subjects — and Ichnelates said not
ἀπίδῃς πρὸς τὴν ἐμὴν εὐτέλειαν καὶ ἀσθένειαν· οὐ γὰρ ἡ
look to the my cheapness and weakness not for the

νίκη τῇ δυνάμει καὶ τῇ ῥώμῃ τοῦ σώματος ἕπεται· πολλοὶ
victory the power and the strength of-the body follows many
γὰρ τῶν δυνατωτέρων ὑπὸ τῶν τυχόντων ἡττήθησαν.» Εἶτα
for of-the more-powerful by the chance-comers were-defeated then
πρὸς τούτοις ἔφη ὁ Στεφανίτης· «Ναὶ ἀληθῶς οὕτως ἔχει·
to these said — Stephanites yes truly so it-is
ἀλλ' ὅρα, μὴ τοῦτο ποιήσας, σὺ βλαβήσῃ. Λέγεται γὰρ,
but see lest this having-done you be-harmed it-is-said for
ὡς ἀσκητῇ τινι δέδοται παρὰ τοῦ Βασιλέως ὑφάσματα
that to-ascetic a-certain were-given by the King garments
πολλά. Ἰδὼν δὲ ταῦτα κλέπτης τις, προσελθὼν
many having-seen and these thief a-certain having-approached
δολερῶς τῷ ἀσκητῇ, εἶπεν αὐτῷ· «Βούλομαί σοι μαθητὴς
craftily the ascetic said to-him I-wish of-you a-disciple
γενέσθαι, καὶ σύν σοι εἶναι, καὶ τὰς σὰς μιμεῖσθαι
to-become and with you to-be and the your to-imitate
ἀρετάς.» Μετ' οὐ πολὺ δὲ, εὑρὼν ἄδειαν ὁ κλέπτης,
virtues after not much and having-found leave the thief
λαβὼν τὰ ὑφάσματα ἀπέδρασε. Γνοὺς δὲ ὁ ἀσκητὴς
having-taken the garments ran-away having-learned and the ascetic
τὸν δρασμὸν, ἐδίωκε τοῦτον. Καὶ ἐν τῷ διώκειν αὐτὸν,
the flight pursued him and in the to-pursue him
ὁρᾷ καθ' ὁδὸν δύο κριοὺς ἀλλήλοις μαχομένους, ὥστε
he-sees along road two rams with-one-another fighting so-that
τὰ αἵματα αὐτῶν καταῤῥέειν ἐπὶ τῆς γῆς. Ἐλθοῦσα δὲ ἡ
the blood their to-run-down on the ground having-come and the
ἀλώπηξ ἐκεῖσε, ἔλειχε τὰ τούτων ἕλκη· ἐν δὲ τῷ λείχειν,
fox there licked the their wounds in and the to-lick
αὖθις συγκρούσαντες ἀλλήλοις, ἔκτειναν τὴν ἀλώπεκα.
again having-clashed with-one-another they-killed the fox

«Καταλαβὼν δὲ τὴν πόλιν νυκτὸς, καὶ ποῦ καταλῦσαι μὴ
having-reached and the city by-night and where to-lodge not
ἔχων, ἦλθε τοῦ μεῖναι ἐν οἰκίᾳ τινὸς πόρνης. Εἶχε δὲ ἡ
having he-came — to-stay in house of-a harlot had and the
πόρνη δούλην τὰ αὐτὰ τῇ κυρίᾳ αὐτῆς μετερχομένην·
harlot a-slave-girl the same-things as-the mistress her pursuing
ἡ δὲ δούλη ἐραστήν τινα εἶχε πάνυ αὐτὴν φιλοῦντα, τὴν
the and slave-girl lover a-certain had very her loving the
δὲ κυρίαν αὐτῆς βδελυσσόμενον. Ζηλοτυπήσασα δὲ ἡ κυρία
and mistress her loathing having-been-jealous and the mistress
αὐτῆς, ἠβουλήθη ἐκ μέσου τοῦτον ποιήσασθαι. Νυκτὸς
her wished out-of the-midst him to-make by-night
γοῦν καταμεθύσασα τοῦτον, καὶ κοιμήσασα, λαβοῦσα
at-any-rate having-made-drunk him and having-put-to-sleep having-taken
δὲ δηλητήριον ἐν καλάμῳ κατεσκευασμένον, καὶ ἐνέγκασα
and poison in a-reed prepared and having-brought
τῷ ἀφεδρῶνι, ἐφύσησε τοῦτο, ἵνα τοῦ δηλητηρίου εἰς τὰ
to-the fundament blew it that the poison into the
ἔγκατα τοῦ ἐραστοῦ εἰσελθόντος, θανατώσῃ αὐτόν. Ἐκ δὲ
bowels of-the lover having-entered she-may-kill him from and
τοῦ ἀφεδρῶνος, συμβὰν οὕτω, φυσήματος ἐξελθόντος,
the fundament it-having-happened so a-blast having-come-out
στραφὲν τὸ δηλητήριον διὰ τοῦ καλάμου εἰς τὸν τῆς
turned the poison through the reed into the of-the
πόρνης λαιμὸν, ἀπέκτεινεν αὐτήν. (Καὶ ταῦτα ἔκ τινος
harlot throat killed her (and these-things from some
ὀπῆς τοῦ ἀσκητοῦ, κατοπτεύοντος.) Ἐγερθεὶς δὲ τῇ
hole the ascetic watching) having-risen and on-the
ἑξῆς κατέλυσεν ἐν οἴκῳ τινὸς σκυτοτόμου. Οὗτος δὲ ὑπό
next-day he-lodged in house of-a shoemaker he and by
τινος φίλου κληθεὶς, παρήγγειλε τῇ γυναικὶ αὐτοῦ
a friend having-been-invited charged the wife his

φιλοφρονῆσαι τὸν ξένον, ἐξ ὧν ἔχει, καὶ ἀναπαῦσαι. Ἔσχε
to-entertain the stranger from what he-has and to-give-rest had
δὲ ἡ γυνὴ αὐτοῦ μοιχὸν καὶ μαστρωπὸν, συσκιαστοῦ
and the wife his an-adulterer and a-procuress of-a-neighbor
(γείτονος) γυναῖκα. Τοῦ δὲ ἀνδρὸς ἀπελθόντος ἤδη, ἔφη
(neighbor) wife the and husband having-gone-away already said
πρὸς τὴν μαστρωπὸν ἡ γυνή· «Ἀπελθοῦσα, ὦ αὕτη,
to the procuress the wife having-gone-away O you
κάλεσόν μου τὸν ἐραστήν· ὁ γὰρ ἀνὴρ ὁ ἐμὸς οὐκ
call my the lover the for husband the my not
οἴκοι μένει.» Ἡ δὲ ἀπελθοῦσα εἰς ἔργον ἔβαλε τὸ τῆς
at-home stays she and having-gone-away into deed put the of-the
μοιχαλίδος ἐπίταγμα. Ἐλθόντος οὖν τοῦ μοιχοῦ, καὶ ἐν τῷ
adulteress command having-come then the adulterer and in the
πυλῶνι ἅμα τῇ μοιχαλίδι καθίσαντος, ἀφίκετο καὶ ὁ
gateway together-with the adulteress having-sat arrived also the
σκυτοτόμος ἤδη μεθύων. Ὃς ἰδὼν τὸν μοιχὸν μετὰ τῆς
shoemaker already being-drunk who having-seen the adulterer with the
γυναικὸς, ἐκείνῳ μὲν ἔφη οὐδὲν, τὴν δὲ γυναῖκα, εἰσελθὼν,
wife to-that-one indeed said nothing the but wife having-gone-in
δήσας ἐν τῷ στύλῳ, ἔτυπτεν ἀφειδῶς· καὶ τύψας
having-bound to the pillar beat unsparingly and having-beaten
ἀπελθὼν ἐκάθευδε. Καθεύδοντος δὲ αὐτοῦ, εἰσελθοῦσα ἡ
having-gone-away slept sleeping and him having-come-in the
μαστρωπὸς, «Ὁ σὸς, ὦ καλή φησιν, ἐραστὴς ἔξω κάθηται
procuress the your O fair-one she-says lover outside sits
ἀγανακτῶν.» Κἀκείνη, «Ὁρᾷς, φησι, τὸ συμβάν μοι·
being-vexed and-she you-see she-says the having-happened to-me
ἀλλὰ δέομαί σου, λύσασά με δῆσον σεαυτὴν, ὅπως
but I-beg you having-loosed me bind yourself so-that
ἔλθω πρὸς τὸν ἐρώμενον, ταχέως δὲ ἐπιστρέψω.» Ἡ
I-may-go to the beloved quickly and I-may-return she

δὲ οὐδὲν ἀμελήσασα ἔλυσε μὲν τὴν μοιχαλίδα, ἔδησε
and nothing having-neglected loosed indeed the adulteress bound
δὲ ἑαυτήν. Ἐκείνης δὲ ἀπελθούσης, ἔξυπνος γενόμενος ὁ
and herself that-one and having-gone-away awake having-become the
ἀνὴρ, καλεῖ μὲν τὴν γυναῖκα· ἡ δὲ, ἵνα μὴ γνωσθῇ,
husband calls indeed the wife she but that not she-may-be-known
ἐσιώπα. Θυμωθεὶς δὲ καὶ ἐγερθεὶς ἐκεῖνος, λαβὼν
was-silent having-been-angered and and having-risen he having-taken
μάχαιραν ἀπέτεμεν αὐτῆς τὴν ῥίνα, καὶ στραφεὶς πάλιν
a-knife cut-off her the nose and having-turned again
ἐκάθευδε. Ἐπανελθοῦσα δὲ ἡ μοιχαλὶς, καὶ ἰδοῦσα τὸ
slept having-returned and the adulteress and having-seen the
συμβὰν, λύει μὲν τὴν μαστρωπὸν, καὶ ἀποπέμπει,
having-happened looses indeed the procuress and sends-away
δήσασα πρότερον ἑαυτὴν τῷ στύλῳ. Ἐκείνης δὲ οἴκαδε
having-bound first herself to-the pillar that-one and homeward
ἀπερχομένης, καὶ ἀνὰ χεῖρας τὴν ῥίνα φερούσης, ἤρξατο
going-away and in hands the nose carrying began
αὕτη θεοὺς ἐπικαλεῖσθαι καὶ λέγειν· «Εἰ μὲν ἐγὼ ἠδικήθην
she gods to-call-on and to-say if indeed I was-wronged
παρὰ τοῦ ἀνδρὸς, στραφήτω αὖθις ἡ ῥὶν, καὶ γενέσθω
by the husband let-be-turned again the nose and let-it-become
μοι ὑγιὴς, ὡς τὸ πρότερον.» Τοῦτο δὲ εἰποῦσα, «Ἀνάστα,
to-me sound as the before this and having-said rise-up
φησὶ, πρὸς τὸν ἄνδρα, ὦ ἀνόσιε, καὶ ἴδε τὸ γεγονὸς εἰς
she-says to the husband O unholy-one and see the having-happened to
ἐμὲ τεράστιον, πῶς ὑγιὴς κατέστην!» Ὁ δὲ, «Τίνες οἱ λόγοι
me portent how sound I-have-become he but what the words
οὗτοι, ὦ μάγε σύ, φησι;» Ἀνάψας δὲ λύχνον, καὶ ἰδὼν
these O sorceress you he-says having-lit and a-lamp and having-seen
αὐτὴν ὑγιῆ, μετεμελήθη, οἷς ἔδρασε, καὶ διηλλάγη αὐτῇ.
her sound repented for-what he-did and was-reconciled to-her

Ἡ δὲ μαστρωπὸς τὴν ἑαυτῆς αἰσχύνην οὐκ ἔχουσα πῶς
the and procuress the her-own shame not having how
ἐπικρύψῃ, τοιοῦτόν τι ἐδραματούργησεν. Ὀρθρίσας ὁ
she-might-hide such something contrived having-risen-early the
ἀνὴρ αὐτῆς τοῦ ἀπελθεῖν εἰς τὸ ἴδιον ἐργαστήριον, «Ἐπίδος
husband her — to-go-away to the own workshop give
μοί φησιν, ὦ γύναι, τὰ ἐργαλεῖα.» Ἡ δὲ ἐξεπίτηδες λαβοῦσα
me he-says O wife the tools she and on-purpose having-taken
τὸ ξυρὸν μόνον, αὐτῷ ἐνεχείρησε. Καὶ οὗτος, «Πάντα μοι
the razor alone to-him handed and he all to-me
δός!» Ἡ δὲ πάλιν τὸ ξυρὸν δέδωκε μόνον. Καὶ τρίτον
give she and again the razor gave alone and a-third-time
ἤδη τὸ αὐτὸ ποιησάσης, ὀργισθεὶς ὁ ἀνὴρ ἀφῆκε μετὰ
now the same she-having-done having-been-angered the husband let-fly with
θυμοῦ κατ' αὐτῆς τὸ ξυρόν. Λαβοῦσα δὲ εὐθὺς ἐκείνη τὴν
anger at her the razor having-taken and at-once she the
ῥίνα, καὶ κράξασα, τὴν ῥίνα μου, δὶς καὶ τρὶς, ἐφώνησε
nose and having-cried the nose my twice and thrice called
τοὺς γείτονας καὶ τοὺς ἰδίους. Ἐκεῖνοι δὲ παρέδωκαν αὐτὸν
the neighbors and the own-people they and handed-over him
τῷ δικαστῇ, καὶ ὁ δικαστὴς αὐτὸν ἐτάσας, παρέδωκεν
to-the judge and the judge him having-examined handed-over
εἰς τὸ κολασθῆναι. Ἔφη δὲ ὁ ἀσκητής· «Δοκεῖς, Κύριέ
for the to-be-punished said and the ascetic do-you-think Lord
μου, ὅτι ὁ κλέπτης ἔλαβε τὰ ὑφάσματα, ἅπερ μοι
my that the thief took the garments which to-me
δέδωκας, καὶ ζητῶ αὐτά; ἢ οἱ κριοὶ ἀπέκτειναν τὴν
you-gave and I-seek them or the rams killed the
ἀλώπεκα; ἢ τὸ δηλητήριον τὴν πόρνην; ἢ ὁ τιμωρηθεὶς
fox or the poison the harlot or the punished
οὗτος ἀπέτεμε τὴν ῥίνα τῆς γυναικὸς αὐτοῦ; Οὐχί. Ἀλλ'
this-one cut-off the nose of-the wife his no but

ἡμεῖς πράττομεν αὐτὰ, ἅπερ πάσχομεν·» καὶ ἀνήγγειλεν
we do them what we-suffer and he-reported
αὐτῷ πάντα ἅπερ ἔπαθε, καὶ ἅπερ ἑώρακεν. Οὕτω καὶ
to-him all what he-suffered and what he-has-seen thus also
σὺ σεαυτὸν βλάψεις, εἴπερ εἰς ἕτερον κακόν τι ποιήσεις.
you yourself will-harm if-indeed to another evil any you-will-do
Εἶτά φησι πρὸς αὐτὸν ὁ Ἰχνηλάτης· «Ἀληθῶς ἔφης·
then says to him — Ichnelates truly you-said
ἀλλ' εἶπον σοι ἤδη, καὶ πάλιν ἐρῶ, ὡς πολλοὶ τῶν
but I-told you already and again I-will-say that many of-the
δυνατωτέρων ὑπὸ τῶν τυχόντων ἡττήθησαν. Λέγεται γὰρ,
more-powerful by the chance-comers were-defeated it-is-said for
ὡς κόραξ τις ἐμφωλεύων τινὶ τῶν ὀρεινῶν δένδρων,
that raven a-certain nesting in-one of-the mountain trees
παρὰ τοῦ ὄφεως καθ' ἕκαστον ἠδικεῖτο ἔτος, τοὺς
by the snake in each was-wronged year the
νεοττοὺς αὐτοῦ κατεσθίοντος. Ὡς οὖν πολλάκις τοῦτο εἰς
young his devouring as then often this to
αὐτὸν ἔδρασεν, ἀπελθὼν εἴς τινα φίλτατον αὐτῷ θῶα,
him he-did having-gone-away to a dearest to-him jackal
«Βούλομαί σοι, ἔφη, συμβούλῳ χρήσασθαι, εἰδότι, οἷα
I-wish you he-said as-counselor to-use who-knows what-things
παρὰ τοῦ ὄφεως πάσχω. Ἔδοξε γάρ μοι συμφέρειν
from the snake I-suffer it-seemed for to-me to-be-expedient
προσεγγίσαι τούτῳ ὑπνώττοντι, καὶ ἐξορύξαι αὐτοῦ τοὺς
to-draw-near to-him sleeping and to-dig-out his the
ὀφθαλμούς.» Ὁ δὲ θὼς, «Οὐ καλῶς, φησιν, ἐβουλεύσω·
eyes the and jackal not well he-says you-planned
ἀλλὰ σκόπησον ἑτέραν μηχανὴν, δι' ἧς ἐκεῖνον μὲν
but consider another device through which that-one indeed
ἀπωλέσῃς, σὺ δὲ ἀπήματος διατηρηθείης. Λέγεται γὰρ,
you-may-destroy you and unharmed may-be-kept it-is-said for

ὡς κύκνος τις παρά τινι ἰχθύων πλήρει λίμνη οἰκῶν,
that swan a-certain by a of-fishes full lake dwelling
κἀκ τούτων τρεφόμενος ἐγήρασε, καὶ πρὸς ἁλιείαν
and-from these fed grew-old and for fishing
ἠτόνησε. Λιμῷ δὲ κατασχεθεὶς ἀνῆλθεν εἰς τὸ ὄρος,
grew-weak by-hunger and seized he-went-up to the mountain
καὶ ἀνερχόμενος συνήντησε καρκίνῳ, κατηφὴς ὢν καὶ
and going-up he-met a-crab downcast being and
σκυθρωπός. Ὁ δὲ καρκῖνος ἔφη πρὸς αὐτόν· «Σύννους μοι
sullen the and crab said to him pensive to-me
φαίνῃ καὶ ἀθυμῶν.» — «Καὶ πῶς οὐκ ἀθυμήσω, φησὶν
you-seem and disheartened and how not shall-I-be-disheartened says
ὁ κύκνος; Πρότερον γὰρ παρέδρευον τῇ λίμνῃ ταύτῃ, καὶ
the swan before for I-sat-by the lake this and
ὑπὸ τῶν ἰχθύων αὐτῆς, ἱκανῶν ὄντων, δαψιλῶς ἐτρεφόμην·
by the fishes its sufficient being abundantly was-fed
σήμερον δὲ ἑώρακα ἁλιεῖς παραγενομένους εἰς τοῦτον τὸν
today but I-have-seen fishermen arrived at this the
τόπον, καὶ πρὸς ἀλλήλους διαλεγομένους, ὅπως ἂν ἅπαντας
place and with one-another conversing how — all
τοὺς ἰχθύας σαγηνεύσωσιν.» Ὁ δὲ καρκῖνος, ταῦτα
the fishes they-may-net the and crab these-things
ἀκούσας, παραγίνεται πρὸς τοὺς ἰχθύας, καὶ ἀπαγγέλλει,
having-heard comes to the fishes and reports
ἃ παρὰ τοῦ κύκνου ἠκηκόει. Κἀκεῖνοι προσελθόντες
what from the swan he-had-heard and-they having-approached
τῷ κύκνῳ εἶπον· «Ἄρτι συμβούλῳ σοι χρώμεθα· ὁ γὰρ
the swan said just-now as-counselor you we-use the for
συνετὸς ἀνὴρ πολλάκις τῷ ἰδίῳ ἐχθρῷ συμβούλῳ χρῆται,
intelligent man often the own enemy as-counselor uses
νουνεχεῖ ὄντι, ὅτε κοινὴ πᾶσιν αὐτοῖς ἡ τοῦ πράγματος
sensible being when common to-all them the of-the matter

ὠφέλεια εἴη. Ὁ δὲ κύκνος· «Οὐδεμία μοι ἐν τούτῳ, φησὶ,
benefit may-be the and swan no to-me in this he-says
μηχανὴ, εἰ μήγε ἄρα τὸ μεταθῆναι ὑμᾶς ἀπὸ τοῦδε τοῦ
device if not-indeed then the to-be-moved you from this the
τόπου ἐφ' ἕτερον βαλτώδη καὶ καλαμώδη, καὶ ὑδατώδη.»
place to another marshy and reedy and watery
Οἱ δὲ, «Καὶ μετάστησον λοιπὸν ἡμᾶς πάντας ἐπὶ τὸν
they and and move now us all to the
τοιόνδε, ὃν φῂς τόπον.» Καὶ ὁ κύκνος, «Δέδοικα, ἔφη,
such which you-say place and the swan I-fear he-said
μὴ πρὸ τοῦ μετατεθῆναι πάντας ὑμᾶς, προκαταλάβωσιν οἱ
lest before the to-be-moved all you forestall(-you) the
ἁλιεῖς· ὅμως, ὅση δύναμις, ἐπιχειρήσω τοῦτο ποιῆσαι.»
fishermen yet as-much-as power I-will-try this to-do
Ἤρξατο δὲ ἐπὶ τοιαύτῃ προφάσει μετακομίζειν τινὰς τῶν
began and on such pretext to-carry-over some of-the
ἰχθύων ἐπί τινα τόπον, καὶ ἐσθίειν, τῶν ἄλλων οἰομένων
fishes to some place and to-eat the others thinking
ἐπὶ τὸν ὑποσχεθέντα τόπον μετακομίζεσθαι. Ἠξίωσε γοῦν
to the promised place to-be-carried-over asked at-any-rate
καὶ ὁ καρκῖνος τὸν κύκνον μετακομίσαι καὶ αὐτὸν, ὡς ἕνα
also the crab the swan to-carry-over also him as one
τῶν ἰχθύων· ὃν λαβὼν ὁ κύκνος ἀπήγαγεν, ἔνθα τοὺς
of-the fishes whom having-taken the swan led-away where the
ἰχθύας κατήσθιε, βουληθεὶς καὶ τοῦτον ἐκεῖσε καταφαγεῖν.
fishes he-devoured having-wished also this-one there to-eat-up
Ὁ δὲ καρκῖνος, ἰδὼν τὰ τῶν ἰχθύων ὀστᾶ ἐκεῖσε
the and crab having-seen the of-the fishes bones there
κείμενα, ἔγνω τὸν δόλον, καὶ τὴν οὐ καλὴν ἀποικίαν, καὶ
lying knew the guile and the not fair settlement and
καθ' ἑαυτὸν διελογίζετο, ὡς βιοθανατώσει τὸν κύκνον.
by himself reasoned that he-will-make-die-violently the swan

Καὶ δεῖν ἔγνω μὴ ὑπείξειν, ἀλλὰ συμπλακῆναι τῷ
and to-be-needful he-knew not to-yield but to-grapple-with the
κύκνῳ, καὶ μὴ ἄδοξον ὑποστῆναι θάνατον, ἀλλὰ ἢ ζῆσαι,
swan and not inglorious to-undergo death but either to-live
ἢ καλῶς τεθνηκέναι· καὶ ἐπισχὼν ἀθρόως ταῖς χηλαῖς
or nobly to-have-died and having-gripped all-at-once with-the claws
τὸν τοῦ κύκνου τράχηλον, βιαίως αὐτὸν ἀπέπνιξε. Διὰ
the of-the swan neck violently him strangled because-of
τοῦτο οὖν σοι τάδε ἔφην, ὦ κόραξ, ἵνα μάθῃς
this then to-you these-things I-said O raven that you-may-learn
ἀκριβῶς, ὡς πολλάκις ὁ ἐπιβουλεύων τινὶ, ταῖς
exactly that often the-one plotting against-one by-the
οἰκείαις ἄρκυσιν ἁλίσκεται. Δεῖ οὖν σε μετελθεῖν τὸν
own nets is-caught it-is-needful then you to-go-after the
ὄφιν τρόπῳ τοιῷδε· ἁρπάσας γῆθέν τι τῶν
snake in-manner such having-snatched from-the-ground something of-the
τιμίων καὶ πολυτελῶν, οἷς ἄνθρωποι χρῶνται, τούτων
precious-things and costly which men use them
ὁρώντων, ἐγκατάθου τῇ τοῦ ὄφεως τρώγλῃ. Οἱ δὲ
watching put in-the of-the snake hole the and
τοῦ πράγματος κύριοι ἰδόντες, ἕψονταί σοι, καὶ εὑρόντες,
of-the thing owners having-seen will-follow you and having-found
αὐτοὶ ἐκεῖνοι ἀναιροῦσι τὸν ὄφιν. Τοῦτο δὲ δράσας ὁ
themselves those kill the snake this and having-done the
κόραξ ἀπηλλάγη παντελῶς τῶν τοῦ ὄφεως ἀδικημάτων.
raven was-rid wholly of-the of-the snake wrongs
Ταῦτά σοι διῆλθον, ὦ φίλε, ἵνα γνῷς, ὡς ἡ
these-things to-you I-went-through O friend that you-may-know that the
φρόνησις ἐπικρατεστέρα ἐστὶ τῆς δυνάμεως.» Ὁ δὲ
prudence mightier is than-the power — and
Στεφανίτης εἶπεν· «Εἰ μὴ πρὸς τὴν ἀνδρείαν ὁ ταῦρος
Stephanites said if not to the courage the bull

καὶ ἀγχίνους ἦν, εὖ εἶχέ σοι τὰ τοιαῦτα λέγειν· ἀλλ᾽
also shrewd were well it-would-be for-you the such-things to-say but
ἐστὶ καὶ συνετώτατος.» Καὶ ὁ Ἰχνηλάτης· «Ἀληθῶς ἔφης,
he-is also most-intelligent and — Ichnelates truly you-said
τοιοῦτός ἐστιν· ἀλλ᾽ ἐν τούτῳ δύναμαι καταβαλεῖν αὐτὸν,
such he-is but in this I-am-able to-bring-down him
τῷ θαῤῥεῖν μοι, καὶ πιστεύειν ἐν πολλοῖς πράγμασι,
in-the to-trust me and to-believe in many matters
τοιούτῳ τρόπῳ, ᾧπερ καὶ ὁ λαγωὸς τὸν λέοντα κατέβαλε.
in-such manner in-which also the hare the lion brought-down
Λέων γάρ τις ᾤκει χλοηφόρον καὶ ὑδατῶδες πεδίον, ἐν
lion for a-certain dwelt grassy and watery plain in
ᾧ καὶ γένη θηρίων ἐνέμοντο διάφορα, τῶν μὲν ἄλλων
which also kinds of-beasts grazed various the indeed others
ἀφθόνως καὶ δαψιλῶς εὐμοιρούντων, μόνῳ δὲ τῷ λέοντος
ungrudgingly and abundantly faring-well by-only but the lion's
φόβῳ παρενοχλούμενα. Βουλὴν δὲ συστησάμενα προσῆλθον
fear troubled counsel and having-formed they-approached
τῷ λέοντι, καὶ εἶπον αὐτῷ· «Πάντες, ὦ Βασιλεῦ,
the lion and said to-him all O King
συνίδομεν, ἵνα σε μὲν κόπου καὶ μόχθου ἀπαλλάξωμεν,
we-have-considered that you indeed from-toil and labor we-may-free
ἡμῖν δὲ αὐτοῖς ἀμεριμνίαν ποιήσωμεν. Σὺ γὰρ μόχθῳ
for-us and ourselves freedom-from-care we-may-make you for with-labor
πολλῷ καὶ ἱδρῶτι μόλις θηρεύσεις ἕνα ἐξ ἡμῶν· ἡμεῖς
much and sweat scarcely will-hunt one of us we
δὲ πάλιν τῷ φόβῳ τοῦ θηρεύοντος περίδειλοι ὁσημέραι
and again by-the fear of-the hunter very-fearful daily
διατελοῦμεν. Δεῖν οὖν ἔγνωμεν ἑκάστῃ ἡμέρᾳ δεξιοῦσθαί
continue to-be-needful then we-judged on-each day to-greet
σου τὴν τράπεζαν ἕνα ἐξ ἡμῶν.» Καὶ τοῦτο ἀσπαστὸν
your the table one of us and this welcome

ἐφάνη τῷ λέοντι, καὶ διετέλεσαν ἡμέρας ἱκανὰς, κλήρους
appeared to-the lion and they-continued days many lots
βάλλοντες κατ᾽ ἀλλήλων, καὶ τὸν εἰσπεσόντα τῷ κλήρῳ,
casting among one-another and the-one falling to-the lot
τῷ λέοντι ἐξαπέστελλον. Ὡς οὖν ὁ κλῆρος ἦλθέ ποτε
to-the lion they-sent-off as then the lot came once
καὶ ἐπὶ τὸν λαγωὸν, εἶπε τοῖς θηρσί· «Συνεργήσατέ μοι,
also to the hare he-said to-the beasts help me
ὦ θῆρες, ἀπαλλάξω γὰρ ὑμᾶς ἐπιτιμίου βαρυτάτου.»
O beasts I-will-free for you from-a-penalty most-heavy
Οἱ δὲ εἶπον· «Ὅπερ βούλει, ποιήσωμεν.» Ὁ δὲ φησί·
they and said what you-wish let-us-do he and says
«Παραγγείλατε τῷ ἕλκοντί με πρὸς τὸν λέοντα, μὴ
charge the-one drawing me to the lion not
κατεπείγειν με πρὸς τὴν ὁδόν· ἀλλ᾽ ὅτε πλησίον αὐτοῦ
to-hurry me on the road but when near him
γενώμεθα, ἀποκρυβῆναι.» Οἱ δὲ τὸ προσταχθὲν ἐποίησαν·
we-be to-hide they and the ordered-thing did
καὶ ἀπελθὼν ὁ λαγωὸς, βραδυτέρᾳ τῇ πορείᾳ ἐχρήσατο,
and having-gone-away the hare slower the going used
ὥστε τὸν λέοντα πρόσπεινον γενόμενον ἀγριωθῆναι. Ὡς
so-that the lion very-hungry having-become to-be-enraged as
οὖν εἶδε τὸν λαγωὸν, εἶπε πρὸς αὐτόν· «Τί ὅτι μέχρι
then he-saw the hare he-said to him why that until
τοῦδε ἐβράδυνας, καὶ οὐχ, ὡς οἱ λοιποὶ, τάχιον ἦλθες;»
this you-delayed and not as the rest more-quickly came
Καὶ ὁ λαγωὸς, «Ἐφελκόμην, φησὶ, πρός σε, καί τίς
and the hare I-was-being-drawn he-says to you and a
μοι συναντήσας λέων, ἥρπασε τὸν ἕλκοντά με, πολλὰ
to-me having-met lion snatched the-one drawing me many-things
αὐτῷ ἐπιφωνησαμένου καὶ προδιαμαρτυραμένου μου, ὡς
to-him having-called-out and having-protested I that

δίαιτά σοι ἐπέμφθην· ἀλλ' οὐκ εἰσηκούσθην, καὶ εἴπερ
food for-you I-was-sent but not I-was-heeded and if-indeed
βούλει, ἀπάξω σε πρὸς αὐτόν.» Θυμωθεὶς οὖν ὁ
you-wish I-will-lead you to him having-been-angered then the
λέων εἶπε τῷ λαγωῷ, ὡς ἕψομαί σοι, ἔνθα ἐστὶν
lion said to-the hare that I-will-follow you where is
ἐκεῖνος. Ὁ δὲ ἀπήγαγε τοῦτον ἐπί τι βαθύτατον φρέαρ,
that-one he and led him to a very-deep well
καὶ παρεσκεύασεν ἐν αὐτῷ προκύψαι, ὥστε τὸν λέοντα
and prepared in it to-peer-down so-that the lion
ἰδεῖν. Καὶ συμπροέκυψε καὶ οὗτος, καὶ εἶπεν αὐτῷ·
to-see and peered-down-together also he and said to-him
«Οὗτός ἐστιν ὁ λέων, ὁ τὴν ἁρπαγὴν ποιήσας, καὶ
this is the lion the-one the seizure having-made and
ὁ ἁρπαγεὶς λαγωὸς,» ὑποδείξας αὐτῷ ἐν τῷ ὕδατι τὸ
the seized hare having-shown to-him in the water the
ἑαυτοῦ κἀκείνου ἐκτύπωμα. Ἐφ' ᾧ ὁ λέων πλανηθεὶς
his-own and-that-one's image at which the lion misled
ἔῤῥιψεν ἑαυτὸν ἐν τῷ ὕδατι, καὶ ἀπεπνίγη. Οὕτω κἀγὼ
threw himself in the water and was-drowned thus I-too
θαῤῥῶ ἐπὶ πᾶσί μοι πιστεύοντα τὸν ταῦρον.»
am-confident in all me believing the bull
Ὁ δὲ Στεφανίτης εἶπεν· «Εἰ δύνασαι τὸν ταῦρον ἀπολέσαι,
— and Stephanites said if you-are-able the bull to-destroy
μὴ καταβλαπτομένου τοῦ λέοντος, τὸ ἔργον ἐπιχείρησον.
not being-harmed the lion the work attempt
Καὶ γὰρ σύ τε κἀγὼ, καὶ ἕτεροι πλεῖστοι τῶν καθ' ἡμᾶς
and for you both and-I and others very-many of-those about us
διὰ τῆς τοῦ ταύρου οἰκειώσεως παρεωράθημεν νῦν· εἰ δὲ
through the of-the bull intimacy were-overlooked now if but
τοῦτο ἀδύνατόν ἐστί σοι, ἀπόσχου τοῦ ἐγχειρήματος·
this impossible is for-you keep-away from-the undertaking

παράβασις γὰρ τὸ τοιοῦτον καὶ παρασπόνδησις.» Οὐ μετὰ
transgression for the such and breach-of-faith not after
πολλὰς γοῦν ἡμέρας ἦλθεν ὁ Ἰχνηλάτης πρὸς τὸν λέοντα,
many at-any-rate days came — Ichnelates to the lion
κατηφείας μεστὸς καὶ σύννους, καὶ ἐπηρώτησε τοῦτον ὁ
with-dejection full and pensive and asked him the
λέων περὶ τοῦ πάθους, καὶ ἔφη· «Μήτι συνέβη καινόν;» Ὁ
lion about the affliction and said not-perhaps happened anything-new —
δὲ Ἰχνηλάτης εἶπε· «Συμβέβηκέ τι πρᾶγμα ἀποτρόπαιον,
and Ichnelates said has-happened a thing abominable
σοί τε κἀμοί· ἀλλ᾽ ὅτε ὁ λέγων ἐπίσταται, ὡς τὰ
to-you both and-to-me but when the-one speaking knows that the-things
παρ᾽ αὐτοῦ λεχθησόμενα δυσάρεστα τῷ ἀκούοντι φανήσεται,
by him to-be-said displeasing to-the hearer will-appear
οὐ τοῦ λέγειν κατατολμᾷ, εἴγε καὶ δι᾽ εὔνοιαν τοῦτο
not — to-speak he-dares if-indeed even because-of goodwill this
πράττει τοῦ ἀκούοντος, εἰ μή γε πολλάκις θαῤῥήσει
he-does of-the hearer if not indeed often he-will-take-courage
τῇ εὐνοίᾳ αὐτοῦ, δόξαντος παραίνεσιν εὐνοϊκὴν εἶναι
in-the goodwill his seeming admonition well-meant to-be
τὰ ὑποτιθέμενα. Εἰδὼς οὖν σε, ὦ Βασιλεῦ, καὶ
the-things suggested knowing then you O King also
αὐτὸς συνέσει καὶ ἀγχινοίᾳ κεκοσμημένον, ἐθάρσησα
yourself with-understanding and shrewdness adorned I-took-courage
διαλεχθῆναί σοι. Περὶ ὧν ἄκουε, εἰ βούλει· οἶδα γὰρ,
to-converse with-you about which hear if you-wish I-know for
ὡς οὐκ ἐνδοιάζεις πρὸς τὴν ἀκραιφνῆ καὶ εἰλικρινῆ μου
that not you-doubt toward the pure and sincere my
δουλωσύνην, καὶ διανοοῦμαι μὲν, ὡς ἄπιστά σοι φανήσεται
servitude and I-think indeed that unbelievable to-you will-appear
τὰ ῥήματά μου· ἀλλὰ πάλιν διαλογίζομαι, ὡς αἱ ἡμέτεραι
the words my but again I-reason that the our

ψυχαὶ τῆς σῆς ἀνήρτηνται ψυχῆς, καὶ γνώμης καὶ ἐξουσίας.
souls on-the your hang soul and judgment and authority
Καὶ ἀναγκαῖόν μοι φαίνεται, τὸ μηδὲν τῶν δεόντων καὶ
and necessary to-me appears the nothing of-the needful-things and
λυσιτελούντων ἀποκρύπτειν σοι· οὐ δεῖ γὰρ οὔτε τὸν
profitable to-hide from-you not it-is-needful for either the
ὑπήκοον τὴν πρὸς τοὺς δεσπότας εὔνοιαν συγκαλύπτειν·
subject the toward the masters goodwill to-conceal
οὔτε τὸν νοσοῦντα μὴ ἀνακοινοῦσθαι τὰ τῆς νόσου
or the sick not to-communicate the-things of-the disease
τῷ ἰατρῷ· οὔτε τὸν πένητα σπεύδειν λαθεῖν τὴν
to-the physician or the poor to-hasten to-escape-the-notice-of the
ἑαυτοῦ πενίαν τοὺς φίλους. Ἀνέμαθον οὖν παρά τινος
his-own poverty the friends I-learned then from a
ἀξιοπίστου, ὡς ὁ ταῦρος τοῖς ἄρχουσι τοῖς ὑπό σε
trustworthy-one that the bull with-the rulers those under you
ὡμίλησε κατὰ μόνας, καὶ εἶπεν αὐτοῖς· «Ἐπειράσθην τοῦ
conversed by alone and said to-them I-have-tried the
λέοντος καὶ ἔγνων ἀκριβῶς τὴν ἀνδρείαν αὐτοῦ, καὶ τὴν
lion and learned exactly the courage his and the
φρόνησιν, καὶ εὗρον αὐτὸν παντελῶς ἐν τούτοις ἀφελῆ·»
prudence and found him wholly in these simple
καὶ ἐκ τῶν τοιούτων αὐτοῦ προοιμίων ἐτεκμηράμην τὴν
and from the such his preludes I-inferred the
τούτου ἀναίδειαν, καὶ τὴν παρασπόνδησιν· ὅτι, σοῦ τὸν
his shamelessness and the breach-of-faith that you the
τοιοῦτον ὑπὲρ πάντας ὑψώσαντος, καὶ ὁμότιμον σεαυτῷ
such above all having-exalted and equal-in-honor to-yourself
καταστήσαντος, διενοήθη τῆς σῆς ἀποδράξασθαι ἀρχῆς.
having-made he-intended the your to-seize rule

Καὶ δεῖ τοὺς Βασιλεῖς, ὅτε τινῶν ἐπαίσθωνται τῆς
and it-is-needful the Kings when some they-perceive the
οἰκείας ἀρχῆς ἐφιεμένων, προκαταλαμβάνειν τούτους καὶ
own rule longing-for to-forestall them and
ἀφανίζειν, πρὶν ἢ τὰ τῆς ἐφέσεως εἰς μεῖζον
to-make-disappear before than the-things of-the longing to greater
ἀρθῇ· τούτου γὰρ μὴ γενομένου, ἀνέγκλιτα ἴσως γίνεται
be-raised this for not having-happened irremediable perhaps become
τὰ συμπτώματα. Οἱ μὲν γὰρ ἱκανώτατοι παντὶ τρόπῳ
the mishaps the indeed for most-capable in-every way
σπεύδουσι μὴ ἐμπεσεῖν ἀπευκταίῳ τινὶ, καὶ ἐναντίῳ
hasten not to-fall-into accursed any and contrary
συμπτώματι· οἱ δὲ ἧττονες τούτων καὶ καταδεέστεροι
mishap the and inferior to-these and more-deficient
περιπίπτουσι μὲν ἴσως τισὶ, μηχανῶνται δ' ὅμως τὴν οἰκείαν
fall-into indeed perhaps some contrive but yet the own
σωτηρίαν· οἱ δὲ ἄλλοι πάντῃ ἀφελεῖς, περιπεσόντες οὐκ
safety the but others wholly simple having-fallen-in not
ἀναφέρουσι. Καὶ τοῦτο παρόμοιόν ἐστι τοῖς τρισὶν ἰχθῦσι·
recover and this like is to-the three fishes
λέγεται γὰρ ὡς ἔν τινι λιμνηδίῳ πρὸς ποταμὸν συνάπτοντι
it-is-said for that in a pool to a-river joining
τρεῖς διῃτῶντο ἰχθύες· ὧν ὁ μὲν ἦν συνετώτατος,
three lived fishes of-whom the-one indeed was most-intelligent
ὁ δὲ ἧττον ἐχέφρων, ὁ δὲ πάντῃ ἠλίθιος. Συνέβη
the-other and less sensible the-other and wholly foolish it-happened
δὲ ἐλθεῖν δύο τινὰς ἁλιεῖς ἐπὶ τὸ τοιοῦτον λιμνήσιον ὕδωρ,
and to-come two some fishermen to the such pool water
καὶ συνθῆναι πρὸς ἀλλήλους, ὁπότε ὑποστρέψωσι σαγηνεῦσαι
and to-agree with one-another when they-return to-net
τοὺς ἰχθύας. Ὁ μὲν οὖν συνετώτατος τούτων, ἅμα τῷ
the fishes the indeed then most-intelligent of-them together-with the

ἀκοῦσαι τῶν τοιούτων, ἀπεδήμησε τῆς λίμνης πρὸς τὸν
to-hear the such-things departed from-the lake to the
παραῤῥέοντα ποταμόν· οἱ δὲ λοιποὶ δύο, ἀμελήσαντες τῆς
flowing-beside river the but remaining two having-neglected the
ἑαυτῶν σωτηρίας, προσεκαρτέρησαν. Ὅπερ ἰδὼν ὁ ἧττον
their-own safety persevered which having-seen the less
ἐχέφρων ἰχθὺς, μετεμελήθη ἐπὶ τῇ τοῦ δέοντος ἀβλεψίᾳ,
sensible fish repented at the of-the needful blindness
καὶ εἶπε πρὸς ἑαυτόν· τοιαύτη ἐστὶν ἡ τῶν ἀμελούντων
and said to himself such is the of-the neglectful
ἀπόβασις· ποῖα οὖν μηχανή ἐστι τῆς ἐμῆς σωτηρίας;
outcome what then device is of-the my safety
σπανίως γὰρ δρᾶται, καὶ κατὰ καιρὸν, ἡ μετὰ σπουδῆς
rarely for is-done and in season the with haste
ἐπιτηδευομένη μηχανή· ἀλλὰ μηδὲν τῶν εἰκότων παραλείψω.
pursued device but nothing of-the likely-things I-will-leave-out
Εἶτα ὑπεκρίθη τοῦ θανεῖν, καὶ ὕπτιος ὑπὸ τοῦ ὕδατος
then he-feigned the to-die and on-his-back by the water
ἐξεφέρετο· ᾧ δὴ πιστεύσαντες οἱ ἁλιεῖς, καὶ οἰκείαις χερσὶ
was-carried-out whom indeed having-believed the fishermen and with-own hands
λαβόντες αὐτὸν, ὡς τεθνεῶτα, ἔθηκαν μεταξὺ τοῦ λιμνηδίου,
having-taken him as dead placed between the pool
καὶ τοῦ ποταμοῦ, καὶ εὐθὺς τῷ ποταμῷ εἰσπηδήσας
and the river and at-once into-the river having-leaped
ἐσώθη. Ὁ δὲ ἠλίθιος ἐκεῖνος ἰχθὺς, πολλὰ μογήσας πηδῶν,
he-was-saved the but foolish that fish much having-toiled leaping
ἔνθεν κἀκεῖθεν ἀναστρεφόμενος, βιαίως ἐσαγηνεύθη. Οὕτω καὶ
hither and-thither turning-about violently was-netted thus also
πᾶς ἀνόητος πείσεται, τῆς αὐτοῦ μὴ προνοῶν σωτηρίας.»
every senseless-one will-suffer the his-own not providing-for safety

Ὁ δὲ λέων ἔφη· «Ἔγνων σου τὸ ὑπόδειγμα, ἀλλ᾽ οὐ
the and lion said I-learned your the example but not
δοκῶ τὸν ταῦρον, οὐδὲν παρ᾽ ἐμοῦ παθόντα δεινὸν, δόλιον
I-think the bull nothing from me having-suffered terrible crafty
φανῆναι.» Ὁ δὲ Ἰχνηλάτης εἶπε· «Τὸ μηδὲν παρά σου δεινὸν
to-appear — and Ichnelates said the nothing from you terrible
παθεῖν παρεσκεύασεν αὐτὸν σκευωρίαν κατά σου τοιαύτην
to-suffer has-prepared him a-plot against you such
συῤῥάψαι· τοσοῦτον γὰρ αὐτὸν ὕψωσας, ὡς πρὸς μηδένα
to-stitch-together so-much for him you-have-exalted that to no
ἕτερον βαθμὸν ἀφορᾷν, ἢ τὸν σόν. Ὁ γὰρ οὐκ εὐσυνείδητος
other rank to-look than the yours the for not conscientious
ἀνὴρ εὐνοίᾳ χρῆται πρότερον, ἄχρις ἂν καταλήψεται
man goodwill uses first until — he-will-have-seized
βαθμὸν, οὗ ἦν ἄξιος· τοῦτον δὲ καταλαβὼν, μηχανᾶται
rank of-which he-was worthy it and having-seized he-contrives
σὺν δόλῳ, καὶ κακουργεῖ τοῦ περαιτέρω προβῆναι. Καὶ
with guile and does-evil — further to-go-forward and
δι᾽ οὐδὲν ἕτερον ἐξυπηρετεῖται τοῖς ἡγεμόσιν, ἢ τοῦ
for nothing other he-serves the leaders than —
τυχεῖν τινος τῶν ἐφετῶν, καὶ ὑποκρίνεται τὸ σπουδαῖος
to-attain any of-the desired-things and he-pretends the earnest
φαίνεσθαι, ἄχρι τῆς τῶν ἐλπιζομένων καταλήψεως· τούτων
to-appear until the of-the hoped-for-things grasp these
δὲ τυχὼν, πρὸς πονηρὰν ἐπανακάμπτει φύσιν, ὡς καὶ
and having-attained to wicked he-returns nature as also
ἡ τοῦ κυνὸς οὐρὰ, φύσει λοξὴ οὖσα καὶ διεστραμμένη,
the of-the dog tail by-nature crooked being and twisted
ἐπειδὰν μίτῳ δεσμευθῇ, καὶ ἐκταθῇ, εὐθεῖα φαίνεται.
when with-thread it-is-bound and is-stretched straight appears

Καὶ ἴσθι, ὦ Βασιλεῦ, ὡς ὁ μὴ δεχόμενος παρὰ τοῦ
and know O King that the-one not receiving from the-one
εὐνοϊκῶς ὁμιλοῦντος τοὺς ἐπαχθεῖς λόγους, ἔοικε τῷ
well-disposedly conversing the burdensome words resembles the
νοσοῦντι, τῷ τὴν χρῆσιν τῶν πικρῶν φαρμάκων καὶ
sick-man the-one the use of-the bitter medicines and
λυσιτελῶν ἀποστρεφομένῳ, καὶ τοῦ ἰατροῦ παρακούοντι·
profitable turning-from and the physician disobeying
καὶ ἔσο πρὸς τούτοις εἰδὼς, ὡς κρείττων, ἐν ὑπηκόοις
and be besides these knowing that better among subjects
καὶ φίλοις, ὁ τῆς εὐνοίας ἀντιποιούμενος· καὶ ἐν
and friends the-one the goodwill claiming and among
τοῖς ἔργοις βέλτιον, τὸ ἀγαθὴν ἔχον ἀπόβασιν· ἐν δὲ
the deeds better the good having outcome among and
τοῖς ἐπαίνοις, ὁ παρὰ τῶν ἀγαθῶν ἀνδρῶν θρυλλούμενος
the praises the by the good men talked-of
ἔπαινος· ἐν δὲ τοῖς ἡγεμόσιν, ὁ μὴ τῇ οἰήσει καὶ τῇ
praise among and the leaders the-one not to-the conceit and to-the
ὑπερηφανίᾳ ἑαυτὸν ἐκδιδούς· ἐν δὲ τοῖς πλουσίοις, ὁ
arrogance himself giving-over among and the rich the-one
μὴ ὑπὸ τοῦ πολλοῦ μόχθου καὶ πόνου περισπώμενος· ἐν
not by the much labor and toil distracted among
δὲ τοῖς φίλοις, ὁ μὴ ἀντερίζων· λέγεται δὲ καὶ τοῦτο,
and the friends the-one not contending it-is-said and also this
ὡς αἱρετώτερόν ἐστιν ἐπὶ πυρᾶς καὶ ὄφεων ἐπιβῆναι, ἢ
that more-choosable it-is on a-pyre and snakes to-step than
συνοικεῖν τινι τῶν ἐπιβουλευόντων τῇ αὐτοῦ ζωῇ.»
to-live-with any of-those plotting-against the his-own life
Ὁ δὲ λέων ἔφη· «Συνετώτατα λέγεις, εἰ καὶ ἀπότομα·
the and lion said most-intelligently you-speak if even abruptly
ἀλλ᾽ εἰ θῶμεν τὸν ταῦρον οὑτωσὶ ἐχθρωδῶς πρὸς ἡμᾶς
but if we-suppose the bull thus hostilely toward us

ἔχοντα, οὐ δυνήσεται μέντοιγε βλάψαι, χλοηνόμος ὢν, ἐμοῦ
being not he-will-be-able however to-harm a-grass-grazer being I
ὠμοβόρου ὑπάρχοντος· μᾶλλον γὰρ ἡ φύσις ἐκεῖνον ἐμοὶ,
a-flesh-eater being rather for the nature him for-me
ἢ ἐκείνῳ ἐμὲ τροφὴν παρεσκεύασεν.» Ὁ δὲ Ἰχνηλάτης
than for-him me as-food prepared — and Ichnelates
εἶπε· «Μὴ πλανηθῇς τῷ τοιούτῳ σκοπῷ· εἰ γὰρ μὴ δι᾽
said not be-misled by-the such aim if for not through
αὐτοῦ σε ὁ ταῦρος καταβαλεῖν δυνήσεται, τοῦτο δι᾽
himself you the bull to-bring-down will-be-able this through
ἑτέρων ἐργάσεται· λέγεται γὰρ, ὡς εἰ ξεναγωγήσει σέ τις,
others he-will-work it-is-said for that if will-guide-as-guest you anyone
τὴν σεαυτοῦ μὴ πρότερον πιστεύσῃς σωτηρίαν, πρὶν ἢ τὴν
the your-own not first trust safety before than the
τούτου διάθεσιν διαγνῷς, μὴ ταὐτὸν πάθῃς τῷ τοῦ φθειρός.
his disposition you-discern lest the-same you-suffer as-the of-the louse
Φθεὶρ γάρ τις δεμνίοις τινὸς τῶν μεγιστάνων ἐπὶ
louse for a-certain in-the-bedding of-one of-the grandees for
μακρῷ ἀνεκέκρυπτο χρόνῳ, τρεφόμενος τῷ αἵματι αὐτοῦ
long had-hidden time feeding on-the blood his
ὑπνώττοντος, καὶ ἠρέμα τούτῳ προσέρπων, ἀφώρατος ἦν.
sleeping and quietly to-him creeping undetected was
Τῶν δὲ νυκτῶν μιᾷ κατέλυσέ τις παρ᾽ αὐτῷ ψύλλα, ἥτις
of-the and nights in-one lodged a with him flea which
ἀνυποστόλως καὶ αὐθαδῶς πλήξας τὸν ἄνδρα ὑπνώττοντα,
unrestrainedly and boldly having-struck the man sleeping
ἐξύπνησεν· ὁ δὲ εὐθέως ἐγερθεὶς, καὶ τὴν ἑαυτοῦ στρωμνὴν
woke he and at-once having-risen and the his-own bed
ψηλαφήσας, τὸν φθεῖρα εὑρὼν, ἀπέκτεινε, ταχέως τῆς
having-felt the louse having-found killed quickly the
ψύλλας ἐκπηδησάσης, καὶ διασωθείσης. Εἰ οὖν σὺ τὸν
flea having-leapt-out and having-been-saved if then you the

ταῦρον οὐ φοβῇ, τοὺς ὑπό σε δειλιάσῃς ἀνεπανισταμένους
bull not fear those under you you-should-dread rising-up
σοι.» Ὁ δὲ λέων τοῖς τούτου πεισθεὶς λόγοις, ἔφη· «Καὶ
against-you the and lion by-the his persuaded words said and
τί δεῖ πρὸς ταῦτα ποιεῖν;» — «Ὁ σεσημμένος ὀδοὺς
what is-needful to these-things to-do the decayed tooth
(ὑπολαβὼν ἔφη ὁ Ἰχνηλάτης,) οὐκ ἄλλως ἰᾶται, εἰ μὴ
answering said — Ichnelates not otherwise is-healed if not
ἐκβληθῇ· καὶ τῆς διαφθαρείσης τροφῆς ἡ βλάβη διὰ τοῦ
it-be-cast-out and of-the corrupted food the harm through the
ἐμέτου ἐκδιώκεται.» Ὁ δὲ λέων ἔφη· «Δηλώσω λοιπὸν
vomiting is-driven-out the and lion said I-will-make-known henceforth
τούτῳ ἀπελθεῖν, ἔνθα βούλεται.» Ὁ δὲ Ἰχνηλάτης εἰδὼς
to-him to-go-away where he-wishes — and Ichnelates knowing
ὡς, εἰ ὁμιλήσῃ τῷ λέοντι ὁ ταῦρος, ἀποκαλυφθήσεται
that if should-converse with-the lion the bull will-be-uncovered
ἡ μεταξὺ τούτων σκευωρία, εἶπεν· «Οὐ συνορῶ τοῦτο
the between them plot said not I-see this
εἶναι λυσιτελές· εἰ γὰρ διαγνώσεται ὁ ταῦρος, ὡς παρά
to-be profitable if for will-discern the bull that with
σοι ἐφωράθη, ἐχθρὸς γενήσεται, καὶ πρὸς ἀντιπαράταξιν
you he-was-detected an-enemy he-will-become and for counter-array
παρασκευασθήσεται· οἱ γὰρ συνετώτατοι τῶν Βασιλέων
will-be-prepared the for most-intelligent of-the Kings
φανερῶς μὲν τιμωροῦσι τὸν προδήλως πταίσαντα,
openly indeed punish the-one manifestly having-erred
κρυφίως δὲ τὸν ἀδήλως.» Ὁ δὲ λέων ἔφη· «Ὅτε ὁ
secretly but the-one unmanifestly the and lion said when the
Βασιλεὺς ἐξ ὑπολήψεως ἐπενέγκῃ τινὶ τιμωρίαν, καὶ
King from suspicion inflicts on-one punishment and
ἀτιμίαν, καὶ μὴ ἀληθὴς δειχθείη ἡ ὑπόληψις, ἑαυτὸν
dishonor and not true be-shown the suspicion himself

μᾶλλον ἠτίμησεν.» Ὁ δὲ Ἰχνηλάτης εἶπεν· «Ὅτε εἰσέλθῃ
rather dishonored — and Ichnelates said when comes-in
πρός σε ὁ ταῦρος, ἕτοιμος ἔσο· ἐκ γὰρ πρώτης
to you the bull ready be from for first
ὀφθαλμῶν ἐπιβολῆς διαγνώσῃ τὸ βούλημα αὐτοῦ· ὄψῃ
of-eyes glance you-will-discern the will his you-will-see
γὰρ ὠχρὸν τὸν τοιοῦτον, καὶ ὑπότρομον τὰ μέλη,
for pale the such and trembling the limbs
καὶ ἐπὶ δεξιᾷ καὶ ἀριστερᾷ κλονούμενον, καὶ κερατίσαι
and to right and left tossed and to-butt
βουλόμενον.» Ὁ δὲ λέων ἔφη· «Εἰ τοιαῦτα σημεῖα ἴδω,
wishing the and lion said if such signs I-see
πληροφορηθῶ ἐν τοῖς σοῖς ῥήμασιν.» Ἐβουλήθη οὖν ὁ
I-shall-be-assured in the your words wished then —
Ἰχνηλάτης πρὸς τὸν ταῦρον ἀπελθεῖν, καὶ διεγεῖραι τοῦτον
Ichnelates to the bull to-go-away and to-rouse him
κατὰ τοῦ λέοντος· καὶ συνεῖδε, μὴ ἄνευ γνώμης τοῦ
against the lion and saw not without judgment of-the
λέοντος προσομιλῆσαι αὐτῷ, μήπως ἀκούσας ὁ λέων τὸ
lion to-converse with-him lest having-heard the lion the
τοιοῦτον, διαγνῷ τὸν δόλον, καὶ εἶπεν· «Εἰ προστάττεις,
such he-discern the guile and he-said if you-order
ὦ Βασιλεῦ, ἀπελεύσομαι πρὸς αὐτὸν, καὶ ἴδω τὴν τούτου
O King I-will-go to him and may-see the his
διάθεσιν, καὶ οὐ λήσεταί με ἡ διάνοια αὐτοῦ ἐκ πρώτης
disposition and not will-escape me the mind his from first
ὁμιλίας.» Ὁ δὲ λέων προσέταξεν αὐτῷ ἀπελθεῖν.
converse the and lion ordered him to-go-away
Καταλαβὼν οὖν ὁ Ἰχνηλάτης τὸν ταῦρον, εἰσῆλθε πρὸς
having-reached then — Ichnelates the bull came-in to
αὐτὸν σκυθρωπὸς καὶ κατηφής. Ὁ δὲ ταῦρος εὐμενῶς
him sullen and downcast the and bull kindly

προσεδέξατο αὐτὸν, καὶ περὶ τῆς βραδυτῆτος ἐπηρώτησε,
received him and about the slowness asked
καὶ εἶπε· «Πάντως ἀγαθὸν τὸ ταύτης αἴτιον; Καὶ ὁ
and said surely good the of-it cause and —
Ἰχνηλάτης, «Καὶ ποῖον πάρεστιν ἀγαθὸν τῷ μὴ
Ichnelates and what is-present good to-the-one not
ἑαυτοῦ κυριεύοντι, ἀλλ' ἑτέρῳ ἀπηρτημένῳ, ἀπίστου
himself ruling but on-another hanging untrustworthy
καὶ ἀβεβαίου;» Ὁ δὲ ταῦρος ἔφη· «Καὶ τί γέγονε
and unstable the and bull said and what has-happened
καινόν;» Καὶ ὁ Ἰχνηλάτης· «Καὶ τίς δυνήσεταί φησι, τὴν
new and — Ichnelates and who will-be-able he-says the
εἱμαρμένην ἐκφυγεῖν; ἢ τίς τοῖς ἡγεμόσι παρεδρεύων, καὶ
fate to-escape or who the leaders sitting-by and
ἐξυπηρετούμενος ἀβλαβὴς ἀπηλλάγη; ἐοίκασι γὰρ οὗτοι
serving unharmed got-off they-resemble for these
πόρναις γυναιξὶν, αἵτινες πολλοῖς ἀνδράσι συζεύγνυνται·
harlot women who many men are-yoked-with
ἢ διδασκαλείῳ, εἰς ὃ φοιτῶσι παῖδες, καὶ ὑποχωροῦσιν,
or a-school to which go children and withdraw
ἀεὶ ἕτεροι ἀνθ' ἑτέρων εἰσερχόμενοι. Οἶδας τὴν μεταξὺ
always others in-place-of others coming-in you-know the between
ἡμῶν συστᾶσαν φιλίαν, καὶ ὡς αἴτιός σοι γέγονα τῆς
us established friendship and that cause to-you I-have-become of-the
πρὸς τὸν λέοντα ἀφίξεως, καὶ τοῦτο με πείθει εὐνοϊκώτατα
to the lion arrival and this me persuades most-well-disposedly
προσομιλῆσαί σοι νῦν· εἶπε γάρ μοι τις τῶν πιστοτάτων,
to-converse with-you now said for to-me one of-the most-faithful
ὡς ὁ λέων ἔφη πρός τινας τῶν ἀμφ' αὐτὸν, ὅτι βούλεταί
that the lion said to some of-those about him that he-wishes
σε καταφαγεῖν, διὰ τὸ λιπανθῆναι καὶ ὀγκωθῆναί σε,
you to-eat-up because-of the to-have-grown-fat and to-have-swelled you

καὶ τοῦτο ἀκούσας ἦλθον δηλῶσαί σοι, ἵνα περιποιήσῃς
and this having-heard I-came to-make-known to-you that you-may-secure
σεαυτῷ τὸ ἀσφαλές.» Ὡς οὖν ἤκουσεν ὁ ταῦρος τοὺς
for-yourself the safety as then heard the bull the
τοιούτους λόγους, ἐφρόντισε λίαν, καί φησι· «Τί κακὸν
such words he-took-thought greatly and says what evil
ἔδρασα τῷ λέοντι; ἢ πρὸς τίνα τῶν ἀμφ' αὐτὸν
did-I-do to-the lion or with whom of-those about him
ἐκοινολογησάμην, ἵνα περὶ ἐμοῦ τοιαῦτα διανοηθῇ; ἀλλ' οἱ
did-I-confer that about me such-things he-may-think but those
περὶ αὐτὸν, φθονεροὶ ὄντες, κατεψεύσαντό μου, τῷ φθόνῳ
about him envious being lied-against me by-the envy
διαβαλλόμενοι· ἡ γὰρ τῶν πονηρῶν ὁμιλία ἐναντίας
slandering the for of-the wicked converse contrary
ἀπογεννᾷν εἴωθεν ὑπολήψεις περὶ τοὺς ἀγαθοὺς ἄνδρας.»
to-beget is-accustomed suspicions about the good men
Ὁ δὲ Ἰχνηλάτης ὑπολαβὼν εἶπεν· «Οὐκ ἔτι τοῦτο
— and Ichnelates answering said not any-longer this
αἴτιον ταύτης αὐτοῦ τῆς πρός σε διαθέσεως· ἀλλ' ἔστιν
the-cause of-this his the toward you disposition but he-is
ἀεὶ ἄστατος, ἄφιλος, ἀγνώμων, ἀβέβαιος, καὶ πρῶτον
always unstable friendless unfeeling unreliable and first
μὲν γλυκὺς, εἶτα δὲ πικρὸς φαινόμενος.» Ὁ δὲ ταῦρος
indeed sweet then and bitter appearing the and bull
ἔφη· «Καλῶς εἶπας· ἐγευσάμην γὰρ αὐτοῦ γλυκύτητος
said well you-spoke I-tasted for his sweetness
πρότερον, καὶ κατήντησα μέχρι τοῦ πικροῦ δηλητηρίου· καὶ
before and arrived as-far-as the bitter poison and
τί με δεῖ διάγειν παρὰ λέοντι αἱμοβόρῳ, χλοηνόμος
why me is-it-needful to-live with a-lion blood-eating a-grass-grazer
ὤν; ἡ γὰρ πλεονεκτικὴ γνώμη τοιούτῳ με συμπτώματι
being the for grasping judgment in-such me a-mishap

περιέπλεξε, παρόμοιόν τι παθόντα ταῖς ἄφροσι
entangled like something having-suffered to-the senseless
μελίτταις, αἵτινες ἀσπαστὸν ἡγούμεναι τὸ ἐπικαθῆσθαι τοῖς
bees who welcome deeming the to-sit-upon the
ἄνθεσιν, οὐ πρότερον ἀφίστανται, πρὶν ἢ συμμιγέντων
flowers not sooner leave before than being-mixed
τοῖς ἄνθεσι τῶν φύλλων ἀποπνιγῶσι. Καὶ ὁ μὴ
with-the flowers the leaves they-be-choked and the-one not
τοῖς ὀλίγοις ἀρκούμενος ἐν τῷ βίῳ, ἀλλ' ἐπιτείνων
with-the few being-content in the life but straining
τοὺς ὀφθαλμοὺς ἐπὶ τὰ πόῤῥω, καὶ μὴ διαλογιζόμενος
the eyes to the-things far and not reasoning-out
τὰ ἔμπροσθεν καὶ τὰ ὄπισθεν, πείσεται τὰ τῶν
the-things before and the-things behind will-suffer the-things of-the
μυιῶν, αἵτινες οὐκ ἀρκοῦνται τοῖς δένδροις καὶ τοῖς
flies who not are-content with-the trees and the
ἄνθεσιν, ἀλλ' ἐνίοτε περιπέτονται τῷ ῥύπῳ τῶν ὤτων
flowers but sometimes fly-about the dirt of-the ears
τοῦ λέοντος· δι' ὃ καὶ πολλάκις πληγεῖσαι θνήσκουσιν.»
of-the lion for which also often struck they-die
Ὁ δὲ Ἰχνηλάτης «Ἄφες, εἶπε, τὰ πολλὰ καὶ τὰ ἄκαιρα,
— and Ichnelates leave he-said the many-things and the untimely
καὶ σκόπει βουλὴν ἐφευρεῖν, ἥ σε σώσει τοῦ θανάτου.»
and consider a-counsel to-find-out which you will-save from-the death
Ὁ δὲ ταῦρος ἔφη· «Ὁ μὲν τοῦ λέοντος σκοπὸς ἀκέραιός
the and bull said the indeed of-the lion aim pure
ἐστιν· ἀλλ' οἱ περὶ αὐτὸν, πονηροὶ ὄντες, οὐκ ἐῶσιν αὐτὸν
is but those about him wicked being not allow him
ἀγαθὸν εἶναι, καὶ τὸ τοιοῦτον σύστημα πολλάκις, κἂν
good to-be and the such company often even-if
ἀδύνατον ᾖ, ἀναιρεῖ τὸν ἀθῷον καὶ ὅσιον, ὡς ὁ λύκος,
impossible it-be destroys the innocent and holy as the wolf

καὶ ὁ κόραξ καὶ ὁ θώς. Λέγεται γὰρ, ὡς λέων τις
and the raven and the jackal it-is-said for that lion a-certain
παρά τινι διῃτᾶτο ὕλῃ, ἧς πλησίον ὁδὸς ἦν· ἦσαν δὲ
by a lived wood of-which near a-road was were and
ἐκεῖσε τρία ζῶα ἀλλήλοις συμφιλιούμενα· λύκος, κόραξ
there three animals with-one-another befriended a-wolf a-raven
καὶ θώς. Ἐμπόρων δέ ποτε τινῶν διερχομένων, ἀπελείφθη
and a-jackal merchants and once some passing-through was-left-behind
ἐξ αὐτῶν κάμηλος, ἥτις πρὸς τὸν λέοντα ἐλθοῦσα,
of them a-camel which to the lion having-come
ἀνήγγειλε τὰ κατ᾽ αὐτήν. Ὁ δὲ λέων εἶπεν αὐτῇ·
reported the-things about her the and lion said to-her
«Εἰ βούλει τὴν ἐμὴν ξυναυλίαν, ἔσται σοι πάντως, καὶ
if you-wish the my living-together it-will-be for-you by-all-means and
διάξεις ἐν ἀμεριμνείᾳ, καὶ βίου εὐθηνίᾳ, καὶ ἀνέσει τὸν
you-will-live in freedom-from-care and of-life plenty and ease the
πάντα τῆς ζωῆς χρόνον.» Καὶ διέμεινεν ἐκεῖσε ἡ κάμηλος,
all of-the life time and remained there the camel
ἄχρις ὅτου, ἐν μιᾷ τῶν ἡμερῶν, ὅτε ἐξελθὼν ἐπὶ θήραν
until — in one of-the days when having-gone-out for hunting
ὁ λέων συνήντησεν ἐλέφαντι, καὶ συνεπλάκη τούτῳ, καὶ
the lion met an-elephant and grappled-with it and
τραυματισθεὶς ὑπέστρεψεν ἄπρακτος, καθημαγμένος τὰς
having-been-wounded returned unsuccessful bloodied in-the
σάρκας, καὶ ἀνεκλίθη τῇ νόσῳ δεδαμασμένος, καὶ μήτε
flesh and lay-down by-the sickness subdued and neither
θηρεῦσαι δυνάμενος, μήτε ἑτέρωθι μεταβῆναι. Ἀπέλειψαν οὖν
to-hunt being-able nor elsewhere to-move failed then
αὐτὸν αἱ τροφαὶ, καί φησι τοῖς περὶ αὐτόν· «Ἀπειρήκατε,
him the foods and says to-those about him you-have-given-out
ὡς οἶμαι, τῷ λιμῷ πιεζόμενοι.» Οἱ δὲ εἶπον· «Ἡμεῖς μὲν
as I-think by-the hunger pressed they and said we indeed

ἑαυτῶν φροντίσαι δυνάμεθα· περὶ σοῦ δὲ μόνον ἀλύομεν,
for-ourselves to-take-thought are-able about you but only we-are-distraught
καὶ εἴγε ἠδυνήθημεν εὑρεῖν, δι᾽ οὗ συ μὲν αὐτὸς
and if-indeed we-had-been-able to-find through which you indeed yourself
ὠφεληθήσῃ, ἡμεῖς δὲ πάντες βλαβησόμεθα, προθύμως ἂν
will-be-benefited we but all will-be-harmed eagerly —
τὸ τοιοῦτον πράξαιμεν.» Ὁ δὲ εἶπεν· «Οὐκ ἐνδοιάζω περὶ
the such we-would-do he and said not I-doubt about
τῆς ἡμετέρας εὐνοίας· ἀλλὰ διασκεδάσθητε ὑμεῖς πανταχοῦ,
the our goodwill but scatter you everywhere
εἴ πως εὑρήσητε τὰ αὐτάρκη ὑμῖν τε καὶ ἐμοί.»
if somehow you-may-find the-things sufficient for-you both and for-me
Οἱ δὲ ἔγγιστά που ἀναχωρήσαντες συνελογίσαντο πρὸς
they and nearest somewhere having-withdrawn reckoned with
ἀλλήλους λέγοντες· «Τί ἡμῖν καὶ τῇ καμήλῳ ταύτῃ, τῇ
one-another saying what to-us and to-the camel this the
χλοηνόμῳ καὶ ἑτεροφυεῖ οὔσῃ πρὸς ἡμᾶς, καὶ ἑτεροβίῳ;
grass-grazing and of-another-nature being to us and of-another-life
ἀλλ᾽ εἰ δοκεῖ, διερεθίσωμεν τὸν λέοντα ταύτην καταφαγεῖν.»
but if it-seems let-us-provoke the lion her to-eat-up
Καὶ ὁ μὲν θὼς εἶπε· «Τοῦτο ἀδύνατόν ἐστιν ἡμῖν
and the indeed jackal said this impossible is for-us
ἀριδηλότατα διασαφῆσαι τῷ λέοντι, συνθήκας ἤδη πρὸς
most-clearly to-make-plain to-the lion compacts already with
αὐτὴν ποιησαμένῳ.» Ὁ δὲ κόραξ εἶπε· «Μείνατε ἐνταῦθα
her having-made the and raven said stay here
ὑμεῖς, καὶ ἐάσατε μόνον ἐμὲ σὺν ἐκείνῳ.» Ἀπῆλθεν οὖν ὁ
you and let alone me with him went-away then the
κόραξ πρὸς αὐτὸν, καὶ ἰδὼν αὐτὸν ὁ λέων, ἔφη· «Ἆράγε
raven to him and having-seen him the lion said then
ἐπίθου τινὸς, ἢ ἔγνως τί;» Καὶ ὁ κόραξ·
have-you-learned anything or have-you-known something and the raven

«Σὺ γινώσκεις τὰ περὶ ἡμᾶς· ἡμεῖς γὰρ τῆς ὄψεως
you know the-things about us we for of-the sight
ἐστερήμεθα, δι᾽ ἣν ὑπέστημεν ἔνδειαν· ἀλλὰ δυνάμεθά
have-been-deprived because-of which we-underwent want but we-are-able
σοι ἐξυπηρετήσασθαι, εἰ ὑπακούσας ἡμῶν κατάξεις
you to-serve if having-obeyed us you-will-bring-down
τὴν μεθ᾽ ἡμῶν ἀναστρεφομένην κάμηλον.» Ὁ δὲ λέων
the with us living camel the and lion
ὀργισθεὶς εἶπε· «Βαβαὶ τῆς ἀπηνίας καὶ ὠμότητος!
having-been-angered said oh of-the harshness and cruelty
ἢ οὐκ οἶσθα, ὡς συνθήκας καὶ φιλικὴν συμφωνίαν πρὸς
or not do-you-know that compacts and friendly agreement with
αὐτὴν ἐποίησα; Οὐκ ἔδει σε ῥήμασί με τοιούτοις
her I-made not it-was-needful you with-words me such
προσερεθίσαι· ἀδύνατόν μοι καθέστηκε τοῦτο.» Ὁ δὲ κόραξ
to-provoke impossible to-me has-become this the and raven
πάλιν εἶπε· «Καλῶς εἴρηκας, ὦ Βασιλεῦ· ἀλλ᾽ ἡ μία ψυχὴ
again said well you-have-spoken O King but the one soul
ὑπὲρ ὅλου οἴκου προδίδοται, καὶ οἶκος ὅλος ὑπὲρ πόλεως,
for a-whole house is-given-up and a-house whole for a-city
καὶ πόλις ὑπὲρ κλίματος (ἐπαρχίας), καὶ κλίμα (ἐπαρχία)
and a-city for a-region (province) and a-region (province)
ὑπὲρ Βασιλείας. Καὶ ἡμεῖς συγκατατρυχόμεθα σήμερον τῇ
for a-Kingdom and we are-worn-down-together today by-the
τῶν ἀναγκαίων ἐνδείᾳ, καὶ πῶς εὑρήσομέν σοι πόρον,
of-the necessities want and how shall-we-find for-you a-way
ᾧ τηρηθείης πάσης ἀνώτερος μέμψεως;» Καὶ ταῦτα
by-which you-may-be-kept of-all above blame and these-things
εἰπὼν ἐπανῆλθε πρὸς τοὺς ἑταίρους, ἀναγγείλας αὐτοῖς
having-said he-returned to the companions having-reported to-them
ὅσα εἶπε τῷ λέοντι, καὶ ὅσα παρ᾽ αὐτοῦ ἤκουσεν.
what he-said to-the lion and what from him he-heard

Οἱ δὲ τοιοῦτον δόλον συνέῤῥαψαν, ὥστε ὁμοῦ πάντες σὺν
they and such guile stitched-together so-that together all with
τῇ καμήλῳ προσελθεῖν τῷ λέοντι, καὶ ἕκαστον δωρεῖσθαι
the camel to-approach the lion and each to-give
ἑαυτὸν πρὸς διατροφὴν, καὶ ἀπολογίαν τοὺς λοιποὺς
himself for food and defense the rest
ὑπὲρ ἑκάστου ποιήσασθαι, πλὴν τῆς καμήλου· καὶ τοῦτο
for each to-make except the camel and this
σκευωρήσαντες προσῆλθον τῷ λέοντι. Πρῶτος δὲ ὁ κόραξ
having-plotted they-approached the lion first and the raven
εἶπεν· «Ὁρῶ σε, ὦ Βασιλεῦ, πάνυ τῇ νόσῳ βεβαρημένον·
said I-see you O King very by-the sickness weighed-down
καὶ πολλαί σου εἰσὶν αἱ πρὸς ἐμὲ πρότερον εὐποιΐαι· ἀλλ᾽
and many your are the to me formerly good-deeds but
οὐκ ἔχω τι, ὧν γε προσοίσω σοι, ἀλλ᾽ ἢ ἐμαυτόν·
not I-have anything of-which indeed I-may-bring to-you other than myself
κατέσθιε λοιπὸν ἀνυποστόλως.» Οἱ δὲ εἶπον· «Παῦσαι τοῦ
eat now unrestrainedly they and said stop the
λήρου· βραχὺς εἶ τὸ σῶμα καὶ μηδαμινός.» Ὁ δὲ θὼς
nonsense small you-are in-the body and worthless the and jackal
εἶπεν· «Ἀλλ᾽ ἐγὼ σοι, ὦ Βασιλεῦ, ἱκανὴ τροφὴ ἔσομαι
said but I to-you O King sufficient food will-be
σήμερον.» Ὁ δὲ λύκος ἔφη· «Παῦσαι καὶ σὺ, δυσῶδες
today the and wolf said stop also you foul-smelling
γάρ σου τὸ σῶμα, καὶ πρὸς τροφὴν ἀνεπιτήδειον· μᾶλλον
for your the body and for food unsuitable rather
ἐγὼ πρὸς τοῦτο εὐθετώτερος.» Ὁ δὲ θὼς καὶ ὁ κόραξ
I for this more-fit the and jackal and the raven
ἀπεκρίναντο· «Εἴτις βούλεται κυνάγχῃ περιπεσεῖν ὅλως,
answered if-anyone wishes into-quinsy to-fall altogether
ἀπογευσάσθω σου τῶν σαρκῶν.» Ὑπέλαβεν οὖν ἡ κάμηλος,
let-him-taste your the flesh supposed then the camel

ὡς καὶ ὑπὲρ αὐτῆς ἀπολογήσονται, καί φησιν· «Ἀλλ᾽ ἐγὼ
that also for her they-will-make-defense and says but I
καὶ σαρκῶν εὐπορῶ, καὶ ἡδυτάτῃ τῷ βουλομένῳ τροφῇ
also in-flesh abound and most-sweet to-the-one wishing food
εἰμι.» Οἱ δὲ ὁμοῦ μεγάλως ἐβόησαν· «Ἀληθέστατα εἶπας,
am they and together loudly shouted most-truly you-spoke
ὦ κάμηλε,» καὶ διεσπάραξαν αὐτήν. Δέδοικα γοῦν κἀγώ,
O camel and tore-apart her I-fear at-any-rate I-too
μὴ ταὐτόν τι πάθω τῇ καμήλῳ παραπλήσιον παρὰ
lest the-same something I-suffer to-the camel like from
τῶν τοῦ λέοντος ὑπηκόων, μὴ βουλομένου αὐτοῦ τὴν ἐμὴν
the of-the lion subjects not wishing he the my
ἀπώλειαν· ῥανὶς γάρ, φασιν, ἐνδελεχοῦσα κοιλαίνει πέτραν.
destruction a-drop for they-say persisting hollows a-rock
Ἀλλ᾽ ἑτοιμασθήσομαι λοιπὸν πρὸς ἀντιπαράταξιν αὐτῷ·
but I-will-be-prepared henceforth for counter-array against-him
οὔτε γὰρ τοσοῦτος μισθὸς ἀποταμιεύεται τῷ πολλὰ
not for so-great a-reward is-stored-up for-the-one many-things
εὐχομένῳ, ἢ τῷ ἱλαροδότῃ, ἢ τῷ ἀσκητῇ, ὅσος τῷ
praying or for-the cheerful-giver or for-the ascetic as for-the-one
ἑαυτὸν θανάτου ῥυσαμένῳ, κἂν πρὸς μίαν καιροῦ ῥοπήν.»
himself from-death having-rescued even for one of-time turn
Ὁ δὲ Ἰχνηλάτης εἶπεν· «Οὐ δεῖ τινα κινδυνώδει
— and Ichnelates said not it-is-needful anyone with-a-dangerous
πράγματι δι᾽ ἑαυτοῦ προσπλακῆναι· καὶ γὰρ ὁ ἐχέφρων
matter through himself to-grapple and for the sensible
ἀνὴρ, μετὰ πᾶσαν ἄλλην μέθοδον, τῷ πολέμῳ ὕστερον
man after every other method the war last
ἐπιχειρεῖ· οὐ δεῖ δὲ καταφρονεῖν τοῦ ἐχθροῦ, εἰ καὶ
attempts not it-is-needful and to-despise the enemy if even
ἀδύνατός ἐστι, καὶ μάλιστα, εἰ συνέσει κατωχύρωται.
weak he-is and most if with-understanding he-is-fortified

Ἄκουσον δέ μου εὐνοϊκώτατά σοι προσομιλοῦντος· ὁ
hear and me most-well-disposedly to-you conversing the
γὰρ μὴ τοὺς ὀνησιφόρους λόγους παρὰ τῶν φίλων
for not the beneficial words from the friends
δεχόμενος, ταὐτὸ πείσεται τῇ ἀλκυόνι, ὅπερ ἔπαθε παρὰ
receiving the-same will-suffer as-the halcyon which suffered from
τῆς Νηρηΐδος, ἥτις κέκλοφε τοὺς ταύτης νεοσσοὺς, καὶ
the Nereid who stole the her young and
πάλιν φοβηθεῖσα ὑπέστρεψεν αὐτοὺς διὰ τὴν πρὸς
again having-been-afraid returned them because-of the against
ἐκείνην ἀντιπαράταξιν. Λέγεται γὰρ, ὡς ἔν τινι αἰγιαλῷ
her counter-array it-is-said for that on a shore
κατῴκει ὄρνεον, καλούμενον ἀλκυὼν, σὺν τῇ συνεύνῳ· ἡ
dwelt a-bird called halcyon with the mate the
δὲ σύνευνος, ἐγγίσασα τῷ τεκεῖν, εἶπε τῷ ἀνδρὶ
and mate having-drawn-near to-the to-give-birth said to-the husband
αὐτῆς· «Εἰ εὑρήσεις ἡμῖν τόπον ὀχυρὸν τῷ φωλεῦσαι,
her if you-will-find for-us a-place strong — to-nest
καὶ γεννῆσαι ἐν αὐτῷ, κρεῖττόν ἐστι· καὶ γὰρ φοβοῦμαι
and to-bring-forth in it better it-is and for I-fear
μήπως, τῆς θαλάσσης οἰδουμένης, ἐλθοῦσα ἡ Νηρηὶς
lest the sea swelling having-come the Nereid
λάβῃ τοὺς νεοσσοὺς ἡμῶν. «Ἡ δὲ εἶπεν· Τέκε ἐνθάδε· ὁ
take the young our she and said give-birth here the
γὰρ τόπος οὗτος χλοηφόρος καὶ ὑδατώδης, καὶ πάνυ ἡμῖν
for place this grassy and watery and very for-us
ἐπιτήδειος.» Λέγει δὲ αὐτῷ ἡ ὁμόζυγος· «Πρόσεχε τοίνυν·
suitable says and to-him the mate take-heed then
οὐκ ἀφόβως γὰρ ἐνθάδε ὑπὸ τῆς Νηρηΐδος διάξωμεν.»
not fearlessly for here by the Nereid we-shall-live
Ὁ δὲ, «Οὐ τολμήσει, φησὶν, ἐγῷμαι, ποιῆσαι τοῦτο·
he and not she-will-dare he-says I-think to-do this

ἀντιπαραταξώμεθα γὰρ αὐτῇ.» Ἡ δὲ ἔφη· «Οὐκ αἰσχύνῃ
we-will-array-against for her she and said not are-you-ashamed
ταῦτα λέγειν, καὶ ἀπειλεῖν τῇ Νηρηΐδι; ἢ οὐκ οἶσθα
these-things to-say and to-threaten the Nereid or not do-you-know
τὴν σὴν δύναμιν; ἀλλ᾽ οὖν ἄκουσόν μου, καὶ μετάστησον
the your power but then hear me and move
ἡμᾶς ἐκ τοῦδε τοῦ χώρου· ὁ γὰρ μὴ ἀκούων τοῦ
us out-of this the place the-one for not hearing the-one
εὐνοϊκῶς νουθετοῦντος, πείσεται τὸ τῆς χελώνης. Λέγεται
well-disposedly admonishing will-suffer the of-the tortoise it-is-said
γὰρ, ὡς ἔν τινι πηγῇ νῆτται ἐδιαιτῶντο δύο, καὶ μία
for that in a spring ducks lived two and one
χελώνη, ἀλλήλαις συμφιλιούμεναι· τοῦ δὲ τῆς πηγῆς
tortoise with-one-another befriended the and of-the spring
ὕδατος ἐκλιπόντος, διενοήθησαν ἐκεῖθεν μεταστῆναι ἐφ᾽
water having-failed they-intended thence to-move to
ἕτερον ὕδωρ. Ὡς οὖν ἔμελλον μετακομισθῆναι, εἶπεν
other water as then they-were-about to-be-carried-away said
αὐταῖς ἡ χελώνη· «Ὑμῖν μὲν μέλει οὐδὲν περὶ τῆς
to-them the tortoise to-you indeed matters nothing about the
τοῦ ὕδατος ἐκλείψεως· ἐμοὶ δὲ τῇ ἀθλίᾳ, πόρον ζωῆς
of-the water failing to-me but the wretched a-way of-life
ἕτερον οὐκ ἐχούσῃ, καὶ πάνυ μελήσει· ἀλλ᾽ ἄρατέ με,
other not having even very it-will-matter but take-up me
δέομαι, τῶν ὧδε, καὶ κομίσατε σὺν ἡμῖν αὐταῖς.»
I-beg from-the-things here and carry with us ourselves
Αἱ δὲ εἶπον· «Εἰ μὴ πρότερον ἐπομόσῃς ἡμῖν, ὡς οὐδὲν
they and said if not first you-swear to-us that nothing
φθέγξῃ παρ᾽ ἡμῶν φερομένη, οὐκ ἄν σε μετακινήσωμεν,
you-will-utter by us being-carried not — you we-would-move
ἢ μετοικήσωμεν.» Ἡ δὲ ἐπωμόσατο· καὶ λαβοῦσαι αἱ
or remove she and swore and having-taken the

νῆτται ξύλον ἀπευθυσμένον ἐπέτρεψαν αὐτῇ δακεῖν τὸ
ducks a-stick straightened let her bite the
μέσον αὐτοῦ· καὶ τούτου γεγονότος, λαβοῦσα ἑκάστη τῶν
middle of-it and this having-happened having-taken each of-the
νηττῶν τὸ τοῦ ξύλου ἄκρον, ἦραν εἰς ἀέρα δι' αὐτοῦ
ducks the of-the stick end raised into air through it
τὴν χελώνην. Καί τινες τῶν κάτω ἐρχομένων, ἰδόντες τὴν
the tortoise and some of-those below going having-seen the
χελώνην ἀνηρτημένην, καὶ τὰς νήττας πετομένας, ἔφασαν·
tortoise hung-up and the ducks flying said
«Οὐχ ὁρᾶτε τέρας; χελώνην μέσον δύο νηττῶν ἐπ'
not do-you-see a-portent a-tortoise between two ducks through
ἀέρος φερομένην;» Ἡ δὲ τοῦτο ἀκούσασα, ὑπὸ φιλοτιμίας,
air being-carried she and this having-heard from love-of-honor
«Ἀνωτέρη, ἔφη, ἵπταμαι ὑμῶν·» καὶ ἀνοίξασα τὸ στόμα,
higher she-said I-fly than-you and having-opened the mouth
ἵνα τὸ ἔπος προφέρῃ, πεσοῦσα εἰς τὴν γῆν, συνετρίβη.
that the word she-may-utter having-fallen to the earth was-crushed
Τοιαῦτα πείσεται καὶ ὁ μὴ ἀκούων αὐτῷ ὁμιλοῦντι.»
such-things will-suffer also the-one not listening to-him conversing
Ἡ δὲ ἀλκυὼν εἶπεν· «Ἔγνων ἃ λέγεις· τέκε δ' οὖν, καὶ
the and halcyon said I-learned what you-say give-birth and then and
μὴ φοβοῦ τὴν Νηρηΐδα.» Γεννησάσης δὲ, ἦλθεν ἡ Νηρηΐς,
not fear the Nereid having-brought-forth and came the Nereid
καὶ λαβοῦσα τοὺς νεοσσοὺς σὺν τῇ φωλεᾷ ἀπῆλθεν. Ἡ δὲ
and having-taken the young with the nest went-away she and
στραφεῖσα εἶπε τῷ συνεύνῳ· «Ἐγὼ μὲν προέλεγον ταῦτα,
having-turned said to-the mate I indeed foretold these-things
σὺ δὲ ἠπίστεις, καὶ διὰ τοῦτο ταῦτα πεπόνθαμεν.»
you but disbelieved and because-of this these-things we-have-suffered
Ἡ δὲ ἀλκυὼν ἔφη· «Ἀληθὲς τοῦτο εἴρηκας, ἀλλ' εἶπόν
the and halcyon said true this you-have-spoken but I-told

σοι ὅτι, ἐάν τι συμβῇ ἡμῖν τῶν ἐναντίων παρ᾽ αὐτῆς,
you that if anything befall us of-the contrary-things from her
δείξω σοι τὴν ἀντιπάθειαν, καὶ ἄρτι ὄψῃ τοῦτο.»
I-will-show you the retaliation and now you-will-see this
Ἀπελθοῦσα οὖν πρὸς τοὺς συγγενεῖς αὐτῆς καὶ φίλους,
having-gone-away then to the kinsmen her and friends
ἐγνώρισεν αὐτοῖς, ἅπερ ἐπεπόνθει παρὰ τῆς Νηρηΐδος
she-made-known to-them what she-had-suffered from the Nereid
καὶ, «Ἀντιλάβεσθέ μου, ἔφη, κατ᾽ αὐτῆς, ὡς ὁμογενεῖς
and help me she-said against her as of-one-race
καὶ ὁμοιοπαθεῖς ὄντες, μή ποτε ταὐτὸν ἐμοὶ πάθοιτε καὶ
and like-suffering being lest ever the-same as-me you-suffer also
ὑμεῖς.» Οἱ δὲ εἶπον αὐτῇ· «Ἡμεῖς μὲν σύνεργοί σου καὶ
you they and said to-her we indeed fellow-workers your and
ἐπίκουροι ἐσμέν· ἀλλ᾽ οὖν τί δυνάμεθα βλάψαι αὐτήν;»
helpers are but then how are-we-able to-harm her
Ἡ δὲ ἀλκυὼν, «Ἀπέλθωμεν πάντες, καὶ δεηθῶμεν τῶν
the and halcyon let-us-go all and let-us-beg the
πετεινῶν, ὅπως συνεργήσωσιν ἡμῖν.» Ἀπελθόντες οὖν
birds so-that they-may-help us having-gone-away then
ἐκεῖνοι εἶπον πᾶσι τοῖς πετεινοῖς τὰ τοιαῦτα· τὰ δὲ
they told all the birds the-things such the and
πετεινὰ ἔφησαν· «Ἡμεῖς μὲν μετὰ προθυμίας, εἰ μόνον ὁ
birds said we indeed with eagerness if only the
Βασιλεὺς βουληθείη, βοηθήσωμεν ὑμῖν.» Τοῦ δὲ βασιλέως
King should-wish will-help you the and king
τῇ αὐτῶν εἴξαντος ἱκεσίᾳ, ὑπέσχοντο βοηθῆσαι αὐτῇ, καὶ
to-the their having-yielded supplication they-promised to-help her and
ποιῆσαι τὴν ἐκδίκησιν. Ἀκούσασα δὲ ταῦτα ἡ Νηρηΐς,
to-make the vengeance having-heard and these-things the Nereid
καὶ φοβηθεῖσα τὴν Βασιλέως ἀντιπαράταξιν, ἀπέδωκε
and having-feared the King's counter-array gave-back

τοὺς νεοσσοὺς τῇ ἀλκυόνι. Ταῦτα οὖν διεξῆλθόν σοι,
the young to-the halcyon these-things then I-went-through for-you
ἵνα γνῷς, ὅτι οὐ συμφέρει σοι ἡ ἀντιπαράταξις τοῦ
that you-may-know that not profits you the counter-array of-the
λέοντος, οὐδὲ συναινῶ σοι εἰς ταῦτα.» Καὶ ὁ ταῦρος,
lion nor I-agree with-you in these-things and the bull
«Οὐχ οὕτως ἀναιδῶς ἐπιχειρήσω τῇ ἀπωλείᾳ τοῦ λέοντος.»
not thus shamelessly I-will-attempt the destruction of-the lion
Ὁ δὲ Ἰχνηλάτης ἔφη· «Σὺ δὲ ὅταν ἴδῃς ὀφθαλμοὺς
— and Ichnelates said you and when you-see eyes
ἠγριωμένους, καὶ ὑφαίμους, καὶ ὁρμὴν ἀκατάσχετον, συνεχῆ
made-savage and bloodshot and an-onset unrestrainable continuous
καὶ ταχεῖαν τοῦ οὐραίου κίνησιν, τότε πληροφορήθητι.»
and swift of-the tail motion then be-assured
Εἶτα εἰσῆλθεν ὁ ταῦρος πρὸς τὸν λέοντα. Ἰδὼν δὲ
then came-in the bull to the lion having-seen and
τοῦτον ἠλλοιωμένον, καὶ ἃ εἶπεν ὁ Ἰχνηλάτης σημεῖα
him changed and what said — Ichnelates signs
φέροντα, θυμοῦ πλησθεὶς ὁ ταῦρος ἔφη· «Κρεῖττόν
bearing with-anger filled the bull said better
ἐστιν ὄφει ἢ Βασιλεῖ συνοικεῖν ἀδίκῳ·» καὶ διανέστη
it-is with-a-snake than with-a-King to-live unjust and rose-up
πρὸς τὴν τοῦ λέοντος παράταξιν. Ἰδὼν δὲ ὁ λέων
for the of-the lion array having-seen and the lion
τὸ τοιοῦτον, συνεπλάκη καὶ αὐτὸς τῷ ταύρῳ, καὶ
the such grappled also he with-the bull and
τοῦτον ἀπέκτεινε. Παρὼν δὲ τηνικαῦτα ὁ Στεφανίτης τῷ
him killed being-present and at-that-time — Stephanites —
Ἰχνηλάτῃ ἔφη· «Οἶδας τὸν δόλον, ὃν συνέῤῥαψας κατὰ
to-Ichnelates said you-know the guile which you-stitched-together against
τοῦ ταύρου· σκόπησον οὖν καὶ τὴν ἀπόβασιν· τὸν γὰρ
the bull consider then also the outcome the for

λέοντα κατήσχυνας, τὸν ταῦρον ἀπώλεσας, τὴν ὁμόνοιαν
lion you-shamed the bull you-destroyed the concord
τῶν συστρατιωτῶν διεσκέδασας. Ἢ οὐκ οἶσθα, ὡς οἱ
of-the fellow-soldiers you-scattered or not do-you-know that the
δυνατώτατοι τῶν Βασιλέων πρωτοσύμβουλοι οὐκ ἐῶσι
most-powerful of-the Kings first-counselors not allow
τούτους πολέμων κατάρξασθαι, καίπερ δυνατώτεροι ὦσι
them wars to-begin although more-powerful they-be
ἐχθρῶν; ἡ γὰρ φρόνησις τὰς τῶν πολλῶν χεῖρας νικᾷ.
than-enemies the for prudence the of-the many hands conquers
Ἔγωγε οὖν ἀεὶ ὁρῶν σου τὴν οἴησιν, καὶ τὴν πλεονεκτικὴν
I-at-least then always seeing your the conceit and the grasping
γνώμην, ἐκώλυόν σε τοῦ τοιούτου κατατολμῆσαι ἔργου·
judgment hindered you from-the such to-dare deed
οὐδὲν γὰρ ἕτερον ἀπολλύει τοὺς ἐπ᾽ ἐξουσίας, ὡς τὸ
nothing for other destroys those in authority as the
ἀκούειν, καὶ δέχεσθαι λόγους παρὰ τοιούτων, οἷος
to-listen and to-receive words from such such-as
σύ. Καὶμοὶ μὲν γὰρ ἐστι λόγου σύνεσις, ῥητορείας,
you and-to-me indeed for is of-speech understanding of-oratory
δικαιοσύνης, μεταδόσεως, ἱλαρότητος, πλούτου, καὶ ἡ πρὸς
of-justice of-sharing of-cheerfulness of-wealth and the to
τοὺς δεομένους μετάδοσις, ὡς ζωὴ ὑγεία καὶ εὐφροσύνη.
the needy sharing as life health and gladness
Ἴσθι δὲ πρὸς τούτοις, ὡς διὰ τῆς γνώσεως νήφει μὲν
know and besides these that through the knowledge is-sober indeed
ὁ συνετὸς, μεθύσκεται δὲ ὁ ἀσύνετος· καθάπερ πάσχει τὰ
the intelligent is-drunk but the unintelligent as suffer the
τῶν νυκτερίδων ὄμματα πρὸς τὸ καθ᾽ ἡμέραν φῶς. Καὶ
of-the bats eyes toward the by day light and
Βασιλεὺς ὁ τοιούτους ἔχων περὶ αὐτὸν ὑπηκόους, ἔοικεν
a-King the-one such having about him subjects resembles

ὕδατι πάνυ καθαρῷ καὶ διαφανεῖ, κροκοδείλων δὲ πλήρει,
water very clean and transparent of-crocodiles but full
ᾧ τίς ἂν πλησιάσειε, κἂν δίψῃ καταφλέγοιτο; σὺ
which who — would-approach even-if with-thirst he-be-burned you
δὲ οὐδένα ἠθέλησας πλήν σου οἰκειωθῆναι τῷ λέοντι.
but no-one wished besides you to-become-intimate with-the lion
Ἀλλ' ἡ βασιλεία διὰ τῶν περὶ αὐτὴν συνίσταται, ὡς ἡ
but the kingship through those about it holds-together as the
θάλασσα διὰ τῶν κυμάτων· ἐν τούτοις γὰρ φοβερὰ τοῖς
sea through the waves in these for fearful to-those
πλέουσι καθίσταται. Ἀνόητον δὲ πάντῃ τὸ ἐπιπολαίως
sailing it-becomes senseless and wholly the superficially
φιλεῖν, καὶ τὸ τὰ εἰκότα τῇ φιλίᾳ μὴ τηρεῖν, καὶ
to-love and the the-things fitting to-the friendship not to-keep and
τὸ δι' ἑτέρων βλάβης οἰκείαν ἐπισπᾶσθαι ὠφέλειαν.
the through others' harm own to-draw-to-oneself benefit
Πρὸς τούτοις οἶδα τοιαῦτά σοι παραινοῦντα, ἀνηνύτοις
besides these I-know such-things you admonishing at-unachievable-things
με ἐπιχειρεῖν· φησὶ γάρ τις τῶν σοφῶν· «Μὴ ἔλεγχε
me to-attempt says for one of-the wise not reprove
μωρὸν, ἵνα μή σε μισήσῃ, ὥσπερ καὶ οἱ πίθηκοι μισοῦντες
a-fool that not you he-may-hate as also the apes hating
ἀπώλεσαν τὸν ἐλέγχοντα αὐτοὺς κόρακα. Λέγεται γὰρ,
destroyed the reproving them raven it-is-said for
ὡς τινὲς πίθηκοι ἔν τινι τῶν ὀρεινῶν δένδρων καὶ τόπων,
that some apes in one of-the mountain trees and places
καθ' ὥραν χειμερινὴν διατρίβοντες, καὶ σφοδρῷ τῷ κρύει
in season wintry spending-time and by-violent the cold
συσχεθέντες, εὑρόντες τινὰ λίθον στίλβοντα, ὑπέλαβον πῦρ
seized having-found some stone glittering supposed fire
εἶναι, καὶ κατεφύσων αὐτὸ ἱκανῶς. Κόραξ δὲ τούτους
to-be and blew-on it sufficiently a-raven and them

ἰδὼν τοῦτο ποιοῦντας, «Μὴ πλανᾶσθε, ὦ οὗτοι, ἔφη· οὐ
having-seen this doing not be-misled O you he-said not
γὰρ πῦρ τὸ προκείμενον, ἀλλὰ λίθος.» Ὡς δὲ τούτου
for fire the-thing lying-before but a-stone as but him
οὐκ ἤκουον, κατῆλθεν ἐπ᾽ αὐτούς· κατερχομένῳ δὲ αὐτῷ
not they-heeded he-went-down to them going-down and to-him
εἶπεν ἕτερος κόραξ· «Μὴ μάτην κοπία· μηδὲ ἐπιχείρει
said another raven not in-vain toil nor attempt
τὸν σκολιὸν εὐθύνειν, καὶ τὸν ἀσύνετον συνετίζειν· οὐδεὶς
the crooked to-straighten and the unintelligent to-make-intelligent no-one
γὰρ τὴν ἑαυτοῦ σπάθην ἐπὶ πέτρας δοκιμάζει ἀτόμου.» Ὁ
for the his-own sword on rock tests uncuttable the
δὲ κόραξ, ἀποστραφεὶς τὸν παραινοῦντα, προσήγγισε
and raven having-turned-away-from the admonishing-one drew-near
τοῖς πιθήκοις· οἱ δὲ συλλαβόντες αὐτὸν διεσπάραξαν.
to-the apes they and having-seized him tore-apart
Τοιοῦτον δὴ κἀμὲ τοιαῦτά σοι παραινοῦντα δοκεῖ εἶναι.
such indeed me-too such-things to-you admonishing seems to-be
Ἀλλὰ καὶ σύ, τῇ πονηρίᾳ καὶ τῇ φιλαυτίᾳ ἡττώμενος,
but also you by-the wickedness and by-the self-love overcome
καὶ οὐκ ἀκούων παραινέσεως, ταὐτὸν πείσῃ τῷ πονηρῷ
and not hearing admonition the-same will-suffer as-the wicked
ἀνδρὶ, τῷ κοινωνῷ τοῦ σχολαστικοῦ. Λέγεται γὰρ, ὡς
man the partner of-the scholar it-is-said for that
πονηρός τις ἀνὴρ συνάμα σχολαστικῷ τινι, κοινωνίαν πρὸς
wicked a man together-with scholar a partnership with
ἀλλήλους ποιησάμενοι, καὶ συμπεριπατοῦντες εὗρον χρυσίου
one-another having-made and walking-about-together found of-gold
τάλαντα χίλια· καί φησιν ὁ σχολαστικὸς τῷ δυστρόπῳ
talents thousand and says the scholar to-the perverse
ἐκείνῳ ἀνδρί· «Διάνειμε τὸ ἔρμαιον ἐπ᾽ ἴσης.» Κἀκεῖνος
that man divide the windfall on equal and-he

ἔφη· «Οὐχί· ἀλλὰ τανῦν ἀναλάβωμεν, εἰ δοκεῖ, ὅσα ἐξ
said no but now let-us-take-up if it-seems what-things of
αὐτοῦ χρῄζομεν· τὸ δὲ λοιπὸν ὑπὸ γῆν συγκαλύψωμεν· καὶ
it we-need the and rest under ground let-us-cover and
ὅταν δεηθῶμεν, ἐλευσόμεθα, καὶ κατὰ μικρὸν τὸ αὔταρκες
when we-need we-will-come and by little the sufficient
λαμβάνοντες τὸν θησαυρὸν ἐξαντλήσομεν· τούτῳ γὰρ τῷ
taking the treasure we-will-drain-out in-this for the
τρόπῳ ἡ κοινωνία πολὺν ἡμῖν διαρκέσει χρόνον, καὶ διὰ
way the partnership much for-us will-last time and through
τῆς κοινωνίας ἡ φιλία. Καὶ ἐπείσθη ὁ σχολαστικὸς τῇ
the partnership the friendship and was-persuaded the scholar by-the
παραινέσει αὐτοῦ, καὶ ὑπὸ δένδρον μέγα καὶ ὑψηρεφὲς τὸν
admonition his and under a-tree great and high-roofed the
χρυσὸν κρύψαντες ἀνεχώρησαν. Μετ᾽ οὐ πολὺ δὲ λάθρα ὁ
gold having-hidden they-withdrew after not much and secretly the
πονηρὸς ἐλθὼν ἐσφετερίσατο τὸν θησαυρόν. Καιροῦ δὲ
wicked-one having-come appropriated the treasure of-time and
οὐ πολλοῦ διαστάντος, ἔφη πρὸς αὐτὸν ὁ σχολαστικός·
not much having-intervened said to him the scholar
«Ἀπέλθωμεν, εἰ δοκεῖ, καὶ λάβωμεν τὸ ὑπὸ γῆν χρυσίον.»
let-us-go if it-seems and let-us-take the under ground gold
Πορευθέντες οὖν καὶ κατορύξαντες, ὡς οὐδὲν εὗρον, ἤρξατο
having-gone then and having-dug as nothing they-found began
ὁ τοῦτο κεκλοφὼς τίλλειν τὰς τρίχας, καὶ τύπτειν τὸ
the-one this having-stolen to-pluck the hairs and to-beat the
στῆθος, καὶ καταβοᾶν τοῦ σχολαστικοῦ, ὡς ὑποκεκλοφότος
breast and to-cry-out-against the scholar as having-stolen
τὸν θησαυρόν. Τοῦ δὲ, μυρίοις τοῦτο ὅρκοις ἐπιβεβαιοῦντος,
the treasure he but with-countless this oaths confirming
οὐκ ἐπείθετο· ἀλλὰ καὶ πρὸς τὸ κριτήριον εἵλκυσεν. Ὁ
not he-was-persuaded but even to the court dragged(-him) the

δὲ κριτὴς εἶπεν· «Ὁ ἐνάγων βαρύνεται ταῖς ἀποδείξεσι,
and judge said the plaintiff is-burdened with-the proofs
καὶ δεῖ σε τὸ τοιοῦτο ἡμῖν δεῖξαι.» Ὁ δὲ, «Τὸ δένδρον
and it-is-needful you the such to-us to-show he and the tree
ἡμῖν αὐτὸ μαρτυρήσει τὴν ἀλήθειαν, εἰ καὶ ἄφωνόν ἐστι.»
for-us itself will-bear-witness-to the truth if even voiceless it-is
Καὶ προσελθὼν τῷ ἰδίῳ πατρὶ, ἀνήγγειλεν αὐτῷ πάντα, καὶ
and having-approached the own father reported to-him all and
ἠξίου αὐτὸν ὑπεισελθόντα τὸ δένδρον, πρὸς τὸν μέλλοντα
asked him having-crept-into the tree to the-one about
ἐρωτᾶν ἀποκρίνασθαι, καὶ λέγειν, ὡς ὁ σχολαστικὸς
to-ask to-answer and to-say that the scholar
μόνος ἀνείληφε τὸ χρυσίον. Ὁ δὲ πατὴρ ἔφη· «Ἐγὼ μὲν,
alone has-taken-up the gold the and father said I indeed
ὦ τέκνον, τοῦτο ποιήσω· σὺ δὲ ὅρα, μὴ ταῖς ἰδίαις παγίσι
O child this will-do you but see lest by-the own snares
ληφθῇς, καὶ πάθῃς ὅπερ καὶ ὁ κύκνος πέπονθε. Λέγεται
you-be-caught and suffer what also the swan suffered it-is-said
γὰρ, ὡς κύκνος τις, ἔν τινι χώρᾳ πλησίον ὄφεως
for that swan a-certain in a place near a-snake
φωλεύων, ἐν τῷ γεννᾶν αὐτὸν, ὁ ὄφις τοὺς νεοσσοὺς
nesting in the to-bring-forth him the snake the young
αὐτοῦ κατήσθιεν. Ὁ δὲ κύκνος, διὰ τὴν τοῦ χωρίου
his devoured the and swan because-of the of-the place
ἐπιτηδειότητα, ἥκιστα μετοικῆσαι ἐβούλετο. Γνοὺς οὖν
suitability least to-move-house wished having-learned then
ὁ καρκῖνος τὴν αὐτοῦ βλάβην, ἔφη τῷ κύκνῳ· «Διατί
the crab the his harm said to-the swan for-what
ἀδημονεῖς;» Ὁ δ' ἀνήγγειλεν αὐτῷ, ἅπερ ἐπεπόνθει ὑπὸ
are-you-troubled he and reported to-him what he-had-suffered from
τοῦ ὄφεως. Ὁ δὲ καρκῖνος, δείξας αὐτῷ ὀπήν τινα
the snake the and crab having-shown him hole a

ἀντικρὺ τῆς τοῦ ὄφεως καταδύσεως, λέγει αὐτῷ· «Ἔγνως
opposite the of-the snake den says to-him do-you-know
τίνος ἡ ὀπὴ αὕτη;» Κἀκεῖνος, «Νύμφης, ἔφη.» Καὶ ὁ
whose the hole this and-he of-a-weasel he-said and the
καρκῖνος, «Ἡ νύμφη, φησὶ, μεγίστην ἔχθραν ἔχει κατὰ τοῦ
crab the weasel he-says greatest enmity has against the
ὄφεως· εἰ οὖν ἰχθύας λαβὼν θήσεις μέσον τῶν ὀπῶν, ἡ
snake if then fishes having-taken you-will-place between the holes she
μὲν ἐξελθοῦσα φαγεῖν τοὺς ἰχθύας, καταντήσει μέχρι τῆς
indeed having-come-out to-eat the fishes will-arrive as-far-as the
τοῦ ὄφεως τρώγλης, καὶ εἰσελθοῦσα καταπνίξει αὐτόν.»
of-the snake hole and having-gone-in will-strangle him
Ἐξελθοῦσα οὖν ἡ νύμφη τῇ ἑξῆς, κατέφαγε τοὺς ἰχθύας,
having-come-out then the weasel on-the next-day ate-up the fishes
καὶ τὸν ὄφιν ἀπέκτεινε· εὑροῦσα δὲ καὶ τὸν κύκνον ἅμα
and the snake killed having-found and also the swan together-with
τοῖς νεοσσοῖς, κατεθοινήσατο. Τοῦτόν σοι, ὦ τέκνον, εἴρηκα
the young feasted-on this to-you O child I-have-told
τὸν μῦθον, ἵνα γνῷς, ὡς ὁ ἐπιβουλεύων τινὶ
the fable that you-may-know that the-one plotting against-one
ἀφρόνως, ἁλίσκεται τῇ ἰδίᾳ πονηρίᾳ.» Ὁ δὲ υἱὸς αὐτοῦ
senselessly is-caught by-the own wickedness the and son his
ἔφη· «Μὴ φοβοῦ, πάτερ, τοῦ μύθου τούτου ἕνεκεν· ἀνδρίζου
said not fear father of-the fable this for-the-sake be-manly
δὲ μᾶλλον, ἵνα ταῦτα τὰ τάλαντα κερδήσω.» Πεισθεὶς
but rather that these the talents I-may-gain having-been-persuaded
δὲ τῷ υἱῷ, ἀπελθὼν ὑπεισέδυ τὸ δένδρον. Τοῦ δὲ κριτοῦ
and by-the son having-gone-away he-crept-into the tree the and judge
ἐκεῖσε παραγενομένου, καὶ τὸ δένδρον ἐπερωτήσαντος, φωνὴ
there having-arrived and the tree having-questioned a-voice
ἐνεδίδοτο, τὸν σχολαστικὸν τοῦτο κεκλοφέναι φάσκουσα.
was-given the scholar this to-have-stolen saying

Ἀκούσας δὲ τοῦτο ὁ κριτὴς, καὶ τὸν δόλον νοήσας,
having-heard and this the judge and the guile having-perceived
προσέταξε πυρὶ τὸ δένδρον ἀποτεφρωθῆναι, ὡς ἂν
ordered with-fire the tree to-be-reduced-to-ashes so-that —
μᾶλλον εἴποι τὸ ἀληθές. Τοῦ δὲ πυρὸς ἀναφθέντος ἤδη,
rather it-might-say the truth the and fire kindled already
καὶ ἐπ᾽ αὐτὸν τῆς φλογὸς ἀνελθούσης, ἀνεφώνησεν εὐθὺς
and on him the flame having-gone-up cried-out at-once
ὁ γηραιὸς, καὶ ἐκβληθεὶς τὸν δόλον καθωμολόγησε.
the old-man and having-been-thrown-out the guile confessed
Τιμωρηθεὶς οὖν παρὰ τοῦ κριτοῦ σὺν τῷ υἱῷ, ἅπαν τὸ
having-been-punished then by the judge with the son all the
χρυσίον ἀφῃρέθησαν, ὃ καὶ ἐδόθη μόνῳ τῷ σχολαστικῷ.
gold were-deprived which also was-given alone to-the scholar
Αὕτη γοῦν ἡ τοῦ πονηροῦ καὶ τοῦ μοχθηροῦ ἀπόβασις.
this at-any-rate the of-the wicked and of-the knavish outcome
»Ἐγὼ μὲν γὰρ ἀεί σου τὴν γλῶτταν ἐπτοούμην, ὡς τὸν
I indeed for always your the tongue dreaded as the
τοῦ ὄφεως ὀδόντα, ἐπεὶ καὶ ἄμφω ἰὸν ἀποστάζετον· καὶ,
of-the snake tooth since also both poison drip and
ὡς εἴρηκεν ὁ εἰπών· «Φευκτέον πονηροὺς ἄνδρας,
as has-said the-one having-spoken must-be-fled wicked men
κἂν συγγενεῖς, κἂν ἄγχιστοί εἰσι·» ταὐτὸν γὰρ πέπονθας
even-if kinsmen even-if nearest they-are the-same for you-have-suffered
καὶ αὐτὸς τῷ ἐμπόρῳ. Λέγεται γὰρ, ὡς ἔμπορός τις,
also yourself as-the merchant it-is-said for that merchant a-certain
μέλλων ἀποδημεῖν, παρακατετίθετό τινι λάμμας σιδήρου
about to-go-abroad deposited with-one plates of-iron
ἑκατόν· καὶ ὡς ἐπανέζευξε, παρεγένετο πρὸς τὸν τὴν
hundred and when he-returned he-came to the-one the
παρακαταθήκην λαβόντα, ἀπογνόντα ἤδη τὴν ἐπάνοδον
deposit having-received having-despaired already of-the return

αὐτοῦ, καὶ τὸν σίδηρον πωλήσαντα, καὶ εἶπεν αὐτῷ·
his and the iron having-sold and said to-him
«Ἀπόδος, ὃν παρεθέμην σοι, σίδηρον.» Ὁ δὲ ἔφη·
give-back which I-deposited with-you iron he and said
«Ἔν τινι γωνίᾳ τοῦτον τῆς οἰκίας βαλόντος μου, οἱ μῦες
in a corner it of-the house having-thrown I the mice
αὐτὸν κατέφαγον· μελέτω δέ σοι περὶ αὐτοῦ μηδέν,
it ate-up let-it-be-a-care and to-you about it nothing
ἐπειδὴ σῶος πρὸς ἡμᾶς ἐπανῆλθες· ἀλλ' ἐλθὲ σήμερον,
since safe to us you-have-returned but come today
συνεστιάθητι ἡμῖν μετὰ περιχαρείας, καὶ τελέσωμεν τὰ
feast-with us with gladness and let-us-perform the
εἰσιτήρια.» Ὁ δὲ κατένευσε, καὶ εἰσελθὼν ἐνέτυχε τῷ υἱῷ
homecoming-rites he and agreed and having-gone-in came-upon the son
αὐτοῦ, καὶ λαβὼν αὐτὸν, νήπιον ὄντα, ἀπήγαγεν ἐπὶ τὸν
his and having-taken him an-infant being led-away to the
ἴδιον οἶκον, καὶ κατέκρυψε, καὶ πάλιν ὑπέστρεψεν. Εὑρὼν
own house and hid(-him) and again returned having-found
δὲ τὸν πατέρα τοῦ παιδὸς ζητῶντα, καὶ ἐρωτῶντα περὶ
and the father of-the child seeking and asking about
αὐτοῦ, «Εἶδον ἐγώ, φησιν, ἱέρακα, τὸν σὸν υἱὸν εἰς ἀέρα
him I-saw I he-says a-hawk the your son into air
φέροντα.» Καὶ ὃς μέγα κράξας τοῖς ἐκεῖσε, ἔφη· «Ἴδετέ
carrying and he loudly having-cried to-those there said did-you-see
ποτε, ὦ ἄνδρες, ἱέρακα ἄνδρα εἰς ὕψος φέροντα;» Καὶ
ever O men a-hawk a-man to height carrying and
ὁ τοῦ σιδήρου κύριος ὑπολαβὼν ἔφη· «Ναί· ἔνθα μῦες
the of-the iron owner answering said yes where mice
σίδηρον τοσοῦτον ἐσθίουσιν, ἐκεῖσε καὶ ἱέρακες ἐλέφαντας
iron so-much eat there also hawks elephants

αἴρουσιν.» Ὁ δὲ αἰσχυνθεὶς ἐπὶ τούτῳ, ἀπέδωκε τὸν
lift he and having-been-ashamed at this gave-back the
ὅσον ἀφείλετο, σίδηρον, καὶ τὸν οἰκεῖον ἀπέβαλε παῖδα.
as-much-as he-took-away iron and the own lost child
»Οὕτως ἔτι καὶ σὺ καταισχυνθήσῃ ψευδεῖς λόγους οὕτω
thus still also you will-be-shamed false words thus
πλαττόμενος. Ἀλλ' ὁ κακὸς οὐδὲν ἄλλο, πλὴν κακός· καὶ
fashioning but the evil-one nothing other than evil and
γὰρ ὁ πικρὸς καρπὸς, κἂν πολλάκις ἐπιχρισθῇ μέλιτι,
for the bitter fruit even-if often it-be-smeared with-honey
οὐκ οἶδε μετατρέπειν τὴν οἰκείαν πικρότητα εἰς γλυκύτητα.
not knows to-change the own bitterness into sweetness
Ἀνθεκτέον, ὦ οὗτος, τῆς τῶν ἀγαθῶν ἀνδρῶν συναυλίας,
must-be-held-to O you the of-the good men living-together
καὶ φευκτέον τοὺς πονηρούς· ὥσπερ γὰρ μεταλαμβάνει
and must-be-fled the wicked as for partakes
ὁ πνέων ἀὴρ ἀπὸ τῆς δυσωδίας τῶν δυσωδῶν, καὶ
the blowing air from the stench of-the foul-smelling and
τῆς εὐωδίας τῶν εὐωδῶν, ἐφ' ᾧτινι ἂν τύχῃ τούτων
the fragrance of-the fragrant on whichever — it-chance of-these
πεπνευκὼς, οὕτω μεταδίδωσιν ἡ τῶν φαύλων καὶ τῶν
having-blown so imparts the of-the base and of-the
πονηρῶν ἀνδρῶν ὁμιλία τῷ προσομιλοῦντι. Οἶδα δὲ
wicked men converse to-the-one conversing I-know and
πρὸς τούτοις, ὡς καὶ πάνυ σοι φορτικὸς ταυτὶ παραινῶν
besides these that also very to-you burdensome these-things admonishing
καταφαίνομαι· ἀεὶ γὰρ φορτικοί εἰσι τοῖς ἀνοήτοις
I-appear always for burdensome are to-the senseless
ἀνδράσιν οἱ συνετοὶ, καὶ τοῖς ἀπαιδεύτοις οἱ πεπαιδευμένοι,
men the intelligent and to-the uneducated the educated
τοῖς δὲ φειδωλοῖς οἱ εὐμετάδοτοι, καὶ τοῖς προπετέσιν
to-the and stingy the generous and to-the rash

οἱ ἀνεξίκακοι, καὶ τοῖς στρεβλοῖς οἱ εὐθεῖς.» Τούτων δὲ
the forbearing and to-the crooked the straight these and
λεγομένων μεταξὺ, λέων ὁ Βασιλεὺς τὸν ταῦρον ἀνήρηκε,
being-said meanwhile lion the King the bull has-slain
καὶ εὐθὺς μετεμελήθη ἐπὶ τῇ αὐτοῦ ἀναιρέσει. Ὁ δὲ
and at-once repented at the his slaying — and
Ἰχνηλάτης προσελθὼν τῷ λέοντι, καὶ σύννουν αὐτὸν
Ichnelates having-approached the lion and pensive him
ἰδὼν, «Τί, μετάμελος ἐπὶ τὸν ταῦρον γέγονας, ἔφη; ἢ
having-seen what repentant over the bull have-you-become he-said or
οὐκ οἶσθα, ὡς εἰ δηχθῇ τις ὑπὸ ἐχίδνης, ἐπὶ τὸ σύμπαν
not do-you-know that if be-bitten anyone by a-viper to the whole
σῶμα ἀναδίδοται τὸ δῆγμα;» Καὶ ἀκούσας ὁ λέων
body is-spread the bite and having-heard the lion
ἐπίστευσε τοῖς λόγοις αὐτοῦ, καὶ παρηγορήθη. «Οὕτως
believed the words his and was-consoled thus
οὖν, ἔφη ὁ φιλόσοφος, καὶ ὁ κακὸς καὶ μοχθηρὸς ἀνὴρ,
then said the philosopher also the evil and knavish man
ὅτε μεταξὺ δύο τινῶν ἀλλήλοις ἀντιφιλούντων ἑαυτὸν
when between two some with-one-another loving himself
παρεισβάλλει, θορύβους ἐμποιεῖ, καὶ τοὺς φίλους διΐστησι.»
thrusts-in disturbances makes and the friends separates

ΤΜΗΜΑ ΔΕΥΤΕΡΟΝ

II · THE TRIAL OF ICHNELATES

The leopard overhears Stephanites reproaching Ichnelates and tells the lion's mother, who tells the lion. Ichnelates defends himself boldly and is bound; Stephanites visits him and, fearing he will be forced to confess, drinks poison. At the trial Ichnelates answers with fables, of the unlearned physician, the naked woman, and the falconer's magpies. While he is held seven days the mother presses the lion, and he is put to death: whoever stitches guile against another builds his own harm.

Ὁ δὲ Βασιλεὺς τῷ φιλοσόφῳ ἔφη· «Ἀνάγγειλον οὖν μοι,
the and King to-the philosopher said report then to-me
πῶς ἔσχε τὰ κατὰ τὸν Ἰχνηλάτην ἐκεῖνον, μετὰ τὴν
how went the-things about — Ichnelates that after the
ταύρου ἀναίρεσιν;
bull's slaying
Ὁ δὲ φιλόσοφος ὑπολαβὼν ἔφη· «Μετὰ τὴν τοῦ ταύρου
the and philosopher answering said after the of-the bull
ἀναίρεσιν, μιᾷ τῶν νυκτῶν ἐξελθὼν ὁ λεοντόπαρδος,
slaying on-one of-the nights having-gone-out the leopard
ὃς ἦν διδάσκαλος τῷ λέοντι, καὶ πιστὸς σύμβουλος,
who was teacher to-the lion and faithful counselor
καὶ προσελθὼν τῇ τοῦ Ἰχνηλάτου πύλῃ, καὶ ἀκροώμενος
and having-approached the — of-Ichnelates gate and listening
ἤκουσε τοῦ Στεφανίτου, κατονειδίζοντος τοῦτον, ὑπὲρ ὧν
heard — of-Stephanites reproaching him for what
εἰς τὸν ταῦρον ἔδρασε, καὶ ὡς οὐ διεκφυγεῖ τὰς τοῦ λέοντος
to the bull he-did and that not he-will-escape the of-the lion
χεῖρας, μαθόντος τὸν συῤῥαφέντα κατ᾽ ἐκείνου δόλον.
hands having-learned the stitched-together against him guile
Ὅπερ ἀκούσας εἰσῆλθε πρὸς τὴν μητέρα τοῦ λέοντος, καὶ
which having-heard he-went-in to the mother of-the lion and

ἀνήγγειλεν αὐτῇ, ὅσα δὴ καὶ ἀκήκοε. Ἡμέρας δὲ ἤδη
reported to-her what indeed also he-had-heard day and already
γενομένης, ἀφίκετο αὖτη πρὸς τὸν λέοντα· καὶ ἰδοῦσα
having-come came she to the lion and having-seen
τοῦτον σκυθρωπὸν καὶ κατηφῆ καὶ μετάμελον ἐπὶ τῇ
him sullen and downcast and repentant at the
ἀπωλείᾳ τοῦ ταύρου, ἔφη· «Ὦ τέκνον, ὁ μετάμελος καὶ
destruction of-the bull said O child the regret and
ἡ φροντὶς οὐδὲν ἄλλο ἐργάζονται, ἀλλ᾽ ἢ τοῦ σώματος
the care nothing other work other than of-the body
τηκεδόνα καὶ τῆς ψυχῆς ζόφωσιν· ἀλλ᾽ Ἐξαύδα μὴ κεῦθε
wasting and of-the soul darkening but speak-out not hide
νόῳ, ἵνα εἴδωμεν ἄμφω. Ἀλλ᾽ οἶδα καὶ πρὸ τοῦ εἰπεῖν σε,
in-mind that we-may-know both but I-know even before the to-say you
ὡς διὰ τὸν ταῦρον ἀθυμεῖς, καὶ γὰρ ἀναιτίως αὐτὸν
that because-of the bull you-are-disheartened and for without-cause him
ἀνῄρηκας· καὶ εἰ δίκαιος ἦς, ἔδει σε πάντως τὴν
you-have-slain and if just you-were it-was-needful you by-all-means the
πρὸς αὐτόν σου διάθεσιν τῇ πρὸς σεαυτὸν ἐκείνου διακρίναι
toward him your disposition by-the toward yourself his to-judge
διαθέσει· λέγεται γὰρ, ὡς ἀνταμείβουσιν ἀλλήλας αἱ καρδίαι.
disposition it-is-said for that requite one-another the hearts
Εἰπὲ οὖν μοι, ὅπως διέκεισο πρὸς τὸν ταῦρον.» Ὁ δὲ
tell then me how you-were-disposed toward the bull the and
λέων εἶπεν· «Ἀεί μοι ὁ ταῦρος φίλος ἦν, καὶ ἐπίστευον
lion said always to-me the bull a-friend was and I-trusted
αὐτῷ ἐν πᾶσι, καὶ τὰς αὐτοῦ παραινέσεις ἐδεχόμην, καὶ
him in all and the his admonitions I-received and
οὐδεμία μοι κατ᾽ αὐτοῦ ὑπόληψις ὑπέδραμεν ἐναντία. Καὶ
no to-me against him suspicion crept-in contrary and
νῦν μεταμεμέλημαι ἐπὶ τῷ αὐτοῦ θανάτῳ, καὶ περίεργός
now I-repent at the his death and anxious

εἰμι, αἰσθόμενος, ὡσανεὶ ἀθῶον τοῦτον τῶν κατ᾽ αὐτοῦ
I-am having-perceived as-if innocent him of-the against him
ἐγκληθέντων κατέκτεινα· ἀλλ᾽ ἠπατήθην τοῖς τοῦ δολίου
charged-things I-killed but I-was-deceived by-the of-the crafty
Ἰχνηλάτου λόγοις καὶ ψευδέσι διαλογισμοῖς. Ἀνάγγειλον οὖν
Ichnelates words and false reasonings report then
μοι, εἴπερ τι τοιοῦτον ἀκήκοας· ἡ γὰρ ἀληθὴς ὑπόληψις
to-me if-indeed anything such you-have-heard the for true suspicion
διὰ τῶν ἔξωθεν ἐρχομένων βεβαιοῦται ἀγγελιῶν.»
through the from-outside coming is-confirmed reports
Ἡ δὲ τοῦ λέοντος μήτηρ φησίν· «᾽Επυθόμην παρά τινος
the and of-the lion mother says I-learned from one
τῶν πιστοτάτων, ὡς διὰ φθόνον ὁ Ἰχνηλάτης ἐπί σοι
of-the most-faithful that because-of envy — Ichnelates to you
τοῦ ταύρου κατεψεύσατο.» — «Καὶ τίς ἐστιν, ἔφη, ὁ
the bull lied-against and who is said the
λέων ὁ τοῦτό σοι ἀναγγείλας;» Ἡ δὲ μήτηρ αὐτοῦ
lion the-one this to-you having-reported the and mother his
φησι· «Τὰ τῶν φίλων μυστήρια δεῖ τηρεῖν· ἔνθα
says the of-the friends secrets it-is-needful to-keep where
δὲ σκοπός ἐστι τῆς ἀληθείας ἡ φανέρωσις, καὶ τοῦ
but the-aim is of-the truth the disclosure and of-the
ἡμαρτημένου ἐκδίκησις, ἥκιστα συγκατακαλύπτειν χρὴ τὸ
sin-committed vengeance least to-help-conceal is-needful the
ἁμάρτημα. Ὁ γὰρ δίκαιος Βασιλεὺς οὐχ ὑπολήψει τιμωρεῖ
sin the for just King not on-suspicion punishes
οὐδὲν, εἰ τύχοι ἀμφίβολος ἡ ὑπόθεσις· δέδοικα γὰρ,
anything if should-be doubtful the matter I-fear for
μήπως τὰ ὅμοια μεταμελήσῃς τῇ τοῦ ταύρου ἀναιρέσει,
lest the like you-repent as-the of-the bull slaying
καὶ ἐπὶ τοῦ Ἰχνηλάτου, ὑπολαμβάνουσά σε ἐνδοιάζειν
also over — of-Ichnelates supposing you to-doubt

τὰ περὶ ἐμοῦ.» Ὁ δὲ λέων εἶπεν· «Οὐκ ἐνδοιάζω, ἀλλὰ
the-things about me the and lion said not I-doubt but
βούλομαι τὴν ἀλήθειαν εἰς φῶς ἀγαγεῖν. Ἡ δὲ, «Δέδοικά,
I-wish the truth into light to-bring she and I-fear
φησι, μήπως τοῦτο ποιήσασα, ἀσυνείδητος, ὑποπτευθῶ.»
she-says lest this having-done unconscientious I-be-suspected
Ταῦτα ὁ λέων ἀκούσας παρὰ τῆς μητρὸς παρέστησεν
these-things the lion having-heard from the mother set-beside
αὐτῷ τοὺς ὑπ᾽ αὐτὸν ἅπαντας· μετεκαλέσατο δὲ καὶ τὸν
himself the under him all summoned and also —
Ἰχνηλάτην· ὃς κατηφῆ ἰδὼν τὸν λέοντα, «Τί ὅτι, φησὶ,
Ichnelates who downcast having-seen the lion why that he-says
πρὸς τοὺς παρεστῶτας, ὁρῶ τὸν λέοντα στυγνὸν καὶ
to those standing-by do-I-see the lion gloomy and
κατηφείας μεστόν;» Ὑπολαβοῦσα δὲ ἡ τοῦ λέοντος μήτηρ
of-dejection full answering and the of-the lion mother
ἔφη· «Οὐ δι᾽ ἕτερόν τι κατήφεια, ἀλλ᾽ ἢ τὸ μέχρι
said not because-of other anything the-dejection other than the until
νῦν σε ἐάσαι τοῖς ζῶσι συμμετρεῖσθαι, πείσαντα τοῦτον
now you to-allow with-the living to-be-numbered having-persuaded him
δόλῳ καὶ πανουργίᾳ τὸν ἄθλιον ταῦρον ἀνελεῖν.» Ὁ δὲ
with-guile and villainy the wretched bull to-kill — and
Ἰχνηλάτης εἶπεν· «Ὁρῶ, ὡς πᾶς ὁ βλέπων τὸ συμφέρον,
Ichnelates said I-see that every the-one seeing the expedient
ἕτοιμός ἐστι πρὸς ὑποδοχὴν τῶν συμφορῶν μᾶλλον, ἢ τῶν
ready is for reception of-the misfortunes rather than of-the
εὐποιϊῶν· ἐπὶ τοῦτο γὰρ οἶμαι καὶ τοὺς ἀσκοῦντας, χαίρειν
good-deeds for this for I-think also those practicing-asceticism farewell
εἰπόντας τοῦ τοῖς ἀνθρώποις συνδιαιτᾶσθαι (ἀσφαλέστερον
having-said to-the with-the men to-live-with safer
τὸ) τὰς ἐρήμους διώκειν. Ἐγὼ δὲ, εὔνους ὢν τῷ
the the deserts to-pursue I and well-disposed being to-the

Βασιλεῖ, ἀνέφερον αὐτῷ τὰ κατὰ τὸν ταῦρον, καὶ
King referred to-him the-things about the bull and
ἐξεφαύλισα τὴν ἐπιβουλὴν αὐτοῦ. Εἰ οὖν ἐτάσει τὰ
exposed the plot his if then he-will-examine the-things
παρ᾽ ἐμοῦ ἀναχθέντα, εὑρήσει πάντως ἀληθῆ ὄντα· τὸ γὰρ
by me brought-up he-will-find by-all-means true being the for
ἐνοικουροῦν τοῖς λίθοις πῦρ, μεθόδῳ τινὶ φανεροῦται, καὶ
dwelling-in the stones fire by-method some is-made-manifest and
τὰ ἐγκλήματα ἐπίσης, ἐξεταζόμενα, μᾶλλον ἀποκαλύπτεται,
the charges likewise being-examined rather are-uncovered
παραπλησίως τῇ δυσώδει ὕλῃ ταραττόμενα. Εἰ μὲν
like the foul-smelling matter being-stirred if indeed
οὖν συνεγίνωσκον ἐμαυτῷ ἁμάρτημά τι, οὐκ ἂν ἐνταῦθα
then I-were-conscious-in myself of-sin any not — here
προσαφικόμην, ἀλλ᾽ ἔν τινι τόπῳ τῆς εὐρείας χθονὸς τὰς
I-would-have-arrived but in some place of-the broad earth the
διατριβὰς ἐποιούμην. Ἀξιῶ οὖν τὴν Βασιλικὴν μεγαλειότητα
abodes I-would-make I-ask then the Royal majesty
ἐξετάσαι ἀκριβῶς τὰ κατ᾽ ἐμὲ διά τινος δικαιοτάτου
to-examine exactly the-things about me through some most-just
διαιτητοῦ, μὴ τὴν ἀλήθειαν παραχαράττοντος, μήτε μὴν
arbiter not the truth counterfeiting nor indeed
πρόσωπον λαμβάνοντος, μήτε πρὸς τοὺς φθονοῦντάς μοι
a-face accepting nor to those envying me
τὰ ὦτα κλίνοντος· ἐπεί μοι πολλοὶ πάρεισι τοιοῦτοι,
the ears inclining since to-me many are-present such
δι᾽ ἣν ἔχει πρός με ὁ Βασιλεὺς ἀγαθὴν διάθεσιν.
because-of which he-has toward me the King good disposition
Εἰ δὲ μὴ τοῦτο γένηται, πρὸς τίνα ἆρα καταφεύξομαι,
if but not this happen to whom then shall-I-flee
εἰ μὴ πρὸς τὸν τὰ πάντα βλέποντα τοῦ Θεοῦ ὀφθαλμόν;
if not to the the all-things seeing — of-God eye

Τὸν γὰρ θάνατον οὐ δέδοικα· οἶδα γὰρ τοῦτον ὡρισμένον,
the for death not I-fear I-know for it determined
καὶ ἀπαραίτητον παντὶ θνητῷ ζώῳ. Εἰ καὶ μυρίας ψυχὰς
and inexorable for-every mortal animal if even countless souls
εἶχον, οὐκ ἂν ἐφεισάμην τούτων πρὸς σὴν ἀρέσκειαν.»
I-had not — I-would-spare them for your pleasure
Ὑπολαβὼν δέ τις τῶν στρατιωτῶν ἔφη πρὸς αὐτόν· «Οὐ
answering and one of-the soldiers said to him not
φθέγγῃ τὰ τοιαῦτα διὰ φιλικὴν πρὸς τὸν κρατοῦντα
you-utter the such-things because-of friendly toward the ruler
διάθεσιν, οὔτε μὴν διὰ τὸ πρὸς αὐτὸν σέβας· ἀλλ' ἢ
disposition nor indeed because-of the toward him reverence other than
διὰ σεαυτὸν, ὑπεραπολογούμενος, δι' ὧν παρηνόμησας.»
because-of yourself defending-yourself for what you-transgressed
Καὶ ὁ Ἰχνηλάτης, «Ἄφρον, ἔφη, πῶς οὖν μεμπτέον
and — Ichnelates fool he-said how then blamable
ἐστὶ τὸ τοιοῦτον ἔργον; καὶ τί ἕτερον τῷ ζῶντι
is the such deed and what other to-the-one living
τῆς ἑαυτοῦ ψυχῆς τιμιώτερον; εἰ γὰρ μὴ ὑπὲρ αὐτοῦ
than-the his-own soul more-precious if for not for himself
ἀπολογήσεταί τις, σχολῇ γ' ἂν ἑτέρου ὑπερασπίζοιτο·
will-make-defense anyone hardly indeed — for-another he-would-shield
ὥστε ἐφανέρωσας τὸν ἐνδομυχοῦντά σοι φθόνον, καὶ
so-that you-made-manifest the lurking-within you envy and
ἀνεγνώρισας πᾶσιν, ὡς ἄφιλος εἶ καὶ ἀβέβαιος. Ἄφες
you-made-known to-all that friendless you-are and unreliable leave
οὖν τὸ προσανέχειν τῇ Βασιλικῇ αὐλῇ· ἀνάξιον γάρ ἐστιν
then the to-attend-on the Royal court unworthy for it-is
τοιοῦτον ὄντα σε Βασιλεῖ ὑπηρετεῖσθαι.» Τούτων ἀκούσας
such being you the-King to-serve these-things having-heard
ἐκεῖνος, ἐξῆλθε κατηφής. Πρὸς αὐτὸν αὖθις ἡ τοῦ λέοντος
he went-out downcast to him again the of-the lion

μήτηρ ἔφη· «Ἄγαμαί σου τὸ προπετὲς, ὦ Ἰχνηλάτα,
mother said I-wonder-at your the rashness O Ichnelates
καὶ ὅπως τοιοῦτον τολμήσας ἔργον, τοιούτοις ἡμῖν
and how such having-dared a-deed with-such to-us
καταναιδεύῃ τοῖς ῥήμασι.» Καὶ οὗτος ὑπολαβὼν, «Ἵνα
you-are-shameless the words and he answering for
τί με, φησὶ, δι' ἑνὸς ὁρᾷς ὄμματος; οὐκ οἶσθα,
what me he-says through one do-you-see eye not do-you-know
ὡς στρεπταὶ αἱ τῶν ἐσθλῶν φρένες κατὰ τὸν ποιητήν;
that flexible the of-the noble minds according-to the poet
Ἀλλ' ὁρῶ πάντας ἀγριωθῆναι καὶ οὐδένα τὴν ἀλήθειαν
but I-see all to-be-enraged and no-one the truth
ἀσπάζεσθαι, δι' ἀγαθότητος τοῦ Βασιλέως ὑπερβολὴν,
to-embrace through goodness of-the King excess
μήτε ἐκδειματοῦντος τινὰ, μήτε ἐπιπλήττοντος.» Κἀκείνη,
neither frightening anyone nor rebuking and-she
«Ὁρᾶτε, ἔφη, τὸν πονηρότατον καὶ ἀσεβέστατον τοῦτον·
see she-said the most-wicked and most-impious this
πῶς τοιαῦτα πράξας ἀνομήματα, καὶ μεγάλοις περιπεσὼν
how such having-done lawless-deeds and in-great having-fallen
ἐγκλήμασι, παραχαράττειν ἐπιχειρεῖς τὴν ἀλήθειαν, καὶ
charges to-counterfeit you-attempt the truth and
συλλογισμοῖς, μᾶλλον δὲ παραλογισμοῖς ψευδέσιν ἀπατᾷν
by-syllogisms rather but by-paralogisms false to-deceive
ἅπαντας;» Ὁ δὲ Ἰχνηλάτης ἔφη· «Τοιοῦτός ἐστιν ὁ
all — and Ichnelates said such is the-one
τὰ μυστήρια ἐκφαυλίζων, καὶ ὁ γυναικείοις τρόποις ἀνὴρ
the secrets exposing and the with-womanly manners man
χρώμενος, ἢ ἀνδρείοις χρωμένη γυνὴ, καὶ ὁ ξένος ὁ
using or with-manly using woman and the stranger the-one
λέγων ἑαυτὸν κύριον τῆς οἰκίας, καὶ ὁ παρὰ Βασιλεῖ
calling himself master of-the house and the-one before the-King

ἀπολογούμενος, περὶ ὧν οὐκ ἐρωτᾶται.» Ἡ δὲ τοῦ
defending-himself about what not he-is-asked the and of-the
λέοντος μήτηρ αὖθις ἔφη· «Οὐκ οἶδας, ὦ Ἰχνηλάτα, οἷα
lion mother again said not do-you-know O Ichnelates what
εἰργάσω δεινά;» Καὶ ὁ Ἰχνηλάτης, «Ὁ δεινά, φησιν,
you-wrought terrible-things and — Ichnelates the-one terrible-things he-says
ἐργαζόμενος οὐκ εὐνοεῖ πρός τινα, οὐδ' ἀποτρέπει τὴν
working not is-well-disposed toward anyone nor turns-away the
μέλλουσαν κακίαν.» Τῆς δὲ, «Μὴ ὑπολάβῃς, ἀσεβέστατε,
coming evil she but not suppose most-impious
εἰπούσης, ὡς ἐκφεύξῃ τὴν ἐκ τῆς δίκης τιμωρίαν, διὰ
having-said that you-will-escape the from the justice punishment through
τῶν ψευδῶν σου τουτωνὶ παραλογισμῶν.» Καὶ αὖθις ὁ
the false your these paralogisms and again —
Ἰχνηλάτης· «Τοιοῦτοί εἰσιν οἱ τὰ ψεύδη διαπλαττόμενοι,
Ichnelates such are those the lies fashioning
καὶ τὸ δίκαιον ἐκκλίνοντες, καὶ μήτε λόγοις, μήτε ἔργοις
and the just turning-from and neither in-words nor in-deeds
στέργοντες.» Τὸν γοῦν λέοντα ἰδοῦσα μηδὲν πρὸς ταῦτα
being-content the at-any-rate lion having-seen nothing to these-things
ἀποκρινόμενον, ἔφη ἐν ἑαυτῇ· ἴσως κατεψεύσαντο τούτου
answering she-said in herself perhaps lied-against him
οἱ διαβάλλοντες· δοκεῖ γὰρ ἀληθῶς φθέγγεσθαι ὁ ἐπὶ
the slanderers he-seems for truly to-speak the-one in
μέσου τοῦ θεάτρου, Βασιλέως ἐνώπιον, παῤῥησιαζόμενος,
middle of-the theater King before speaking-freely
καὶ παρὰ μηδενὸς ἀνατρεπόμενος. Προσέταξεν οὖν ὁ λέων
and by no-one being-overturned ordered then the lion
τηνικαῦτα τὸν Ἰχνηλάτην καθειρχθῆναι καὶ δεσμευθῆναι,
at-that-time — Ichnelates to-be-shut-up and to-be-bound
ἄχρις ἂν ἐξετάσῃ τὰ κατ' αὐτόν.
until — he-should-examine the-things about him

Μετὰ δὲ τὸ φρουρηθῆναι τοῦτον καθωμολόγησε τῷ
after and the to-be-guarded him confessed to-the
λέοντι ἡ μήτηρ τὸν εἰπόντα, καὶ ὡς ὁ λεοντόπαρδος
lion the mother the-one having-spoken and that the leopard
ἦν. Καὶ ὁ λέων «Ἐᾶτε, φησὶ, τοῦτον· ὄψεσθε γὰρ, ἃ
it-was and the lion let-be he-says him you-will-see for what
πείσεται.» Νυκτὸς δὲ ὁ Στεφανίτης παραγενόμενος πρὸς
he-will-suffer by-night and — Stephanites having-come to
τὸν Ἰχνηλάτην, καὶ δέσμιον τοῦτον θεασάμενος ἔκλαυσε,
— Ichnelates and bound him having-beheld wept
καὶ ἔφη· «Ταῦτά εἰσιν, ἅπερ σοι προὔλεγον· σὺ δὲ
and said these-things are what to-you I-foretold you but
τῇ οἰήσει καὶ τῇ φιλαυτίᾳ νικώμενος οὐ προσεδέχου·
by-the conceit and by-the self-love conquered not you-accepted
ὅρα γοῦν τὴν τούτων ἀπόβασιν.» Ὁ δὲ Ἰχνηλάτης,
see at-any-rate the their outcome — and Ichnelates
«Ἀληθῶς εἶπας, ἔφη· οὐ γὰρ διέλειπες παραινῶν μοι
truly you-said he-said not for you-ceased admonishing me
τὰ συνοίσοντα· ἀλλ' ἐγὼ οὐχ ὑπήκουον, ἀπληστίαν
the-things profitable but I not heeded insatiability
νοσῶν ὁ ἄθλιος· πέπονθα γὰρ ταὐτὸν τοῖς νοσοῦσιν,
being-sick the wretched I-have-suffered for the-same as-the sick
οἵτινες εἰδότες, ὡς βλάπτονται ὑπό τινος τῶν ἐδεσμάτων,
who knowing that they-are-harmed by some of-the foods
οὐκ ἀπέχονται μέν τοι γε τούτου. Καὶ νῦν οὐ δι'
not abstain however — — from-it and now not because-of
ἐμαυτὸν ἀλύω, ἀλλὰ περὶ σοῦ· δέδοικα γὰρ, μήποτε,
myself I-am-distraught but about you I-fear for lest
διὰ τὴν μεταξὺ ἡμῶν φιλίαν, ληφθῇς καὶ σὺ, καὶ
because-of the between us friendship you-be-taken also you and
ἀναγκασθήσῃ ὁμολογῆσαι τὰ κατ' ἐμέ· καὶ θάνατόν
you-will-be-forced to-confess the-things about me and death

μου καταψηφίσονται ἄωρον, καὶ συναναιρεθῇς μοι τότε καὶ
my they-will-vote untimely and you-be-killed-with me then also
σύ.» Ὁ δὲ Στεφανίτης εἶπε· «Κἀγὼ τοῦτο διελογισάμην·
you — and Stephanites said I-too this reasoned
ἀλλὰ συναινῶ σοι, ἅπαν ὁμολογῆσαι ἁμάρτημα.» Καὶ ὁ
but I-advise you every to-confess sin and —
Ἰχνηλάτης, «Ἀνέξομαι ἕως ἴδω, ὅπῃ καταντήσει τὰ
Ichnelates I-will-bear-up until I-see where will-end the-things
κατ᾽ ἐμέ.» Τότε ὁ Στεφανίτης, περίλυπος ὁμοῦ καὶ
about me then — Stephanites very-grieved at-once and
περίδειλος, ἀπαλλαγεὶς καὶ δηλητήριον πεπωκὼς, ἐξέπνευσε.
very-fearful having-departed and poison having-drunk expired
Τῇ δὲ ἐπαύριον ὁ λέων προσεκαλέσατο τὸν κριτὴν,
on-the and morrow the lion summoned the judge
καὶ τὸν λεοντόπαρδον, καὶ τὸν Ἰχνηλάτην, ὥστε ἐπὶ
and the leopard and — Ichnelates so-that in
μέσου κριθῆναι· καὶ συνελθόντων ἁπάντων, εἶπεν ὁ
middle to-be-judged and having-come-together all said the
Λεοντόπαρδος· «Ὁ Βασιλεὺς, ὦ συστρατιῶται, οὐ διαλείπει
Leopard the King O fellow-soldiers not ceases
φροντίζων περὶ τῆς τοῦ ταύρου ἀναιρέσεως· λοιπὸν οὖν,
taking-thought about the of-the bull slaying now then
εἴτις ἐξ ἡμῶν συνοιδέ τι περὶ αὐτοῦ, ἀναφερέτω
if-anyone of us is-conscious-of anything about him let-him-refer
αὐτό· οὐ γὰρ βούλεται ἀνεξέταστον τὴν κρίσιν ἐπενεγκεῖν.»
it not for he-wishes unexamined the judgment to-bring
Ὁ δὲ κριτὴς ἔφη· «Καλῶς ἔφη οὗτος, καὶ εἴτις ἔγνω
the and judge said well said this-one and if-anyone knew
τι περὶ ταύτης τῆς ὑποθέσεως, ἀναγγειλάτω· πονηροῦ
anything about this the case let-him-report of-a-wicked
γὰρ ἀνδρὸς ἀναιρεθέντος, συστολὴ τῶν κακῶν γίνεται, καὶ
for man killed a-shrinking of-the evils comes and

πρὸς συμφέρον ὁρᾷ τὸ τοιοῦτον τῆς πολιτείας.» Οἱ δὲ
to advantage looks the such of-the state they and
ἀκούσαντες ἐσιώπησαν. Ὁ δὲ Ἰχνηλάτης εἶπεν· «Ἵνα τί
having-heard were-silent — and Ichnelates said for what
σιωπᾶτε, ὦ οὗτοι; Εἴτις ἐξ ὑμῶν οἶδέ τι περὶ ἐμοῦ,
are-you-silent O you if-anyone of you knows anything about me
λαλησάτω, κἀγὼ ἀπολογήσομαι· ὁ γὰρ τὰ ψεύδη λέγων
let-him-speak and-I will-make-defense the for the lies saying
ταῦτα, πείσεται κατὰ πάντα τὸ τοῦ ἀμαθοῦς ἰατροῦ.
these will-suffer in all-things the of-the unlearned physician
Λέγεται γὰρ, ὡς ἰατρός τις τοιοῦτος ἐπεδήμησε πόλει
it-is-said for that physician a-certain such came-to-stay in-city
τινί· ἔτυχε δὲ τὴν θυγατέρα τοῦ τῆς πόλεως ἐξουσιαστοῦ
a-certain it-happened and the daughter of-the of-the city ruler
νόσῳ περιπεσεῖν, καὶ διωρίσατο σοφός τις ἕτερος
into-disease to-fall and prescribed wise a-certain other
ἰατρὸς τυφλὸς, χρήσασθαι ταύτην ἀδιάντῳ. Προσεκλήθη
physician blind to-use for-her maidenhair was-summoned
οὖν ὁ ξένος ἰατρὸς, ὥστε διακρίναι τὸ ἀδίαντον ἐκ τῆς
then the stranger physician so-that to-pick-out the maidenhair from the
φαρμακοφόρου κίστης, καὶ τοῦτο ἀγνοῶν, ἀντ᾽ αὐτοῦ
drug-bearing chest and this not-knowing in-place-of it
ἐντεριώνην προσελάβετο, καὶ δέδωκε πιεῖν τῇ γυναικί·
pith took and gave to-drink to-the woman
πιοῦσα δὲ ἐκείνη καὶ δυσεντερίᾳ περιπεσοῦσα ἐτελεύτησεν.
having-drunk and she and into-dysentery having-fallen died
Ἐβιάσθη οὖν ὁ ἀμαθὴς ἰατρὸς παρὰ τοῦ πατρὸς τῆς κόρης
was-compelled then the unlearned physician by the father of-the girl
ἐκ ταύτης πιεῖν· καὶ πιὼν περὶ τὸ ζῆν ἐκινδύνευσεν.
of it to-drink and having-drunk about the to-live was-in-danger
Οὕτως οὖν ὁ ποιῶν καὶ λέγων, ἃ οὐκ οἶδε, πείσεται.
thus then the-one doing and saying what not he-knows will-suffer

Ἀναστὰς δὲ ὁ πρωτομάγειρος ἔφη· «Ἀκούσατέ μου,
having-stood-up and the chief-cook said hear me
ὦ συστρατιῶται· φυσιογνώμων γάρ εἰμι. Πρόδηλός
O fellow-soldiers a-physiognomist for I-am manifest
μοι καταφαίνεται ὁ Ἰχνηλάτης δόλιός τε εἶναι, καὶ
to-me appears — Ichnelates crafty both to-be and
μοχθηρότατος. Λέγεται γὰρ, ὡς ὁ ἔχων τὸν ἀριστερὸν
most-knavish it-is-said for that the-one having the left
ὀφθαλμὸν τοῦ δεξιοῦ βραχύτερον, καὶ εὐκινητότατον, καὶ
eye than-the right shorter and most-mobile and
τοὺς ὀφθαλμοὺς ἀλλήλων ὅσον διεστηκότας, καὶ ἐν τῷ
the eyes from-one-another as-much-as standing-apart and in the
βαδίζειν τὴν κεφαλὴν κλίνων, συκοφάντης ὁ τοιοῦτός ἐστι,
to-walk the head bending a-slanderer the such is
καὶ πονηρότατος· τοιοῦτον ὁρῶμεν τὸν ἄθλιον Ἰχνηλάτην.»
and most-wicked such we-see the wretched Ichnelates
Καὶ ὁ Ἰχνηλάτης, «Πάντες, φησὶν, ἐσμὲν ὑπὸ τὸν οὐρανὸν,
and — Ichnelates all he-says we-are under the heaven
καὶ οὐδεὶς ἡμῶν ὑπερβαίνει τοῦτον· καὶ οὗτος ὁ ταῦτα
and no-one of-us goes-beyond it and this-one the-one these-things
λέγων δοκεῖ σώφρων εἶναι; Εἰ οὖν, ὡς ἔφη, αἱ ψυχικαὶ
saying seems temperate to-be if then as he-said the of-the-soul
δυνάμεις ἕπονται ταῖς τοῦ σώματος κράσεσι, τί δεῖ
powers follow the of-the body temperaments why is-it-needful
κολάζειν τοὺς βίᾳ παρανομοῦντας, ἢ βραβεῖα χορηγεῖν
to-punish those by-force transgressing or prizes to-supply
τοῖς ὀρθῶς πολιτευομένοις; Ἔοικάς μοι, ὦ ἄφρων, τὴν
to-those rightly living-as-citizens you-seem to-me O fool the
μὲν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐχ ὁρᾷν, τὸ δὲ κάρφος τὸ
indeed in the eye your beam not to-see the but mote the
ἐν τῷ ὀφθαλμῷ τοῦ πλησίον διακρίνειν, ταὐτὸ πεπονθὼς
in the eye of-the neighbor to-discern the-same having-suffered

τῇ ἄφρονι ἐκείνῃ γυναικί. Λέγεται γὰρ, ὡς δύο γυναῖκες
as-the senseless that woman it-is-said for that two women
μετ᾽ ἀνδρὸς, ἔκ τινος διαδράντες αἰχμαλωσίας γυμναὶ,
with a-man from some having-escaped captivity naked
συνηυλίζοντο τῇ χώρᾳ. Θατέρα δὲ αὐταῖν ῥάκει τινὶ
lodged in-the country one and of-them with-rag a-certain
περιτυχοῦσα, τούτῳ τὴν ἰδίαν περιεκάλυψεν αἰσχύνην.
having-chanced-on with-it the own covered shame
Ἐπιστραφεῖσα δὲ πρὸς τὴν ἑτέραν ἔφη· «Οὐκ αἰσχύνῃ
having-turned and to the other said not are-you-ashamed
γυμνὴ βαδίζουσα;» Πρὸς ἣν ὁ ἀνήρ· «Κατέλειπες,
naked walking to whom the man you-left
ὦ ἀσύνετε, τὴν ἰδίαν ὁρᾷν γυμνησίαν, καὶ ὀνειδίζεις
O unintelligent-one the own to-see nakedness and you-reproach
ταύτην ἐπὶ τούτῳ;» Οὕτως οὖν καὶ σὺ, ὦ πρωτομάγειρε,
her for this thus then also you O chief-cook
καθέστηκας, τὴν δίκην τοῦ κατ᾽ ἐμὲ συμβάματος
have-stood the trial of-the about me happening
μεταχειριζόμενος.» Ταῦτα ὁ πρωτομάγειρος ἀκούσας
handling these-things the chief-cook having-heard
μετεμελήθη, ἐφ᾽ οἷς εἶπε. Μαθὼν δὲ παρά τινος τὰ
repented for what he-said having-learned and from one the-things
λεχθέντα ὁ λέων, ἀπέπεμψε τοῦτον, καὶ ἐσημειώθη ἐν
said the lion sent-away him and was-noted in
γραφῇ τὰ τῆς δίκης, καὶ αὖθις καθείρχθη ὁ Ἰχνηλάτης.
writing the-things of-the trial and again was-shut-up — Ichnelates
Ἕτερος δέ τις φίλος τοῦ Ἰχνηλάτου παρεγένετο πρὸς
another and a friend — of-Ichnelates came to
αὐτὸν, καὶ ἀνήγγειλεν αὐτῷ τὸν τοῦ Στεφανίτου θάνατον·
him and reported to-him the — of-Stephanites death
ἐφ᾽ ᾧ λυπηθεὶς, καὶ πικρῶς κλαύσας, «Τί μοι
at which having-been-grieved and bitterly having-wept why for-me

δεῖ, ἔφη, ζῆν ἔτι βούλεσθαι, στερηθέντα φίλου
is-it-needful he-said to-live still to-wish deprived of-a-friend
τοιούτου, φιλτάτου καὶ εὐγνώμονος; Καλῶς οὖν ἔφησεν
such dearest and right-minded well then said
ὁ εἰπών· ὡς ἐν καιρῷ πειρασμοῦ συῤῥέει πανταχόθεν
the-one having-spoken that in season of-trial flow-together from-all-sides
τὰ δεινά.» Εἶτα καὶ αὖθις παρέστη τῷ δικαστηρίῳ, καὶ
the terrible-things then also again he-stood-by the court and
ἰδὼν τοῦτον ὁ στρατηγὸς ἔφη· «Ἔγνων, ὦ Ἰχνηλάτα,
having-seen him the general said I-learned O Ichnelates
τὰ ἔργα σου, καὶ οὐ καταλέλειπταί σοι ἔτι πρόφασις,
the deeds your and not is-left to-you any-longer a-pretext
ἢ ἀπολογία· καὶ εἰ μὴ ἡ τοῦ Βασιλέως ἐπιείκεια μεγίστη
or defense and if not the of-the King clemency greatest
ἦν, καὶ ἄπειρος, οὐκ ἄν σε μέχρι τοῦδε ζῆν εἴασεν.»
were and boundless not — you until this to-live he-would-have-allowed
Ὁ δὲ Ἰχνηλάτης εἶπεν· «Εἰ γὰρ πολλὴ καὶ ἄπειρος ἡ
— and Ichnelates said if for much and boundless the
ἐκείνου ἐπιείκεια, νικᾷ δ' ὅμως ἡ ἀνεξίτητός σου ἀπήνεια
his clemency conquers but yet the untraceable your harshness
καὶ σκληροκαρδία· ὁρῶ γάρ σε, ὦ ἀνδράποδον, τῷ σῷ
and hardness-of-heart I-see for you O slave by-the your
θελήματι πρὸ τῆς καταδίκης μου θάνατον καταψηφιζόμενον.
will before the condemnation my death voting
Καὶ οὐ μέμφομαί σε τοῦ τρόπου· ἀεὶ γὰρ οἱ φαῦλοι
and not I-blame you for-the manner always for the base
τοῖς σπουδαίοις ἀντίκεινται.» Ὁ δὲ κριτὴς ὑπολαβὼν, ἔφη·
the earnest oppose the and judge answering said
«Δεῖ τοὺς ἄρχοντας παῤῥησιάζεσθαι τὴν ἀλήθειαν, καὶ
it-is-needful the rulers to-speak-freely the truth and
ἐλέγχειν, καὶ ἐπιτιμᾷν τοὺς ἀπαιδεύτους· ἀλλὰ συναινῶ σοι,
to-reprove and to-rebuke the uneducated but I-advise you

ὦ Ἰχνηλάτα, προαιρεῖσθαί σε ἐνταῦθα μᾶλλον κολασθῆναι
O Ichnelates to-choose you here rather to-be-punished
ἢ μετὰ τὴν ἐντεῦθεν ἀποβίωσιν δίκας ὑφέξειν.»
than after the from-here departing-life penalties to-undergo
Ὁ δὲ Ἰχνηλάτης, «Καλῶς εἶπας, φησί· δεῖ γὰρ ἅπαντα
— and Ichnelates well you-spoke he-says it-is-needful for every
νουνεχῆ προσκαίρων προκρίνειν τὰ αἰώνια· ἀλλὰ ἀθῷός
sensible-one than-the-temporary to-prefer the eternal but innocent
εἰμι τοῦδε τοῦ ἐγκλήματος, καὶ οὐ δεῖ με θανάτου κατ᾽
I-am of-this the charge and not it-is-needful me death against
ἐμαυτοῦ ψεύσεσθαι. Εἰ γὰρ ὁ ἑτέρου καταψευδόμενος
myself to-lie if for the-one another lying-against
θάνατον ἀσύνετος, πόσῳ μᾶλλον ὁ καθ᾽ ἑαυτοῦ τοῦτο
death unintelligent how-much more the-one against himself this
δρῶν; ὁρᾶτε γοῦν, μήπως μεταμεληθήσεσθε, ὁπότε οὐ
doing see at-any-rate lest you-will-repent when not
λυσιτελήσει ὑμῖν ὁ μετάμελος· καὶ προσέχετε, μὴ ταὐτὸν
will-profit you the regret and take-heed lest the-same
πάθοιτε τῷ ἀμαθῶς λέγοντι, καὶ, ἃ μὴ οἶδε,
you-suffer as-the-one ignorantly speaking and what not he-knows
μαρτυροῦντι. Λέγεται γὰρ, ὡς ἱερακάριός τις ἠράσθη
bearing-witness it-is-said for that falconer a-certain fell-in-love-with
τῆς γυναικὸς τοῦ κυρίου αὐτοῦ· ἡ δὲ ἀπεστρέφετο
the wife of-the master his she and turned-from
αὐτόν. Ὀργισθεὶς οὖν ἐπὶ τούτῳ, ἐθήρευσε κίσσας
him having-been-angered then at this he-caught magpies
δύο, καὶ ἐδίδαξε τὴν μὲν λέγειν Περσικῇ διαλέκτῳ·
two and taught the-one indeed to-say in-the-Persian tongue
«Εἶδον τὴν κυρίαν μου μοιχευομένην τῷ πυλωρῷ·» τὴν
I-saw the mistress my committing-adultery with-the porter the
δὲ ἑτέραν λέγειν· «Ἐγὼ οὐδὲν λέγω.» Ἔτυχε γοῦν
and other to-say I nothing say it-happened at-any-rate

ποτε τὸν κύριον αὐτοῦ Πέρσαις συνδιαιτᾶσθαι· οἱ δὲ
once the master his with-Persians to-dine they and
ἀκούσαντες τῶν κισσῶν, ἠδέσθησαν· εἶτα καὶ αὐτὰ,
having-heard the magpies were-ashamed then also the-same-things
ἅπερ αἱ κίσσαι, ἀνήγγειλαν. Ὁ δὲ ἱερακάριος ἔξωθεν
which the magpies reported the and falconer outside
ἑστὼς ἔφη· «Κἀγὼ συμμαρτυρῶ, ὡς τὸ τοιοῦτον εἶδον
standing said I-too bear-witness-with that the such I-saw
οὐχ ἅπαξ, ἀλλὰ πολλάκις.» Ὁ δὲ κύριος αὐτοῦ, θυμοῦ
not once but often the and master his with-anger
πλησθεὶς, ἔμελλε τὴν ἰδίαν ἀποκτεῖναι γυναῖκα. Ἡ δὲ
filled was-about the own to-kill wife she and
τὰ τοῦ ἱερακαρίου τῷ ἰδίῳ ἀνδρὶ ἀνήγγειλε, καὶ
the-things of-the falconer to-the own husband reported and
ὡς δόλον ὁ τοιοῦτος κατ᾽ αὐτῆς συνέῤῥαψε, διὰ τὸ
that guile the such against her stitched-together because-of the
μὴ πεισθῆναι αὐτῷ, καὶ ποιῆσαι τὴν αἰσχρουργίαν· καὶ
not to-have-yielded to-him and to-do the shameful-deed and
τούτου σημεῖον, ἔφασκεν ἡ γυνὴ, τὸ μὴ εἰδέναι τὰς
of-this a-sign said the woman the not to-know the
κίσσας ἄλλην περσικὴν λέξιν, πλὴν ἣν ἐδιδάχθησαν. Καὶ
magpies other Persian word except which they-were-taught and
ἐρωτήσαντες οἱ Πέρσαι περί τινων ἑτέρων τὰς κίσσας,
having-asked the Persians about some other-things the magpies
εὗρον αὐτὰς μηδὲν ἕτερον εἰδέναι, εἰ μὴ ὃ ἔμαθον
found them nothing other to-know except — what they-learned
αἴσχιστον ἀπόφθεγμα. Ἐλθοῦσα δὲ ἡ γυνὴ πρὸς τὸν
most-shameful saying having-come and the woman to the
ἱερακάριον, ἔφη· «Οὐ φοβῇ σὺ τὸν Θεὸν, τοιαῦτά μου
falconer said not fear you — God such-things against-me
καταμαρτυρῶν; οὕτως ἔχει τὸ πρᾶγμα;» Ὁ δὲ ἔφη·
bearing-witness so is the matter he and said

«Ναί·» Καὶ τοῦτο αὐτοῦ λέγοντος ἐκείνῃ, ἄφνω ἱέραξ
yes and this him saying to-her suddenly a-hawk
ἐπεισπηδήσας, τοὺς ὀφθαλμοὺς αὐτοῦ ἐξώρυξεν. Οὕτως ἄρα
having-leaped-on the eyes his dug-out thus then
καὶ ὑμεῖς πείσεσθε, εἰ ψευδῶς μου καταμαρτυρήσεσθε.»
also you will-suffer if falsely against-me you-will-bear-witness
Μηδενὸς οὖν τὸν Ἰχνηλάτην καταδικάσαι ἰσχύσαντος
no-one then — Ichnelates to-condemn having-been-able
ἐξ ἐκείνων, αὖθις ἐφρουρήθη ἐπὶ ἡμέρας ἑπτά. Ἡ δὲ
of those again was-guarded for days seven the and
μήτηρ τοῦ λέοντος ἐν τῷ μεταξὺ πρὸς τὸν λέοντα ἔφη·
mother of-the lion in the meanwhile to the lion said
«Εἰ τὸν ἀσεβέστατον τοῦτον τοῦ ἐγκλήματος ἀφήσῃς,
if the most-impious this from-the charge you-let-off
ἴσθι, ὡς ἕκαστος τῶν ὑπό σε (ὅπερ κἀκεῖνος βούλεται)
know that each of-those under you (which that-one-too wishes)
ἀνυποστόλως διαπράξεται τὰ ὅμοια, πληροφορούμενος τῷ
unrestrainedly will-accomplish the like assured by-the
μὴ ἀποτίσαι εὐθύνας, ὧν ἔπραξεν.» Ἰδὼν οὖν ὁ λέων
not to-have-paid accounts for-what he-did having-seen then the lion
τὴν ἔνστασιν τῆς ἰδίας μητρὸς, προσέταξεν ἀναιρεθῆναι
the insistence of-the own mother ordered to-be-killed
τὸν Ἰχνηλάτην. Εἶτα ὁ φιλόσοφος εἶπε· «Σκοπητέον, καὶ
— Ichnelates then the philosopher said must-be-considered and
ἰστέον τὰ τοιαῦτα· πᾶς γὰρ ὁ καθ' ἕτερον δόλον
must-be-known the such-things every for the-one against another guile
συῤῥάπτων, ἑαυτῷ λέληθε τὸ κακὸν ἀρχιτεκτονῶν.»
stitching for-himself escapes-notice the evil building

ΤΜΗΜΑ ΤΡΙΤΟΝ

III · THE RAVEN, THE MOUSE, THE GAZELLE, AND THE TORTOISE

A raven watches doves lift a hunter's net together and fly to a mouse, who gnaws them free. The raven wins the mouse's friendship and carries him to a tortoise; the mouse tells how a stranger took his hoard of gold and with it his strength. A gazelle joins them. When the gazelle is snared and the tortoise taken, the mouse frees the gazelle and, while she feigns death to draw off the hunter, gnaws the tortoise's bonds.

Ὁ δὲ Βασιλεὺς ἔφη· «Ἔγνων τὰ τοιαῦτα ὑποδείγματα·
the and King said I-learned the such examples
λοιπὸν ἀνάγγειλόν μοι ὑπόδειγμα τινῶν ἀντιφιλούντων
now report to-me an-example of-some loving-in-return
ἀλλήλους, καὶ τῇ φιλίᾳ ἀεὶ συστοιχούντων.»
one-another and in-the friendship always keeping-in-line
Ὁ δὲ φιλόσοφος εἶπε· «Τοῦ ὄντος φίλου πιστοῦ ἀντάλλαγμα
the and philosopher said of-the real friend faithful exchange
τῶν ὄντων οὐδέν· καὶ δεῖγμα τούτου σαφέστατον τὸ
of-the things-that-are nothing and a-proof of-this clearest the
τοῦ κόρακος, μυὸς, δορκάδος τε, καὶ χελώνης. Λέγεται
of-the raven mouse gazelle both and tortoise it-is-said
γὰρ, ὡς ἔν τινι χώρῳ τόπος ἦν πρὸς θήραν ἐπιτήδειος,
for that in a region a-place was for hunting suitable
εἰς ὃν συχνοὶ παρεγένοντο θηρευταί· ἦν δὲ ἐκεῖσε καὶ
into which frequent came hunters was and there also
δένδρον μέγα, ὑψηρεφές τε, καὶ εὐσκιόφυλλον· καὶ τούτῳ
a-tree great high-roofed both and well-shaded-with-leaves and in-it
ἐνεφώλευσε κόραξ, ὃς ἰδὼν ἐκ τοῦ δένδρου τὸν θηρευτὴν,
nested a-raven who having-seen from the tree the hunter
τῷ μὲν δακτύλῳ δίκτυον, τῇ δὲ χειρὶ ῥάβδον
with-the indeed finger a-net with-the and hand a-staff

κατέχοντα, ἐδειλίασε μὲν ἐμμεῖναι· μέντοι γε ἔκρινε καὶ
holding feared indeed to-remain however yet he-decided also
θεάσασθαι τὸν θηρευτὴν, τί μέλλει διαπράξασθαι. Τοῦ δὲ
to-watch the hunter what he-is-about to-accomplish the and
θηρευτοῦ τὸ δίκτυον ἐξαπλώσαντος, περιστερά τις τῶν
hunter the net having-spread-out dove a-certain than-the
ἄλλων προκρίτους θεασαμένη τοὺς κόκκους, ἐμπέπτωκεν
others choice having-beheld the grains fell-into
αὐτῷ μετὰ τῶν ὑπ᾽ αὐτὴν λοιπῶν περιστερῶν. Ἥσθη
it with the under her rest doves was-pleased
οὖν ὁ θηρευτὴς τῇ θήρᾳ· αἱ δὲ περιστεραὶ ἤρξαντο
then the hunter at-the catch the and doves began
συνταράττεσθαι, καὶ ἑκάστη τὴν ἰδίαν πραγματεύεσθαι
to-be-thrown-into-confusion and each the own to-work-at
σωτηρίαν. Ἡ δὲ τούτων ὁδηγὸς, «Μὴ θορυβεῖσθε, ὦ
safety the and their leader not be-troubled O
αὗται, ἔφη· ἀλλ᾽ ὁμοῦ ἀλλήλαις συνασπισώμεθα, εἴποτε
you she-said but together with-one-another let-us-close-shields if-ever
δυνηθείημεν ἆραι τὸ δίκτυον.» Ἦραν οὖν εἰς τὸν ἀέρα
we-might-be-able to-lift the net they-lifted then into the air
τὸ δίκτυον· ὅπερ ἰδὼν ὁ θηρευτὴς ἐθαύμασε μὲν, οὐκ
the net which having-seen the hunter wondered indeed not
ἀπέγνω δέ· ἠκολούθησε δὲ μᾶλλον αὐταῖς πετομέναις,
despaired but followed and rather them flying
προσδοκίᾳ, τοῦ μὴ ἐπὶ πολὺ προήκειν αὐτάς.
in-expectation of-the not to far to-go-forward them
Ὁ οὖν κόραξ τοιαῦτα ἰδὼν, δεῖν ἔγνω ἕψεσθαι
the then raven such-things having-seen to-be-needful judged to-follow
ταύταις, καὶ ὄψεσθαι, ὅπη καταντήσωσιν. Ἡ δὲ προέχουσα
them and to-see where they-arrive the and foremost
τῶν περιστερῶν, ἑπόμενον τὸν θηρευτὴν ὁρῶσα, ἔφη πρὸς
of-the doves following the hunter seeing said to

τὰς λοιπάς· «Ὁ θηρευτὴς οὗτος, ὡς ὁρᾶτε, ἕπεται ἡμῖν·
the rest the hunter this as you-see follows us
καὶ εἰ κατὰ πεδίον τὴν πτῆσιν ποιησόμεθα, οὐκ ἀπόσχοιτο
and if over plain the flight we-will-make not he-would-leave-off
ἀκολουθῶν· εἰ δὲ ἐπ᾽ ὀρέων καὶ δυσβάτων τόπων, τάχισ᾽
following if but over mountains and impassable places most-quickly
ἂν ἡμῶν ἀπογνῷ. Πρὸς δὲ τούτοις ὑπὸ ταύτην τὴν ὁδὸν
— us he-would-give-up besides and these under this the road
ἔχω φίλον· καὶ εἴγ᾽ εἰς τοῦτον ἀπέλθωμεν, αὐτὸς ἡμῶν
I-have a-friend and if-indeed to him we-go he our
τὰ δεσμὰ διαῤῥήξει, καὶ τούτων ἐλευθερώσει.» Ὁ γοῦν
the bonds will-break-through and from-them will-free the at-any-rate
θηρευτὴς ἀπογνοὺς ὑπέστρεψεν. Ἠκολούθει δὲ ἄρα ὁ κόραξ,
hunter having-despaired returned followed and then the raven
ἅμα τὸν τρόπον τῆς αὐτῶν σωτηρίας μαθησόμενος, καὶ τὸν
at-once the manner of-the their safety going-to-learn and the
φίλον αὐταῖς θεασόμενος. Ὡς οὖν ἐπὶ τὴν τοῦ μυὸς γεγόνασι
friend their going-to-behold as then at the of-the mouse they-came
κατάδυσιν, κατῆλθον. Ὁ δὲ μῦς ἐξελθὼν, καὶ ἰδὼν τὴν
hole they-came-down the and mouse having-come-out and having-seen the
περιστερὰν, ἥσθη λίαν, καί φησι· «Τίς σε τοῖς τοιούτοις,
dove was-pleased greatly and says who you in-the such
ὦ φιλτάτη, ἐνέπλεξε δεινοῖς;» Ἡ δὲ, «Οὐκ οἶσθά, φησι,
O dearest entangled terrible-things she and not do-you-know she-says
ὡς τὰ ἀγαθὰ καὶ τὰ φαῦλα τῇ πεπρωμένῃ ὑπόκεινται; Ἡ
that the good-things and the bad to-the destined are-subject the
εἱμαρμένη τοῖς τοιούτοις περιέπλεξε, καὶ πρὸς τοὺς κόκκους
fate in-the such-things entangled and to the grains
ὡδήγησε, καὶ τῇ τοῦ δέοντος ἀβλεψίᾳ περιέπειρεν, ὥστε
guided and by-the of-the needful blindness pierced-through so-that
με τῷ δικτύῳ συμπεπλέχθαι. Οὐκ οὖν θαυμαστὸν τοιούτῳ
me in-the net to-be-entangled not then wonderful in-such

περιπεσεῖν με συμπτώματι· μείζονες γὰρ, ἢ ἔγωγε, μείζοσι
to-fall me a-mishap greater for than I-at-least into-greater
περιέπεσον. Ἔσθ' ὅτε γὰρ ἥλιος τῇ σελήνῃ ἐπισκοτούμενος
fell there-is when for the-sun by-the moon darkened
ἐκλείπει, καὶ ἡ σελήνη τῇ σκιᾷ τῆς γῆς συγκαλύπτεται,
is-eclipsed and the moon by-the shadow of-the earth is-covered
καὶ ὁ θαλάττιος ἰχθὺς ἐκ βάθους τοῦ ὕδατος ἁρπάζεται,
and the sea fish from depth of-the water is-snatched
καὶ τὰ πετεινὰ, ἢ ἐξ ἀέρος κατάγεται, ἢ εἰς γῆν ὄντα
and the birds either from air are-brought-down or in earth being
συλλαμβάνεται, ὅτε ὁρισθῇ τὸ τοιοῦτον, καὶ δι' οὗ
are-caught when be-determined the such and through which
πολλάκις ὁ ἀσύνετος τυγχάνει τῶν κατὰ σκοπόν.»
often the unintelligent attains the-things according-to aim
Ταῦτα λεγούσης τῆς περιστερᾶς, ἤρξατο ὁ μῦς τοὺς
these-things saying the dove began the mouse the
δεσμοὺς κατεσθίειν, καὶ λύειν. Ἡ δὲ περιστερὰ, «Ἄρξαι
bonds to-gnaw and to-loose the but dove begin
πρῶτον, ὦ φίλος, ἔφη, τὰς ὑπ' ἐμὲ ἐλευθεροῦν, εἶτα
first O friend she-said the-ones under me to-free then
ἐμέ·» Τοῦ δὲ μυὸς μὴ ἐν νῷ λαβόντος τοὺς αὐτῆς λόγους,
me the and mouse not in mind having-taken the her words
ἀλλ' ἐπιειμένου καὶ λύοντος αὐτήν· «Μή με μέμφῃ, φησὶν,
but persisting and loosing her not me blame she-says
ὦ μῦ, ὑπὲρ ὧν σοι ἐπιτάσσω. Ἐπεὶ γὰρ ὑπ' ἐμὲ αὗται
O mouse for what to-you I-enjoin since for under me these
τυγχάνουσιν οὖσαι, ἐποφείλεται ταύταις ἡ παρ' ἐμοῦ
happen being is-owed to-them the from me
πρόνοια· εὐγνωμόνως γάρ μοι ὑπηρέτησαν, καὶ διὰ τῆς
forethought gratefully for me they-served and through the
τούτων συμμαχίας τῶν τοῦ θηρευτοῦ παγίδων ἀνώτεραι
their alliance than-the of-the hunter snares higher

γεγόναμεν. Δέδια δὲ πρὸς τούτοις, μήπως προτέραν με
we-have-become I-fear and besides these lest first me
λύων ἀπείποις, καί τινα τούτων ἄλυτον ἐάσῃς· εἰ γὰρ ἔγωγε
loosing you-give-up and any of-them unloosed you-leave if for I-at-least
μόνη καταληφθῶ, ἀναγκασθήσῃ τοῦ δεσμοῦ ἀπολύειν
alone be-left you-will-be-forced from-the bond to-loose
με.» Ὁ δὲ μῦς εἶπεν· «Οὗτοί σου οἱ λόγοι ἐπὶ πλεῖόν
me the and mouse said these your the words for more
σε φιλεῖν τοὺς οἰκείους, καὶ τοὺς ὑπό σε διερεθίζουσιν.»
you to-love the own and those under you rouse
Εἰπὼν δὲ ταῦτα ἔλυσε πάσας, καὶ λυθεῖσαι ἐπετάσθησαν.
having-said and these-things he-loosed all and loosed they-flew-off
Ἰδὼν οὖν ὁ κόραξ τὸ πραχθὲν, ἐπὶ τὴν τοῦ μυὸς
having-seen then the raven the having-been-done to the of-the mouse
μυωξίαν παρεγένετο, καὶ ἐφώνησε τοῦτον. Ὁ δὲ μῦς
mouse-hole came and called him the and mouse
ἔφη· «Τίς εἶ φίλτατε;» Τοῦ δὲ, ἐγὼ εἰμὶ, εἰπόντος,
said who are-you dearest he and I am having-said
καὶ ἰδών σου τὴν πρὸς τοὺς φίλους διάθεσιν, ἔδοξέ
and having-seen your the toward the friends disposition it-seemed
μοι φιλιωθῆναί σοι, καὶ ἐπὶ τοῦτο προσῆλθόν σοι, ἔφη
to-me to-be-made-friend to-you and for this I-approached you said
ὁ μῦς· «Τί κοινὸν ἐμοί τε καί σοι; τὸν γὰρ νουνεχῆ
the mouse what in-common to-me both and to-you the for sensible
οὐ τὰ ἀδύνατα ἐπιζητεῖν χρή. Ὁ γὰρ ἀδυνάτοις
not the impossible-things to-seek is-needful the-one for at-impossible-things
ἐπιχειρῶν, τῷ καθ' ὕδατος ἅμαξαν ἕλκοντι ἔοικε, καὶ ἐπὶ
attempting the-one over water a-wagon dragging resembles and on
ξηρᾶς πλοῖον· πῶς γάρ σοι ἔσομαι φίλος, βρῶσις ὑπάρχων
dry-land a-ship how for to-you shall-I-be a-friend food being
σοι;» Ὁ δὲ κόραξ, «Διάκρινον, ἔφη, τῷ λογισμῷ τὰ
for-you the and raven discern he-said by-the reasoning the

εἰκότα· οὐδὲν γάρ μοι λυσιτελεῖ τὸ διά σου τραφῆναί με.
likely-things nothing for to-me profits the through you to-be-fed me
Πολὺ γάρ μοι ὀνησιμώτερον τὸ τοῖς ζῶσι συνεῖναί σε,
much for to-me more-beneficial the among-the living to-be-with you
καὶ συνεργεῖν μοι ἐν ἅπασιν· οὐ δεῖ οὖν σε κενόν με
and to-work-with me in all not it-is-needful then you empty me
ἀποπέμψασθαι τῶν ἐλπίδων. Πεπληροφόρημαι γάρ σου τὴν
to-send-away of-the hopes I-am-fully-assured for your the
περὶ τοὺς φίλους εὔνοιαν, κἂν μὴ σὺ ταύτην μοι ὑπέδειξας·
toward the friends goodwill even-if not you it to-me had-shown
ἡ γὰρ τοῦ σπουδαίου ἀρετὴ τῇ τοῦ μόσχου ἔοικεν εὐωδίᾳ,
the for of-the earnest virtue the of-the musk resembles fragrance
ἣ καὶ καλυπτομένη διαχεῖται, καὶ κατάδηλος γίνεται.»
which even hidden is-diffused and manifest becomes
Καὶ ὁ μῦς εἶπε, «Μεγίστη ἐστὶν ἡ φυσικὴ ἔχθρα, αὕτη
and the mouse said greatest is the natural enmity it
δὲ διττή ἐστιν· ἡ μὲν ἀντεριστικὴ λεγομένη, ὡς ἡ
and twofold is the indeed contentious called as the
τοῦ λέοντος καὶ τοῦ ἐλέφαντος· ἡ δὲ φευκτή τε καὶ
of-the lion and of-the elephant the but of-flight both and
διωκτὴ, ὡς ἡ τῆς γαλῆς, καὶ τοῦ μυός. Καὶ οὐ δεῖ
of-pursuit as the of-the cat and of-the mouse and not it-is-needful
πιστεύειν ἐχθροῖς· τὸ γὰρ ὕδωρ, κἂν πυρὶ θερμανθῇ,
to-trust enemies the for water even-if by-fire it-be-heated
τὴν οἰκείαν οὐκ ἀποβάλλει φύσιν, οὐδὲ ἑνοῦται τῷ πυρί·
the own not casts-off nature nor is-united to-the fire
σβέννυσι γὰρ τοῦτο ἐπιχεόμενον.» Ὁ δὲ κόραξ «Ἔγνων,
quenches for it poured-on the and raven I-learned
φησὶν, ἃ λέγεις· ἀλλ᾽ ἡ ἐμὴ πρός σε φιλία οὐ τοιαύτη
he-says what you-say but the my toward you friendship not such
γενήσεται· παγία δὲ μᾶλλον, καὶ στερέμνιος. Ὥσπερ γὰρ
will-become firm but rather and solid as for

τὸ χρυσοῦν σκεῦος δυσκέδαστόν ἐστι, καὶ εὐκατασκεύαστον·
the golden vessel hard-to-break is and easy-to-make
τὸ δὲ ὀστράκινον εὔθρυπτον μὲν, δυσανάκτητον δέ· οὕτως
the but earthen easily-crumbled indeed hard-to-restore but so
καὶ ἡ εἰλικρινὴς καρδία καὶ φιλία δυσμετάβλητος καὶ
also the sincere heart and friendship hard-to-change and
εὐανάδοτος, ἡ δὲ μὴ καθαρὰ εὔφθαρτός τε καὶ δυσίατος.»
easy-to-restore the but not pure easily-destroyed both and hard-to-heal
Ὁ δὲ μῦς, «Δέχομαί σου, φησὶ, τὴν φιλίαν, ἐπεὶ οὐδέποτέ
the and mouse I-receive your he-says the friendship since never
τινα τῶν δεομένων μου κενὸν ἀπέπεμψα· ἀλλὰ τούτοις τοῖς
any of-the asking me empty I-sent-away but with-these the
λόγοις ἐμαυτῷ, ἤ σοι τὴν ἀπολογίαν ἐποιησάμην. Εἰ γάρ
words for-myself or for-you the defense I-made if for
ποτε καιροῦ ἀνατρέψεις τὰς ἡμετέρας συνθήκας, οὐκ ἂν
ever of-time you-will-overturn the our compacts not —
ἔχοις εἰπεῖν· «εὑρὼν τὸν μῦν ἀσύνετον, ἠπάτησα τοῦτον,
you-could say having-found the mouse unintelligent I-deceived him
καὶ ἐδελέασα.» Εἶτα προκύψαντι τῆς οἰκείας μυωξίας ἔφη
and baited then to-him-peeping-out of-the own mouse-hole said
ὁ κόραξ· «Τί μὴ τέλειον ἐξέρχῃ πρός με;» Ὁ δὲ μῦς
the raven why not complete come-out to me the and mouse
εἶπεν· «Οἱ ἐν τῷ βίῳ ἀναστρεφόμενοι κατὰ δύο τρόπους
said those in the life living according-to two ways
ἀλλήλους ἀντιφιλοῦσιν· οἱ μὲν κατὰ τὴν ψυχὴν,
one-another love-in-return the-ones indeed according-to the soul
οἱ δὲ κατὰ τὴν χρείαν. Κατὰ ψυχὴν μὲν φιλοῦσιν
the-ones and according-to the need according-to soul indeed love
οἳ οὐ δι' ἄλλο τι τὸν φίλον φιλοῦσιν, ἢ διὰ τὴν
those-who not for other anything the friend love than for the
αὐτοῦ ψυχήν· οἱ δὲ κατὰ χρείαν φιλοῦντες, ἕνεκά
his soul those but according-to need loving for-the-sake

τινος τῶν βιωτικῶν πραγμάτων τὴν φιλίαν συνιστῶσι.
of-some of-the of-life matters the friendship establish
Καὶ ἐοίκασιν οὗτοι θηρευτῇ, ὃς ὑποῤῥίπτει τὸν σῖτον
and resemble these a-hunter who throws-down the grain
δέλεαρ τοῖς πετεινοῖς, οὐ φιλοτιμούμενος, ἀλλ' ἑαυτῷ τὸ
as-bait to-the birds not being-generous but for-himself the
συμφέρον θηρώμενος. Ἔγωγε δ' οὖν, οὐ δι' ἄλλο τι,
expedient hunting I-at-least and then not for other anything
ἢ διὰ σεαυτὸν ἐφιλιώθην σοι· καὶ οὐδὲν ἕτερον κωλύει
than for yourself was-made-friend to-you and nothing other hinders
με τῆς πρός σε ἐξελεύσεως, ἀλλ' ἢ τὸ δεδοικέναι με
me from-the to you coming-out other than the to-fear me
τοὺς ὁμοειδεῖς καὶ ὁμοίους σοι τὴν φύσιν, κατὰ δὲ τὴν
those of-like-form and like to-you in-the nature in but the
γνώμην διαλλάττοντας.» Ὁ δὲ κόραξ ἔφη· «Μὴ φοβοῦ
judgment differing the and raven said not fear
τούτων ἕνεκα· τῆς γὰρ εἰλικρινοῦς φιλίας τεκμήριον, τὸ
of-these for-the-sake of-the for sincere friendship a-proof the
φιλιοῦσθαι τῷ φίλῳ τοῦ φίλου, καὶ ἐχθραίνεσθαι τῷ
to-be-friend to-the friend of-the friend and to-be-hostile to-the
ἐχθρῷ αὐτοῦ· κἀμοῦ σε ποθοῦντος, καὶ οἱ μετ' ἐμοῦ
enemy his and-I you longing-for also those with me
σε ποθήσουσι.» Ταῦτα εἰπόντος τοῦ κόρακος, ἐξῆλθεν ὁ
you will-long-for these-things having-said the raven came-out the
μῦς, καὶ ἡ φιλία ἐν αὐτοῖς ἐπαγιώθη.
mouse and the friendship among them was-made-firm
Μετὰ δέ τινας ἡμέρας ἔφη ὁ κόραξ· «Ὁρῶ σου τὴν
after and some days said the raven I-see your the
κατάδυσιν πλησίον τῆς ὁδοῦ, καὶ δέδοικα, μὴ δι'
hole near the road and I-fear lest through
ἐμοῦ διαγνωσθῇ σου ἡ κατοίκησις· ἀλλ' οἶδα τόπον
me be-discerned your the dwelling but I-know a-place

κεχωρισμένον, ἐν ᾧ ἰχθύες πολλοὶ, καὶ ἕτεραι διατροφαὶ
separated in which fishes many and other foods
δαψιλεῖς ὑπάρχουσιν· ἐστὶ δέ μοι κἀκεῖ καὶ φίλη χελώνη,
abundant are is and to-me there also a-friend tortoise
καὶ βούλομαι ἐκεῖσε ἀπελθεῖν καὶ συνδιάγειν.» Ὁ δὲ μῦς,
and I-wish there to-go-away and to-live-with the and mouse
«Συμπορεύσομαί σοί, φησι κἀγὼ, βούλομαι γὰρ τὸν τόπον
I-will-go-with you he-says I-too I-wish for the place
ἐκεῖνον εἰδέναι· ἵν', ὅταν τοῦτον ἐάσω, περί τινος ἄλλου
that to-know that when this I-leave about some other
διαγωγὴν, εἰς ἐκεῖνον ἀπέλθω.» Λαβὼν οὖν ὁ κόραξ
living to that I-may-go having-taken then the raven
τὸν μῦν διὰ τῆς οὐρᾶς, ἀπήγαγε τοῦτον ἐπὶ τὴν πηγὴν,
the mouse by the tail led-away him to the spring
ἐν ᾗ ἡ χελώνη διῆγεν. Ὡς οὖν εἶδεν αὐτὴ τὸν κόρακα,
in which the tortoise lived as then saw she the raven
μῦν ἐπιφερόμενον, ἔδοξεν ἀλλότριον τοῦτον εἶναι· καὶ
a-mouse carrying she-thought foreign him to-be and
δειλιάσασα ὑπεκρύβη τῷ ὕδατι. Θεὶς οὖν ὁ κόραξ τὸν
having-been-afraid hid-herself in-the water having-placed then the raven the
μῦν ἐπὶ τῆς γῆς, ὀνομαστὶ τὴν χελώνην προσεκαλέσατο. Ἡ
mouse on the ground by-name the tortoise summoned she
δὲ τὴν τοῦ φίλου φωνὴν γνωρίσασα, ἐξῆλθε πρὸς αὐτὸν, καὶ
and the of-the friend voice having-recognized came-out to him and
ἠρώτησε, πόθεν παρεγένετο; Ὁ δὲ ἀνήγγειλεν αὐτῇ πάντα,
asked whence he-had-come he and reported to-her all
καί φησι πρὸς τὸν μῦν· «Ὑπέσχου μοι, ὅτε τὰ ἐνταῦθα
and says to the mouse you-promised me when the-things here
καταλάβωμεν, ἀναγγεῖλαι περί τινων τῶν κατά σε.»
we-reach to-report about some of-the about you

Ὁ δὲ μῦς ἔφη· «Ἐγὼ τὴν πρώτην ἐποιησάμην οἴκησιν
the and mouse said I the first made dwelling
παρά τινι μοναχῷ, καὶ ἤσθιον λάθρα, ἃ ἡτοίμαζεν ἑαυτῷ
with a monk and I-ate secretly what he-prepared for-himself
ἐδέσματα, καὶ κορεννύμενος ἐλάμβανον, ἃ καὶ τοῖς λοιποῖς
foods and being-sated I-took what also to-the other
παρετίθουν μυσί. Καὶ πολλάκις ὁ μοναχὸς, ἀναρτήσας
I-set-before mice and often the monk having-hung
πασσάλῳ τινὶ τὴν οἰκείαν τροφὴν, οὐκ ἠδυνήθη τὴν ἐξ
on-peg a the own food not was-able the from
ἐμοῦ φυγεῖν βλάβην. Ξένος δέ τις καταλύσας παρ' αὐτῷ,
me to-escape harm stranger and a-certain having-lodged with him
ἤρξαντο ἀλλήλοις προσομιλεῖν· διὰ μέσου δὲ ὁ μοναχὸς
they-began with-one-another to-converse in middle and the monk
τὰς χεῖρας ἐκρότει, ἐμὲ δεδιττόμενος. Ὁ δὲ ξένος εὐθὺς ἤρετο
the hands clapped me frightening the and stranger at-once asked
τὴν αἰτίαν τοῦ κρότου τῶν χειρῶν. Καὶ ὁ μοναχὸς ἔφη·
the cause of-the clapping of-the hands and the monk said
«Ἐρωτᾷς με, δι' ἣν αἰτίαν ποιῶ τοῦτο; Κἀγώ σοι λέγω,
you-ask me for what cause I-do this and-I to-you say
ὅτι ἐν τῇ οἰκίᾳ μου ἐστί τις μῦς, βλάπτων με τὰ μέγιστα·
that in the house my is a mouse harming me the greatest-things
ἐσθίει γὰρ τὸ βρῶμά μου, καὶ διαφθείρει αὐτό. «Καὶ ὁ ξένος,
eats for the food my and spoils it and the stranger
«Πολλοί εἰσιν, ἔφη, οἱ μῦες, ἢ εἷς μόνος;» Ὁ δὲ μοναχὸς
many are he-said the mice or one only the and monk
ἔφη· «Οἱ μὲν μῦες πολλοί εἰσιν· παρ' ἑνὸς δ' ἐγὼ βλάπτομαι
said the indeed mice many are by one but I am-harmed
τὰ μέγιστα·» καὶ ἀνήγγειλεν αὐτῷ τὰ κατ' ἐμέ.
the greatest-things and he-reported to-him the-things about me

Ὁ δὲ ξένος εἶπε· «Μιᾷ τῶν ἡμερῶν ἐγὼ, καί τινες ἄλλοι
the and stranger said on-one of-the days I and some others
κατελύσαμεν ἐν τῇ πόλει, καὶ δειπνήσαντες ἐκοιμήθημεν·
lodged in the city and having-dined slept
ἦν δὲ μεταξὺ ἡμῶν παραπέτασμα. Ἤκουον δὲ τοῦ
was and between us a-curtain I-heard and the
οἰκοδεσπότου πρὸς τὴν γυναῖκα αὐτοῦ τοιάδε λέγοντος·
master-of-the-house to the wife his such-things saying
«Βούλομαι ἐγὼ αὔριον καλέσαι τούτους.» Καὶ ἡ γυνή·
I-wish I tomorrow to-invite these and the wife
«Πῶς δύνασαί, φησι, τοῦτο ποιῆσαι, μηδὲν περισσεύων,
how are-you-able she-says this to-do nothing having-surplus
μήτε τροφὴν ἔχων ἐν τῷ οἴκῳ σου· πάντα γὰρ
nor food having in the house your all for
καταναλίσκεις;» Ὁ δὲ ἀνὴρ ἔφη· «Μή σοι μελέτω
you-spend the and husband said not to-you let-it-be-a-care
περὶ τῶν δαπανηθέντων· οἱ γὰρ θησαυρίζοντες ἄνθρωποι
about the-things spent the for treasuring men
καὶ πλεονεκτοῦντες, ἀπολλύουσιν ἑαυτούς, ὡς ὁ λύκος.
and grasping destroy themselves as the wolf
Λέγεται γὰρ, ὡς θηρευτής τις ἐξῆλθε θηρεύσων, τόξον
it-is-said for that hunter a-certain went-out going-to-hunt a-bow
φέρων, καὶ βέλη· καὶ συναντήσας δορκάδι, ἔτρωσεν αὐτὴν,
carrying and arrows and having-met a-gazelle wounded her
καὶ ἄρας ταύτην ὑπέστρεψεν εἰς τὸν οἶκον αὐτοῦ. Καὶ
and having-lifted her returned to the house his and
πάλιν συναντήσας χοίρῳ, ἔῤῥιψε κατ' αὐτοῦ τὸ βέλος·
again having-met a-boar he-hurled at it the arrow
ὁ δὲ χοῖρος εἰσπηδήσας ἔτρωσε καιρίως τὸν θηρευτήν.
the and boar having-leaped-in wounded mortally the hunter
Πεσόντες οὖν ἄμφω ἐτεθνήκασιν· ἔπεσε δὲ καὶ τὸ τόξον,
having-fallen then both have-died fell and also the bow

ὥσπερ ἦν μετὰ τῆς φαρέτρας πλῆρες μετὰ βέλους. Τύχῃ
as it-was with the quiver full with an-arrow by-chance
δέ τινι λύκος ἐλθὼν, καὶ ἰδὼν τούτους τεθνηκότας
and some a-wolf having-come and having-seen them dead
λιπαρούς τε πάνυ, καὶ παχεῖς, εἶπεν ἐν ἑαυτῷ· μὴ
fat both very and thick said in himself not
φανοῦμαι σήμερον γαστρίμαργος, ἀλλὰ φυλάξω τούτους
I-will-appear today gluttonous but I-will-keep them
ἐμαυτῷ· ταῦτα γὰρ τὰ εὑρεθέντα μοι βρώματα θησαυρίσω,
for-myself these for the found to-me foods I-will-treasure
καὶ ἀρκεσθῶ ταύτῃ τῇ ἡμέρᾳ μόνῃ τῇ τοῦ τόξου
and I-will-be-content this the day only with-the of-the bow
χορδῇ· καὶ ἁψάμενος τοῦ τόξου, θέλων ταύτην καταφαγεῖν,
string and having-touched the bow wishing it to-eat-up
ἀπεπήδησε τὸ βέλος, καὶ ἔτρωσεν αὐτοῦ τὴν καρδίαν, καὶ
sprang-off the arrow and wounded his the heart and
πεσὼν ἀπέψυξεν. Οὕτως ἄρα καὶ οἱ πλεονέκται διὰ
having-fallen expired thus then also the grasping through
μόχθων τινῶν κατατελευτῶσιν. Ἡ δὲ λέγει αὐτῷ· «Ἄπελθε
toils some come-to-an-end she and says to-him go-away
λοιπὸν, καὶ κάλεσαι ὁπόσους βούλει· ἔχουσα γὰρ ὀρύζην
now and invite as-many-as you-wish having for rice
καὶ σήσαμον, ἀπέρχομαι εὐτρεπίσουσα αὐτά.» Καθαρίσασα
and sesame I-go-away going-to-prepare them having-cleaned
οὖν τὸ σήσαμον ἐκείνη, ἤπλωσεν αὐτὸ ἐν τῷ ἡλίῳ, τοῦ
then the sesame she spread-out it in the sun —
ξηρανθῆναι· ἀσχολουμένης δὲ αὐτῆς ἐφ' ἕτερα, ἐλθὼν
to-be-dried being-busy and she with other-things having-come
ὁ κύων οὔρησεν ἐν τῷ σησάμῳ. Ἰδοῦσα δὲ τοῦτο ἡ γυνὴ
the dog urinated on the sesame having-seen and this the woman
ἐβδελύχθη, καὶ λαβοῦσα τὸ μὴ κεκαθαρμένον σήσαμον,
was-disgusted and having-taken the not cleaned sesame

ἔμιξε μετὰ τοῦ κεκαθαρμένου ἐπίσης. Ἐγὼ δὲ πάντα
mixed with the cleaned equally I and all
ἔβλεπον, παρὼν ἐκεῖσε, καὶ ἤκουσά τινος τῶν ὑπὸ τῶν
saw being-present there and I-heard one of-those under those
σὺν ἐμοὶ λέγοντος· «Αὕτη ἡ γυνὴ δι᾽ αἰτίαν τινὰ κατέμιξε
with me saying this the woman for cause some mixed
τὸ καθαρὸν αὐτῆς σήσαμον τῷ μὴ κεκαθαρμένῳ.»
the clean her sesame with-the not cleaned
Οὕτω καὶ ὁ μῦς οὗτος ὁ ἀναιδὴς, οὐκ ἄνευ αἰτίας τῶν
thus also the mouse this the shameless not without cause the
τοιούτων κατατολμᾷ· ἀλλ᾽ ἐρευνήσομεν ὁμοῦ τὰ κατ᾽
such-things dares but we-will-search-out together the-things about
αὐτὸν, καὶ κατορύξωμεν τὴν εἴσδυσιν αὐτοῦ.» Ἔτυχον δὲ
him and let-us-dig-up the entrance his happened and
τηνικαῦτα ἐγὼ ἐν ἑτέρᾳ ὀπῇ, ἀκούων τῶν λεγομένων
at-that-time I in another hole hearing the-things said
παρ᾽ αὐτοῦ· ἦσαν δὲ ἐν τῇ ἐμῇ μυωξίᾳ χρυσοῦ νομίσματα
by him were and in the my mouse-hole of-gold coins
χίλια, ἅτινα ὑπεστρώννυον ἐμαυτῷ, καὶ μέγα ἐπὶ τούτοις
thousand which I-spread-under myself and greatly on these
ἐφρόνουν. Καὶ κατορύξαντες ἐκεῖνοι τὴν ὀπὴν, καὶ εὑρόντες
I-prided-myself and having-dug-up they the hole and having-found
τὸν χρυσὸν, ἀφείλοντο τοῦτον, καὶ εἶπον· «Ὁ χρυσὸς
the gold took-away it and said the gold
διερέθιζε τὸν μῦν, καὶ διανίστα τῶν τοιούτων κατατολμᾷν·
roused the mouse and stirred-up the such-things to-dare
καὶ ὄψῃ ἀπό γε τοῦ παρόντος, ὡς ἀνίσχυρος ὁ μῦς
and you-will-see from indeed the present that strengthless the mouse
καὶ ἀδύνατος γενήσεται. Καὶ εὐθέως κατεβλήθη μου ἡ
and powerless will-become and at-once was-brought-down my the
ἔπαρσις, καὶ ἀπέλειπέ με ἡ οἴησις, καὶ κατεφρονήθην ὑπὸ
elation and left me the conceit and I-was-despised by

τῶν μυῶν· καὶ μέλλων τῇ ἑξῆς εἰσπηδῆσαι τῇ χύτρᾳ
the mice and being-about on-the next-day to-leap-into the pot
τῶν ἐδεσμάτων, οὐκ ἠδυνήθην· καὶ διὰ τοῦτο ἀντέστησάν
of-the foods not I-was-able and because-of this rose-against
μοι καὶ οἱ λοιποὶ μῦες, καὶ ἐχθροί μοι ἐγένοντο.
me also the other mice and enemies to-me became
Ἐγὼ δὲ ἐθαύμαζον, ὅπως διὰ τὸν χρυσὸν καὶ οἱ
I and wondered how because-of the gold both the
φίλοι, καὶ οἱ συγγενεῖς καὶ οἱ ὑπήκοοι συνίστανται· ἀλλ᾽
friends and the kinsmen and the subjects hold-together but
οὐδὲ αὐτὴ ἡ ἀγαθὴ προαίρεσις δείκνυται, εἰ μὴ δι᾽
not-even itself the good choice is-shown if not through
αὐτοῦ. Καὶ μὴν καὶ ὁ λογισμὸς, καὶ ἡ ἰσχὺς δι᾽
it and indeed also the reasoning and the strength through
αὐτοῦ ἐπιγίνονται· ὁ δὲ τούτου ἀπορῶν οὐ δύναταί τι
it come the but of-it lacking not is-able any
τῶν ἐφετῶν καταλήψασθαι. Καὶ ἐμνήσθην ὡς καλῶς
of-the desired-things to-grasp and I-remembered how well
εἴρηκεν ὁ εἰπών· ὅτι δεῖ χρημάτων, καὶ ἄνευ
has-said the-one having-spoken that there-is-need of-money and without
τούτων οὐδέν ἐστι γενέσθαι τῶν δεόντων· καὶ ὡς χρὴ
these nothing is to-come-about of-the needful-things and how it-is-needful
πενίην φεύγοντα, (ἑαυτὸν) εἰς μεγακήτεα πόντον ῥίπτειν·
poverty fleeing (oneself) into monster-teeming sea to-throw
καὶ ὅτι τὸ ὀλίγον ὕδωρ ἀδύνατον τὸν οἰκεῖον τόπον, ὅ
and that the little water impossible the own place which
ἐστι τὴν θάλατταν, καταλαβεῖν. Ὁ γὰρ πενίᾳ συζῶν,
is the sea to-reach the for with-poverty living
κινδύνων κατατολμᾷ, καὶ ἁμαρτήμασιν ἐπιχειρεῖ· δι᾽
dangers dares and at-sins attempts because-of
ἃ πολλάκις ἀπόλλυσι καὶ τὴν ἐνταῦθα ζωὴν, καὶ τὴν
which often he-loses also the here life and the

ἐκεῖσε ἀπόλαυσιν. Ὁ γὰρ τῶν ἀναγκαίων ἐπιδεὴς λυπηρὸς
there enjoyment the for of-the necessities lacking grievous
γίνεται, καὶ τοιοῦτος γενόμενος μισεῖται· καὶ μισούμενος ἐπὶ
becomes and such having-become is-hated and being-hated for
πλέον λυπεῖται, καὶ λυπούμενος οὐκ εὐφρονεῖ· οὐ φρονῶν
more is-grieved and being-grieved not thinks-well not thinking
δὲ εὖ, τὰ συμφέροντα αὐτῷ οὐκ ἐργάζεται. Εἶδον δ'
and well the-things profitable to-him not he-works I-saw and
ὅτι, ὅσα παρὰ τοῖς πλουσίοις εἰσὶν ἐπαινετὰ, παρὰ
that as-many-things-as among the rich are praiseworthy among
τοῖς πένησιν ὄντα τὰ τοιαῦτα μεμπτά· εἰ γὰρ ὁ πένης
the poor being the such-things blamable if for the poor-man
ἀνδρεῖος τύχοι ὢν, θρασὺς καὶ ῥιψοκίνδυνος ὀνομάζεται·
brave should-happen being bold and reckless is-named
εἰ δὲ εὐμετάδοτος, ἄσωτός τε καὶ εὐδάπανος· εἰ δὲ πρᾷος
if and generous prodigal both and lavish if and gentle
καὶ προσηνὴς, ἀδύνατος· εἰ δὲ καὶ εἰδήμων, ἠλίθιος· εἰ δὲ
and kind powerless if and also knowing foolish if and
λόγιος, φλύαρος· εἰ δὲ σιωπηλὸς, ἀνόητος. Καὶ ἄμεινον
eloquent a-babbler if and silent senseless and better
τοῦ βίου προαπελθεῖν, ἢ τὸν ἥλιον καὶ τὸν εἰπόντα
from-the life to-depart-first than the sun and the-one having-spoken
αἰσχύνης κτήσασθαι μάρτυρας καὶ μάλιστα, ὅταν τις
of-shame to-get as-witnesses and most when anyone
πρός τινα τῶν ἐξουσιαστῶν ποιεῖται τὴν αἴτησιν.
to any of-the rulers makes the request
Ταῦτα διαλογιζόμενος εἶδον τὸν ξένον, ὅτε τὴν τοῦ
these-things reasoning I-saw the stranger when the of-the
χρυσοῦ ἐποιεῖτο διαίρεσιν, ἔν τινι βαλαντίῳ τὸ ἴδιον
gold he-made division in a purse the own
ἐμβαλόντα μέρος, καὶ ὑπὸ τῇ κεφαλῇ ἀποκρύψαντα· καὶ
having-put-in share and under the head having-hidden(-it) and

δεῖν ὠήθην τοῦτο λάθρα ἑλκύσαι, δοκῶν τοῦτον τῷ
to-be-needful I-thought it secretly to-drag believing him by-the
ὕπνῳ κατέχεσθαι. Ἐκεῖνος δὲ ἔξυπνος ὢν, λαβὼν τῇ
sleep to-be-held he and awake being having-taken in-the
χειρὶ κλάδον τινα αὐτοῦ προκείμενον, ἔτυψέ με κατὰ
hand branch a-certain him lying-before struck me on
κεφαλῆς, κἀκεῖθεν ὑπέστρεψα· εἶτα πάλιν τοῦ βαλαντίου
head and-from-there I-returned then again the purse
κατετόλμησα, καὶ πάλιν ἰδὼν ἔτυψέ με τῷ κλάδῳ
I-dared and again having-seen struck me with-the branch
κατὰ κεφαλῆς σφοδρότερον, καὶ εὐθὺς αἷμα ἐῤῥύη μοι ἐκ
on head more-violently and at-once blood flowed to-me from
τῶν ῥινῶν, καὶ λειποθυμία μοι ἐγένετο, καὶ μόλις ἕλκων
the nostrils and a-swoon to-me came and scarcely dragging
ἐμαυτὸν κατέλαβον τὴν ὀπὴν, καὶ ἄφωνος ἐκεῖ ἦν ὥρας
myself I-reached the hole and voiceless there was hours
ἱκανάς. Καὶ ἐμίσησα τότε τὸν χρυσὸν, ὡς μηδὲ ἀκοῦσαι
many and I-hated then the gold so-that not-even to-hear
ἀνέχεσθαί με μνείαν χρυσοῦ· καὶ ἔγνων, ὡς πάντων αἴτιον
to-bear me mention of-gold and I-knew that of-all cause
τῶν κακῶν, τῶν ἐν τῷ βίῳ, ἡ πλεονεκτικωτάτη γνώμη·
of-the evils of-those in the life the most-grasping judgment
καὶ ὁ ἔχων ταύτην, ῥᾷον ἂν τῶν τε κατὰ
and the-one having it more-easily — of-the-things both on
γῆν, τῶν τε κατὰ θάλατταν κατατολμήσειεν, εἴπερ
land of-the-things both on sea would-dare if-indeed
ὁ λελογισμένος μόλις ἐπιχειρήσει λαβεῖν ἕτοιμον χρυσὸν
the reasoned-one scarcely will-attempt to-take ready gold
προκείμενον. Πεπληροφόρημαι δὲ, ὡς οὐκ ἔστι μεῖζον τῆς
lying-before I-am-fully-assured and that not is greater than-the
αὐταρκείας ἀγαθὸν, καὶ ὡς ἐκείνῳ μάλιστα ἡ καρτερία,
self-sufficiency good and that it most the endurance

καὶ ἡ ὑπομονὴ ἕπεται, καὶ ἐπαινεῖται, ἐν οἷς οὐκ ἔστι
and the patience follows and is-praised in what not is
πόρον, ἢ δίοδον ἐφευρεῖν· λέγεται γὰρ, ὡς πρώτη τῶν
a-way or passage to-find-out it-is-said for that first of-the
ἀρετῶν ἡ ἐλεημοσύνη, καὶ ἐξαίρετον χρῆμα τῆς φιλίας, τὸ
virtues the almsgiving and choice thing of-the friendship the
ἁπλοϊκῶς φέρεσθαι, καὶ ἀρχὴ φρονήσεως, τὸ γνῶναι τὰ
simply to-bear-oneself and beginning of-prudence the to-know the
ἐσόμενα· καὶ μὴν καὶ προτίστη εὐθυμία, τὸ μὴ ἀδυνάτοις
things-to-be and indeed also foremost cheerfulness the not at-impossible-things
ἐπιχειρεῖν. Διὰ ταῦτα μὲν μετήμειψα τὸν βίον τὸν
to-attempt because-of these indeed I-changed the life the
ἐμὸν, ἀνταλλαξάμενος τοῦ ἐν οἰκήμασι λαμπροῖς τὴν
my having-exchanged-for the in dwellings splendid the
ἐρημίαν οἰκεῖν. Εἶχον δὲ καὶ φίλην περιστερὰν, ἥτις πρὸ
wilderness to-dwell I-had and also a-friend dove who before
τοῦ κόρακος ἐφιλιώθη μοι· ἔπειτα δὴ οὐδεμία τέρψις
the raven was-made-friend to-me then indeed no delight
ἐστὶν ἐν τῷ βίῳ, ὡς τὰ ἀρκοῦντα ἐπιζητεῖν· ῥᾴδια
is in the life as the-things sufficient to-seek easy
γὰρ ταῦτα τῷ βουλομένῳ παντί, ὡς τῆς μακαρίας
for these to-the-one wishing every as the blessed
φύσεως δαψιλῶς προσφερούσης αὐτά· τὴν ἀναγκαίαν φημὶ
nature abundantly offering them the necessary I-mean
τροφὴν καὶ τὸ ὕδωρ. Εἰ γὰρ ὑποθώμεθά τινα τοῦ κόσμου
food and the water if for we-suppose anyone of-the world
παντὸς κυριεύσαντα, οὐκ ἂν οὗτος τούτων ἁπάντων
whole having-become-master not — this-one of-these all
ἀπώνατο, πλὴν τῶν ἐλαχίστων. Ταῦτα διαλογιζόμενος
would-enjoy except the least these-things reasoning
συνοδοιπορήσας, καί σε αὖθις φίλην προσελαβόμην.»
having-traveled-with and you again as-friend I-took-on

Ἡ δὲ χελώνη ὑπολαβοῦσα εἶπεν· «Ἔγνων, ἅπερ διεξῆλθες
the and tortoise answering said I-learned what you-went-through
κάλλιστά τε καὶ τελειώτατα, καὶ εἶδόν σε ἔναυλον
most-beautifully both and most-perfectly and I-saw you fresh
διατηροῦντα τὴν μνήμην τῶν ἐπιγινομένων σοι δεινῶν· καὶ
keeping the memory of-the befalling to-you terrible-things and
δεῖ σε εἰδέναι, ὡς ἡ πρᾶξις κοσμεῖ τοὺς λόγους, καὶ ὁ
it-is-needful you to-know that the deed adorns the words and the
ἀῤῥωστος, εἰ μὴ χρήσεται, οἷς οἶδεν ἑαυτὸν ὠφελεῖσθαι, εἰς
sick if not be-will-use what be-knows himself to-be-benefited into
κενὸν ἂν εἴη ἡ γνῶσις αὐτῷ, μὴ δυναμένῳ ταύτης τῆς
empty — would-be the knowledge for-him not being-able of-this the
νόσου εὑρεῖν κουφισμόν. Μὴ οὖν φρόντιζε τοῦ οἴκοι πλούτου·
disease to-find relief not then take-thought of-the at-home wealth
ὁ γὰρ μεγαλόνους ἀνὴρ, καὶ χωρὶς τούτου, σεβάζεται παρὰ
the for great-minded man even without it is-revered by
πάντων, ὡς ὁ κοιμώμενος λέων· ὁ δὲ ἀσύνετος πλούσιος
all as the sleeping lion the but unintelligent rich-man
ἀτιμάζεται, καὶ παρορᾶται, ὥσπερ καὶ ὁ περιδέραια
is-dishonored and is-overlooked as also the necklaces
χρυσᾶ περικείμενος κύων· μήτε περὶ τῆς ξενιτείας σου
golden wearing dog nor about the sojourning-abroad your
διαλογίζου καὶ ἀλαζωνεύου· οὐδεὶς γὰρ τῶν συνετῶν ξένος.
reason and boast no-one for of-the intelligent a-stranger
Μὴ οὖν μνημόνευε τῶν προτέρων, λέγων, ὡς ἦς ποτε
not then remember the former-things saying that you-were once
ὄλβιος, καὶ γέγονας ἠπορημένος· τὸ γὰρ ἐν γενέσει
prosperous and you-have-become in-want the for in coming-to-be
καὶ φθορᾷ εὐροή ἐστι καὶ ἀποῤῥοή· καθάπερ τις σφαῖρα,
and destruction flowing-in is and flowing-out as a ball
τάχιστα μετακινουμένη καὶ μεταῤῥιπτομένη. Λέγεται γὰρ,
most-quickly moved and tossed-about it-is-said for

ὡς ταῦτα τῶν ἄλλων ἀστατώτερα· τὸ τοῦ νέου φρόνημα,
that these than-the others more-unstable the of-the young mind
ἡ τῶν μοχθηρῶν ἀνδρῶν ὁμιλία, ὁ τῶν γυναικῶν ἔρως,
the of-the knavish men converse the of-the women love
ὁ ψευδὴς ἔπαινος, καὶ ὁ πλοῦτος. Ὁ δὲ νουνεχὴς καὶ
the false praise and the wealth the but sensible and
φρόνιμος, οὔτε τῇ τούτου δαψιλείᾳ ἐπιτέρπεται, οὔτε μὴν
prudent neither in-the its abundance delights nor indeed
ἀλύει τῇ ὀλιγότητι.» Ὡς οὖν ἤκουσεν ὁ κόραξ τὴν τῆς
is-distraught at-the fewness as then heard the raven the of-the
χελώνης διάλεξιν, ἥσθη ἐπὶ τούτῳ, καὶ εἶπεν· «Ὡς οὐδὲν
tortoise discourse he-was-pleased at this and said how nothing
ἡδύτερόν ἐστι φίλῳ τῆς τῶν φίλων συναντιλήψεως,
sweeter is to-a-friend than-the of-the friends mutual-help
καὶ συναγαλλιάσεως· οὐδεὶς γὰρ ἕτερος σπουδαίου ἀνδρὸς
and rejoicing-together no-one for other an-earnest man
ἀντέχεται, εἰ μὴ ὁ σπουδαῖος· ὥσπερ οὐδὲν ἕτερον ἐγείρει
holds-to if not the earnest as nothing other raises
πεσόντα τὸν ἐλέφαντα, εἰ μὴ ὁ ἐλέφας.»
fallen the elephant if not the elephant
Ταῦτα καὶ τούτοις παραπλήσια τοῦ κόρακος λέγοντος,
these-things and to-these like the raven saying
δορκάς τις ἄφνω παραγίνεται, ἣν ἰδὼν ὁ κόραξ ἐπὶ
gazelle a-certain suddenly arrives whom having-seen the raven onto
δένδρον ἀνέπτη, καὶ ἡ χελώνη τῷ ὕδατι περιεκαλύφθη·
a-tree flew-up and the tortoise in-the water covered-herself
ὑπεισῆλθε δὲ καὶ ὁ μῦς κατάδυσίν τινα. Ὁ δὲ κόραξ ἐφ᾽
crept-under and also the mouse hole a-certain the and raven on
ὕψους ἀρθεὶς περιεσκόπει, εἰ ποῦ τι καταδιώκει τὴν
height lifted looked-around if anywhere anything pursues the
δορκάδα θηρίον· καὶ πανταχόθεν περιβλεψάμενος, ὡς οὐδὲν
gazelle a-beast and from-all-sides having-looked-around as nothing

ἐθεάσατο, κατῆλθε, καὶ τὴν χελώνην καὶ τὸν μῦν ἐκάλεσεν,
he-beheld came-down and the tortoise and the mouse called
ἀναγνωρίσας, ὡς οὐδὲν ὑποπτεύεται· καὶ πρὸς τὴν δορκάδα
having-recognized that nothing is-suspected and to the gazelle
εἶπεν, ὡς οὐδὲν τῶν θηρίων εἶδεν. Ἡ δὲ χελώνη ἐξελθοῦσα,
said that none of-the beasts he-saw the and tortoise having-come-out
καὶ τὴν δορκάδα, τοῦ πιεῖν μὴ κατατολμῶσαν, πείθει
and the gazelle — to-drink not daring persuades
ταύτην πιεῖν καὶ «Πιέ, φησι, φιλτάτη, οὐδεὶς γὰρ ἐνταῦθα
her to-drink and drink she-says dearest no-one for here
νῦν σε καταλαμβάνει· καὶ ἀνάγγειλόν μοι πόθεν ἥκεις.»
now you seizes and report to-me whence you-come
Ἡ δὲ δορκὰς ἔφη· «Ἐδιωκόμην μέχρι τοῦ νῦν παρὰ
the and gazelle said I-was-pursued until the now by
τῶν θηρευτῶν, τόπον ἐκ τόπου ἀμείβουσα, καὶ ἐνταῦθα
the hunters place from place exchanging and here
κατήντησα.» Ἡ δὲ χελώνη εἶπε· «Θάῤῥει φιλτάτη·
I-arrived the and tortoise said take-courage dearest
οὐδέποτε γὰρ θηρευτὴς παρ' ἡμῖν ἐπεδήμησε, καὶ ὁμοζώει
never for a-hunter among us has-stayed and lives-with
μεθ' ἡμῶν· ἰδοὺ γάρ σοι πρόκειται τροφὴ δαψιλὴς, καὶ
with us behold for to-you lies-before food abundant and
ὕδατος ναᾶμα διαφανές.» Ἠρεσθήσατο οὖν ἡ δορκὰς
of-water a-stream transparent chose then the gazelle
συνδιαιτᾶσθαι, καὶ συνδιάγειν μετ' αὐτῶν, καὶ ἐποιοῦντο
to-live-with and to-pass-time with them and they-made
ἑκάστοτε τὴν ὁμιλίαν καὶ πανδαισίαν ὑπὸ δένδρῳ συνηρεφεῖ.
each-time the converse and feasting under a-tree overshadowing
Ποτὲ γοῦν ὁ κόραξ, ὁ μῦς, καὶ ἡ χελώνη εἰς ταὐτὸν
once at-any-rate the raven the mouse and the tortoise into the-same
συνελθόντες, εἶδον τὴν δορκάδα παγίδι περιπεσοῦσαν. Καὶ
having-come-together saw the gazelle into-a-snare fallen and

ἀναπτὰς ὁ κόραξ εἶδε ταύτην συμπεπλεγμένην σχοινίῳ
having-flown-up the raven saw her entangled in-the-rope
παγίδος θηρευτοῦ, καὶ ὑποστρέψας ἀνήγγειλε τὸ θεατόν. Ἡ
of-the-snare of-a-hunter and having-returned reported the sight the
δὲ χελώνη πρὸς τὸν μῦν ἔφη· «Ἔν σοι ἡ τῆς ἡμετέρας
and tortoise to the mouse said in you the of-the our
δορκάδος σωτηρία κεῖται.» Ὁ δὲ μῦς μετὰ τάχους
gazelle safety lies the and mouse with speed
δραμὼν τὴν δορκάδα κατέλαβε, καὶ ὁ κόραξ ὁμοῦ. «Καὶ
having-run the gazelle reached and the raven together and
πῶς, ἔφασαν, ὦ φιλτάτη, τοῖς τοιούτοις δεινοῖς σαυτὴν
how they-said O dearest in-the such terrible-things yourself
περιέπλεξας;» Ἡ δὲ εἶπε· «Καί τις ἀπόναιτο τῆς
did-you-entangle she and said and anyone would-profit-from the
οἰκείας συνέσεως, ὅτε δεῖ τὸ ὡρισμένον τελεσθῆναι;»
own understanding when it-is-needful the determined to-be-fulfilled
Ταῦτα λεγούσης αὐτῆς, ἔφθασε καὶ ἡ χελώνη, καί φησι
these-things saying she arrived also the tortoise and says
πρὸς αὐτὴν ἡ δορκάς· «Τί ἔδρασας, ἐλθοῦσα ἐνταῦθα;
to her the gazelle what have-you-done having-come here
ἐγὼ γὰρ λυθεῖσα παρὰ τοῦ μυὸς τῶν δεσμῶν, διαδράσω,
I for loosed by the mouse from-the bonds will-run-away
ὡσαύτως καὶ ὁ κόραξ δι᾽ ἀέρος, καὶ ὁ μῦς εὑρήσει
likewise also the raven through air and the mouse will-find
κατάδυσιν· σὺ δὲ μόνη καταληφθεῖσα τῷ θηρευτῇ γενήσῃ
a-hole you but alone caught by-the hunter will-become
φεῦ! παρανάλωμα.» Ἡ δὲ ὑπολαβοῦσα ἔφη· «Ἀβίωτος
alas waste she and answering said unlivable
ὁ μετὰ τὴν τῶν φίλων στέρησιν βίος, καὶ τίς ἑτέρα
the after the of-the friends bereavement life and what other
ἐν τούτῳ τέρψις καταλιμπάνεται;» Ταῦτα λεγούσης τῆς
in this delight is-left these-things saying the

χελώνης ἐπῆλθεν ὁ θηρευτὴς, ἅμα τῷ τὴν δορκάδα
tortoise came-up the hunter together-with the the gazelle
λυθῆναι παρὰ τοῦ μυὸς, καὶ ἀποδρᾶσαι. Καὶ ὁ μὲν κόραξ
to-be-loosed by the mouse and to-run-away and the indeed raven
εἰς τὸν ἀέρα ἀπέπτη, ὁ δὲ μῦς καταδύσει ἐκρύβη. Ὁ
into the air flew-off the and mouse in-a-hole was-hidden the
δὲ θηρευτὴς μόνην τὴν χελώνην εὑρὼν, καὶ συλλαβὼν
and hunter alone the tortoise having-found and having-seized
ταύτην κατέδησεν.
her bound
Ἰδόντες δὲ ὁ κόραξ, ὁ μῦς, καὶ ἡ δορκὰς τὸ γεγονὸς,
having-seen and the raven the mouse and the gazelle the having-happened
σφόδρα περιαλγεῖν ἐοίκασι. Καί φησιν ὁ κόραξ· «Ἴδε πῶς
greatly to-grieve seem and says the raven see how
τὰ τοῦ βίου ἐξετράπη ἡμῖν! καλῶς γὰρ ἔφησεν ὁ
the-things of-the life were-turned for-us well for said the-one
εἰπών· ὡς ὅτε τις ἅπαξ προσκόψει, πολλοῖς περιπίπτει
having-spoken that when anyone once stumbles into-many falls
συμπτώμασιν. Οὐκ ἤρκει μοι τὸ πατρίδος στερεθῆναι,
mishaps not was-enough for-me the of-fatherland to-be-deprived
συγγενῶν, καὶ φίλων ἀποπεσεῖν· ἀλλ' ἐστερήθην, οἴμοι!
of-kinsmen and of-friends to-fall-away but I-was-deprived alas
καὶ τῆς φιλτάτης χελώνης, ἥτις οἶδε θεσμοὺς φιλίας
also of-the dearest tortoise who knows laws of-friendship
τηρεῖν. Ἀλλ' ἐρρέτω τὸ θνητὸν τοῦ σώματος, καὶ μυρίοις
to-keep but let-it-perish the mortal of-the body and with-countless
περιεστοιχισμένον δεινοῖς, καὶ μηδέποτε μένον ἐν ταὐτῷ,
surrounded terrible-things and never staying in the-same
ἀλλὰ λυόμενον εἰς τὸ διηνεκὲς, καὶ καταβαλλόμενον. Καὶ
but being-dissolved to the perpetual and being-thrown-down and
ὥσπερ ὁ ἀστὴρ ὁ ἀνατέλλων, οὐ προσμένει τῇ ἀνατολῇ,
as the star the rising not waits for-the rising

ἀλλὰ περιφερόμενος διὰ τάχους δύει, καὶ ὁ ἑῷος ἑσπέριος
but carried-round with speed sets and the morning evening
γίνεται, καὶ τὸ ἐν τῇ ἀνατολῇ μέρος δύει, καὶ τὸ δῦνον
becomes and the in the east part sets and the setting
ἀνατέλλει· οὕτω τὰ παρ᾽ ἡμῖν εἰσιν εὐμετάβλητα.
rises thus the-things among us are changeable
Ἀνεμνήσθην οὖν ἔγωγε τῶν προτέρων μου συμφορῶν
I-was-reminded then I-at-least of-the former my misfortunes
διὰ τῆς παρούσης λύπης, καθάπερ ἡ ἐκ τραύματος
through the present grief as the from a-wound
ἐνσκιρῥωθεῖσα οὐλὴ, ὅτε ἐπλήγη τις, ὁμοῦ τε καὶ τῆς
hardened scar when is-struck anyone together both and the
ἐκ τῆς πληγῆς ἀλγηδόνος ἐπαισθάνεται, καὶ τὸ πρότερον
from the blow pain perceives and the former
τραῦμα αὖθις, ὡς ἔκ τινος ἀρχῆς ἀνακαινίζεται.»
wound again as from some beginning is-renewed
Ἡ δὲ δορκὰς ἔφη· «Ἡ ἡμετέρα φιλτάτη ἄρτι λυπεῖται, οἱ δέ
the and gazelle said the our dearest now is-grieved the but
σοι περιώδυνοι λόγοι, καίπερ ῥητορείας ἔχονται, τὴν χελώνην
your very-painful words although of-oratory they-hold the tortoise
οὐκ ὠφελοῦσιν· ἀλλ᾽ ἔασον ταῦτα, καὶ εὑρὲ πόρον ζωῆς
not profit but leave these-things and find a-way of-life
καὶ σωτηρίας. Λέγεται γὰρ, ὡς ὁ μὲν ἀνδρεῖος, ἐν καιρῷ
and of-safety it-is-said for that the indeed brave in season
συμπλοκῆς ἑτοιμάζεται, ὁ δὲ πιστὸς ἐν ταῖς δόσεσι καὶ
of-grappling is-made-ready the and faithful in the givings and
λήψεσι, καὶ οἱ φίλοι ἐν καιρῷ πειρασμοῦ γνωρίζονται.» Ὁ δὲ
takings and the friends in season of-trial are-recognized the and
μῦς, «Ἐμοὶ δοκεῖ, ἔφη, συμφέρειν σε τὴν δορκάδα ἀπελθεῖν,
mouse to-me it-seems he-said to-be-expedient you the gazelle to-go-away
καὶ ὡς νεκρὰν ἐν μέσῳ τῆς ὁδοῦ τῶν θηρευτῶν πεπτωκέναι,
and as dead in middle of-the road of-the hunters to-have-fallen

καὶ ἐπιμαρτυρῆσαί σοι τὴν νέκρωσιν τὸν κόρακα, (ἐν τῷ)
and to-bear-witness-to for-you the deadness the raven (in the)
ἐπικαθεσθῆναί σοι, καὶ ὑποκρίνεσθαι ἐσθίειν τὰς σάρκας σου.
to-sit-on you and to-pretend to-eat the flesh your
Οἶμαι γὰρ, ὡς τοῦτο ἰδὼν ὁ θηρευτὴς ἀποθήσεται τὸ
I-think for that this having-seen the hunter will-put-down the
τόξον αὐτοῦ, καὶ τὴν φαρέτραν, καὶ προσελεύσεταί σοι. Ὅτε
bow his and the quiver and will-approach you when
οὖν ἴδῃς τοῦτον προσεγγίζοντα, ἀναστᾶσα σχολιαίτερον
then you-see him drawing-near having-stood-up more-slowly
βάδιζε, ἐλπίδι τοῦ καταλαβεῖν σε αὐτὸν ὑποσαίνουσα, καὶ
walk in-hope of-the to-catch you him fawning and
καταλαμβάνοντος, χρῶ ἐπὶ πλέον τῇ τῶν ποδῶν ὠκύτητι·
catching use for more the of-the feet swiftness
ἐν γὰρ τῷ μεταξὺ ἔγωγε τῶν δεσμῶν τὴν χελώνην
in for the meanwhile I-at-least from-the bonds the tortoise
ἀπολύσω, τοῖς ὀδοῦσι καταφαγὼν τὸ δίκτυον.» Ἡ δὲ
will-loose with-the teeth having-gnawed the net the and
δορκὰς τὸ προσταχθὲν ἐποίησε, καὶ οὕτω λυθεῖσα παρὰ τοῦ
gazelle the ordered did and thus loosed by the
μυὸς ἡ χελώνη, σῶοι ἅπαντες οἴκαδε ἐπανέζευξαν. Οὕτως
mouse the tortoise safe all homeward returned thus
ἄρα καὶ οἱ ὀρθῶς φιλοῦντες τῶν οἰκείων φίλων ἀντέχονται.
then also those rightly loving the own friends hold-to

ΤΜΗΜΑ ΤΕΤΑΡΤΟΝ

IV · THE OWLS AND THE RAVENS

Owls fall on the ravens by night. Of the raven king's five counselors one would flee, one fight, one buy peace, one refuse tribute; the fifth tells why the owls hate them, a raven having spoken against making an owl king, with the hare who frightened the elephants by the moon. Then he has himself beaten and left for the owls, lives among them though one counselor warns against him, learns their cave, and the ravens burn them in it.

Μετὰ ταῦτα δὲ ὁ Βασιλεὺς πρὸς τὸν φιλόσοφον
after these-things and the King to the philosopher
ἔφη· «Ἔγνων διὰ τούτου σου τοῦ παραδείγματος
said I-learned through this your the example
τὰ τῆς εἰλικρινοῦς φιλίας. Λοιπὸν ἀνάγγειλόν μοι
the-things of-the sincere friendship now report to-me
ὑποδείγματι, πῶς δεῖ τινα παρατηρεῖν τὸν ἐχθρὸν,
by-an-example how it-is-needful one to-watch the enemy
εὔνοιαν ὑποκρινόμενον.»
goodwill feigning
Ὁ δὲ φιλόσοφος ἔφη· «Ὁ ἐχθρῷ καταπιστευόμενος
the and philosopher said the-one in-an-enemy trusting
πείσεται τὸ τῶν γλαυκῶν. Λέγεται γὰρ, ὡς ἔν τινι
will-suffer the of-the owls it-is-said for that on a
ὄρει, ἐν ὑπερμεγέθει δένδρῳ, κόρακες διῆγον χίλιοι, παρ᾽
mountain in a-huge tree ravens lived thousand by
ἑνὸς κυριευόμενοι, καὶ πρὸς τὰς γλαῦκας ἀεὶ ἐχθρωδῶς
one ruled and toward the owls always hostilely
διακείμενοι. Νυκτὸς γοῦν αἱ γλαῦκες ἐπελθοῦσαι τούτοις,
disposed by-night at-any-rate the owls having-attacked them
πολλοὺς μὲν ἀπέκτειναν, ἑτέρους δὲ ἐτραυμάτισαν. Ἕωθεν
many indeed killed others and wounded at-dawn

δὲ ὁ κοράκων βασιλεὺς τοὺς ὑπ᾽ αὐτὸν ἐπισυνάξας, καὶ
and the of-ravens king those under him having-gathered and
συνέδριον ποιήσας, εἶπεν· «Εἴδετε, ἃ τὸ τῶν γλαυκῶν
a-council having-made said you-saw what the of-the owls
γένος εἰς ἡμᾶς ἔδρασε, καὶ ὅπως τὴν ἡμετέραν δύναμιν
race to us did and how the our power
κατετροπώσατο, καὶ ὅσους ἀπέκτειναν, καὶ ἐτραυμάτισαν,
routed and how-many they-killed and wounded
τά τε πτερὰ ἔτιλαν· ὧν δὴ πάντων χείριστον, τὸ
the and feathers plucked of-which indeed of-all worst the
κατατολμῆσαι ἡμῶν, καὶ ὄψεσθαι δὲ πρὸς τούτοις καὶ
to-have-dared-against us and to-see too besides these also
τὰ ἑπόμενα.» Ἦσαν δὲ παρὰ τῷ τοιούτῳ Βασιλεῖ
the-things following were and with the such King
πρωτοσύμβουλοι πέντε, ὧν ὁ εἷς ὑπολαβὼν εἶπεν·
first-counselors five of-whom the one answering said
«Οὐδὲν ἕτερον σώσει ἡμᾶς ταύτης τῆς ἐπιδρομῆς ἄλλο,
nothing other will-save us from-this the incursion else
ἢ τὸ φυγεῖν, καὶ τὴν ἐνταῦθα διατριβὴν καταλιπεῖν, καὶ
than the to-flee and the here abode to-leave and
τὸν ἐπὶ ξένης βίον ἀσπάζεσθαι, μὴ ἐξὸν ἐπὶ τοὺς
the in foreign-land life to-embrace not being-possible against the
πολεμίους ἀντιπαρατάττεσθαι.»
enemies to-array-oneself
Ὁ δὲ ἕτερος ἔφη· «Οὐ κρίνω συμφέρον εἶναι ἐπὶ
the and other said not I-judge expedient to-be for
τοσοῦτον ὑπὸ μιᾶς προσβολῆς ταπεινωθέντας, τὴν πατρίδα
so-much by one assault humbled the fatherland
καταλιπεῖν, καὶ τὸν ἐπὶ ξένης ἀσπάζεσθαι βίον· ἀλλ᾽
to-leave and the in foreign-land to-embrace life but
ἑτοιμάζεσθε, ὦ φίλοι, καὶ πρὸς ἀγῶνα ἀποδύεσθε, καὶ
make-ready O friends and for contest strip and

εἴ ποτε οἱ ἐχθροὶ ἐπελεύσονται, συμπλακῆναι δεῖ
if ever the enemies will-attack to-grapple it-is-needful
τούτοις, καὶ φυλάττεσθαι τὸ εἰσδῦναι τούτους μέσον
with-them and to-guard-against the to-slip-in them in-the-middle-of
ἡμῶν. Καὶ εἰ μὲν νικήσωμεν ταύτας, εἶτ' οὖν ἄμεμπτοι
us and if indeed we-conquer them then indeed blameless
περὶ τὴν πρώτην προσβολὴν ἐσόμεθα.»
about the first assault we-will-be
Ὁ δὲ τρίτος εἶπεν· «Οὐ καλῶς, ὦ Βασιλεῦ, οἱ τοιοῦτοι
the and third said not well O King the such
λέγουσιν· ἀλλὰ δεῖ ἡμᾶς ἀναμαθεῖν, εἰ βούλονται
speak but it-is-needful us to-learn if wish
οἱ ἐχθροὶ ἡμῶν φιλιωθῆναι ἡμῖν, καὶ σπονδὰς εἰρηνικὰς
the enemies our to-be-made-friends to-us and truces peaceful
ποιήσασθαι διὰ δώρων ὑπαγόμενοι, ἃ δὴ καὶ πέμψομεν
to-make by gifts being-induced which indeed also we-will-send
αὐτοῖς, καὶ ἀμερίμνως βιώσομεν· ἀεὶ γὰρ οἱ Βασιλεῖς
them and free-from-care we-will-live always for the Kings
περὶ τῶν οἰκείων χωρῶν δεδιότες, καὶ πρὸς τοὺς ἐχθροὺς
about the own lands fearing and toward the enemies
ἀδυνατοῦντες, ἀντάλλαγμα ποιοῦνται τὸν χρυσὸν, δι'
being-powerless an-exchange make the gold through
οὗ συντηροῦσι τοὺς ὑπ' αὐτούς.»
which they-preserve those under them
Ὁ δὲ τέταρτος ἔφη· «Οὐ καλῶς βουλεύῃ· ἀλλὰ κρεῖττόν ἐστι
the and fourth said not well you-counsel but better it-is
τῷ βίῳ στενοῦσθαι καὶ ὠδινᾶσθαι, ἢ τοσοῦτον τοῖς ἐχθροῖς
in-the life to-be-straitened and to-be-in-travail than so-much to-the enemies
ὑποπεσεῖν, ὧν κρείττονές ἐσμεν καὶ τιμιώτεροι. Ἀλλ'
to-fall-under than-whom stronger we-are and more-honored but
εἰ καὶ τοῦτο, ὃ παραινεῖς, ποιήσομεν, οὐκ ἀρκεσθήσονται
if even this which you-advise we-will-do not they-will-be-content

τοῖς ὀλίγοις· ἀλλὰ τὰ ὑπὲρ δύναμιν ἐπιζητήσουσι.
with-the few-things but the-things beyond power they-will-seek
Λέγεται γὰρ, ὡς δεῖ πρὸ τῆς χρείας τοὺς ἐχθροὺς
it-is-said for that it-is-needful before the need the enemies
διὰ μετρίων ἀφέλκεσθαι δώρων πρὸς φιλίαν, μὴ μὴν διὰ
by moderate to-draw gifts to friendship not indeed by
πολλῶν· τοῦτο γὰρ μὲν τὴν ἐκείνων δύναμιν ἐπιτείνει, τὴν δ'
many this for indeed the their power stretches the and
ἡμετέραν ἐκλύσει. Τῆς γὰρ ἐν ἡλίῳ ἱσταμένης ῥάβδου μετρία
our will-loosen of-the for in sun standing staff moderate
κλίσις τὴν σκιὰν ἐπιτείνει, ἡ δὲ ἄμετρος ταύτην συστέλλει·
leaning the shadow stretches the but immoderate it contracts
δεῖ οὖν καὶ τὴν εἰρήνην ἀσπάζεσθαι, καὶ τὸ πολεμεῖν.»
it-is-needful then both the peace to-embrace and the to-make-war
Ὁ δὲ πέμπτος εἶπεν· «Οὐ δυνατὸν ἡμῖν ἐστι τὸ πολεμεῖν·
the and fifth said not possible for-us is the to-make-war
ἐπικρατέστεραι γὰρ ἡμῶν αἱ γλαῦκες. Ὁ γὰρ ἀγνοῶν,
mightier for than-us the owls the-one for being-ignorant
ἑαυτὸν μᾶλλον, ἢ τοὺς ἐναντίους ἔβλαψεν· εἰ τάχα ὁ
himself rather than the opponents harmed if perhaps the
συνετὸς οὐχ ἀδύνατόν ποτε λογίζεται τὸν ἐχθρόν. Ἔγωγε
intelligent not powerless ever reckons the enemy I-at-least
οὖν καὶ νῦν τε καὶ πρότερον τὸν ἐχθρὸν δέδοικα, καὶ
then also now both and before the enemy fear and
πρὸ τούτου ἐδεδοίκειν· οὐδεὶς γὰρ ἐχέφρων ἀνὴρ τοῦ ἰδίου
before this feared no for sensible man the own
ἐχθροῦ περιφρονεῖ, οὗπερ ἐγγὺς διάγει. Καὶ ὁ ἄριστος
enemy disdains whom near he-lives and the best
στρατηγὸς, ἑτέρας μηχανῆς οὐχ αἱρεῖται τὸ πολεμεῖν· ἐν
general than-other device not chooses the to-make-war in
πᾶσι γὰρ τοῖς ἄλλοις αἱ δαπάναι περὶ πλοῦτον, ἐν δὲ
all for the other-things the expenses about wealth in but

τῷ πολέμῳ περὶ αὐτάς τε ψυχάς.» Ὁ δὲ Βασιλεὺς ἔφη·
the war about the-very both souls the and King said
«Εἰ τὸ πολεμεῖν οὐ συναινεῖς, τί ἕτερον προτρέπεις;»
if the to-make-war not you-agree what other do-you-urge
Ὁ δὲ εἶπε· «Δεῖ σε, ὦ βασιλεῦ, συμβούλοις χρήσασθαι
he and said it-is-needful you O king counselors to-use
τοῖς ὑπό σε συνετωτάτοις· ἡ γὰρ ἀρίστη βουλὴ μυρίων
those under you most-intelligent the for best counsel than-countless
στρατευμάτων καὶ παρασκευῶν ἐπικρατεστέρα ἐστί, καὶ
armies and preparations mightier is and
προτίθησιν αὐτὴ σκοποὺς ὀνησίμους τῷ βίῳ, ὥσπερ οἱ
sets-before it aims beneficial to-the life as the
ποταμοὶ τῷ θαλαττίῳ ὕδατι. Καὶ οὐδέποτε νουνεχὴς τὴν
rivers to-the sea water and never a-sensible-man the
τοῦ ἐχθροῦ δύναμιν καὶ πονηρίαν ἐπὶ βλάβῃ ἐπάγεται, καὶ
of-the enemy power and wickedness for harm brings-on and
ὅσα καὶ οἷα βούλεται ἐν τοῖς πρὸς αὐτὸν στρατεύμασι
as-many-as and such-as he-wishes in the against him armies
χρήσηται, καὶ ἐπιτηδείοις καὶ παρασκευαῖς. Ἐπεὶ οὖν μοι
uses and provisions and preparations since then me
συμβούλῳ ἐχρήσω, ὦ Βασιλεῦ, βούλομαί σοι ἰδίᾳ τε,
as-counselor you-used O King I-wish to-you privately both
καὶ δημοσίᾳ προσομιλῆσαι· καὶ δημοσίᾳ μὲν λέγω σοι, ὅτι
and publicly to-converse and publicly indeed I-say to-you that
καθάπερ οὐ συνορῶ λυσιτελὲς τὸ πολεμεῖν, οὕτως οὐδὲ τὸ
as not I-see profitable the to-make-war so not-even the
φόρους τελεῖν, καὶ ὑπόπτωσιν τοιαύτην ἀσπάζεσθαι· ὁ γὰρ
tributes to-pay and subjection such to-embrace the for
μεγαλόνους ἀνὴρ αἱρεῖται μᾶλλον μετὰ δόξης θάνατον, ἢ
great-minded man chooses rather with glory death than
τὴν ἐν ἀτιμίᾳ ζωήν. Μὴ οὖν ἀμελήσῃς καὶ ἀναβάλῃ περὶ
the in dishonor life not then neglect and put-off about

τὰ τοιαῦτα· ἀεὶ γὰρ ἀμφιβολοεργὸς ἀνὴρ ἄτησι παλαίει,
the such-things always for work-postponing man with-ruin wrestles
κατὰ τὸν ποιητήν. Ἰδίᾳ δέ σοι διαλέξομαι, ὅτι ἀκούω
according-to the poet privately and with-you I-will-converse that I-hear
τῶν πάλαι λεγόντων, ὡς οἱ Βασιλεῖς τροπαιοῦχοι γίνονται
those of-old saying that the Kings trophy-bearing become
διὰ τῆς ἀρίστης οἰκονομίας· ἡ δὲ ἀρίστη οἰκονομία
through the best management the and best management
ἐπιγίνεται διὰ τῆς πολυειδοῦς βουλῆς· ἡ δὲ βουλὴ
comes through the many-formed counsel the and counsel
ἐνεργεστέρα γίνεται, ὅτε μὴ ἐκφαυλισθῇ. Ἐκφαυλίζεται
more-effective becomes when not it-be-exposed are-exposed
δὲ τὰ μυστήρια ἐξόχως, ἢ παρὰ τοῦ προσκαλοῦντος
and the secrets especially either by the-one summoning
εἰς τὴν συμβουλὴν, ἢ παρὰ τῶν καλουμένων, ἢ διὰ
to the counsel or by those summoned or through
τῶν ταῦτα συνεργούντων, ἢ παρὰ τῶν εἰς πρεσβείαν
those these-things working-with or by those on embassy
ἀποστελλομένων, ἢ παρὰ τῶν τὰ ἑπόμενα τισὶ τῶν
sent or by those the-things following some of-the
προδήλων ἔργων συντηρούντων, ἢ παρὰ τῶν οὐκ ὀρθῶς
manifest works keeping or by those not rightly
συλλογιζομένων, καὶ στοχαζομένων. Ὁ δὲ τὸ οἰκεῖον
reasoning and conjecturing the and the own
μυστήριον συντηρῶν κατὰ δύο τρόπους ὠφελεῖται· ἢ γὰρ
secret keeping in two ways is-benefited either for
τυγχάνει τοῦ ἐφετοῦ, ἢ ἀποτυγχάνων, τὴν τῆς ἀτυχίας
he-attains the desired or failing the of-the misfortune
μέμψιν ἐκφεύγει. Οὐ δεῖ δὲ τὸν προσκαλοῦντα εἰς
blame escapes not it-is-needful and the-one summoning to
τὴν συμβουλὴν, συνετώτατον ὄντα, τῶν προσκαλουμένων
the counsel most-intelligent being of-those summoned

τοὺς λόγους περιφρονεῖν· βεβαιοῦται γὰρ, καὶ προστίθεται
the words to-disdain is-confirmed for and is-added
διὰ τούτων ἡ τοῦ λογισμοῦ αὐτοῦ ἀκρίβεια. Εἰ γὰρ
through these the of-the reasoning his exactness if for
ὁ Βασιλεὺς συντηρεῖ τὰ οἰκεῖα μυστήρια, καὶ ἀνδράσι
the King keeps the own secrets and men
νουνεχέσι πρὸς τὰς οἰκονομίας χρήσηται, φοβερὸς ἔσται
sensible for the managements uses fearful he-will-be
τοῖς πολλοῖς, καὶ τὴν διάνοιαν ἀκατάληπτος. Καὶ εἰ τὴν
to-the many and in-the mind incomprehensible and if the
τοῦ εὐνοοῦντος καὶ εὐγνωμονοῦντος ἐνέργειαν μὴ παρορᾷ,
of-the well-disposed and right-minded working not he-overlooks
μήτε τὰ παρά τινος ἡμαρτημένα παρατρέχει, οὕτως
nor the-things by anyone sinned passes-over thus
ἐν ἅπασιν εὐοδωθήσεται, καὶ κράτιστος ἔσται. Τάξις δέ
in all he-will-prosper and mightiest he-will-be order and
ἐστιν ἐν τοῖς μυστηρίοις· τὰ μὲν γὰρ δύο, τὰ δὲ
is in the secrets the-ones indeed for two the-ones and
καὶ ἐπέκεινα ἀκουστὰς ἐπιδέχεται. Ἐν ᾧ δέ σοι μέλλω
also beyond hearers admit in which and to-you I-am-about
ἀναγγεῖλαι, δεῖ στομάτων μὲν δύω, ὦτα δὲ τέσσαρα
to-report it-is-needful of-mouths indeed two ears and four
συνδραμεῖν βούλομαι.»
to-concur I-wish
Ταῦτα ἀκούσας ὁ βασιλεὺς ἀνέστη, καὶ κατὰ μόνας
these-things having-heard the king rose and by alone
αὐτῷ προσωμίλησε, καὶ ἠρώτησε περὶ τῆς αἰτίας τῆς
with-him conversed and asked about the cause of-the
μεγίστης ἔχθρας. Ὁ δὲ πρωτοσύμβουλος ἔφη· «Ἡ ἀρχὴ
greatest enmity the and first-counselor said the beginning
τῆς ἐνέξεως τοιάδε ἐστί· λέγεται γὰρ, ὅτι πετεινῶν
of-the grudge such is it-is-said for that of-birds

ποτε γένος τι συναθροισθὲν ἀνηγόρευε γλαῦκά τινα
once race a-certain gathered-together proclaimed owl a-certain
ἑαυτοῖς Βασιλέα. Κόραξ δέ τις, ἐκεῖσε τυχὼν, ἔφη·
for-themselves King raven and a-certain there chancing said
«Εἰ μή τι, ὡς ἀτιμότερον τῶν πετεινῶν παρεωράθη
if not something as more-dishonored of-the birds was-overlooked
ὑμῖν ὁ ταὼς, γερανὸς, καὶ περιστερὰ, καὶ νῆττα, οὐκ
by-you the peacock crane and dove and duck not
ἔδει ὑμᾶς τὸ δυσώδες τοῦτο ζῶον ἀναγορεῦσαι· ὁμοῦ
it-was-needful you the foul-smelling this animal to-proclaim together
τε γὰρ καὶ τὸ τῆς ψυχῆς κάλλος ἀφήρηται, καὶ ἄνουν
both for and the of-the soul beauty it-is-deprived and mindless
ἐστὶ, καὶ ἀσύνετον, καὶ ὀργίλον, καὶ ἄτακτον, καὶ ὄψεως
it-is and unintelligent and irascible and disorderly and of-sight
ἡμερινῆς ἐστερημένον, καὶ δόλιον, καὶ πανοῦργον· καὶ ὃ,
by-day deprived and crafty and villainous and which
δὴ πάντων χείριστον, οὐ δύναταί τι τῶν πτηνῶν αὐτῷ
indeed of-all worst not is-able any of-the birds to-it
προσεγγίσαι, διὰ τὴν αὐτοῦ οἴησίν τε καὶ ὑπερηφανίαν,
to-draw-near because-of the its conceit both and arrogance
καὶ πονηρίαν. Καὶ γὰρ ὁ Βασιλεὺς, εἰ τύχοι ἀσύνετος,
and wickedness and for the King if he-should-be unintelligent
οἱ ἐγγὺς καὶ πλησιάζοντες αὐτῷ, ἐὰν νουνεχεῖς ὦσι
those near and approaching him if sensible they-be
καὶ σώφρονες, ἡ βασιλεία αὐτοῦ ἀπαράλλακτος μένει,
and temperate the kingship his unchanged remains
καὶ εὐθύνονται τὰ πράγματα αὐτοῦ, ὥσπερ ἐκείνου
and are-straightened the affairs his as of-that
τοῦ λαγωοῦ, τοῦ πορευθέντος ἀφ' ἑαυτοῦ πρὸς τοὺς
the hare the-one having-gone of himself to the

ἐλέφαντας ἐκ προσώπου τοῦ φέγγους, καὶ κατορθωκότος
elephants from face of-the moonlight and having-set-right
τὰ πράγματα τοῦ Βασιλέως σὺν πᾶσι τοῖς ὑπ᾽ αὐτόν.»
the affairs of-the King with all those under him
Τῶν δὲ, καὶ πῶς ἦν τοῦτο; πυθομένων, ὁ κόραξ ἔφη πρὸς
they and and how was this having-inquired the raven said to
αὐτούς· «Λέγεται, ὥς ποτε ἀνομβρία ἐγεγόνει μεγίστη,
them it-is-said that once a-drought had-happened greatest
τῶν πηγαίων ἐκλελοιπότων ὑδάτων, ὥστε ξηρανθῆναι
the spring having-failed waters so-that to-be-dried
τὰ φυτὰ πάντα· ἐστενοχοροῦντο δὲ πάντα τὰ ζῶα,
the plants all were-straitened and all the animals
ἐξαιρέτως δὲ οἱ ἐλέφαντες, καὶ προσελθόντες εἶπον τῷ
especially and the elephants and having-approached said to-the
Βασιλεῖ αὐτῶν· «Δέον ἐστὶν ἡμᾶς, ὦ Βασιλεῦ, μετοικῆσαι
King their needful it-is us O King to-move-house
ἐν ἄλλῳ τινι τόπῳ χλοηφόρῳ καὶ ὑδατώδει, μήποτε
to other some place grassy and watery lest
τεθνηξώμεθα ἐνθάδε·» Ὁ δὲ Βασιλεὺς αὐτῶν ἔπεμψέ τινας
we-die here the and King their sent some
ἐξ αὐτῶν τοῦ εὑρεῖν ἑαυτοῖς τόπον ἀνήκοντα. Ἀπελθόντες
of them — to-find for-themselves a-place suitable having-gone-away
δὲ ἐκεῖνοι καὶ εὑρόντες ὑπέστρεψαν, καὶ ἀνήγγειλαν τῷ
and they and having-found returned and reported to-the
Βασιλεῖ, ἐν τῷδε, λέγοντες, τῷ τόπῳ πηγὴ ὕδατος καὶ
King in this saying the place a-spring of-water and
χλόη δαψιλής· καὶ εὐθὺς μετοικήσαντες ᾤκησαν ἐκεῖ.
grass abundant and at-once having-moved they-dwelt there
Ἦσαν δὲ ἐν τῷ τόπῳ ἐκείνῳ ὀπαὶ λαγωῶν· καὶ
were and in the place that holes of-hares and
προσελθόντες οἱ ἐλέφαντες κατεπάτησαν ἐκεῖσε τοὺς
having-approached the elephants trampled there the

λαγωοὺς, καὶ ἀπέκτεινάν τινας ἐξ αὐτῶν. Ἐν δὲ τῷ
hares and killed some of them in and the
ὑποστρέψαι αὐτοὺς συνήχθησαν οἱ λαγωοὶ, καὶ ἀνήγγειλαν
to-return them gathered the hares and reported
τῷ Βασιλεῖ αὐτῶν, ἃ πεπόνθασι παρὰ τῶν ἐλεφάντων.
to-the King their what they-had-suffered from the elephants
Καὶ ἠτήσαντο αὐτὸν, ὅπως γένηται μηχανή τις παρ᾽
and asked him that there-may-be device some by
αὐτοῦ, τοῦ λυτρωθῆναι τῆς ἐπηρείας τῶν ἐλεφάντων.
him — to-be-ransomed from-the abuse of-the elephants
Ἀναστὰς οὖν εἷς ἐξ αὐτῶν, ἔφη· «Ἐγὼ ἀπελθὼν
having-stood-up then one of them said I having-gone-away
πρὸς αὐτοὺς, πείσω τούτους τὸν ἡμέτερον ἐάσαι χῶρον·
to them will-persuade them the our to-leave place
πέμψατε οὖν μετ᾽ ἐμοῦ τινας, ἀκοῦσαι τοὺς λόγους, οὓς
send then with me some to-hear the words which
μέλλω εἰπεῖν αὐτοῖς.» Ὁ δὲ βασιλεὺς τῶν λαγωῶν
I-am-about to-say to-them the and king of-the hares
εἶπεν· «Σὺ πιστὸς εἶ, καὶ οὐκ ἔστιν ἡμῖν χρεία τοῦ μετὰ
said you faithful are and not is for-us need of-the with
σοῦ πέμψαι μάρτυρας· εἶδον γὰρ τὴν σὴν πρὸς ἡμᾶς
you to-send witnesses I-saw for the your toward us
εὔνοιαν. Ἄπελθε οὖν, καὶ ποίει, καὶ λέγε, ἃ βούλει.»
goodwill go-away then and do and say what you-wish
Ἀνατείλαντος δὲ τοῦ φέγγους ἀπῆλθεν ὁ λαγωὸς πρὸς
having-risen and the moonlight went-away the hare to
τοὺς ἐλέφαντας, καὶ φοβηθεὶς, μὴ καταπατηθῇ παρ᾽
the elephants and having-feared lest he-be-trampled by
αὐτῶν, ἀνῆλθεν ἐπί τι ὄρος ὑψηλὸν, καὶ κράξας φωνῇ
them went-up onto a mountain high and having-cried with-voice
μεγάλῃ ἐδημηγόρησεν οὕτως· «Ὦ Βασιλεῦ τῶν ἐλεφάντων,
great harangued thus O King of-the elephants

πρέσβυς πρός σε ἀπεστάλην παρὰ τοῦ φέγγους· σὺ δὲ
an-envoy to you I-was-sent from the moonlight you and
οἶδας, ὅτι ὁ ἀπεσταλμένος, κἂν θρασυλογῇ, ἀβλαβὴς
know that the-one sent even-if be-speak-boldly unharmed
μένει. Λέγει σοι τὸ φέγγος· ἄτακτον καὶ μέμψεως οὐκ
remains says to-you the moonlight disorderly and of-blame not
ἐκτὸς, πολεμεῖν τὸν δυνατὸν τῷ ἀδυνάτῳ· ἐπαινετότερον
outside to-make-war the powerful on-the powerless more-praiseworthy
δὲ τὸν ἰσοδύναμον τῷ ἰσοδυνάμῳ. Σὺ δὲ ἦλθες ἐν τῷδε
but the equal-in-power on-the equal-in-power you and came into this
τῷ τόπῳ, ἀδικῶν καὶ βλάπτων τοὺς ὑπ' ἐμὲ λαγωοὺς, οἳ
the place wronging and harming the under me hares who
καὶ ἀσθενέστεροί εἰσι πάντων τῶν ζώων, καὶ ἀπέκτεινας
also weaker are than-all the animals and you-killed
αὐτοὺς, καὶ κατέλυσας αὐτῶν τὰς ὀπὰς, καὶ ἐθόλωσας
them and destroyed their the holes and muddied
τὸ ὕδωρ, ἐν ᾧ εἰμι. Ἀλλ' ἰδοὺ κἀγὼ διὰ τὰ ἃ
the water in which I-am but behold I-too because-of the-things which
πεποίηκας αὐτοῖς ἀδίκως, σβεννύω τοὺς ὀφθαλμοὺς ὑμῶν
you-have-done to-them unjustly quench the eyes your
καὶ ἀποκτενῶ ὑμᾶς· καὶ εἰ τούτοις ἀπιστεῖς, ὦ Βασιλεῦ,
and will-kill you and if these you-disbelieve O King
ἐλθὲ πρὸς τὴν πηγὴν, καὶ ὄψει με.» Ἀκούσας δὲ ὁ
come to the spring and you-will-see me having-heard and the
τῶν ἐλεφάντων Βασιλεὺς, καὶ οἱ σὺν αὐτῷ πάντες τοῦ
of-the elephants King and those with him all the
λαγωοῦ, ὡς ἐκ προσώπου τοῦ φέγγους, ἐθαύμασαν· καὶ
hare as from face of-the moonlight wondered and
εὐθὺς αὐτὸς καλέσας τὸν λαγωὸν ἀπῆλθε σὺν αὐτῷ πρὸς
at-once he having-called the hare went-away with him to
τὴν πηγήν. Ὁ δὲ λαγωὸς δείξας τῷ ἐλέφαντι τὸ
the spring the and hare having-shown to-the elephant the

τῆς σελήνης ὁμοίωμα ἐν τῇ πηγῇ, «Νίψαι, ἔφη, ἐκ τοῦ
of-the moon likeness in the spring wash he-said from the
ὕδατος, καὶ προσεύχου, ὅπως ἀξιωθῇς τῆς ὁμιλίας
water and pray that you-may-be-deemed-worthy of-the converse
αὐτῆς.» Ὁ δὲ Βασιλεὺς τῶν ἐλεφάντων φοβηθεὶς εἶπε·
her the and King of-the elephants having-feared said
«Μὴ ὀργίζου κατ᾽ ἐμοῦ, Κύριέ μου· οὐ γὰρ ἐλεύσομαι
not be-angry against me Lord my not for I-will-come
ἔτι ἐνθάδε, οὐδέ τις τῶν ὑπ᾽ ἐμέ.» Καὶ οὕτως
any-longer here nor any of-those under me and thus
ἀπηλλάγησαν οἱ λαγωοὶ τῆς τῶν ἐλεφάντων βλάβης.
were-rid the hares of-the of-the elephants harm
Ταῦτα ὑμῖν διῆλθον διὰ τὴν ὀξυθυμίαν καὶ μεγαλαυχίαν
these-things to-you I-went-through because-of the quick-temper and boastfulness
τῶν γλαυκῶν, καὶ πονηρίαν αὐτῶν, καὶ ὅτι οὐ δύναταί τις
of-the owls and wickedness their and that not is-able anyone
προσεγγίσαι αὐταῖς, ἢ συμβουλεύσασθαι, ἢ ὁμιλῆσαι· διότι
to-draw-near to-them or to-take-counsel or to-converse because
οὐκ εἰσὶν ἐξ αἵματος βασιλικοῦ. Πάλιν δὲ οἱ προβάλλοντες
not they-are of blood royal again and those putting-forward
μετὰ τοῦ κακοῦ Βασιλέως διαβολάς τινας, καὶ ἀδικίας καὶ
with the evil King slanders some and injustices and
πονηρίας, πείσονται τὸ τοῦ λαγωοῦ καὶ τοῦ σκιούρου, παρὰ
wickednesses will-suffer the of-the hare and of-the squirrel from
τῆς γαλῆς.» Τὰ δὲ πετεινὰ εἶπον· «Καὶ πῶς ἦν τοῦτο;»
the cat the and birds said and how was this
Ὁ δὲ κόραξ πάλιν ὑπολαβὼν ἔφη· «Ἦν πλησίον τινὸς
the and raven again answering said there-was near a
δένδρου ὀπὴ σκιούρου· ἦν δέ μοι ὁ σκίουρος φίλτατος
tree a-hole of-a-squirrel was and to-me the squirrel dearest
πάνυ. Συνέβη δὲ τὸν σκίουρον ἀπελθόντα καταλεῖψαι τὴν
very it-happened and the squirrel having-gone-away to-leave the

ὀπὴν μόνην· ἐγὼ δὲ ἀπελθὼν ἐν αὐτῇ, καὶ μὴ εὑρὼν
hole alone I and having-gone into it and not having-found
αὐτὸν, ἐνεκαρτέρουν καὶ οὐχ ὑπέστρεφεν· ἐθλίβην δὲ
him persevered and not he-returned I-was-afflicted and
μεγάλως περὶ αὐτοῦ. Ἐξ ἄλλου δέ τινος τόπου ἐλθὼν
greatly about him from other and some place having-come
λαγωός τις ᾤκησεν ἐν τῇ τοῦ σκιούρου ὀπῇ. Ἐπανελθὼν
hare a-certain dwelt in the of-the squirrel hole having-returned
δὲ ἐκεῖνος, καὶ εὑρὼν τὸν λαγωὸν, «Ἔξελθέ φησιν, ἐκ
and he and having-found the hare come-out he-says from
τῆς οἰκίας μου.» Ὁ δὲ λαγωὸς, μὴ θέλων ἐξελθεῖν, «Ὁ
the house my the and hare not wishing to-come-out the
τόπος οὗτος, ἔφη, ἐμὸς ἦν τὸ πρῶτον, καὶ εἰ βούλει,
place this he-said mine was the first and if you-wish
δικασθῶμεν.» Ὁ δὲ ἔφη· «Ἔχω ἐπὶ τοῦτο μάρτυρας, καὶ
let-us-go-to-law he and said I-have for this witnesses and
πλησίον ἡμῶν ἐστιν ὁ δικαστής.» Καὶ ὁ λαγωὸς, «Καὶ
near us is the judge and the hare and
τίς ἐστιν οὗτος;» — «Γαλῆ τις ἀσκήτριά, φησιν ὁ
who is he cat a-certain ascetic says the
σκίουρος, παρὰ τὸν αἰγιαλὸν, εὐσεβὴς καὶ δικαία, μηδέποτέ
squirrel by the shore pious and just never
τινι ὀργιζομένη.» — «Ἀπέλθωμεν τοιγαροῦν, φησιν ὁ
at-anyone being-angry let-us-go therefore says the
λαγωὸς, πρὸς αὐτήν.» Ἡ δὲ γαλῆ τούτους ἰδοῦσα πρὸς
hare to her the and cat them having-seen to
αὐτὴν ἐρχομένους, ἤρξατο εὔχεσθαι καὶ ὑποψιθυρίζειν, καὶ
her coming began to-pray and to-whisper and
γονυκλινεῖν, ὅτι πανοῦργος ἦν, καὶ ἐβούλετο καταφαγεῖν
to-kneel because villainous she-was and wished to-eat-up
αὐτοὺς, ὃ καὶ ἐποίησεν. Ἐγγίσαντες οὖν αὐτῇ, ἤρξαντο
them which also she-did having-drawn-near then to-her they-began

διαλέγεσθαι καὶ ἀντιμάχεσθαι. Ὁ δὲ κριτὴς εἶπεν αὐτοῖς·
to-converse and to-contend the and judge said to-them
«Ἵνα τί, ἀδελφοὶ, οὕτω μάχεσθε πρὸς ἀλλήλους; Ἐγγίσατε
for what brothers so fight-you with one-another draw-near
πρός με, ἵνα ἀκούσωμαι ὑμῶν· γεγήρακα γὰρ, καὶ
to me that I-may-hear you I-have-grown-old for and
τετύφλωμαι, καὶ οὐκ ἀκούω. Ἐγγίσατε πλησίον, καὶ ἄρατε
I-have-become-blind and not I-hear draw-near near and raise
τὰς φωνὰς, ὅπως νοήσω τὰ λεχθέντα παρ᾽ ὑμῶν.»
the voices so-that I-may-perceive the-things said by you
Οἱ δὲ ἄφρονες καὶ τοῦτο ἐποίησαν. Ἀκούσασα δὲ τὰ
they and senseless also this did having-heard and the-things
λεχθέντα παρ᾽ αὐτῶν, ἤρξατο παραινεῖν αὐτοῖς. Οἱ δὲ,
said by them she-began to-admonish them they and
ἀκούοντες τὰς παραινέσεις, θαῤῥοῦντες προσήγγισαν αὐτῇ.
hearing the admonitions taking-courage drew-near to-her
Ἡ δὲ εἰσπηδήσασα ἀπέκτεινεν αὐτούς. Καὶ τοῦτον τὸν
she and having-leaped killed them and this the
μῦθον ἔλεξα ὑμῖν, ὦ οὗτοι, ὅτι ἡ γλαὺξ πανοῦργος τυγχάνει
fable I-told you O you that the owl villainous happens
καὶ σαρκοφάγος, καὶ οὐ δεῖ ὑμᾶς καταπιστεῦσαι αὐτῇ.»
and flesh-eating and not it-is-needful you to-trust her
Ταῦτα ἀκοῦσαν τὸ τῶν πτηνῶν ἐκεῖνο γένος καθεῖλον
these-things having-heard the of-the birds that race brought-down
τῆς ἀρχῆς τὴν γλαῦκα. Καθαιρηθεῖσα δὲ ἡ γλαὺξ
from-the rule the owl brought-down and the owl
εἶπε πρὸς τὸν κόρακα· «Οὐ σύνοιδα ἐμαυτῇ, ὦ κόραξ,
said to the raven not I-am-conscious in-myself O raven
ὅτι ἔδρασά ποτε ἐναντίον τι κατά σου, καὶ διὰ τί
that I-did ever contrary anything against you and for what
τοιαύτην κατ᾽ ἐμοῦ ἐποίησας δημηγορίαν καὶ ἀντεκδίκησιν;
such against me did-you-make harangue and retaliation

Ἀλλ᾽ ἴσθι, ὡς τὸ τεμνόμενον ξύλον διὰ τῆς ἀξίνης αὖθις
but know that the cut wood by the axe again
ἐκφύει, καὶ τὸ διὰ ξίφους τραῦμα πάλιν συνουλοῦται, καὶ
sprouts and the by sword wound again scars-over and
ἐνσκιῥῥοῦται· ἡ δὲ τῆς γλώττης δῆξις ἀνίατός ἐστιν, ὡς
hardens the but of-the tongue bite incurable is as
ἁπτομένης αὐτῆς μέσης τῆς καρδίας. Καὶ γὰρ τὸ πῦρ
touching it middle of-the heart and for the fire
σβέννυσι τὸ ὕδωρ, καὶ τὸ δηλητήριον φαρμάκοις τισὶν
quenches the water and the poison by-drugs some
ἀντικρούεται, καὶ ὁ ἔρως τῇ ἐπιτυχίᾳ παύεται· τὸ δὲ τῆς
is-countered and the love by-the attainment ceases the but of-the
μνησικακίας πῦρ ἀεὶ ζωόν ἐστι, καὶ ὃ ἀνεσπάρη μέσον
grudge fire always alive is and what was-sown between
ἡμῶν καὶ ὑμῶν, ὦ κόραξ, δένδρον γενήσεται, οὐδέποτε
us and you O raven a-tree will-become never
ἐκριζούμενον.» Ταῦτα εἰποῦσα ἡ γλαὺξ ἀπηλλάγη, θυμοῦ
uprooted these-things having-said the owl departed anger
πνέουσα· καὶ μετεμελήθη ὁ κόραξ, ὅτι κατηναιδεύσατο.
breathing and repented the raven that he-had-been-shameless
Αὕτη γοῦν ἐστιν ἡ μεγίστη ἔχθρα, καὶ οὐκ ἄλλη.»
this at-any-rate is the greatest enmity and not other
Ὁ δὲ Βασιλεὺς ἔφη· «Ἔγνων τὰ τοιαῦτα· λοιπὸν οὖν εἰπὲ
the and King said I-learned the such-things now then speak
περὶ τῶν προκειμένων ἡμῖν ἀναγκαίων, καὶ τί δεῖ
about the lying-before us necessary-things and what it-is-needful
ἔτι ποιεῖν;» Ὁ δὲ πρωτοσύμβουλος εἶπε· «Τὰ περὶ τοῦ
still to-do the and first-counselor said the-things about the
πολέμου οὐ συναινῶ, οὐδὲ προτρέπω εἰς τοῦτον. Ἀλλ᾽
war not I-agree nor urge to it but
ἴσως δυνηθείημέν τι διά τινος κατορθῶσαι μηχανῆς·
perhaps we-might-be-able something through some to-accomplish device

μεγάλα γὰρ αὕτη δύναται· καθάπερ ἐμηχανήσαντο καί τινες
great-things for it can as contrived also some
κατά τινος ἀσκητοῦ. Λέγεται γὰρ, ὡς ἀσκητὴς ἠγόρασε
against an ascetic it-is-said for that an-ascetic bought
τράγον, καὶ ἀπήρχετο εἰς τὸν οἶκον αὐτοῦ. Ἰδόντες δὲ
a-goat and was-going-away to the house his having-seen and
αὐτόν τινες, συνεβουλεύσαντο ἆραι ἀπ' αὐτοῦ τὸν τράγον
him some took-counsel to-take from him the goat
διὰ μηχανῆς. Ἐγγίσαντες οὖν αὐτῷ, εἶπεν ὁ πρῶτος
through device having-drawn-near then to-him said the first
αὐτῶν· «Ὁρᾷς, πῶς αἴρει οὗτος ὁ ἀσκητὴς τὸν κύνα τὸν
of-them do-you-see how carries this the ascetic the dog the
μικρόν;» Ὁ δὲ δεύτερος ἔφη· «Ὁρῶ μὲν ἀσκητὴν, ἔργον
little the and second said I-see indeed an-ascetic a-deed
δὲ ἀσεβοῦς· εἰ γὰρ ἦν ἀσκητὴς, οὐκ ἂν ἔσυρε τὸν
but of-an-impious-man if for he-were an-ascetic not — he-would-drag the
κύνα.» Ὁ δὲ ἀπέλυσεν αὐτόν· καὶ ἀπελθὼν ἔπλυνε τὰ
dog he and let-go it and having-gone-away washed the
ἱμάτια αὐτοῦ ἐν τῷ ποταμῷ καὶ ἐκαθαρίσθη. Καὶ λαβόντες
garments his in the river and was-cleansed and having-taken
τὸν τράγον ἔσφαξαν καὶ διεμερίσαντο ἑαυτοῖς.
the goat they-slaughtered and divided among-themselves
Ταύτην τὴν παραβολὴν διεξείην ὑμῖν, ἵνα ἐπιγνῶτε
this the parable I-would-relate to-you that you-may-recognize
ὁμολογουμένως, ὡς ἄνω μοι εἴρηται, ὅτι ἡ μηχανὴ
admittedly as above by-me has-been-said that the device
μεγάλα δύναται ποιῆσαι. Κρίνω οὖν συμφέρον εἶναι,
great-things is-able to-do I-judge then expedient to-be
ὀργισθῆναί σου τὴν μεγαλειότητα κατ' ἐμοῦ, πάντων
to-be-angered your the majesty against me all
ὁρώντων, καὶ προστάξαι τυφθῆναί με ἀφειδῶς ἐπὶ μέσου·
seeing and to-order to-be-beaten me unsparingly in middle

ὥστε με αἱματωθῆναι τοῖς ὤμοις· εἶτα καὶ τὰ πτερά μου
so-that me to-be-bloodied on-the shoulders then also the feathers my
ἐκτίλασθαι καὶ τὴν οὐρὰν, καὶ ῥιφῆναι πλησίον τούτου τοῦ
to-be-plucked and the tail and to-be-thrown near this the
δένδρου. Εἶτα τούτου γενομένου ἀπᾶραί σε μετὰ τῶν ὑπό
tree then this having-happened to-depart you with those under
σε, καὶ ἐᾶσαί με κείμενον.» Τοῦτο οὖν ποιήσας ὁ Βασιλεὺς
you and to-leave me lying this then having-done the King
τῶν κοράκων μετὰ τῶν ὑπ᾽ αὐτὸν ἀπεδήμησε. Νυκτὸς δὲ
of-the ravens with those under him departed by-night and
αἱ γλαῦκες ἐπὶ τὸ δένδρον παραγενόμεναι οὐκ εἶδόν τινα
the owls to the tree having-arrived not saw anyone
ἐν αὐτῷ, εἰ μὴ μόνον τὸν τυφθέντα κόρακα κείμενον, καὶ
in it if not only the beaten raven lying and
ἀνήγγειλαν τοῦτο τῷ οἰκείῳ αὐτῶν Βασιλεῖ. Ὁ δὲ τῷ
reported this to-the own their King he and to-the
κόρακι προσεγγίσας ἐπηρώτησε, πόθεν τε ἐστὶ, καὶ ὅπῃ οἱ
raven having-drawn-near asked whence both he-is and where the
λοιποὶ ἐτράπησαν κόρακες; Ὁ δὲ κόραξ εἶπεν· «Ἐγώ εἰμι
other turned ravens the and raven said I am
ὁ δεῖνα τοῦ δεῖνα. Ὅπῃ δὲ οἱ κόρακες ἐτράπησαν, οὐκ
the such-a-one of-the such-a-one where and the ravens turned not
ἐπίσταμαι· πῶς γὰρ ἂν τὰ ἐκείνων εἰδείην μυστήρια οὑτωσὶ
I-know how for — the their could-I-know secrets thus
διακείμενος;» Καὶ ὁ Βασιλεὺς ἔφη· «Τῷ ὄντι οὗτος ὁ
disposed and the King said in-the reality this-one the
πρωτοσύμβουλός ἐστι τοῦ τῶν κοράκων ἀρχηγοῦ· ἐρωτήσατε
first-counselor is of-the of-the ravens leader ask
οὖν αὐτὸν, διὰ ποίαν αἰτίαν τοσαῦτα πέπονθε δεινά;»
then him for what cause so-many he-has-suffered terrible-things
Ὁ δὲ κόραξ εἶπεν· «Ἡ ἐμὴ κακοβουλία τοῖς τοιούτοις
the and raven said the my bad-counsel in-the such

με κακοῖς περιέπλεξεν· ὅτε γὰρ παρ' ὑμῶν ἡττήθησαν οἱ
me evils entangled when for by you were-defeated the
κόρακες, βουλευτήριον τούτοις συνέστη, καὶ ἕκαστος, ὡς
ravens a-council for-them was-held and each as
εἶχε σκέψεως, ἐφθέγξατο, καὶ συνεβούλευσεν. Ἐγὼ δὲ
he-had of-consideration uttered and counseled I and
ἐπαῤῥησιάσθην ὑπὲρ ὑμῶν, καὶ εἶπον, ὡς δυνατώτεραί ἐστε
spoke-freely for you and said that more-powerful you-are
τῶν κοράκων, καὶ τῷ πλήθει ὑπερβάλλουσαι· καὶ διὰ
than-the ravens and in-the multitude exceeding and because-of
τοῦτο δεῖ μὴ ἀντιπαρατάξασθαι πρὸς ὑμᾶς, ἀλλὰ τὴν
this it-is-needful not to-array-oneself against you but the
εἰρήνην ἐπιζητεῖν, καὶ φόρους τελέσαι, εἴπερ δέχονται, καὶ
peace to-seek and tributes to-pay if-indeed they-accept and
σπένδεσθαι, καὶ στέργειν, καὶ χάριτας τούτου ἕνεκα Θεῷ
to-make-truce and to-be-content and thanks of-this for-the-sake to-God
καθομολογεῖν. Τῷ γὰρ ἐπικρατεστέρῳ ἐχθρῷ δεῖ τὸν
to-acknowledge to-the for mightier enemy it-is-needful the-one
νοῦν ἔχοντα εἴκειν, καὶ τὴν ἐκ τούτου βλάβην ἐκφεύγειν·
mind having to-yield and the from it harm to-escape
ἢ οὐχ ὁρᾶτε, ὅπως ὁ σφοδρὸς ἄνεμος τὰ ὑπερμεγέθη
or not see-you how the violent wind the huge
τῶν δένδρων ἐκριζοῖ καὶ συνθραύει· τὰ δὲ ἀδρανῆ τῶν
of-the trees uproots and shatters the but weak of-the
φυτῶν τούτῳ συμπεριφερόμενα οὐ καταβάλλει; Ταῦτα
plants with-it carried-round not throws-down these-things
ἀκούσαντες οἱ κόρακες ὑπόπτευόν με, καί τινα τρόπον
having-heard the ravens suspected me and in-some way
εὐνοεῖν ὑμῖν, καὶ διὰ τοῦτο ταῦτα διαλέγεσθαι·
to-be-well-disposed to-you and because-of this these-things to-say

καὶ θυμοῦ πλησθέντες τοιαύτῃ με καταδίκῃ ὑπέβαλον,
and with-anger filled to-such me condemnation subjected
τὸ πολεμεῖν τοῦ εἰρήνην ἄγειν προαιρούμενοι.»
the to-make-war than-the peace to-keep choosing
Τούτων ἀκούσας τῶν λόγων ὁ Βασιλεὺς, ἔφη πρός τινα τῶν
these having-heard the words the King said to one of-the
αὐτοῦ συμβούλων· «Τί ὑμῖν δοκεῖ περὶ τούτου;» «Ὡς τάχιον
his counselors what to-you seems about this as most-quickly
ἀναιρηθήτω, φησί· τρόπαιον γὰρ ἡμῖν γενήσεται μέγιστον
let-him-be-killed he-says a-trophy for for-us will-become greatest
ἡ τούτου ἀναίρεσις. Ἀπαλλαγησόμεθα γὰρ αὐτοῦ τῶν
the his killing we-will-be-rid for of-his the
σκευωριῶν καὶ μηχανῶν, ἃς ὑπὲρ τῶν κοράκων συῤῥάπτειν
plots and devices which for the ravens to-stitch
οὐ παύεται· ὁ γὰρ περί τι τῶν αὐτῷ πρακτέων
not he-ceases the-one for about some of-the by-him to-be-done
ἀμελῶν τῶν λόγου ἀξίων, ἐν χερσὶν ἤδη τοῦτο ἔχων, καὶ
neglecting of-the of-account worthy in hands already it having and
ἀπολέσας, οὐ ῥᾳδίως ἄλλοτε τεύξεται τούτου. Καὶ ὁ
having-lost not easily another-time will-attain it and the-one
τὸν ἐχθρὸν ἐν ἀσθενείᾳ εὑρίσκων, καὶ μὴ ἀναιρῶν αὐτὸν, εἰς
the enemy in weakness finding and not killing him into
νέωτα μεταμεληθήσεται, μὴ δυνάμενος τότε τοῦτο ποιῆσαι.»
next-year will-repent not being-able then this to-do
Ἕτερος δέ τις τῶν τοῦ Βασιλέως πρωτοσυμβούλων
another and a of-the of-the King first-counselors
ἔφη· «Οὐ δεῖ τοῦτον ἀναιρεθῆναι· γέγραπται γὰρ,
said not it-is-needful him to-be-killed it-is-written for
ὡς κάλαμον συντετριμμένον οὐ κατεάξεις, καὶ λύχνον
that a-reed bruised not you-will-break and a-lamp
τυφώμενον οὐ σβέσεις· μᾶλλον δὲ καὶ οἰκτείρειν
smoking not you-will-quench rather but also to-pity

δικαιότατον, ὅτι τοιάσδε ὑπέστη συμφορὰς, καὶ τοιαῦτα
most-just that such he-underwent misfortunes and such
ῥαπίσματα. Δεῖ οὖν τὸν τοιοῦτον περιέπειν· τὸ γὰρ
blows it-is-needful then the such to-treat-well the for
διαφέρεσθαι τοὺς ἐχθροὺς πρὸς ἀλλήλους μέγιστον εὐτύχημα,
to-be-at-variance the enemies with one-another greatest good-fortune
ἴσως γὰρ ὠφεληθείημεν ἐξ αὐτοῦ, ὡς ὁ ἔμπορος παρὰ
perhaps for we-might-be-benefited from him as the merchant from
τοῦ κλέπτου. Λέγεται γὰρ, ὡς ἔμπορός τις γηραιὸς,
the thief it-is-said for that merchant a-certain old
πολύολβος ὢν, καὶ γυναῖκα ἔχων νέαν, ἐπόθει αὐτὴν λίαν·
very-wealthy being and a-wife having young longed-for her greatly
ἡ δὲ αὐτὸν ἀπεστρέφετο. Μιᾷ δὲ τῶν νυκτῶν, κοιμωμένων
she but him turned-from on-one and of-the nights sleeping
αὐτῶν, εἰσῆλθε κλέπτης, τοῦ συλῆσαι τὴν οἰκίαν· ἡ δὲ
they came-in a-thief — to-plunder the house the and
γυνὴ τοῦτον ἰδοῦσα καὶ φοβηθεῖσα, περιεπλάκη τῷ ἀνδρὶ
wife him having-seen and having-feared embraced the husband
αὐτῆς, καὶ ἐνηγκαλίσατο τὸ στῆθος αὐτοῦ. Ἔξυπνος δὲ
her and clasped the breast his awake and
γενόμενος ὁ ἀνὴρ αὐτῆς, «Πόθεν μοι, ἔφη, τοῦτο; καὶ τίς
having-become the husband her whence to-me he-said this and what
οὗτος ὁ πόθος;» Καὶ ἀναβλέψας εἶδε τὸν κλέπτην, καὶ
this the longing and having-looked-up he-saw the thief and
ἔγνω, ὅτι δι᾽ αὐτόν ἐστιν ἡ ἀγάπη αὕτη τῆς γυναικὸς
knew that because-of him is the love this of-the wife
αὐτοῦ. Καὶ εἶπε πρὸς τὸν κλέπτην· «Λάβε ἐκ τοῦ οἴκου
his and said to the thief take from the house
μου, ὅσα βούλει, ἀκώλυτος, διὰ τὸ πεποιηκέναι μοι
my as-much-as you-wish unhindered because-of the to-have-done for-me
τουτὶ τὸ ἀγαθόν· διά σε γὰρ περιεπλάκη μοι ταύτῃ τῇ
this the good because-of you for embraced me this the

νυκτὶ ἡ περιπόθητός μου γυνὴ πολλὰ πρότερον μισοῦσά
night the much-desired my wife much before hating
με.» Οὕτως καὶ ἡμεῖς ἴσως ἐξ αὐτοῦ ὠφεληθῶμεν.»
me thus also we perhaps from him may-be-benefited
Ἄλλος δέ τις πρωτοσύμβουλος τοῦ Βασιλέως εἶπε·
another and a first-counselor of-the King said
«Καλῶς ἔφη οὗτος, ὦ Βασιλεῦ· ὁ γὰρ νοῦν ἔχων
well said this-one O King the-one for mind having
εὑρὼν τὸν τοῦ ἐχθροῦ αὐτοῦ φίλον, τυφθέντα καὶ
having-found the of-the enemy his friend beaten and
μαστιχθέντα παρ᾽ αὐτοῦ, εὐεργετεῖ τὸ κατὰ δύναμιν,
scourged by him benefits the according-to ability
ἵνα ἐξ αὐτοῦ ὠφεληθῇ. Ὠφεληθήσεται δὲ (καθὼς) ὁ
that from him he-may-be-benefited he-will-be-benefited and (as) the
ἐκ τοῦ θανάτου, καὶ τοῦ δαίμονος (διὰ κλέπτου) ῥυσθεὶς
from the death and the demon (through a-thief) rescued
ἄνθρωπος. Λέγεται γὰρ, ὡς ἀσκητής τις εἶχε δάμαλιν
man it-is-said for that ascetic a-certain had a-heifer
καλλίστην· ἰδὼν δὲ αὐτὴν ἔν τινι τόπῳ ὁ κλέπτων,
most-beautiful having-seen and her in a place the stealer
ἠβουλήθη μετὰ πανουργίας κλέπτειν αὐτήν. Ὁδοιποροῦντι
wished with villainy to-steal her journeying
δὲ αὐτῷ ἐφάνη ὁ διάβολος ἐν μορφῇ ἀνθρώπου, καί φησι
and to-him appeared the devil in form of-a-man and says
πρὸς αὐτὸν ὁ κλέπτης· «Πόθεν ἔρχῃ; καὶ ποῖ πορεύῃ;
to him the thief whence do-you-come and whither do-you-go
καὶ τί βούλει ποιῆσαι;» Ὁ δὲ «Βούλομαί, φησι, τὸν
and what do-you-wish to-do he and I-wish he-says the
ἀσκητὴν τοῦτον ἀποπνίξαι.» Καὶ ὁ κλέπτης πρὸς τὸν
ascetic this to-strangle and the thief to the
διάβολον· «Κἀγὼ βούλομαι τὴν δάμαλιν αὐτοῦ κλέψαι.»
devil I-too wish the heifer his to-steal

Ἀμφότεροι δὲ ἐπορεύθησαν εἰς τὸν οἶκον τοῦ μοναχοῦ. Ὁ
both and went to the house of-the monk the
δὲ μοναχὸς, λαβὼν τὴν δάμαλιν εἰς τὸ οἰκίδιον αὐτοῦ,
and monk having-taken the heifer into the hut his
ἀπῆλθε τοῦ δειπνῆσαι. Ὁ δὲ κλέπτης εἶπεν ἐν ἑαυτῷ·
went-away — to-dine the and thief said in himself
ἐὰν εἰσέλθῃ ὁ διάβολος πνίξαι τὸν ἀσκητὴν, φωνήσει
if goes-in the devil to-strangle the ascetic he-will-cry-out
ἴσως, καὶ συναχθέντος τοῦ λαοῦ ἀποτύχω τοῦ σκοποῦ.
perhaps and gathered the people I-may-miss the aim
Καὶ εὐθέως ἔφη τῷ διαβόλῳ· «Ἡσύχασον, ἕως ἂν ἔλθω
and at-once said to-the devil be-quiet until — I-come
πρῶτος ἐγὼ, καὶ λήψομαι τὴν δάμαλιν, καὶ ἔσται ἡμῖν
first I and I-will-take the heifer and it-will-be to-us
κοινή.» Φοβηθεὶς δὲ ὁ διάβολος, μήπως ἐν τῷ εἰσελθεῖν
common having-feared and the devil lest in the to-go-in
τὸν κλέπτην τοῦ λαβεῖν τὴν δάμαλιν νοηθῇ παρὰ
the thief — to-take the heifer he-be-perceived by
τῶν ἀνθρώπων, καὶ ἀστοχήσωσιν ὁμοῦ, εἶπε τῷ κλέπτῃ·
the men and they-miss together said to-the thief
«Ἀνέχου, ἕως ἂν ὑπνώσωσι πάντες, καὶ εὐθέως ὁμοῦ
wait until — they-sleep all and at-once together
τύχωμεν τοῦ ποθουμένου.» Ὁ δὲ κλέπτης εἶπεν· «Οὐ
we-may-attain the desired the and thief said not
τοῦτο.» Καὶ ἤρξαντο μάχεσθαι πρὸς ἀλλήλους, ἕως οὗ
this and they-began to-fight with one-another until —
ἐφώνησεν ὁ κλέπτης τὸν μοναχὸν, καὶ εἶπεν· «Μοναχὲ,
called the thief the monk and said monk
οὗτος ὁ διάβολος βούλεταί σε πνίξαι.» Καὶ αὖθις ὁ
this the devil wishes you to-strangle and again the
διάβολός φησι τῷ μοναχῷ· «Οὗτός ἐστι κλέπτης, καὶ
devil says to-the monk this is a-thief and

βούλεται κλέψαι σου τὴν δάμαλιν.» Ὁ δὲ ἀσκητὴς ἔξυπνος
wishes to-steal your the heifer the and ascetic awake
γενόμενος ἐδίωξεν αὐτοὺς, καὶ ἐρρύσθη ἐκ θανάτου.
having-become pursued them and was-rescued from death
Ταῦτα ὑμῖν εἶπον, ἵνα γνῶτε, ὅτι δεῖ τὸν ἐχέφρονα
these-things to-you I-said that you-may-know that it-is-needful the sensible
τιμῆσαι καὶ εὐεργετῆσαι τὸν φίλον τοῦ ἐχθροῦ αὐτοῦ, καὶ
to-honor and to-benefit the friend of-the enemy his and
ἴσως ὠφεληθήσεται, ὥσπερ καὶ οὗτος ὁ ἀσκητής.
perhaps he-will-be-benefited as also this the ascetic
Ὁ δὲ τὴν ἀναίρεσιν αὐτοῦ συμβουλεύσας εἶπεν· «Ἀναιρεθήτω
the and the killing his having-counseled said let-him-be-killed
τάχιον, ὦ Βασιλεῦ, καὶ μὴ πιστεύσῃς τοῖς λόγοις αὐτοῦ
more-quickly O King and not trust the words his
τοῖς ψευδέσι καὶ ματαίοις. Ὁ γὰρ εὐφρονῶν οὐ πιστεύει
the false and vain the for right-minded not believes
τὸ ψεῦδος· ὁ δὲ ἄνους, ὁ προσέχων τοῖς ψευδέσι καὶ
the falsehood the but mindless the-one heeding the false and
ματαίοις (λόγοις,) ὅμοιός ἐστι τέκτονί τινι, ἀπιστήσαντι
vain (words) like is to-carpenter a-certain having-disbelieved
τοῖς, ἃ εἶδε, καὶ ἃ ἤκουσε. Λέγεται γὰρ, ὡς τέκτων
the-things which he-saw and which he-heard it-is-said for that carpenter
τις γυναῖκα εἶχε πάνυ ὡραίαν καὶ περικαλλῆ· ἡ δὲ
a-certain a-wife had very lovely and most-beautiful the and
γυνὴ ἐφίλει τὸν γείτονα αὐτῆς. Νοήσαντες δὲ τοῦτο οἱ
wife loved the neighbor her having-perceived and this the
τοῦ τέκτονος συγγενεῖς, ἀπήγγειλαν αὐτῷ. Ὁ δὲ εἶπεν·
of-the carpenter kinsmen reported to-him he and said
«Ἐὰν μὴ αὐτὸς ἴδω τοῖς ὀφθαλμοῖς μου, οὐ πιστεύω
if not myself I-see with-the eyes my not I-believe
τοῦτο.» Καὶ θέλων δοκιμάσαι τὴν ἰδίαν γυναῖκα, εἶπεν
this and wishing to-test the own wife said

αὐτῇ· «Βούλομαι ἀπελθεῖν εἰς τόνδε τινὰ τόπον, ὅπως
to-her I-wish to-go-away to this-and-such some place so-that
οἰκοδομήσω οἶκον τῷ Βασιλεῖ· ἑτοίμασον οὖν μοι τὰς
I-may-build a-house for-the King prepare then for-me the
πρὸς τὴν χρείαν δαπάνας.» Ποιησάσης δὲ αὐτῆς τοῦτο
for the need expenses having-done and she this
συντόμως, «Κλεῖσον, φησὶν ὁ ἀνὴρ, τὴν θύραν, καὶ
promptly shut he-says the husband the door and
τήρησον τὸν οἰκόν σου, ἕως ἔλθω.» Ἀπελθὼν δὲ μικρὸν
keep the house your until I-come having-gone-away and a-little
ἐπανουργεύσατο, καὶ στραφεὶς ἐκρύβη ὑποκάτω τῆς κλίνης
he-played-the-knave and having-turned hid under the bed
αὐτοῦ. Ἡ δὲ γυνὴ ἀπέστειλε πρὸς τὸν φίλον αὐτῆς
his the and wife sent to the friend her
λέγουσα· «Ἐλθὲ τάχιον πρός με· ὁ γὰρ ἀνήρ μου
saying come more-quickly to me the for husband my
ἀπεδήμησεν εἴς τινα τόπον μακρὰν, διά τινα ὑπηρεσίαν.»
has-gone-abroad to some place far for some service
Ἐλθὼν δὲ ἐκεῖνος ἔμενε παρ' αὐτῇ. Ὁ δὲ τέκτων, ἀκούων
having-come and he stayed with her the and carpenter hearing
καὶ βλέπων τὰ γενόμενα ὕπνωσεν, ἐν ᾧ ἦν τόπῳ,
and seeing the-things happening slept in which he-was place
καὶ ἐξέτεινε τὸν πόδα αὐτοῦ ἔξω τῆς κλίνης. Ἐκείνου δὲ
and stretched-out the foot his outside the bed he and
κοιμωμένου, στραφεῖσα ἡ γυνὴ, καὶ ἰδοῦσα τὸν πόδα τοῦ
sleeping having-turned the wife and having-seen the foot of-the
ἀνδρὸς αὐτῆς ἐκτεταμένον, ἔφη τῷ μοιχῷ· «Φωνήσας
husband her stretched-out said to-the adulterer having-called-out
ἐρώτησόν με, λέγων τίνα μᾶλλον φιλεῖς, τὸν ἄνδρα σου,
ask me saying whom more do-you-love the husband your
ἢ ἐμέ;» Ὁ δὲ ἔφη τοῦτο πρὸς αὐτήν. Κἀκείνη πάλιν
or me he and said this to her and-she again

πρὸς αὐτόν· «Τίς ἡ χρεία τοῦ ἐρωτήματος τούτου; Οὐκ
to him what the need of-the question this not
οἶσθα, ὅτι κρίνω οὐδένα κρείττονα τοῦ ἐμοῦ ἀνδρός;
do-you-know that I-judge no-one better than-the my husband
ἢ τοῦ ποδὸς αὐτοῦ ὄντος ἐπὶ τῆς γῆς; Καὶ γὰρ αἱ
or than-the foot his being on the ground and for the
γυναῖκες ἐὰν κτήσωνται φίλους, διὰ μικρὰν ἡδονὴν, καὶ
women if they-get friends for small pleasure and
διὰ χρήματα τοῦτο ποιοῦσιν· ὁ δὲ νόμιμος ἀνὴρ κρείττων
for money this they-do the but lawful husband better
ἐστὶ χιλίων φίλων· ὁ γὰρ κόπος αὐτῶν, καὶ ὁ μόχθος
is than-a-thousand friends the for toil their and the labor
οὐδέν ἐστι. Καὶ εἴγε φιλῶ σε, τὸν τοῦ ποδὸς μέν τοι
nothing is and if-indeed I-love you the of-the foot however —
γε τοῦ ἐμοῦ ἀνδρὸς δάκτυλον ὅλης τῆς σῆς προτιμῶ
— of-the my husband toe than-whole the your I-prefer
κεφαλῆς.» Διυπνισθεὶς δὲ ὁ ἀνὴρ αὐτῆς, καὶ ἀκούσας
head having-awoken and the husband her and having-heard
ταῦτα πάντα, εἶπεν ἐν ἑαυτῷ· «Ἀληθῶς ἡ ἀγάπη τῆς
these-things all said in himself truly the love of-the
ἐμῆς γυναικὸς πολλὴ καὶ σταθερά ἐστι πρός με.» Πρωΐας
my wife much and steadfast is toward me morning
δὲ γενομένης ἀπῆλθεν ὁ φίλος αὐτῆς· ἡ δὲ ἀφύπνωσεν
and having-come went-away the friend her she and fell-asleep
ἐν τῷ κοιτῶνι αὐτῆς. Ἀναστὰς δὲ ὁ ἀνὴρ αὐτῆς, καὶ
in the bedchamber her having-risen and the husband her and
λαβὼν ῥιπίδιον ἤρξατο ῥιπίζειν αὐτὴν, ὅτι καῦμα ἦν.
having-taken a-fan began to-fan her because heat it-was
Διυπνισθείσης δὲ αὐτῆς, καὶ ἰδούσης αὐτόν· «Ἀναπαύου,
having-awoken and she and having-seen him rest
ἔφη φιλτάτη.» Διὰ γὰρ τὴν ἀφροσύνην αὐτοῦ, ἃ εἶδεν
he-said dearest because-of for the folly his what he-saw

εἰς αὐτὴν αἰσχρὰ, καὶ ἃ ἤκουσεν, οὐκ ἐπίστευε. Ταῦτά
at her shameful-things and what he-heard not he-believed these-things
σοι διῆλθον, ὦ Βασιλεῦ, ἵνα μὴ πιστεύσῃς τοῖς λόγοις
to-you I-went-through O King that not you-may-trust the words
τοῦ κόρακος, τοῦ λήρου καὶ ἀναιδοῦς, ἀλλὰ θᾶττον
of-the raven the babbler and shameless but more-quickly
ἀναιρεθήτω.» Ὁ δὲ Βασιλεὺς τῶν γλαυκῶν ὑπ᾽ ἀνοίας καὶ
let-him-be-killed the and King of-the owls by folly and
μωρίας οὐκ ἤκουσε τοῦ πρωτοσυμβούλου, ἀλλὰ προσέταξε
foolishness not heeded the first-counselor but ordered
διὰ τιμῆς ἄγειν τὸν κόρακα. Ὁ δὲ τὴν ἀναίρεσιν αὐτοῦ
with honor to-treat the raven the and the killing his
συμβουλεύων ἔφη· «Ἐπεὶ τοῦτον οὐ κατακτείνετε, ἔστω
counseling said since him not you-kill let-him-be
ἐν παραφυλακῇ, καὶ διαγέτω παρ᾽ ἡμῖν, ὡς ἐχθρὸς
in custody and let-him-live with us as enemy
παρατηρητέος· δεινὸς γὰρ ὁ κόραξ καὶ δόλιος, καὶ οἶμαι
to-be-watched terrible for the raven and crafty and I-think
τοῦτον διὰ πανουργίαν καὶ ἀπάτην ἐνθάδε ἀφικέσθαι.»
him because-of villainy and deceit here to-have-come
Ἤρξατο οὖν ὁ κόραξ ταῖς γλαυξὶ προσομιλεῖν κατὰ
began then the raven with-the owls to-converse by
μόνας, καὶ συνοικειοῦσθαι ταύταις, καὶ συμφιλιοῦσθαι. Καί
alone and to-become-intimate with-them and to-become-friends and
φησί ποτε πρὸς αὐτάς· «Ἀκήκοα τῶν πάλαι λεγόντων,
says once to them I-have-heard those of-old saying
ὡς εἴ τις ἑαυτῷ πυρὶ ἀφειδῶς παρεμβάλῃ, τηνικαῦτα,
that if anyone himself into-fire unsparingly throw then
ὃ ἐὰν αἰτήσεται τὸ θεῖον, δοθήσεται αὐτῷ. Βούλομαι οὖν
what — he-will-ask the divine will-be-given to-him I-wish then
κἀγὼ τοιοῦτόν τι διαπράξασθαι, καὶ ἀξιῶσαι τὸ θεῖον
I-too such something to-accomplish and to-ask the divine

μετατρέψαι μου τὴν φύσιν εἰς γλαῦκα, ὡς ἂν τοῖς κόραξι
to-change my the nature into an-owl so-that — the ravens
πολεμήσω μεθ' ὑμῶν, καὶ ἀμύνωμαι τούτους, ὑπὲρ ὧν
I-may-war-on with you and I-may-avenge-myself-on them for what
ἔδρασαν εἰς ἐμέ.» Παρὼν δὲ τηνικαῦτα ὁ τὴν ἀναίρεσιν
they-did to me being-present and at-that-time the-one the killing
αὐτοῦ συμβουλεύσας εἶπεν· «Ὅμοιοί εἰσιν οὗτοί σου οἱ λόγοι
his having-counseled said like are these your the words
πόματι δηλητηρίου μεστῷ, οὗ τίς ἂν γεύσοιτο, εἰ καὶ δίψῃ
to-a-drink of-poison full which who — would-taste if even by-thirst
συνέχοιτο; εἰ γὰρ καὶ πυρίκαυστόν σε ποιήσωμεν, οὐκ ἄν σου
he-were-held if for even fire-burned you we-make not — your
δυνηθείημεν τὴν γνώμην μεταβαλεῖν, ἢ ἀποβαλεῖν· ἀλλ' εἰς τὸ
we-could the judgment change or cast-off but to the
ἀρχαῖόν σου πλάσμα στραφείσῃ, ὡς ἡ μῦς, ἡ στραφεῖσα
ancient your form you-will-turn as the mouse the-one having-turned
εἰς τὴν ἰδίαν φύσιν, καὶ συζευχθεῖσα τῷ μυΐ, τῷ ὁμογενεῖ
to the own nature and having-been-yoked to-the mouse the kindred
αὐτῆς, τόν τε ἥλιον καὶ τὰ λοιπὰ κτίσματα βδελυξαμένη.»
her the both sun and the other creatures having-loathed
Ὁ δὲ τῶν γλαυκῶν Βασιλεὺς τοῦτο ἀκούσας, «Ἄγε εἰπὲ
the and of-the owls King this having-heard come tell
ἡμῖν, φησι, πῶς τοῦτο συνέβη;» Ὁ δὲ πρωτοσύμβουλος
us he-says how this happened the and first-counselor
εἶπε· «Λέγεται, ὡς ἀσκητής τις, ἀρετῇ συζῶν, ἵστατο
said it-is-said that ascetic a-certain with-virtue living stood
παρὰ τὸν ποταμὸν προσευξόμενος. Καὶ ἰδοὺ, νίβλα
by the river going-to-pray and behold a-kite
βαστάζουσα μῦν, ἐλθοῦσα ἔῤῥιψεν αὐτὸν παρὰ τοὺς
carrying a-mouse having-come threw it by the
πόδας τοῦ ἀσκητοῦ ἡμιθανῆ. Ὁ δὲ λαβὼν τὴν μῦν, καὶ
feet of-the ascetic half-dead he and having-taken the mouse and

σπλαγχνισθεὶς, ἠτήσατο τὸ κρεῖττον μεταβαλεῖν αὐτὴν
having-been-moved-with-pity asked the higher(-power) to-change her
εἰς κοράσιον· καὶ εὐθέως ἐγένετο τὸ αἴτημα αὐτοῦ. Καὶ
into a-girl and at-once came-about the request his and
λαβὼν ταύτην ἀπῆλθεν εἰς τὸ κελλίον αὐτοῦ, καὶ ἔθρεψεν
having-taken her went-away to the cell his and reared
αὐτήν. Αὐξηθείσης δὲ ταύτης, καὶ ἡλικίας γενομένης
her grown and she and of-age having-become
ἐννόμου, ἠβουλήθη ταύτην ἀνδρὶ συζεύξειν, καί φησι
lawful he-wished her to-a-husband to-join and says
πρὸς αὐτήν· «Βούλομαί σε ἀνδρὶ δοῦναι· εἰπὲ οὖν μοι,
to her I-wish you to-a-husband to-give tell then me
τίνι θέλεις συζευχθῆναι;» Ἡ δὲ «Ζεῦξαί μέ, φησιν,
to-whom do-you-wish to-be-joined she and join me she-says
ἀνδρὶ, ὃν οἶσθα πάντων κτισμάτων δυνατώτερον.» Ὁ
to-a-husband whom you-know than-all creatures more-powerful the
δὲ μοναχὸς ἔφη· «Τοῦ ἡλίου δυνατώτερον οὐδέν.» Κἀκείνη
and monk said than-the sun more-powerful nothing and-she
«Θέλω,» ἔφη. Καὶ ἀπελθὼν πρὸς τὸν ἥλιον ἠτήσατο
I-wish she-said and having-gone-away to the sun he-asked
τοῦ ζευχθῆναι μετ' αὐτῆς. Ὁ δὲ ἥλιος εἶπεν· «Ἀληθῶς
— to-be-joined with her the and sun said truly
δυνατός εἰμι, πλὴν τὸ νέφος σκεπάζει τὸ φῶς μου.»
powerful I-am but the cloud covers the light my
Ἐλθὼν δὲ εἰς τὸν νέφος, ἤκουσε καὶ παρ' ἐκείνου· «Ὅτι
having-gone and to the cloud he-heard also from it that
δυνατὸν μέν εἰμι, ἀλλ' οὖν ὁ ἄνεμος ἐμοῦ δυνατώτερός
powerful indeed I-am but then the wind than-me more-powerful
ἐστι· διώκει γὰρ καὶ σκορπίζει με.» Εἶτα πάλιν ἐλθὼν ὁ
is it-drives for and scatters me then again having-come the
μοναχὸς πρὸς τὸν ἄνεμον, ἤκουσε καὶ παρ' ἐκείνου· «Ὅτι
monk to the wind he-heard also from it that

δυνατός εἰμι· πλὴν τὸ ὄρος δυνατώτερόν μου ἐστὶ, διότι
powerful I-am but the mountain more-powerful than-me is because
οὐ δύναμαι αὐτὸ παρασαλεῦσαι.» Ἐλθὼν δὲ καὶ πρὸς τὸ
not I-am-able it to-shake having-come and also to the
ὄρος, ἤτει τὰ ὅμοια. Τὸ δὲ ἀποκριθὲν ἔφη· «Δυνατὸν
mountain he-asked the like it and having-answered said powerful
μέν εἰμι, ὁ δὲ μῦς ἐστιν ἐμοῦ δυνατώτερος· κατατρυπᾶ
indeed I-am the but mouse is than-me more-powerful it-bores-through
με γὰρ ἔνθεν κἀκεῖθεν, καὶ τῆς βλάβης αὐτοῦ ἀποφυγεῖν οὐ
me for hither and-thither and the harm his to-escape not
δύναμαι.» Ἀπῆλθε δὲ πρὸς τὸν μῦν, τὰ παραπλήσια περὶ
I-am-able he-went-away and to the mouse the like-things about
τοῦ γάμου τῆς κόρης λέγων. Ὁ δὲ μῦς ἔφησεν· «Ἐγώ εἰμι
the marriage of-the girl saying the and mouse said I am
μικρὸς, αὕτη δὲ μεγάλη ἐστὶ τὴν ἡλικίαν, καὶ οὐ χωρεῖ εἰς
small she but great is in-the stature and not fits into
τὴν ἐμὴν κατάδυσιν.» Στραφεὶς δὲ ὁ ἀσκητὴς πρὸς τὴν
the my hole having-turned and the ascetic to the
κόρην, ἀνήγγειλεν αὐτῇ πάντα, ὅσα ἤκουσε παρὰ τῶν
girl reported to-her all as-much-as he-heard from the
κτισμάτων, καὶ τὰ λεχθέντα παρὰ τοῦ μυός. Ἡ δὲ
creatures and the-things said by the mouse she and
εἶπεν αὐτῷ· «Λοιπὸν αἴτησε τὸν Θεὸν, ὅπως ἐπιστρέψῃ με
said to-him now ask — God that he-may-turn me
εἰς τὸ παλαιὸν καὶ ἀρχαῖόν μου σχῆμα.» Ὁ δὲ μοναχὸς
to the old and ancient my form the and monk
ἠτήσατο τὸν Θεὸν, καὶ μετεστράφη εἰς τὴν ἀρχαίαν αὐτῆς
asked — God and she-was-changed into the ancient her
φύσιν, καὶ συνέζευξεν αὐτὴν τῷ μυΐ. Ἀλλὰ ταῦτά σοι
nature and he-joined her to-the mouse but these-things to-you

ἔφην, ὦ Βασιλεῦ, ἵνα γνῷς, ὅτι κἂν τῷ πυρὶ οὗτος
I-said O King that you-may-know that even-if in-the fire this-one
κατακαυθήσεται, πάλιν εἰς τὴν ἰδίαν στραφήσεται γνώμην.»
be-burned again to the own he-will-turn judgment
Ὁ δὲ Βασιλεὺς οὐκ ἤκουσεν αὐτοῦ τοιαῦτα λέγοντος, ἀλλ᾽
the and King not heeded him such-things saying but
εἴασε τὸν κόρακα ἐκεῖσε ταῖς γλαυξὶ συνδιάγειν. Ὁ δὲ
let the raven there with-the owls to-live-with the and
κόραξ ἔμενε κατανοούμενος τὰ τῶν γλαυκῶν ἅπαντα·
raven remained observing the-things of-the owls all
καὶ κατανοήσας τὴν αὐτῶν φρόνησιν, καὶ δύναμιν, διέμενεν
and having-observed the their prudence and power remained
ἀμέριμνος μετ᾽ αὐτῶν, καὶ παχυνθέντι ἀνεφύη τούτῳ
free-from-care with them and grown-fat grew to-him
πτερά. Καί ποτε καιροῦ δραξάμενος ἀπέδρασε, καὶ
feathers and once an-opportunity having-seized he-ran-away and
πρὸς τοὺς κόρακας παρεγένετο, καί φησι τῷ Βασιλεῖ·
to the ravens came and says to-the King
«Χαῖρε, ὦ Βασιλεῦ· ἰδού σοι τετέλεκα τὸ κατὰ
hail O King behold for-you I-have-accomplished the according-to
σκοπόν. Λείπεται οὖν διαστῆναι ἡμᾶς, καὶ πέρας ἀΐδιον
aim it-remains then to-set-apart us and an-end everlasting
τῇ μάχῃ ἐπιθεῖναι· ἰδοὺ γὰρ ἅπασαι αἱ γλαῦκες τῷ
to-the battle to-put behold for all the owls in-the
δεῖνι ἄντρῳ ὑπεκρύβησαν. Ἀναλαβέτω οὖν ἕκαστος
such-and-such cave hid let-take-up then each
ἡμῶν ἐκ τῆσδε τῆς ὕλης, ὅσα δύναται τῶν ξυλίσκων,
of-us from this the wood as-many-as he-can of-the sticks
καὶ περιθήσομεν ταῦτα τῷ τοῦ ἄντρου στόματι, καὶ
and we-will-put these round-the of-the cave mouth and
πῦρ ἐπανάψομεν, καὶ τοῖς πτέρυξι τοῦτο διαφυσήσομεν,
fire we-will-kindle and with-the wings it we-will-blow-through

ὡς ἀέριον τὴν φλόγα ἀπεργάζεσθαι. Τούτῳ γὰρ τῷ
so-as aloft the flame to-make in-this for the
τρόπῳ αἱ μὲν ἔνδοθεν τῷ καπνῷ συμπνιγήσονται· αἱ δὲ
way the indeed inside by-the smoke will-be-choked the but
ἔξω ἐρχόμεναι καταφλεγήσονται κακαὶ κακῶς.» Ὃ δὴ
outside coming will-be-burned evil-ones evilly which indeed
καὶ ποιήσαντες οἱ κόρακες, τέλεον τοὺς ἐχθροὺς αὐτῶν
also having-done the ravens completely the enemies their
ἐξηφάνισαν· καὶ ἐπανέζευξεν ὁ τῶν κοράκων Βασιλεὺς
wiped-out and returned the of-the ravens King
τροπαιοῦχος πρὸς τὴν ἰδίαν κατοίκησιν.
trophy-bearing to the own dwelling
Καὶ ἔφη πρὸς τὸν κόρακα· «Πῶς ἠνέσχου τῆς τῶν
and he-said to the raven how did-you-bear-with the of-the
γλαυκῶν ὁμιλίας καὶ πονηρίας; (Ὁ δὲ πρωτοσύμβουλος
owls converse and wickedness (the and first-counselor
ἔφη·) «Ὁ νουνεχὴς ἀνὴρ, δεινοῖς περιπεσὼν, ὑπείκει
said) the sensible man into-terrible-things having-fallen yields
τοῖς εὐτελέσιν, ἄχρις οὗ τὸ κατ᾽ ἔφεσιν λήψηται.» Καὶ ὁ
to-the lowly until — the according-to desire he-takes and the
Βασιλεὺς πάλιν ἔφη· «Ἀνάγγειλόν μοι τὰ τῶν γλαυκῶν
King again said report to-me the-things of-the owls
φρονήματα, οἷά εἰσιν.» Ὁ δὲ κόραξ εἶπεν· «Οὐκ εἶδον
thoughts what-sort they-are the and raven said not I-saw
ἐν αὐταῖς συνετωτέραν τῆς τὴν ἐμὴν συμβουλευσάσης
among them more-intelligent than-the-one the my having-counseled
ἀναίρεσιν· αἱ δὲ λοιπαὶ πόῤῥω που τοῦ δέοντος
killing the and rest far somewhere from-the needful
ἐξετρέποντο. Δεῖ γὰρ τοὺς Βασιλεῖς τὰ οἰκεῖα τηρεῖν
turned-aside it-is-needful for the Kings the own to-keep
μυστήρια, καὶ μὴ ἐᾷν ἀλλότριόν τινα ταῖς οἰκείαις γραφαῖς
secrets and not to-allow foreign anyone to-the own writings

πλησιάζειν, ἢ τῷ ὕδατι, ᾧ μέλλει ἀπονίπτεσθαι, ἢ
to-draw-near or to-the water with-which he-is-about to-wash or
τῇ στρωμνῇ, ἢ τοῖς ἱματίοις, ἢ τοῖς ὅπλοις, ἢ τῇ βρώσει
to-the bed or to-the garments or to-the arms or to-the food
καὶ πόσει, ἢ τῇ συζύγῳ, ἢ τοῖς μύροις. Ἀλλ' οὐ δυνατὸν
and drink or to-the consort or to-the perfumes but not possible
ἦν, ὑπερηφάνους ὄντας τοὺς ἡμετέρους ἐχθροὺς, νικᾶν·
it-was arrogant being the our enemies to-conquer
σπανίως γάρ τις τρόπαιον συνιστᾷ τῶν ὑπερηφάνων. Ὁ
rarely for anyone a-trophy sets-up over-the arrogant the
σπανίως ἀδηφάγος μέχρι τέλους ἄνοσος διατελεῖ, καὶ ὁ
rarely gluttonous until end free-of-disease continues and the-one
οὐ ῥᾳδίως τοῖς ἀσυνέτοις συμβούλοις χρώμενος ἐκφεύγει
not easily the unintelligent counselors using escapes
τὴν ἀπώλειαν. Ἔγωγε οὖν ὑπετάγην καὶ ἐταπεινώθην τοῖς
the destruction I-at-least then was-subjected and was-humbled to-the
ἐχθροῖς, ἵνα τύχω τοιούτου κατορθώματος, καθάπερ
enemies that I-might-attain such success as
ὁ ὄφις τῷ βατράχῳ ἐκείνῳ ἐν τῷ λιμνηδίῳ ὑποπεσών.
the snake to-the frog that in the pool having-submitted
Λέγεται γὰρ, ὡς ὄφις τις παραβεβηκὼς καὶ γεγηρακὼς,
it-is-said for that snake a-certain past-his-prime and grown-old
πρὸς τὴν θήραν ἠτόνησε, καὶ τῆς ἀναγκαίας ἠπορεῖτο
for the hunting grew-weak and of-the necessary was-in-want
τροφῆς, καὶ ἕρπων, λιμνήδιόν τι κατέλαβε, βατράχων
food and crawling pool a-certain reached of-frogs
μεστὸν, ἐξ οὗ τὴν ἀρχὴν ἤγρευε. Καὶ σκυθρωπὸν καὶ
full from which at-the outset he-hunted and sullen and
κατηφῆ ταύτης πλησίον ἐκτείναντι ἑαυτὸν, βάτραχός τις
downcast this near stretching himself frog a-certain
(ὁρῶν) «Τί ὄφι, φησὶν, ἀλύεις ἐνταῦθα καὶ κατηφιᾷς;»
(seeing) why O-snake he-says are-you-distraught here and downcast

Ὁ δὲ, «Καὶ πῶς οὐ σκυθρωπάσω; ἔφη· ἀπὸ γὰρ ταύτης
he and and how not shall-I-be-sullen he-said from for this
ἀεὶ τῆς λίμνης τὰς πρὸς τὸ ζῆν ἀναγκαίας ποριζόμενος
always the lake the for the to-live necessary procuring
τροφὰς, ἄνευ κόπου καὶ φροντίδος, τῶν ἀσκητῶν τινος νυνὶ
foods without toil and care of-the ascetics one now
ἐπαρασαμένου, αὐτῷ οὐκ ἔτι βοηθῆσαι δύναμαι. Ἀνθ' ὅτου
having-cursed to-it not any-longer to-help I-am-able for which
βούλομαι πρὸς ὑμᾶς ἐλθεῖν, Βασιλεῖ τε ὑμετέρῳ ὑποζύγιος
I-wish to you to-come to-the-King and your a-beast-of-burden
ἔσεσθαι.» Ταῦτα μαθὼν ὁ τῶν βατράχων Βασιλεὺς
to-be these-things having-learned the of-the frogs King
προσελάβετο τοῦτον, καὶ ἐπέβαινεν αὐτῷ· καὶ δύο βατράχους
took-on him and mounted him and two frogs
ἐδίδου αὐτῷ καθ' ἑκάστην ἡμέραν πρὸς διατροφήν. Οὕτω
gave him on each day for food thus
κἀγὼ διὰ τοιοῦτον καλὸν πρόσκαιρα ὑπέστην ἀλγεινά.»
I-too because-of such good temporary underwent pains
Ὁ δὲ Βασιλεὺς ἔφη· «Ὁρῶ τὴν διὰ ὑπουλότητος καὶ
the and King said I-see the through underhandedness and
μηχανῆς εὐόδωσιν καὶ νίκην κρείττονα τῆς δι' ἔριδος καὶ
device success and victory better than-the through strife and
πολέμου. Τὸ γὰρ πῦρ, θερμότατον καὶ ὀξύτατον ὂν, μόνα
war the for fire most-hot and most-keen being only
τὰ ὑπὲρ γῆν ἀπόλλυσι· τὸ δὲ ὕδωρ, ψυχρὸν ὂν καὶ
the-things above earth destroys the but water cold being and
γαληνὸν, καὶ κάτωθεν αὐτῆς διεισδύνει καὶ ἐκριζοῖ τὰ ἐν
calm also from-below it penetrates and uproots the-things in
αὐτῇ. Εἴρηται γὰρ, ὡς οὐ δεῖ καταφρονεῖν τινος τουτωνὶ
it it-is-said for that not it-is-needful to-despise any of-these
τῶν τεσσάρων· πυρὸς, ἐχθροῦ, νόσου, καὶ χρέους. Τὰ
the four of-fire of-enemy of-disease and of-debt the

τοιαῦτα φοβοῦ.» Ὁ δὲ κόραξ εἶπεν· «Ὅσα κατόρθωται,
such-things fear the and raven said as-much-as has-been-accomplished
ὦ Βασιλεῦ, διὰ τῆς σῆς εὐτυχίας κατώρθωται. Δύο γάρ
O King through the your good-fortune has-been-accomplished two for
τινες ἐπιτυγχάνουσι τῶν τροπαίων· ὁ κρείττων κατὰ
some attain the trophies the better according-to
τὴν συνείδησιν τῶν ἄλλων, καὶ ὁ νουνεχέστερος. Εἰ δὲ
the conscience than-the others and the more-sensible if but
καὶ κατὰ τοῦτο παρόμοιοί εἰσιν, ὁ κρειττόνων εὐπορῶν
also in this alike they-are the-one in-better abounding
ὑπηκόων· εἰ δὲ καὶ κατὰ τοῦτο ἰσάζουσιν, ὁ εὐτυχέστερος.»
subjects if but also in this they-are-equal the more-fortunate
Ὁ δὲ Βασιλεὺς ἔφη· «Εὗρόν σε τοῖς ἔργοις αὐτοῖς τὴν
the and King said I-found you in-the deeds themselves the
εὔνοιαν ἐπιδεικνύμενον· τοὺς δὲ λοιποὺς λόγους μόνον
goodwill showing the but rest words only
ἀνοήτους. Διά σου μεγίστη χάρις ἡμῖν νῦν ἐπεγένετο,
senseless through you greatest favor to-us now came
καὶ ἡ διὰ τοῦ δείπνου, ἢ τῆς τρυφῆς ἡδονή, μεγίστη
and the through the dinner or the luxury pleasure greatest
προσεπορίσθη ἡμῖν. Λέγεται γὰρ, ὡς ἄνεσιν μεγίστην εὑρίσκει
was-procured for-us it-is-said for that relief greatest finds
ὁ ἐκ πυρετοῦ ἀνακαλούμενος, καὶ ὁ βαρὺ φορτίον
the-one from fever recovering and the-one heavy load
ἀποτιθεὶς, καὶ ὁ τῆς ἐξ ἐχθροῦ βλάβης ἀπαλλαγείς.»
putting-down and the-one of-the from enemy harm rid
Καὶ αὖθις εἶπεν ὁ Βασιλεύς· «Πῶς ἐθεάσω τὴν τῶν
and again said the King how did-you-behold the of-the
γλαυκῶν Βασιλέως διαγωγήν;» Καὶ ὁ κόραξ· «Μοχθηρὰν,
owls King's conduct and the raven knavish
πονηρὰν, ἀνώμαλον, καὶ ἄτακτον· καὶ τὰς ὑπ' αὐτὸν
wicked uneven and disorderly and the-ones under him

ὁμοίας αὐτῷ, ἐκτὸς μόνον, τοῦ τὴν ἐμὴν ἀναίρεσιν
like to-him except only of-the the my killing
συμβουλεύσαντος πρωτοσυμβούλου. Οὗτος γὰρ πάντων
having-counseled first-counselor this-one for of-all
ὤφθη μοι συνετώτατος.» Καὶ ὁ Βασιλεύς· «Καὶ τί σοι,
appeared to-me most-intelligent and the King and what to-you
φησὶν, ἐφάνη ἐκ τῆς συνέσεως αὐτοῦ, καὶ οὕτω μεγάλως
he-says appeared from the understanding his and so greatly
ἐπαινεῖς αὐτόν;» Ὁ δὲ κόραξ εἶπεν· «Ἦν, ὦ Βασιλεῦ, ὀξὺς
you-praise him the and raven said he-was O King keen
εἰς τὸ νοῆσαι, ταχὺς εἰπεῖν, πεπαιδευμένος ἐς τὰ μέγιστα,
for the to-perceive quick to-speak educated to the greatest-things
καὶ πάσης ἀρετῆς πλέος, κἂν ἐμοίγε ἀγνωμονέστατος.»
and of-all virtue full even-if to-me-at-least most-unfeeling
Οὕτως ἄρα οἱ μὴ παρατηροῦντες τὸν ἐχθρὸν, τὴν εὔνοιαν
thus then those not watching the enemy the goodwill
ὑποκρινόμενον, τὰ τῶν ἀφρόνων γλαυκῶν πείσονται.
feigning the-things of-the senseless owls will-suffer

ΤΜΗΜΑ ΠΕΜΠΤΟΝ

V · THE APE AND THE TORTOISE

An old ape, driven from his kingdom, lives in a fig tree by the sea and befriends a tortoise. The tortoise's wife feigns an illness that only an ape's heart can cure, and the tortoise carries the ape out to sea. Learning the truth, the ape says apes leave their hearts at home, is carried back, and stays in his tree, telling the tortoise how a fox twice led an ass to a sick lion for its heart and ears.

Ὁ δὲ Βασιλεὺς τῷ φιλοσόφῳ εἶπεν· «Ἔγνωκα τὸ ῥηθέν
the and King to-the philosopher said I-have-learned the told
σοι παράδειγμα. Λοιπὸν ἀνάγγειλόν μοι, πῶς πολλάκις
by-you example now report to-me how often
ἐπιτυχών τις τοῦ ἐφετοῦ, οὐ καλῶς δὲ τὸ ἐπικτηθὲν
having-attained one the desired not well but the acquired
τηρεῖν δυνάμενος, ἀπολλύει τοῦτο;»
to-keep being-able loses it
Ὁ δὲ φιλόσοφος ὑπολαβὼν εἶπε· «Λέγεται, ὡς οἱ πίθηκοι
the and philosopher answering said it-is-said that the apes
τὸν σφῶν Βασιλέα, παρηβηκότα ἤδη, καὶ ὑπέργηρον
the their King past-his-prime already and very-old
γεγονότα, τῆς ἀρχῆς τοῦτον διὰ τὸ γῆρας ἐγύμνωσαν.
having-become of-the rule him because-of the old-age stripped
Παντελεῖ δὲ οὗτος συσχεθεὶς ἀπορίᾳ, ἐπί τινα παράλιον
in-utter and he seized perplexity to a seaside
συκῆν, ἐπὶ θάλασσαν ἐξέχουσαν, παρεγένετο· καὶ κατῴκησεν
fig-tree over sea jutting came and dwelt
ἐν αὐτῇ, καὶ ἤσθιε τὸν ταύτης καρπόν. Ἐσθίοντος οὖν
in it and ate the its fruit eating then
ποτε τοῦ πιθήκου τὰ σῦκα, πέπτωκεν ἓν ἐξ αὐτῶν, ὃ
once the ape the figs fell one of them which

ἄγριος χελώνη λαβοῦσα κατέφαγεν. Ἐφ' ᾧ γελάσας ὁ
wild tortoise having-taken ate-up at which having-laughed the
πίθηκος, οὐ διέλιπε τὴν χελώνην συκίζων. Ἡ δὲ χελώνη,
ape not ceased the tortoise feeding-with-figs the and tortoise
ἡδίστην εὑροῦσα τροφὴν, τῆς ἰδίας ἐπελάθετο οἰκίας. Καὶ
most-sweet having-found food the own forgot house and
διὰ τοῦτο ἡ σύζυγος αὐτῆς, ἀθυμοῦσα τὰ μέγιστα,
because-of this the mate her despairing the greatest
πόρον ἐζήτει, πῶς τὸν πίθηκον ἀμυνεῖται, καὶ τὸν σύζυγον
a-way sought how the ape she-will-punish and the mate
λήψεται. Μιᾷ γοῦν τῶν ἡμερῶν οἴκαδε ἐπανιοῦσα, καὶ
will-get on-one at-any-rate of-the days homeward returning and
περίλυπον τὴν σύζυγον εὑροῦσα, εἶπε πρὸς αὐτήν· «Τί, ὅτι
very-grieved the mate having-found said to her why that
σκυθρωπὴν ὁρῶ σε καὶ νοσεράν;» Ἡ δὲ, «Νόσῳ, φησὶ,
sullen I-see you and sickly she and with-disease she-says
δεινῇ περιπέπτωκα ἡ ταλαίπωρος, καὶ οὐκ ἔστιν ἴασιν
terrible I-have-fallen the wretched and not it-is-possible cure
εὑρεῖν με, ἐὰν μὴ καρδίας ἐπιτύχω πιθήκου, καθάπερ ὁ
to-find me if not of-heart I-attain of-an-ape as the
ἰατρός μοι παρήγγειλεν.» Ὁ δὲ σύνευνος αὐτῆς ἀπορήσας
physician me charged the and mate her at-a-loss
καθ' ἑαυτὸν διελογίζετο τὴν τοῦ ζητουμένου δυσχέρειαν,
by himself reasoned-out the of-the thing-sought difficulty
καὶ ὡς οὐχ ἑτέραν εὑρήσει καρδίαν, εἰ μή γε τὴν
and that not other he-will-find heart if not indeed the
τοῦ ἑταίρου αὐτοῦ· ὃ καὶ φιλίας παράβασιν εἶναι
of-the companion his which also of-friendship transgression to-be
διανοούμενος, παντοῖος ἐγένετο τοῖς λογισμοῖς.
thinking various became in-the reasonings

Καὶ ἀπελθὼν πρὸς τὸν πίθηκον προσεφώνησεν αὐτόν.
and having-gone-away to the ape called him
Ὁ δὲ πίθηκος περὶ τῆς βραδυτῆτος τὴν χελώνην ἠρώτα.
the and ape about the slowness the tortoise asked
Ἡ δὲ, «Οὐ δι' ἄλλο τί, φησιν, ὑστέρησα, εἰ μὴ διὰ
she and not for other anything she-says I-was-late if not because-of
τὴν πρὸς σέ μου αἰδῶ, μὴ ἀξίαν τὴν ἀντέκτησιν τῆς
the toward you my shame not worthy the requital of-the
εὐποιΐας δυναμένη ἐργάσασθαι.» Ὁ δὲ πίθηκος ἔφη· «Μὴ
good-deed being-able to-work the and ape said not
ὑπολάμβανε τοιαῦτα· οὐ γὰρ ἔγωγε τοιοῦτος, οἷος ἀμοιβὰς
suppose such-things not for I-at-least such such-as requitals
παρὰ φίλων ζητεῖν. Μᾶλλον γὰρ σύ μοι εὐεργέτης
from friends to-seek rather for you to-me benefactor
ἐχρημάτισας, τοιαύταις με περιεστοιχισμένον συμφοραῖς, καὶ
were with-such me surrounded misfortunes and
τῆς ἀρχῆς ἔκπτωτον.» Ἡ δὲ χελώνη εἶπεν· «Βούλομαι
from-the rule fallen the and tortoise said I-wish
εἰσέτι παγιωθῆναι τὴν μεταξὺ ὑμῶν φιλίαν. Συνίσταται δὲ
still to-be-made-firm the between you friendship is-established and
αὕτη καὶ παγιοῦται διὰ τριῶν· διὰ τῆς εἰς τὴν τοῦ
it and is-made-firm through three-things through the to the of-the
φίλου οἰκίαν ἐλεύσεως, καὶ τῆς τῶν συγγενῶν θέας καὶ
friend house coming and the of-the kinsmen sight and
ἐπισκέψεως, καὶ τῆς τῶν ὅλων κοινωνίας.» Ὑπολαβὼν
visiting and the of-the whole-things sharing answering
δὲ ὁ πίθηκος ἔφη· «Οὐ ταῦτα συνιστῶσιν, ὦ αὕτη, τὴν
and the ape said not these-things establish O you the
ἀκραιφνῆ φιλίαν, ἀλλ' ἡ εἰλικρινεστάτη διάθεσις. Τὸ γὰρ
pure friendship but the most-sincere disposition the for
ὁρᾷν συγγενεῖς, τοῦτο καὶ τοῦ σκηνίτου· τὸ δὲ ὁμοδίαιτόν
to-see kinsmen this also of-the tent-dweller the and common-living

ἐστι καὶ πολλοῖς τῶν ἀλόγων ζώων, καὶ ἡμιόνων καὶ
is also for-many of-the irrational animals and of-mules and
ἄλλων τινῶν· ἡ δὲ εἰς τὴν οἰκίαν εἰσέλευσίς ἐστι καὶ
others some the and into the house entrance is also
τῶν ληστευομένων.» Ἡ δὲ χελώνη ὑπολαβοῦσα εἶπεν·
of-those plundering the and tortoise answering said
«Ἀληθῶς ἔφης· δεῖ γὰρ τὸν φίλον μόνην φιλίαν παρὰ
truly you-said it-is-needful for the friend only friendship from
τῶν φίλων ἀπαιτεῖν. Ὁ δὲ δι' ἄλλο τι τῶν βιωτικῶν
the friends to-demand the but for other any of-the of-life
πραγμάτων τὴν φιλίαν συνιστῶν, ἐπ' ἀδρανεῖ θεμελίῳ
matters the friendship establishing on weak foundation
ταύτην ἐπῳκοδόμησεν. Οὐ γὰρ δεῖ παρὰ τῶν φίλων τὰ
it built-upon not for it-is-needful from the friends the
περιττὰ ζητεῖν· ὁ γὰρ μόσχος, ὅτε πλέον τοῦ δέοντος
superfluous-things to-seek the for calf when more than-the needful
τὴν μητέρα θηλάσῃ, παροργίζει αὐτὴν, ὥστε διώκεσθαι ὑπ'
the mother it-sucks provokes her so-that to-be-driven by
αὐτῆς. Ἐγὼ δέ σε βούλομαι ἐλθεῖν εἰς τὴν οἰκίαν μου· οἰκῶ
her I but you wish to-come to the house my I-dwell
γὰρ ἐν νήσῳ τινὶ ποιηφόρῳ καὶ χλοηφόρῳ καὶ μυρίων
for in island a grassy and verdant and with-countless
πληθούσῃ τῶν καρπῶν· ἐγὼ δέ σε ἐπὶ τῶν ὤμων φέρουσα
full of-the fruits I and you on the shoulders carrying
ἐκεῖσε ἀπαγάγω.» Πεισθεὶς οὖν ὁ πίθηκος ἐπέβη
there will-lead-away having-been-persuaded then the ape mounted
τῆς χελώνης, καὶ ἐφέρετο παρ' αὐτῆς ἐν τῷ πελάγει.
the tortoise and was-carried by her in the sea
Ἡ δὲ χελώνη τῷ κλύδωνι μέσῳ περιπεσοῦσα, διελογίζετο,
the and tortoise into-the surge middle having-come reasoned
ὅπως ποντίσῃ τὸν πίθηκον. Ἰδὼν δὲ ὁ πίθηκος
how she-might-drown the ape having-seen and the ape

τὴν τῆς χελώνης βραδυτῆτα, ὑπόπτευε τἀναντία καθ'
the of-the tortoise slowness suspected the-contrary against
ἑαυτοῦ, καὶ ἐλογίζετο λέγων· «Μήποτε κατ' ἐμοῦ τι τῶν
himself and reasoned saying perhaps against me any of-the
ἀποτροπαίων ἡ χελώνη διαλογίζεται; οἶδα γὰρ, ὡς οὐδὲν
abominable-things the tortoise is-reasoning I-know for that nothing
καρδίας εὐμεταβλητότερον καὶ εὐαλλοιότερον. Δεῖ γὰρ
than-heart more-changeable and more-alterable it-is-needful for
τὸν νουνεχῆ μὴ ἀμελεῖν ποτε τοῦ ἐξετάζειν τὰς τῶν
the sensible not to-neglect ever the to-examine the of-the
ἀναγκαίων καὶ φίλων καρδίας, καὶ τεκμαίρεσθαι διά τε
intimates and friends hearts and to-judge through both
τῶν λόγων αὐτῶν, καὶ τῶν πέριξ λοιπῶν. Εἶτα πρὸς τὴν
the words their and the-things around remaining then to the
χελώνην ἔφη· «Ὁρῶ σε σύννουν καὶ μελετῶσάν τινα, καὶ
tortoise he-said I-see you pensive and pondering something and
διὰ τοῦτο δέδοικα· τί οὖν ἐστιν, ὦ χελώνη, τοιαύτης
because-of this I-fear what then is O tortoise of-such
μερίμνης αἴτιον;» Καὶ ἡ χελώνη, «Φροντίς μοι ἐστὶν, ἔφη,
care cause and the tortoise a-care to-me is she-said
οὐχ' ἡ τυχοῦσα, μήποτε καταλαβὼν τὴν οἰκίαν μου οὐκ
not the chance-one lest having-reached the house my not
ἐντύχῃς ἅπασιν, ὡς βούλομαι, κλινοπετοῦς καὶ περιαλγοῦς
you-meet-with all as I-wish bedridden and very-pained
οὔσης μου τῆς συνεύνου.» Καί φησιν ὁ πίθηκος· «Μὴ περὶ
being my the mate and says the ape not about
τοῦτο μερίμνα· λυσιτελήσει γὰρ εἰς οὐδὲν ἡ μέριμνα, ἀλλὰ
this be-anxious it-will-profit for to nothing the anxiety but
φρόντισον ἑαυτῇ ἀκεσωδύνων φαρμάκων.» Ἡ δὲ χελώνη
take-thought for-yourself of-pain-healing drugs the and tortoise
εἶπε· «Φασὶν ἰατρῶν παῖδες τὴν τοῦ πιθήκου καρδίαν
said say of-physicians sons the of-the ape heart

ταύτην ἰᾶσθαι τὴν νόσον.» Τοῦτο ἀκούσας ὁ πίθηκος καθ'
this to-heal the disease this having-heard the ape by
ἑαυτὸν τὴν οἰκείαν ὠδύρετο ἀπώλειαν. Φεῦ λέγων τῆς
himself the own lamented destruction alas saying of-the
ἐμῆς ἀβελτηρίας. Βαβαί! πῶς ἡ πλεονεκτική μου γνώμη,
my stupidity oh how the grasping my judgment
καί τοι γηραιὸν ὄντα, τοιούτοις με κακοῖς περιέπειρεν; Ὁ
and yet old being in-such me evils pierced the
γὰρ τοῖς ὀλίγοις ἀρκούμενος, ἄνετον βιοῦται ζωήν· ὁ δὲ
for with-the few being-content an-easy lives life the but
πλεονεκτικὴν ἔχων γνώμην ἐν μόχθοις ἀεὶ καὶ πόνοις τῶν
grasping having judgment in labors always and toils of-the
ἡμερῶν τῶν αὐτοῦ διαπεραιοῦται τὸν δίαυλον. Εἶτα πρὸς
days the his-own passes-through the course then to
τὴν χελώνην ἔφη· «Διὰ τί, ὦ φιλτάτη, οὐκ ἐδήλωσάς
the tortoise he-said for what O dearest not did-you-show
μοι τὸ τοιοῦτον, πρὶν οἶκόν με καταλιπεῖν, ὥστε μου
to-me the such before house me to-leave so-that my
τὴν καρδίαν ἀναλαβέσθαι σὺν ἐμοί; νενομισμένον γὰρ
the heart to-take-up with me customary for
ἡμῖν ἐστιν, ὅταν πρὸς φιλίαν ἀπίωμεν, τὴν καρδίαν οἴκοι
for-us it-is when to friendship we-go-off the heart at-home
καταλιμπάνειν, διὰ τὸ μὴ ὑπολαβεῖν τι περὶ τοῦ
to-leave because-of the not to-suspect anything about the
φίλου ἐναντίον.» Ταῦτα ἀκούσασα ἡ χελώνη ὀπισθόπους
friend contrary these-things having-heard the tortoise backward-footed
χαίρουσα ἔπλεε, καὶ τὸν πίθηκον τῷ αἰγιαλῷ προσώρμισεν.
rejoicing sailed and the ape to-the shore brought-to-harbor
Ἐπιβὰς δὲ τῇ χέρσῳ ὁ πίθηκος, ἐπὶ τὴν συκῆν
having-stepped and on-the dry-land the ape onto the fig-tree
δρομαῖος ἀνῆλθεν. Ἡ δὲ χελώνη κάτωθεν ἐβόα· «Κάτελθε,
running went-up the and tortoise from-below shouted come-down

ὦ φίλος, διὰ τάχους, καὶ ἔνεγκε σύν σοι καὶ τὴν καρδίαν
O friend with speed and bring with you also the heart
σου, ἵνα οἴκαδε ἀπελευσώμεθα.» Ὁ δὲ πίθηκος ἔφη· «Εἰ
your that homeward we-may-go the and ape said if
τοῦτο ποιήσω, καὶ πλανηθῶ ἐκ δευτέρου, ὅμοιος ἔσομαι
this I-do and am-misled for-a second-time like I-will-be
τῷ παρὰ τῆς ἀλώπεκος πλανηθέντι ὄνῳ. Λέγεται γὰρ,
to-the by the fox misled ass it-is-said for
ὡς ᾤκει ποτὲ λέων ἔν τινι τόπῳ· ἦν δὲ μετ᾽ αὐτοῦ
that dwelt once a-lion in a place was and with him
καὶ ἀλώπηξ τρεφομένη ἐκ τῶν αὐτοῦ περισσευμάτων.
also a-fox fed from the his leftovers
Ψωριάσας οὖν ὁ λέων ἠδυνάτησε, καὶ τὰ πρὸς
having-become-mangy then the lion grew-powerless and in-the-things for
θήραν ἠτόνησε. Ἡ δὲ ἀλώπηξ ἔφη αὐτῷ· «Τί ὅτι ὁρῶ
hunting grew-weak the and fox said to-him why that I-see
σε ἐν ἀδυναμίᾳ καὶ ταλαιπωρίᾳ πολλῇ;» Ὁ δὲ λέων
you in powerlessness and wretchedness much the and lion
ἔφη· «Ἀπὸ τῆς κατεχούσης με ταύτης ἀσθενείας, ἣν
said from the holding me this sickness which
ὁρᾷς ἄλλως ἰαθῆναί με ἀδύνατον, εἰ μὴ δι᾽ ὀνείου
you-see otherwise to-be-healed me impossible if not through an-ass's
καρδίας καὶ ὤτων τῶν αὐτοῦ.» Ἡ δὲ ἀλώπηξ ἔφη·
heart and ears the his the and fox said
«Εὔκολόν μοι ἐστὶ τοῦτο ποιῆσαι· καὶ γὰρ πλησίον ἡμῶν
easy for-me is this to-do and for near us
ἐστι πηγὴ, ἐν ᾗ κναφεὺς σὺν τῷ ὄνῳ αὐτοῦ συχνῶς
is a-spring at which a-fuller with the ass his often
ἐπιφοιτᾷ. Ἀπελθοῦσα κομίσω σοι τοῦτον.» Ὁ δὲ λέων,
comes having-gone-away I-will-bring to-you it the and lion
«Εἰ τοῦτό, φησι, ποιήσεις, χαριεῖ μοι τὰ μέγιστα.»
if this he-says you-will-do you-will-gratify me the greatest-things

Πορευθεῖσα οὖν ἡ ἀλώπηξ πρὸς τὸν ὄνον ἔφη· «Ὁρῶ
having-gone then the fox to the ass said I-see
σε στεγνὸν καὶ ἠπορημένον.» Καὶ ὁ ὄνος· «Τῆς τοῦ
you straitened and perplexed and the ass of-the of-the
δεσπότου μου κακίας αἴτιον τοῦτό φησι· δυσβαστάκτοις
master my wickedness the-cause this he-says with-hard-to-bear
γάρ με πιέζει φορτίοις, καὶ ὀλιγοτροφεῖ με, καὶ δεδεμένον
for me he-presses burdens and underfeeds me and bound
με ὅλην κατέχει τὴν ἡμέραν.» Ἡ δὲ ἀλώπηξ, «Καὶ
me whole holds the day the and fox and
ὑπομένεις, ἔφη, σὺ ταῦτα πάντα;» Ὁ δὲ ὄνος εἶπεν·
do-you-endure she-said you these-things all the and ass said
«Ὅπου ἂν ἀπέλθω, καὶ ἄλλος ἄνθρωπος λαμβάνει με,
wherever — I-go also another man takes me
ὁμοίως βασανίσει.» Καὶ ἡ ἀλώπηξ, «Καὶ λοιπὸν ἐλθὲ
likewise he-will-torment and the fox and now come
μετ᾽ ἐμοῦ· οἶδα γὰρ ἐγὼ τόπον χλοηφόρον καὶ ὑδατώδη,
with me I-know for I a-place grassy and watery
ἐστὶ δὲ καὶ ἄλλη ἐκεῖ ὄνος δεδεμένη, καὶ ἔσῃ ἄφοβος,
is and also another there she-ass tied and you-will-be fearless
ὡς ἐμοὶ δοκεῖ, μετ᾽ αὐτῆς· ἐκεῖ γὰρ οὐδέποτε πλησιάζει
as to-me it-seems with her there for never draws-near
ἄνθρωπος.» Ταῦτα ἀκούσας ὁ ὄνος ἠκολούθησεν αὐτῇ
a-man these-things having-heard the ass followed her
μέχρι τοῦ λέοντος. Ἐγγίσας οὖν αὐτὸς πρὸς τὸν
as-far-as the lion having-drawn-near then he to the
λέοντα, ἐπεπήδησεν ὁ λέων κατ᾽ αὐτοῦ· διὰ δὲ τὴν
lion leaped the lion at him because-of and the
ἀσθένειαν ἀπέδρασεν αὐτὸν ὁ ὄνος. Ταῦτα ἰδοῦσα ἡ
weakness ran-away-from him the ass these-things having-seen the
ἀλώπηξ, ἔφη πρὸς τὸν λέοντα· «Διὰ τί ἐποίησας οὕτως;
fox said to the lion for what did-you-do thus

Εἰ ἑκουσίως τοῦτο πεποίηκας, τί, ὅτι κόπους παρέχεις
if willingly this you-have-done why that toils you-give
μοι; εἰ δ' ἀκουσίως, φεῦ ἐμοὶ, ζωῇ τε τῇ ἐμῇ.» Ὁ δὲ
me if but unwillingly alas for-me for-life and the my the and
λέων, αἰδούμενος τὴν ἑαυτοῦ δηλῶσαι ἀσθένειαν, εἶπεν·
lion being-ashamed the his-own to-show weakness said
«Ἀγαγέ μοι τοῦτον ἐκ δευτέρου, καὶ εἴπω σοι, διὰ
bring me him for-a second-time and I-will-tell you for
ποίαν αἰτίαν ἐγὼ κατέλιπον αὐτόν.» Ἡ δὲ ἀλώπηξ πάλιν
what cause I left him the and fox again
στραφεῖσα πρὸς τὸν ὄνον, ἔφη αὐτῷ· «Διατὶ πέφευγας
having-turned to the ass said to-him why have-you-fled
τὴν ὄνον; ἐκείνη γὰρ ἀπὸ τῆς χαρᾶς περιπλεχθῆναί σοι
the she-ass she for from the joy to-embrace you
ἤθελε· σὺ δὲ ἀπέδρασας αὐτήν.» Ὁ δὲ ὄνος, μὴ εἰδὼς
wished you but ran-away-from her the and ass not knowing
ποτε λέοντα, ἐπίστευσε τῇ ἀλώπεκι, καὶ ὑπέστρεψε μετ'
ever a-lion believed the fox and returned with
αὐτῆς πρὸς αὐτὸν, καὶ ἤγγισεν αὐτῷ. Ἐκπηδήσας δὲ ὁ
her to him and drew-near to-him having-leaped-out and the
λέων κατ' αὐτοῦ, ἀπέκτεινεν αὐτόν. Εἶτα λέγει πρὸς τὴν
lion at him killed him then he-says to the
ἀλώπεκα· «Πρόσεχε τούτῳ, ἕως οὗ ἀπελθὼν πρὸς τὴν
fox watch it until — having-gone-away to the
πηγὴν νίψομαι.» Ἐξελθόντος οὖν τοῦ λέοντος, ἡ ἀλώπηξ
spring I-will-wash having-gone-out then the lion the fox
κατέφαγε τοῦ ὄνου τὴν καρδίαν, καὶ τὰ ὦτα. Στραφεὶς δὲ
ate-up of-the ass the heart and the ears having-turned and
ἐκεῖνος ἐκ τῆς πηγῆς ἐζήτει ταῦτα παρὰ τῆς ἀλώπεκος.
he from the spring sought these-things from the fox
Ἡ δὲ, «Εἴ, φησιν, ὁ ὄνος καρδίαν, καὶ ὦτα τοῦ ἀκούειν
she and if she-says the ass a-heart and ears — to-hear

εἶχεν, οὐκ ἂν ἐκ δευτέρου ἐστρέφετο πρός σε, ἰδὼν
had not — for-a second-time he-would-turn to you having-seen
τὴν πρώτην ἀνάγκην, ὁπότε ἀπό σου ἀπέδρασε.
the first necessity when from you he-ran-away
Ταῦτα διηγησάμην, ὦ χελώνη, ἵνα γνῷς, ὡς οὐκ εἰμὶ
these-things I-narrated O tortoise that you-may-know that not I-am
ἄφρων, καθάπερ ὁ ὄνος. Εἰ γὰρ τοῦτο ποιήσω, καρδίας
senseless as the ass if for this I-do of-heart
ὄντως τέλεον οὐκ εὐπορήσω.»»
really altogether not I-will-be-provided
Οὕτω καὶ οἱ καιροῦ δραξάμενοι, καὶ μὴ κατὰ
thus also those of-opportunity having-seized and not according-to
σκοπὸν πληροῦντες, ἀλλὰ τοῦτον παρατρέχοντες, τοῦ
aim fulfilling but it passing-by of-the
ἔργου πάντως ἀποτυγχάνουσιν.
work by-all-means fail

ΤΜΗΜΑ ΕΚΤΟΝ

VI · THE WEASEL AND THE SNAKE

A man tells his wife what they will name the son he hopes for, and she answers with the poor man who planned his fortune from a jar of honey and butter until he broke it with his staff. The father, left with the child and called away, returns to find a weasel bloody, kills it before he has seen the child, then finds the child safe, a snake killed beside him, and weeps.

Ὁ δὲ Βασιλεὺς τῷ φιλοσόφῳ ἔφη· «Ἔγνων τὸ τοιοῦτον·
the and King to-the philosopher said I-learned the such
περὶ τούτου μοι λοιπὸν ἀνάγγειλον· «Τίνι ὁμοιοῦται
about this to-me now report to-what is-likened

ὁ σπεύδων ἐπί τι ἔργον, βουλόμενος τοῦτο πρὸ τῆς
the-one hastening to some work wishing it before the
ἐπιχειρήσεως καταμαθεῖν;»
undertaking to-learn
Ὑπολαβὼν δὲ ὁ φιλόσοφος ἔφη· «Λέγεται, ὡς ἄνθρωπός
answering and the philosopher said it-is-said that man
τις ἅμα τῇ ἰδίᾳ γυναικὶ κατὰ μόνας συζῶν
a-certain together-with the own wife by alone living-with
ποτε καιροῦ, πρὸς αὐτὴν ἔφη· «Εὔελπίς εἰμι, ὦ γύναι,
once of-time to her said hopeful I-am O wife
ὡς ἄῤῥην ἡμῖν τεχθήσεται παῖς, καὶ προθύμως ἡμῖν
that male to-us will-be-born a-child and eagerly us
δουλεύσῃ. Λοιπὸν οὖν σκεψώμεθα, τί ὄνομα ἐπιθήσομεν
will-serve now then let-us-consider what name we-will-put-on
αὐτῷ;» Ὑπολαβοῦσα δὲ ἡ τούτου γυνὴ ἔφη πρὸς αὐτόν·
him answering and the his wife said to him
«Παῦσαι τοῦ λήρου, ὦ ἄνερ· ἡδὺς γὰρ εἶ, τὰ τοιαῦτα
stop the nonsense O husband sweet for you-are the such-things
φθεγγόμενος, καὶ ἐκείνῳ ἔοικας τῷ ἀνδρὶ, τῷ τὸ μέλι
uttering and that-one you-resemble the man the-one the honey
καὶ βούτυρον ἐπὶ τὸν ἴδιον καταχέοντι πώγωνα.
and butter on the own pouring-down beard
Λέγεται γὰρ, ὡς πένης τις μέλι τε καὶ βούτυρον ἔν τινι
it-is-said for that poor-man a-certain honey both and butter in a
ἀγγείῳ, ἔνθα ἐκάθευδε, πλησίον εἶχε. Μιᾷ δὲ τῶν νυκτῶν
vessel where he-slept near had on-one and of-the nights
ἐν ἑαυτῷ ταῦτα διελογίζετο· Μέλλω τὸ μέλι τοῦτο καὶ τὸ
in himself these-things reasoned I-am-about the honey this and the
βούτυρον πωλῆσαι νομίσματος τοὐλάχιστον, καὶ ὠνήσασθαι
butter to-sell for-a-coin at-the-least and to-buy
αἶγας (δέκα), αἵτινες ἀποτέξωσιν ἑτέρας τοσαύτας, διὰ
goats (ten) which will-bear others as-many in

πέντε μηνῶν, καὶ διὰ πέντε ἐνιαυτῶν περιστήσονται εἰς
five months and in five years will-come-round to
τετρακοσίας, αἷς ὠνήσομαι βόας ἑκατόν, καὶ δι᾽
four-hundred with-which I-will-buy oxen hundred and through
αὐτῶν ἄρουραν σπερῶ. Καὶ ἐκ τῶν ἐπιγεννημάτων ὁμοῦ
them a-field I-will-sow and from the offspring together
καὶ τῶν καρπῶν, δι᾽ ἑτέρων πέντε ἐτῶν πλουτισθήσομαι,
and the fruits through other five years I-will-be-enriched
καὶ οἰκίαν ἐγερῶ τετράροφον καὶ χρυσοφόρον, καὶ δούλους
and a-house I-will-raise four-storied and gold-bearing and slaves
παντοδαποὺς ἐξωνήσομαι, καὶ γυναικὶ ζευχθήσομαι, ἥτις καὶ
of-all-kinds I-will-buy and to-a-wife I-will-be-yoked who also
παιδά μοι τέξεται, καὶ καλέσω τοῦτον Πάγκαλον· ἄῤῥην
a-child for-me will-bear and I-will-call him All-fair male
γὰρ ἔσται, καὶ παιδεύσω τοῦτον ὡς δεῖ. Καὶ εἴπερ
for he-will-be and I-will-educate him as it-is-needful and if-indeed
ἀμελοῦντα θεάσομαι, ταύτῃ τῇ ῥάβδῳ αὐτὸν οὕτωσὶ τύψω.
neglecting I-will-see with-this the staff him thus I-will-beat
Καὶ λαβὼν τὴν παρακειμένην αὐτῷ ῥάβδον, καὶ τὸ
and having-taken the lying-beside him staff and the
ἀγγεῖον ταύτῃ διακρούσας, κατέαξεν ἐς μέσον· τὸ δὲ μέλι
vessel with-it having-struck broke in middle the and honey
καὶ βούτυρον τῷ ἰδίῳ κατέχεε πώγωνι. Οὕτω καὶ σύ, ὡς
and butter on-the own poured beard thus also you as
ἐκεῖνος ὁ ἄνους καὶ ἄγνωστος ἀνὴρ, τὰ τοιαῦτα φθέγγῃ.»
that the mindless and ignorant man the such-things utter
Εἶτα ἔτεκε παῖδα ἡ τούτου γυνή. Μετὰ δέ τινας ἡμέρας εἶπε
then bore a-child the his wife after and some days she-said
πρὸς τὸν ἄνδρα αὐτῆς· «Πρόσεχέ μοι ἐνταῦθα τῷ παιδὶ,
to the husband her watch for-me here the child
ἄχρις οὗ διά τινα χρείαν ἀπελθοῦσα αὖθις ἐπανακάμψω.»
until — for some need having-gone-away again I-return

Αὐτῆς δὲ ἀπελθούσης ἤδη, ἐκλήθη ὁ ταύτης ἀνὴρ παρὰ
she and having-gone-away already was-called the her husband by
τοῦ ἄρχοντος τῆς κώμης. Ἔτυχε δὲ τηνικαῦτα αὐτὸν
the ruler of-the village it-happened and at-that-time him
ἀποδημῆσαι, ὄφιν δὲ ἐπὶ τὸν παῖδα ἑρπύσαντα, ἡ νύμφη
to-be-away a-snake and at the child having-crawled the weasel
τοῦτον εἰσπηδήσασα κατέκοψεν. Ὑποστρέψας δὲ ὁ ἀνὴρ,
it having-leaped-on cut-down having-returned and the husband
καὶ ταύτην ἰδὼν θύραθεν τῷ τοῦ ὄφεως ἡμαγμένην
and her having-seen at-the-door with-the of-the snake bloodied
αἵματι, ἔδοξεν αὐτῷ τὸν παῖδα ταύτην καθαιμάξαι, καὶ
blood it-seemed to-him the child she to-have-bloodied and
μὴ ἀνασχόμενος ἄχρι τῆς τοῦ παιδὸς θέας, κατὰ κεφαλῆς
not having-held-back until the of-the child sight on head
τὴν αὐτοῦ νύμφην τύψας ἀφειδῶς, κατέκτανεν. Εἰσελθὼν
the his weasel having-struck unsparingly he-killed having-gone-in
δὲ, καὶ σῶον τὸν παῖδα εὑρὼν, τὸν δὲ ὄφιν ἀνηρημένον,
but and safe the child having-found the but snake slain
σφόδρα μετάμελος γέγονε, καὶ ἔκλαυσε πικρῶς.
greatly repentant became and wept bitterly
Οὕτως ἄρα καὶ οἱ σπεύδοντες περὶ τὰ πολλὰ τῶν
thus then also those hastening about the many of-the
πραγμάτων σφάλλονται.
affairs stumble

ΤΜΗΜΑ ΕΒΔΟΜΟΝ

VII · THE KING'S DREAMS

An Indian king dreams eight dreams, and the philosophers he once persecuted tell him to kill his wife, his son, his counselors, and his beasts. His first counselor, Palarios, goes to the queen, Palas, who sends the king to an ascetic: the dreams foretell gifts, and they come. When the king praises a concubine's purple, the queen throws rice at him, and he orders her killed; Palarios hides her and answers the king's grief with sayings until he restores her, and the philosophers are put to death.

Ὁ δὲ Βασιλεὺς εἶπεν· «Ἔγνωκα καὶ τὸ τοιοῦτον. Λοιπὸν
the and King said I-have-learned also the such now
ἀνάγγειλόν μοι πῶς ἔνεστι τὸν Βασιλέα τὴν οἰκείαν
report to-me how it-is-possible the King the own
Βασιλείαν τηρεῖν; καὶ ἐν τίνι μᾶλλον, ἀνεξικάκῳ γνώμῃ, ἢ
Kingdom to-keep and in what rather by-forbearing judgment or
τῇ ἀγαθῇ συνειδήσει, ἢ τῇ μεταδόσει αὕτη τηρηθήσεται;»
by-the good conscience or by-the sharing it will-be-kept
Ὁ δὲ φιλόσοφος ὑποτυχὼν ἔφη· «Πάντων κρείττων ἡ
the and philosopher answering said than-all better the
φρόνησις καὶ ἡ ἀνοχή, καὶ πρὸς τούτοις ἡ τῶν ἀγαθῶν
prudence and the forbearance and besides these the of-the good
καὶ συνετῶν συμβούλων φρόνησις· εἶτα καὶ ἡ ἀρίστη καὶ
and intelligent counselors prudence then also the best and
φρονιμωτάτη γυνή. Ἐστὶ δὲ καὶ παράδειγμα τούτων τὸ
most-prudent wife is and also an-example of-these the
εἴς τινα τῶν Ἰνδῶν Βασιλέα συμβάν. Λέγεται γὰρ ὡς
to a of-the Indians King having-happened it-is-said for that
ὁ Βασιλεὺς οὗτος ὀκτώ ποτε ὀνείρους ἐν τῷ καθεύδειν
the King this eight once dreams in the to-sleep
φοβεροὺς ἰδὼν, ἐθροήθη· καὶ διυπνισθεὶς προσεκαλέσατο
fearful having-seen was-troubled and having-awoken summoned

πάντας τοὺς φιλοσοφοῦντας, καὶ διηγήσατο αὐτοῖς ἃ
all those philosophizing and narrated to-them what
κατ᾽ ὄναρ ἐθεάσατο. Ἐκεῖνοι δὲ «Ἀξιοθαυμάστους, εἶπον,
in dream he-beheld they and worthy-of-wonder said
ὦ Βασιλεῦ, ἑώρακας ὀπτασίας, καὶ δεῖ ἡμᾶς ἐπὶ
O King you-have-seen visions and it-is-needful us for
ἑπτὰ ἡμέρας τὰ τοιαῦτα σκοπῆσαι, εἴποτέ σε δυνηθείημεν
seven days the such-things to-consider if-ever you we-might-be-able
τῆς τούτων ἐξελεῖν βλάβης.»
from-the their to-take-out harm
Ἐξελθόντες δὲ διελέχθησαν πρὸς ἀλλήλους λέγοντες· «Οὐ
having-gone-out and they-conversed with one-another saying not
πολὺς παρῴχηκε χρόνος, ἐξ οὗ ὁ Βασιλεὺς μυρίους τῶν
much has-passed time from which the King countless of-the
ἡμετέρων ἀνήρηκε. Νῦν οὖν τὸ θεῖον, ἡμῶν προνοούμενον,
our-people has-slain now then the divine for-us providing
ἐνέβαλε τοῦτον ταῖς ἡμετέραις χερσί, καὶ δεῖ ἡμᾶς
has-cast him into-the our hands and it-is-needful us
τοῦτον ἐκ μέσου ποιήσασθαι. Ταῦτα οὖν δεῖ ἡμᾶς
him out-of the-midst to-make these-things then it-is-needful us
ξυμφέρειν αὐτῷ εἰπεῖν· «Ἵνα τὴν σὴν ὁμευνέτιν ἀναιρήσῃς,
to-be-expedient for-him to-say that the your consort you-should-kill
ὦ Βασιλεῦ, καὶ τὸν υἱὸν αὐτῆς· πρὸς τούτοις καὶ τὸν σὸν
O King and the son her besides these also the your
υἱὸν, καὶ τὸν σὸν πρωτοσύμβουλον, καὶ τὸν πρωτονοτάριον.
son and the your first-counselor and the chief-notary
Ἔτι δὲ καὶ τὸν λευκὸν ἐλέφαντα, ἐφ᾽ ὃν ἐπιβαίνεις,
further and also the white elephant on which you-mount
καὶ τοὺς ἑτέρους σου δύο μεγίστους ἐλέφαντας, καὶ τὸν
and the other your two greatest elephants and the
ἵππον, καὶ τὴν κάμηλον· καὶ τὸ τούτων αἷμα ἐν φιάλῃ
horse and the camel and the their blood in a-bowl

ἀποθήσῃς, ᾧ σε ἀποπλυνοῦμεν, καὶ ἐπάσομεν
you-should-put-away with-which you we-will-wash and we-will-chant-over
ἀκεσωδύνους ᾠδὰς, καί σε ῥυσόμεθα τῶν μελλόντων σοι
pain-healing songs and you we-will-rescue from-the about-to to-you
συμφέρειν ἀνιαρῶν.» Ταῦτα δὲ σκεψάμενοι προσῆλθον,
to-befall griefs these-things and having-considered they-approached
καὶ εἶπον τῷ Βασιλεῖ· «Ἠρευνήσαμεν τὰς γραφὰς,
and said to-the King we-searched the scriptures
καὶ εὕρομεν τὰ τοιαῦτα, καὶ οὐκ ἔστι σοι σωτηρίας
and found the such-things and not is to-you of-safety
ἕτερος πόρος, εἰ μὴ διὰ τούτων.» Ὁ δὲ Βασιλεὺς ἔφη·
other way if not through these the and King said
«Βούλομαι ἐγὼ τούσδε σώους εἶναι, ἐμὲ δ' ἀπολέσθαι.»
I-wish I these safe to-be me and to-perish
Οἱ δὲ φιλόσοφοι πρὸς αὐτὸν εἶπον· «Μηδέν τι τῆς
the and philosophers to him said nothing any than-the
σεαυτοῦ προέλῃς ψυχῆς· πάντα γὰρ ταύτης ὑποδεέστερα.»
your-own prefer soul all for than-it inferior
Τούτων ἀκούσας τῶν λόγων ὁ Βασιλεὺς, καὶ περίλυπος
these having-heard the words the King and very-grieved
γενόμενος, πέπτωκε πρηνὴς ἐπὶ κλίνης, διαλογιζόμενος τὸ
having-become fell prone on bed reasoning the
πρακτέον. Διεδόθη οὖν ἡ φήμη πανταχοῦ, περὶ τῆς τοῦ
to-be-done was-spread then the report everywhere about the of-the
Βασιλέως ἀθυμίας. Τοῦτο δὲ μαθὼν ὁ πρωτοσύμβουλος
King despondency this and having-learned the first-counselor
αὐτοῦ, καὶ τὸν δόλον φωράσας, οὐκ ἔγνω δεῖν τῷ
his and the guile having-detected not judged to-be-needful with-the
Βασιλεῖ περὶ τούτων αὐτοψὶ διαλεχθῆναι, ἀλλὰ τῇ
King about these in-person to-converse but with-the
τούτου πρότερον γυναικί. Τῇ δὲ ἔφη· «Ὁρῶ τὸν Βασιλέα
his beforehand wife to-her and he-said I-see the King

περίλυπον, καὶ δέδοικα, μήποτε οἱ ψευδεῖς οὗτοι φιλόσοφοι
very-grieved and I-fear lest the false these philosophers
δόλον τινὰ κατ᾽ αὐτοῦ συνεῤῥάψαντο, διὰ μνησικακίαν
guile some against him have-stitched-together because-of grudge
τέλεον τοῦτον ἐκ μέσου ποιῆσαι προθυμούμενοι. Σὺ
altogether him out-of the-midst to-make being-eager you
δὲ τὴν αἰτίαν μαθοῦσα, δι᾽ ἣν ἐπὶ τοσαύταις ἡμέραις
and the cause having-learned for which for so-many days
ἀθυμεῖ ὁ Βασιλεὺς, ἐμοὶ ἀνάφερε.»
is-despondent the King to-me report
Ἐλθοῦσα δὲ ἡ Βασιλὶς πρὸς αὐτὸν, καὶ καθίσασα πρὸς
having-come and the Queen to him and having-sat by
τῇ αὐτοῦ κεφαλῇ, «Ἀνάγγειλόν μοι, ἔφη, ὦ Βασιλεῦ, τί
the his head report to-me she-said O King what
σοι οἱ φιλόσοφοι συνεβουλεύσαντο οὗτοι;» Ὁ δὲ Βασιλεὺς
you the philosophers counseled these the and King
εἶπεν αὐτῇ· «Μὴ προστίθει τῇ λύπῃ μου λύπην· οὐ γὰρ
said to-her not add to-the grief my grief not for
δεῖ σε τὰ τοιαῦτα ἐρωτᾷν.» Καὶ ἡ Βασιλὶς, «Οὐκ
it-is-needful you the such-things to-ask and the Queen not
ἤλπιζον, φησί, ποτέ σε μυστήριον ἐμοίγε κρύψειν, ἐς τὰ
I-expected she-says ever you a-secret from-me-at-least to-hide to the
μάλιστα εὐνοοῦσῃ σοι· εἰ γὰρ ἐμοὶ κρύψεις, σχολῇ γ᾽
most being-well-disposed to-you if for from-me you-will-hide hardly indeed
ἂν ἑτέροις πιστεύσεις.» Ὁ δὲ Βασιλεὺς, «Τί με, ὦ γύναι,
— to-others you-will-trust the and King why me O wife
περὶ τῆς σῆς πυνθάνῃ ἀπωλείας, καὶ τῶν ἐμοὶ φιλτάτων;»
about the your do-you-inquire destruction and of-the to-me dearest
Ἡ δὲ Βασιλὶς, «Ἐγὼ μέν, φησι, καὶ οἱ σὺν ἐμοὶ οὐ
the and Queen I indeed she-says and those with me not
φευξόμεθα τὸ μὴ γενέσθαι τῆς σῆς ζωῆς ἀντάλλαγμα· τί
will-flee the not to-become of-the your life an-exchange what

γάρ σου ἡμῖν τιμιώτερον; Ἀλλὰ δέομαί σου, ὦ Βασιλεῦ,
for than-you to-us more-precious but I-beg you O King
μετὰ τὴν ἐμὴν ἀναίρεσιν, μὴ πιστεύσῃς ἔτι τῶν
after the my killing not trust any-longer of-the
φιλοσόφων τινὶ, μηδὲ ἕτερον τῷ θανάτῳ παραδώσῃς, πρὶν
philosophers any nor another to-the death deliver before
ἢ τοῖς ὑπό σε βούλευμα ἀνακοινῶσαι. Ἦ οὐκ οἶδας,
than to-those under you counsel to-communicate or not do-you-know
ὡς ἐχθρωδῶς πρός σε οἱ φιλοσοφοῦντες διάκεινται, πλήθη
that hostilely toward you the philosophers are-disposed multitudes
ἱκανὰ τούτων ἔναγχος ἀνῃρηκότα; Μὴ οἴου τούτους τοῦ
great of-them lately having-slain not think them the
φόνου ἐπιλελῆσθαι. Ἔδει δέ σε μηδὲ τὴν ἀρχὴν
murder to-have-forgotten it-was-needful and you not-even the outset
τούτοις τὸν ὄνειρον διηγήσασθαι. Ἀλλ' εἰ ἐμοὶ πείθῃ,
to-them the dream to-narrate but if me you-obey
ἐρώτησον τὸν παρ' ἡμῖν ἀσκητὴν τὰ περὶ τοῦ ὀνείρου.»
ask the with us ascetic the-things about the dream
Ἀκούσας δὲ τοῦτο ὁ Βασιλεὺς, μηδὲν κατοκνήσας, ἵππον
having-heard and this the King nothing having-hesitated on-a-horse
ἐπιβὰς ἀπῄει πρὸς τὸν γέροντα, καὶ ἅπερ καθ' ὕπνους
having-mounted went to the old-man and what in sleep
ἑωράκει, τούτῳ ἀνήγγειλεν. Ὁ δὲ ἀσκητὴς, «Μὴ φοβοῦ
he-had-seen to-him reported the and ascetic not fear
φησιν, ὦ Βασιλεῦ, ὀνείρων τούτων γε ἕνεκα· ἀνιαρὸν
he-says O King of-dreams these indeed for-the-sake grievous
γάρ σοι συμβήσεται οὐδέν. Δηλοῦσι γὰρ οἱ δύο ἰχθύες, οὓς
for to-you will-befall nothing show for the two fishes which
ἑώρακας, οἱ ἐπὶ τῶν ὀρέων βαδίζοντες, ὡς πρέσβεις
you-have-seen the-ones on the mountains walking that envoys
σοι ἥξουσιν, ἔκ τινος τῶν μεγιστάνων, δύο ἐλέφαντάς
to-you will-come from one of-the grandees two elephants

σοι κομίζοντες θαύματος ἀξίους. Αἱ δὲ δύο νῆτται, ἅσπερ
to-you bringing of-wonder worthy the and two ducks which
σὺ πετομένας ἑώρακας, σημαίνουσιν, ὡς Περσῶν ἥξουσι
you flying have-seen signify that of-Persians will-come
πρέσβεις, δύο ἵππους τῶν γενναίων ἐπιφερόμενοι. Ὁ δὲ
envoys two horses of-the noble bringing the and
ἕρπων ἐπί σοι ὄφις, δηλοῖ τὸ ἐνεχθῆναί σοι σπάθην
crawling on you snake shows the to-be-brought to-you sword
τινὰ, οἵαν οὐδεὶς ἑώρακε πώποτε. Τὸ δὲ δι' αἵματος
a-certain such-as no-one has-seen ever the and through blood
βαπτίζεσθαι, ἐμφαίνει τὸ πεμφθῆναί σοι ἱμάτιον πορφυροῦν,
to-be-dipped shows the to-be-sent to-you a-garment purple
λάμπον ἐν τῇ σκοτίᾳ. Τὸ δὲ ὕδατι, ἀποπλύνεσθαί σε, τὸ
shining in the darkness the and with-water to-be-washed you the
διαφόροις στολαῖς δεξιωθῆναι δηλοῖ. Τὸ δ' ἐπ' ὄρους
with-various robes to-be-greeted shows the and on a-mountain
σε λευκοῦ βεβηκέναι, τεκμήριον ἐναργὲς, τὸ ἐπὶ ἐλέφαντος
you white to-have-stepped a-proof clear the on elephant
λευκοῦ ἐποχηθῆναί σε. Τὸ δὲ ἐπὶ τῆς κεφαλῆς σου πῦρ,
white to-be-carried you the and on the head your fire
προϋπογράφει σοι τὸ δέξασθαί σε στέφανον πολυτελῆ παρά
foreshadows for-you the to-receive you a-crown costly from
τινος τῶν μεγίστων Βασιλέων. Περὶ δὲ τοῦ, τὴν κεφαλήν
one of-the greatest Kings about and the the head
σου τύπτοντος ὀρνέου, οὐδὲν ἄρτι ἀποφαίνομαι· δηλοῖ δέ
your striking bird nothing now I-declare shows but
τινα μερικὴν λύπην καὶ ἀποστροφὴν ποθουμένου προσώπου.
some partial grief and turning-away of-a-longed-for face
Καὶ ταῦτα πάντα γενήσεταί σοι ἐπὶ ἡμέρας ἑπτά.»
and these-things all will-happen to-you within days seven

Ἃ δὴ κατὰ τὴν ἑβδόμην οἱ πρέσβεις ἦξασαν,
which-things indeed on the seventh the envoys came
ἐπιφερόμενοι πάντα, ὅσα εἶπεν ὁ ἀσκητής. Ὅπερ
bringing all as-much-as said the ascetic which
ἰδὼν ὁ Βασιλεὺς, καὶ ἔκθαμβος γεγονὼς, ἔφη· «Ὁ
having-seen the King and astounded having-become said the-one
νοῦν ἔχων παρὰ μόνων τῶν φιλτάτων δέξεται λόγους.»
mind having from only the dearest will-receive words
Εἶτα ἰδὼν τὰ δῶρα ἔφη· «Οὐ δεῖ μέ τι ἐξ
then having-seen the gifts he-said not it-is-needful me anything of
αὐτῶν σφετερίσασθαι, ἀλλὰ λάβετε ταῦτα ὑμεῖς, ἅμα
them to-appropriate but take these you together-with
τῇ εὐνουστάτῃ μοι γυναικί· τὰς γὰρ ὑμετέρας ψυχὰς ὑπὲρ
the most-well-disposed to-me wife the for your souls for
ἐμοῦ προτεθήκατε.» Ὁ δὲ πρωτοσύμβουλος ὑπολαβὼν
me you-have-set-forth the and first-counselor answering
ἔφη· «Οὐ δεῖ τοὺς ὑπηκόους ἡμᾶς τοιαῦτα δῶρα
said not it-is-needful the subjects us such gifts
λαμβάνειν· δικαιότεροι γὰρ ταῦτα παρά σου λαβεῖν οἱ
to-take more-just for these from you to-take those
τῷ γένει προσήκοντες.» Ὁ δὲ Βασιλεὺς ἔφη· «Σὺ τῆς
by-the birth related the and King said you of-the
ἐμῆς προταίτιος γέγονας σωτηρίας, καὶ μυρίων ἄξιος εἶ
my first-cause have-become safety and of-countless worthy you-are
τῶν εὐεργετημάτων.» Εἶτα ἔλαβεν ὁ Βασιλεὺς ἑαυτῷ τὸν
of-the benefactions then took the King for-himself the
λευκὸν ἐλέφαντα, δεδωκὼς καὶ τῷ υἱῷ αὐτοῦ ἕνα τῶν
white elephant having-given also to-the son his one of-the
ἵππων· τῷ δὲ πρωτοσυμβούλῳ τὴν πολύτιμον σπάθην· τῷ
horses to-the and first-counselor the precious sword to-the
δὲ ἀσκητῇ πέπομφε τὰ λοιπὰ πολυτελῆ τῶν ἐνδυμάτων·
and ascetic sent the remaining costly of-the garments

τὰ δὲ ἐπίλοιπα τούτων προσέταξε τῷ πρωτοσυμβούλῳ,
the and rest of-them he-assigned to-the first-counselor
ᾧ ὄνομα Παλάριος. Ἦσαν δὲ οὗτοι τῷ Βασιλεῖ φίλτατοι.
whose name Palarios were and these to-the King dearest
Ἡ δὲ συμβουλεύσασα τῷ Βασιλεῖ περὶ τῶν ὀνείρων
she and having-counseled the King about the dreams
ἐπερωτῆσαι τὸν ἀσκητὴν, ἐκαλεῖτο Παλάς· ἦν δὲ αὐτῷ
to-ask the ascetic was-called Palas was and to-him
καὶ ἑταίρα φιλτάτη. Ὁ δὲ πρωτοσύμβουλος παρέθηκε
also a-concubine dearest the and first-counselor set-before
ταύταις τὸν στέφανον καὶ τὴν πορφύραν. Καὶ ὁ Βασιλεὺς
these the crown and the purple and the King
πρὸς τὴν Βασίλισσαν· «Ἐπίλεξαι τῶν δύο ὃ προαιρῇ,
to the Queen choose of-the two which you-prefer
ἢ τὸ στέμμα, ἢ τὴν πορφύραν, ὡς ἂν καὶ ἡ γυνὴ ἡ
either the diadem or the purple so-that — also the woman the
ἑτέρα λάβῃ τῶν δώρων τὸ καταληφθέν.» Ἡ δὲ Βασιλὶς,
other may-take of-the gifts the left the and Queen
ἀποροῦσα ὁποῖον προέλοιτο; εἶδε τὸν πρωτοσύμβουλον.
at-a-loss which she-should-choose looked-at the first-counselor
Ὁ δὲ ἔνευσε ταύτῃ, προκρίναι τὸν ἱματισμόν. Ἔτυχε
he and nodded to-her to-prefer the clothing it-happened
δὲ τηνικαῦτα τὸν Βασιλέα τὸν ὀφθαλμὸν ἆραι, καὶ
and at-that-time the King the eye to-raise and
ἰδεῖν τὸν πρωτοσύμβουλον νεύοντα τῇ γυναικὶ, πρὸς τὸ
to-see the first-counselor nodding to-the woman for the
λαβεῖν τὸν ἱματισμόν. Ἡ δὲ γνοῦσα, ὡς οὐ διέλαθε
to-take the clothing she and having-known that not escaped-notice
τὸ νεῦμα, ἔλαβε τὸν στέφανον. Ὁ δὲ πρωτοσύμβουλος
the nod took the crown the and first-counselor
Παλάριος ἔκτοτε τὸν ὀφθαλμὸν αὐτοῦ ἔκλεινεν ἐπὶ ἔτεσι
Palarios thenceforth the eye his closed for years

τεσσαράκοντα, ἵνα νομίσῃ ὁ Βασιλεὺς πάθος εἶναι τὸ
forty that may-think the King an-affliction to-be the
νεύειν ἐν τῷ τοῦ πρωτοσυμβούλου ὀφθαλμῷ, καὶ οὐ νεῦμα
to-wink in the of-the first-counselor eye and not a-nod
πρὸς τὴν Βασιλίδα ἅπαξ γεγονός· ἐκινδύνευσε
to the Queen once having-happened he-would-have-been-in-danger
γὰρ ἂν περὶ τὸ ζῆν, μὴ δράσας τοῦτο ὁ Παλάριος.
for — about the to-live not having-done this — Palarios
Συνέβη γοῦν ποτε οὐ μετὰ πολλὰς ἡμέρας τὴν
it-happened at-any-rate once not after many days the
τὸν στέφανον λαβοῦσαν γυναῖκα, τούτῳ ταινιωθεῖσαν
the crown having-taken woman with-it crowned
προσελθεῖν τῷ Βασιλεῖ, καὶ κομίσασθαι ἔδεσμα ἐν τῷ
to-approach the King and to-bring food on the
πίνακι· τὸ δὲ ἦν ὄρυζα. Ἰδοῦσα δὲ ταύτην ἡ παλλακὶς,
platter it and was rice having-seen and her the concubine
τὴν πορφύραν καὶ αὐτὴ ἐνδυσαμένη εἰσῆλθε πρὸς τὸν
the purple also she having-put-on came-in to the
Βασιλέα, καὶ ἔπλησε φωτὸς τὸν τόπον ἐκεῖνον. Ὡς οὖν
King and filled with-light the place that as then
εἶδε ταύτην ὁ Βασιλεὺς, καὶ τὸν τόπον λάμποντα, εἶπε
saw her the King and the place shining he-said
πρὸς τὴν Βασίλισσαν· «Τί παθοῦσα τὴν μὲν πορφύραν
to the Queen what having-suffered the indeed purple
τοιαύτην οὖσαν κατέλιπες, τὸν δὲ στέφανον προὔκρινας;»
such being did-you-leave the but crown preferred
Πλησθεῖσα δὲ ἐκείνη θυμοῦ, τὸν πίνακα κατὰ τῆς κεφαλῆς
filled and she with-anger the platter at the head
τοῦ Βασιλέως, ὡς εἶχε τὸ ἔδεσμα, ἔῤῥιψε, καὶ ἐπεχύθη
of-the King as it-had the food threw and was-poured-over
τούτῳ ἡ ὄρυζα. Ἐφ' ᾧ πάνυ ὀργισθεὶς ἐκεῖνος, ταύτην
him the rice at which very having-been-angered he her

καρατομῆσαι τῷ πρωτοσυμβούλῳ ἐπέταξεν, ἥκιστα αὐτῆς
to-behead to-the first-counselor commanded least her
φεισαμένῳ. Παραβιβάζων δὲ ταύτην αὐτὸς, διελογίζετο
sparing leading-away and her he reasoned
καθ' ἑαυτὸν ἐξελθὼν, μήποτε ἄρα μετάμελος εἰσέλθῃ τῷ
by himself having-gone-out lest then regret enter the
Βασιλεῖ ἐπὶ τῇ ταύτης ἀναιρέσει. Ἀνθ' ὅτου ταύτην γυναιξί
King over the her killing for which her to-women
τισι παραδοὺς, διὰ πάσης τιμῆς ἄγεσθαι ἐκέλευσεν.
some having-handed-over with all honor to-be-treated he-ordered
Ὁ δὲ Βασιλεὺς σφόδρα μεταμεληθεὶς, καὶ ἀναμνησθεὶς
the and King greatly having-repented and having-remembered
τῆς εὐνοϊκῆς διαθέσεως, ἠθύμει τὰ μέγιστα. Ἔγνω
the well-disposed disposition was-despondent the greatest knew
οὖν ὁ πρωτοσύμβουλος τὴν τοῦ Βασιλέως ἀθυμίαν, καὶ
then the first-counselor the of-the King despondency and
εἶπε πρὸς αὐτόν· «Οὐδεμία ὄνησις ἐπιγίνεταί τινι ἐκ
said to him no profit comes to-anyone from
φροντίδος καὶ μερίμνης, ἀλλὰ σαρκὸς ἔκτηξις, ὥσπερ τις
care and anxiety but of-flesh wasting as one
ἔφησε τῶν σοφῶν· «Νοῦς ἐν μερίμναις, σῆς βιβρώσκων
said of-the wise a-mind in cares a-moth eating
ὀστέα.» Παρακλήθητι οὖν, ὦ Βασιλεῦ, ἐφ' οἷς οὐκ
bones be-comforted then O King over what-things not
ἔστιν ἀνάκλησις, μὴ ὅμοιόν τι πάθῃς ταῖς περιστεραῖς.
is recall lest like something you-suffer to-the doves
Λέγεται γὰρ, ὡς ἄῤῥην καὶ θήλεια περιστερὰ τὸν οἰκεῖον
it-is-said for that male and female dove the own
ἐνέπλησαν φωλεὸν σίτου ὑγροτάτου, καὶ συνῆλθον ἄμφω,
filled nest with-grain most-moist and agreed both
τοῦ μὴ πρότερον ἀπογεύσασθαι ἐκείνου τοῦ ἀποταμιευθέντος
— not before to-taste that the stored-up

σίτου, πρὶν ἢ τὰς θύραθεν ἐκλεῖψαι διατροφάς. Θέρους δὲ
grain before than the from-outside to-fail foods summer and
καταλαβόντος, καὶ τοῦ ἡλίου τὴν τοῦ σίτου ἀνιμήσαντος
having-come and the sun the of-the grain having-drawn-up
ὑγρότητα, εἰς μικρὸν ὁ τούτου συνεστάλη ὄγκος. Ἰδοῦσα
moisture into small the its contracted bulk having-seen
δὲ τοῦτο ὁ ἄῤῥην, ὑπέλαβε τὴν θήλειαν τὸν σῖτον
and this the male supposed the female the grain
καταβεβρωκέναι, καὶ διὰ τοῦτο οὐ διέλειπε ταύτην
to-have-eaten and because-of this not ceased her
τύπτων ἀφειδῶς, ἄχρις ὅτου ἀπέκτεινε. Χειμῶνος δὲ
beating unsparingly until — he-killed winter and
ἐπιγεγονότος, καὶ τοῦ σίτου τῇ ὑγρότητι ὀγκωθέντος,
having-come-on and the grain by-the moisture swollen
ἔγνω ἡ περιστερὰ, ὡς ἀδίκως τὴν σύζυγον ἔκτεινε, καὶ
knew the dove that unjustly the mate he-killed and
ἐθρήνει διηνεκῶς, καὶ ὑπὸ τῆς λύπης ἐξέπνευσεν. Οὕτω
lamented continually and from the grief expired thus
καὶ οἱ τοῦ θυμοῦ μὴ κυριεύοντες πείσονται ἄνθρωποι.
also the of-the anger not master will-suffer men
Ἐῤῥέθη δὲ πάλιν, ὡς ἄνθρωπός τις ἐβάσταζε σάκκον
it-was-said and again that man a-certain carried a-sack
φακῶν πλήρη. Καὶ κοιμηθέντος αὐτοῦ, πίθηκός τις
with-lentils full and having-slept he ape a-certain
κατέκλεψε τῶν φακῶν ὡσεὶ δράκα μίαν, καὶ ἀνῆλθεν
stole of-the lentils as-it-were handful one and went-up
ἐπὶ τὸ δένδρον, καὶ ἤσθιεν. Ἐσθίοντος δὲ αὐτοῦ πέπτωκεν
onto the tree and ate eating and him fell
ἐκ τῆς χειρὸς αὐτοῦ εἷς κόκκος. Τοῦ δὲ τὴν χεῖρα τοῦ
from the hand his one grain he and the hand —
λαβεῖν τὴν φακὴν ἐξαπλώσαντος, ἐκπεπτώκασι καὶ οἱ
to-take the lentil having-stretched-out fell-out also the

λοιποί. Καί σοι τί μέλει, ὦ Βασιλεῦ, μιᾶς γυναικὸς,
rest and to-you what matters O King one woman
ἔχοντι μυρίων ἐπέκεινα; Ἐάσας τὸ τοσαύταις ἥδεσθαι
having of-countless beyond having-left the in-so-many to-delight
κοινῶς, τὴν οἰχομένην ὀδύρῃ κενῶς.»
in-common the departed you-lament emptily
Ὡς οὖν ταῦτα ἤκουσεν ὁ Βασιλεὺς, περίλυπος γέγονε,
as then these-things heard the King very-grieved became
μή τι ἄρα τὴν γυναῖκα ἀνῃρήκει Παλάριος, καί
lest in-any-way then the wife had-killed Palarios and
φησιν· «Οὕτω δι' ἓν μου ῥῆμα μύσος τοσοῦτον
says thus because-of one my word abomination so-great
ἔδρασας;» Καὶ αὖθις ὁ πρωτοσύμβουλος· «Ὁ εἷς τοῦ
did-you-do and again the first-counselor the one of-the
νουνεχοῦς λόγος ἀμετάτρεπτος.»
sensible word unchangeable
Καὶ ὁ Βασιλεὺς πρὸς αὐτόν· «Περίλυπός εἰμι τῆς
and the King to him very-grieved I-am for-the
εὐνουστάτης μου γυναικὸς, ὦ Παλάριε.» Καὶ ὁ Παλάριος·
most-well-disposed my wife O Palarios and — Palarios
«Δύο ἀνθρώπους οὐ δεῖ, φησι, λυπεῖσθαι· τὸν
two men not it-is-needful he-says to-be-grieved the
ἀγαθοποιὸν, καὶ τὸν οὐδέποτε ἁμαρτήσαντα.»
doer-of-good and the-one never having-sinned
Καὶ αὖθις ὁ Βασιλεύς· «Λελύπημαι σφόδρα περὶ Παλάδος
and again the King I-am-grieved greatly about Palas
τῆς ἐμῆς· οὐκέτι γὰρ αὐτὴν ὄψομαι.» Καὶ ὁ Παλάριος
the my no-longer for her will-I-see and — Palarios
πρὸς αὐτόν· «Δύο εἰσὶν οἱ μὴ βλέποντες· ὁ τυφλὸς, καὶ
to him two are those not seeing the blind and
ὁ ἄνους. Ὥσπερ γὰρ οὐ βλέπει τὸν οὐρανὸν ὁ τυφλὸς,
the mindless as for not sees the heaven the blind

οὐδὲ γινώσκει τὰ πόῤῥω ἐκ τῶν ἐγγὺς, οὕτως
nor knows the-things far from the-things near so
οὐδὲ ὁ ἄνους διακρίνει τὸ πονηρὸν ἐκ τοῦ ἀγαθοῦ.»
not-even the mindless discerns the wicked from the good
Ὁ δὲ Βασιλεύς· «Οὐκ ἐκορέσθην, ἔφη, τῆς καλῆς Παλάδος
the and King not I-was-sated he-said with-the fair Palas
ἐγώ ποτε.» Καὶ ὁ Παλάριός φησιν· «Δύω ἄνθρωποι οὐ
I ever and — Palarios says two men not
πλησθήσονταί ποτε· ὁ φιλάργυρος, καὶ ὁ ἀκόλαστος.»
will-be-filled ever the money-lover and the licentious
Ὁ δὲ Βασιλεὺς ἔφη· «Μακρυνθῆναί με δεῖ ἀπό σου.»
the and King said to-be-removed me it-is-needful from you
Καὶ πάλιν ὁ Παλάριος· «Μακρυνθῆναί σε δεῖ ἀπὸ
and again — Palarios to-be-removed you it-is-needful from
τοῦ ἀσεβοῦς, τοῦ μὴ φρονοῦντος, μηδὲ ὁμολογοῦντος
the impious the-one not thinking nor confessing
κρίσιν καὶ ἀνταπόδοσιν, καὶ ἀπὸ τοῦ μὴ κυριεύοντος
judgment and requital and from the-one not mastering
τῶν ὀρέξεων, καὶ τῶν ἐπιθυμιῶν τῶν αὐτοῦ.»
the appetites and the desires the his
Καὶ ὁ Βασιλεύς φησιν· «Οἴμοι ὁ οἶκος τῆς Παλάδος μου!
and the King says alas the house — of-Palas my
Καὶ ὁ Παλάριος· «Τέσσαρές εἰσιν οἱ ἐστερημένοι· ὁ
and — Palarios four are those bereft the
ἄνυδρος ποταμὸς, ἡ ἀβασίλευτος γῆ, ἡ ἄνανδρος γυνὴ, καὶ
waterless river the kingless land the husbandless woman and
ὁ μὴ γινώσκων διακρίναι τὸ ἀγαθὸν τοῦ πονηροῦ.»
the-one not knowing to-discern the good from-the wicked
Ὁ δὲ Βασιλεὺς εἶπεν αὐτῷ· «Ἀπώλετο ἡ Παλὰς, ὦ
the and King said to-him perished — Palas O
Παλάριε, καὶ ἄξιος εἶ πολλῶν πεῖραν βασάνων λαβεῖν.»
Palarios and worthy you-are of-many trial of-tortures to-take

Καὶ ὁ Παλάριος· «Οἱ βασάνων ἄξιοι τρεῖς εἰσιν· ὁ
and — Palarios those of-tortures worthy three are the-one
ἀδικῶν τὸν ἀναίτιον, ὁ εἰσερχόμενος εἰς δεῖπνον, μὴ
wronging the guiltless the-one entering to a-dinner not
ὢν κεκλημένος, καὶ ὁ ἁρπάζων τὰ μὴ ἴδια.»
being invited and the-one snatching the-things not own
Καὶ ὁ Βασιλεὺς πρὸς αὐτόν· «Ἔδει σε πάντως
and the King to him it-was-needful you by-all-means
μακροθυμῆσαι εἰς αὐτήν.» Ὁ δὲ Παλάριος ἔφη· «Τρεῖς
to-be-patient toward her — and Palarios said three
δεῖ μακροθυμεῖν· τὸν μέγιστόν τι πρᾶγμα ἐργαζόμενον,
it-is-needful to-be-patient the-one greatest some matter working
τὸν ἐπὶ τὸ ὄρος ἀνερχόμενον, καὶ τὸν ἰχθύας ἐσθίοντα.»
the-one onto the mountain going-up and the-one fishes eating
Καὶ ὁ Βασιλεύς· «Πολλά μου καταφρονεῖς, φησιν, ὦ
and the King much me you-despise he-says O
Παλάριε, ἀντιλέγων μοι εἰς ταῦτα καὶ τοσαῦτα.» Καὶ
Palarios contradicting me in these-things and so-many and
ὁ Παλάριος· «Οἱ Βασιλέως καταφρονοῦντες οὗτοί εἰσιν·
— Palarios those the-King despising these are
ὁ ἀκριτόμυθος, ὁ λαλῶν ἐν οἷς οὐκ ἐρωτᾶται, ὁ
the indiscriminate-of-speech the-one talking in what not he-is-asked the-one
λέγων, ἅπερ οὐ γινώσκει, καὶ ὁ πλούσιος δοῦλος, ὁ
saying what not he-knows and the rich slave the-one
μὴ περιποιούμενος τοῦ ἰδίου δεσπότου, ἅμα δὲ
not caring-for the own master and at-the-same-time
μαχόμενος, καὶ ἕλκων ἐν δικαστηρίῳ.»
fighting and dragging(-him) into court
Ὁ δὲ Βασιλεύς· «Ληρεῖς, ὦ Παλάριε, ταῦτα λέγων.» Ὁ
the and King you-talk-nonsense O Palarios these-things saying —
δὲ Παλάριος ἔφη· «Λῆρός ἐστιν ὁ διδάσκων μωρὸν, καὶ
and Palarios said nonsense is the-one teaching a-fool and

ἀντιλέγων σοφῷ, καὶ ὁ συστρεφόμενος τοῖς ἀχρείοις
contradicting a-wise-man and the-one consorting with-the useless
λόγοις, καὶ μιμούμενος αὐτούς· ὁ πιστεύων γυναικὶ πόρνῃ,
words and imitating them the-one trusting a-woman harlot
καὶ ὁ φανερῶν τὸ μυστήριον αὐτοῦ τῷ μὴ πιστῷ.»
and the-one revealing the secret his to-the-one not faithful
Καὶ ὁ Βασιλεὺς πάλιν ἔφη· «Ἀτάκτως πεποίηκας φονεύσας
and the King again said disorderly you-have-done having-murdered
τὴν Παλάδα.» Ὁ δὲ Παλάριος ἀπεκρίθη· «Ἄτακτοί εἰσιν,
— Palas — and Palarios answered disorderly are
ὁ ψεύστης, ὁ μὴ ποιῶν κατὰ τοὺς λόγους αὐτοῦ,
the liar the-one not doing according-to the words his
καὶ ὁ νέος, ὁ ἑπόμενος τῷ θυμῷ αὐτοῦ, ὁ ἔχων
and the young-man the-one following the anger his the-one having
ἔρωτας ἐπὶ παλλακῇ, καὶ ὁ νικώμενος ὑπὸ τῆς ἀκρασίας
loves for a-concubine and the-one overcome by the incontinence
αὐτοῦ, καὶ ὁ Βασιλεὺς, ὁ ἐγχειρίσας πρᾶγμα μέγιστον,
his and the King the-one having-undertaken a-matter greatest
καὶ μὴ συμβουλευόμενος τοῖς ἑαυτοῦ συμβούλοις.»
and not taking-counsel with-the his-own counselors
Ὁ δὲ Βασιλεὺς ἔφη αὐτῷ· «Οὐ φοβῇ, ταπεινὲ Παλάριε,
the and King said to-him not do-you-fear lowly Palarios
Βασιλέα;» Ὁ δὲ ἔφη· «Τέσσαρές εἰσιν οἱ φοβούμενοι,
a-King he and said four are those fearing
ἐν οἷς φόβος οὐκ ἔστιν· ὁ ἀλέκτωρ, ὁ ὑψῶν τοὺς
in whom fear not is the cock the-one raising the
πόδας αὐτοῦ εἰς τὸν οὐρανὸν, μήπως ὁ οὐρανὸς πέσῃ
feet his to the heaven lest the heaven fall
κατ᾽ αὐτοῦ· ὁ γερανὸς ἱστάμενος δι᾽ ἑνὸς ποδὸς, καὶ
upon him the crane standing on one foot and
φειδόμενος, μήπως δι᾽ ἑτέρου γένηται χάσμα ἐν τῇ γῇ·
sparing lest by the-other there-become a-chasm in the earth

ὁ σκώληξ ὁ ἐσθίων τὸν χοῦν, καὶ μὴ χορταζόμενος
the worm the-one eating the dust and not being-filled
ἐξ αὐτοῦ, φοβούμενος, μήπως ἐκλείψῃ ὁ χοῦς ἐκ τῆς
from it fearing lest fail the dust from the
γῆς· καὶ ἡ νυκτερὶς πετομένη ἐν νυκτὶ, ἐν δὲ τῇ ἡμέρᾳ
earth and the bat flying in night in but the day
κρυπτομένη, μήπως θηρευθῇ διὰ τὸ κάλλος αὐτῆς.»
hiding lest it-be-hunted because-of the beauty its
Καὶ ὁ Βασιλεύς· «Οὐκ ἔτι, φησὶν, ὄψομαι ἐν γυναιξὶν
and the King no longer he-says will-I-see among women
ὁμοίαν τῇ Παλάδι.» Καὶ ὁ Παλάριος ἔφη· «Τέσσαρές εἰσιν
like — to-Palas and — Palarios said four are
οἱ μὴ τρεπόμενοι· ἡ γυνὴ εἰθισθεῖσα εἰς πολλοὺς ἄνδρας,
those not turning the woman accustomed to many men
καὶ πάντας παραβλέπουσα, ὡς ὑπὸ πάντων μυκτηρίζεσθαι·
and all looking-past so-as by all to-be-sneered-at
ὁ τὸ ψεῦδος εἰθίσας ἀνήρ· ὁ ὑψηλόφρων καὶ
the-one the falsehood having-accustomed man the high-minded and
κακογνώμων· ὁ πονηρὸς, δόλιος, καὶ συκοφάντης.»
ill-minded the wicked crafty and slanderer
Ὁ δὲ Βασιλεὺς πάλιν ἔφη· «Οὐκ ἐξέρχεταί μου ἡ λύπη
the and King again said not goes-out my the grief
τῆς καρδίας, ὦ Παλάριε, διὰ τὴν Παλάδα.» Ὁ δὲ
of-the heart O Palarios because-of — Palas he and
ἔφη· «Δεῖ σε λυπεῖσθαι, Βασιλεῦ, διὰ γυναῖκα ταύτας
said it-is-needful you to-be-grieved King for a-woman these
ἔχουσαν τὰς ἀρετάς· σωφροσύνην, νουνέχειαν, φειδὼ ἐν
having the virtues temperance sense sparingness in
τοῖς λόγοις, εὐγένειαν, κάλλος, ὑποταγὴν πρὸς τὸν ἴδιον
the words nobility beauty submission to the own
ἄνδρα, καὶ πόθον πρὸς τὸν αὐτόν.»
husband and longing toward the same

Ὁ δὲ Βασιλεὺς ἔφη· «Μεγίστην λύπην ἐφύτευσας ἐν τῇ
the and King said greatest grief you-planted in the
καρδίᾳ μου, καὶ μύσος κατά σου, τὴν ἐμὴν ἀποκτείνας
heart my and abomination against you the my having-killed
Παλάδα.» Ὁ δέ φησιν· «Οἱ ἀληθῶς ἐχθραίνοντες, ὦ
Palas he and says those truly being-hostile O
Βασιλεῦ, οὗτοί εἰσιν· ὁ λύκος τοῖς προβάτοις, ἡ γαλῆ
King these are the wolf to-the sheep the cat
τῷ μυΐ, ὁ ἱέραξ τῇ πέρδικι, ὁ κόραξ τῇ γλαυκὶ, ὁ
to-the mouse the hawk to-the partridge the raven to-the owl the
καρκῖνος τῷ ὄφει· ὡσαύτως καὶ οἱ ἐκπεπτωκότες μεγάλης
crab to-the snake likewise also the fallen-out of-great
φιλίας φίλοι. Φιλία γὰρ παρωφθεῖσα γίνεται ἔχθρα.»
friendship friends friendship for overlooked becomes enmity
Καὶ ὁ Βασιλεύς· «Οὐ πλησθήσομαι ἔτι ὕπνου, διὰ
and the King not I-will-be-filled any-longer with-sleep because-of
τὴν πρὸς τὴν Παλάδα λύπην.» Καὶ ὁ Παλάριος ἔφη·
the toward — Palas grief and — Palarios said
«Ὀκτώ εἰσιν οἱ μὴ ὑπνοῦντες, ὦ Βασιλεῦ· ὁ πολύολβος
eight are those not sleeping O King the very-wealthy
ἄνθρωπος, μὴ ἔχων πιστὸν δοῦλον· ὁ βουλόμενος τὸν
man not having a-faithful slave the-one wishing the
φίλον ἢ τὸν ἐχθρὸν αὐτοῦ ἀποκτεῖναι· ὁ ἐρῶν γυναικός·
friend or the enemy his to-kill the-one loving a-woman
ὁ ψευδῆ καταλαλῶν· ὁ ἄπορος, ἀπαιτούμενος ἃ
the-one false-things speaking-against the needy-man being-dunned for-what
μὴ ἔχει· ὁ κοιμώμενος ἐν ἀσθενείᾳ δεινῇ, μὴ ἔχων
not he-has the-one lying in sickness terrible not having
ἰατρόν· ὁ ἔχων γυναῖκα πόρνην· ὁ πλούσιος καὶ
a-physician the-one having a-wife harlot the rich and

φειδόμενος, μὴ γένηται πένης· καὶ ὁ ζητῶν πρᾶγμα,
sparing lest he-become poor and the-one seeking a-thing
ὃ (οὐ) δύναται καταλαβεῖν.»
which (not) he-is-able to-grasp
Ὁ δὲ Βασιλεὺς ἔφη πρὸς αὐτόν· «Ἀπὸ τοῦ νῦν οὐχ ὁμιλήσω
the and King said to him from the now not I-will-converse
σοι ἔτι.» Καὶ ὁ Παλάριος· «Οἱ τῆς ὁμιλίας ἀνάξιοι
with-you any-longer and — Palarios those of-the converse unworthy
οὗτοί εἰσιν· ὁ διὰ ψεῦδος μισῶν τὸν ἀδελφὸν αὐτοῦ· ὁ
these are the-one because-of falsehood hating the brother his the
ὑπερήφανος, ὁ προκρίνων τὸν πλοῦτον τῆς ἑαυτοῦ ψυχῆς·
arrogant the-one preferring the wealth to-the his-own soul
καὶ ὁ ἀντιλέγων τῷ κυρίῳ καὶ τῷ διδασκάλῳ αὐτοῦ.»
and the-one contradicting the lord and the teacher his
Καὶ ὁ Βασιλεὺς πάλιν ἔφη· «Οὐδεὶς ἐν πᾶσι τέλειος· τὸ
and the King again said no-one in all perfect the
γὰρ τέλειον παρ᾽ οὐδενὶ τῶν ἀνθρώπων ἐστί.»
for perfect with none of-the men is
Μετὰ γοῦν τὰς πολλὰς ἐκείνας διαλέξεις, καὶ τὴν τοῦ
after at-any-rate the many those discourses and the of-the
Βασιλέως περὶ τὴν Παλάδα ἀπόγνωσιν, στεφανηφοροῦσαν
King about — Palas despair crown-wearing
αὐτῷ παρήνεγκε τὴν Βασιλίδα ὁ Παλάριος. Ἰδὼν δὲ
to-him brought-forward the Queen — Palarios having-seen and
ταύτην ὁ Βασιλεὺς, καὶ πάνυ περιχαρὴς γεγονὼς, ἐκείνην
her the King and very overjoyed having-become her
μὲν ἡδέως ἐδέξατο, τὸν δὲ Παλάριον πολυτελέσι δώροις
indeed gladly received — but Palarios with-costly gifts
ἐφιλοτιμήσατο. Τοὺς δὲ εἰς αὐτὸν τὴν μνησικακίαν
honored the and against him the grudge

μεμελετηκότας φιλοσόφους πάντας, συναγαγὼν, ἐνώπιον
having-practiced philosophers all having-gathered before
αὐτοῦ ἀπέκτεινεν.
him killed
Οὕτως ἄρα τῇ φρονήσει, καὶ τῇ ἀνοχῇ, καὶ τῇ τῶν
thus then by-the prudence and by-the forbearance and by-the of-the
συνετῶν συμβούλων συνέσει, καὶ τῇ φρονίμῳ γυναικὶ
intelligent counselors understanding and by-the prudent wife
φυλάττει ὁ Βασιλεὺς ἀβλαβῆ τὴν οἰκείαν βασιλείαν.
keeps the King unharmed the own kingdom

ΤΜΗΜΑ ΟΓΔΟΟΝ

VIII · THE CAT AND THE MOUSE

A cat is caught in a hunter's net. A mouse, threatened by a weasel at his hole and an owl above, offers to free her if she will drive the weasel from his hole, and gnaws all but one cord, which he cuts only when the hunter comes. Afterward he will not come near her: their friendship was one of need, and the mouse keeps his distance from a stronger enemy.

Ὁ δὲ Βασιλεὺς τῷ φιλοσόφῳ εἶπεν· «Ἔγνωκα δὴ
the and King to-the philosopher said I-have-learned indeed
ταῦτα· ἀνάγγειλον δέ μοι πρὸς τούτοις, πῶς δύο ἐχθροὶ,
these-things tell and me besides these-things how two enemies
ἐν περιστάσει γεγονότες, φιλιοῦνται· ἀμφότεροι δὲ, ἐκ
in danger having-been become-friends both and from
τῶν κινδύνων ἐλευθερωθέντες, πάλιν ἐχθροὶ διαμένουσιν.»
the dangers having-been-freed again enemies remain
Σταθεὶς πάλιν ὁ φιλόσοφος ἔμπροσθεν τοῦ Βασιλέως ἔφη
having-stood again the philosopher before the King said
οὕτως· «Οὐ πᾶσαι, ὦ Βασιλεῦ, φιλίαι συνίστανται διὰ
thus not all O King friendships are-formed because-of

τὴν τῶν καιρῶν ἀπαλλαγὴν καὶ ἀποτροπήν· ἀλλ᾽ ὁ νοῦν
the of-the times release and averting but the-one mind
ἔχων ἐξετάζει τὸν καιρὸν, καὶ ἐν περιστάσει μὲν διὰ
having examines the season and in danger indeed because-of
τὴν ἑαυτοῦ σωτηρίαν φιλιοῦται· τοῦ κινδύνου δὲ ἀνώτερος
the his-own safety becomes-friends of-the danger but above
γεγονὼς, πάλιν τῇ πρώτῃ διαμένουσιν ἀντιπαθείᾳ, ὡς
having-become again in-the first remain antipathy as
ἐπὶ τῆς γαλῆς καὶ τοῦ μυὸς ἰδεῖν ἔνεστι.
in-the-case-of the cat and the mouse to-see it-is-possible
Λέγεται γὰρ, ὡς ἔν τινι τόπῳ παμμεγεθέστατον ἦν
it-is-said for that in a place a-very-great there-was
δένδρον· ἐν δὲ τῇ αὐτοῦ ῥίζῃ μυὸς ἦν κατάδυσις, καὶ
tree in and the its root of-a-mouse there-was a-hole and
πλησίον αὐτῆς ὀπὴ γαλῆς. Μιᾷ δὲ τῶν ἡμερῶν ἐξῆλθέ τις
near it a-hole of-a-cat on-one and of-the days went-out a
θηρευτὴς, καὶ ἅπλωσε τὰ δίκτυα αὐτοῦ πλησίον τοῦ δένδρου·
hunter and spread the nets his near the tree
ἐξελθοῦσα δὲ ἡ γαλῆ ζητῆσαι ἑαυτῇ βρῶσιν, περιεπλάκη
having-gone-out and the cat to-seek for-herself food was-entangled
τοῖς δικτύοις. Ἐξῆλθε δὲ καὶ ὁ μῦς βοσκηθῆναι, καὶ
in-the nets went-out and also the mouse to-feed and
ἰδὼν τὴν γαλῆν τοῖς βρόχοις περιπεπλεγμένην, ἥσθη ἐπὶ
having-seen the cat in-the snares entangled rejoiced at
τούτῳ μεγάλως. Στραφεὶς δὲ ὄπισθεν αὐτοῦ ὁρᾷ νύμφην
this greatly having-turned and behind him he-sees a-weasel
καταλαβοῦσαν τὴν αὐτοῦ μυωπίαν· ἐν δὲ τῇ κορυφῇ τοῦ
having-seized the his mouse-hole in and the top of-the
δένδρου γλαῦκά τινα παρακαθημένην. Φόβῳ δὲ μεγάλῳ
tree owl a-certain sitting-by by-fear and great
συσχεθεὶς, εἶπεν ἐν ἑαυτῷ· εἰ ζητήσω τὴν κατάδυσίν
seized he-said in himself if I-seek the hole

μου, ἀπολοῦμαι ὑπὸ τῆς νύμφης· εἰ δὲ πάλιν δεξιὰ ἢ
my I-will-perish by the weasel if and again to-the-right or
ἀριστερὰ ἐκφύγω, ἁρπαγήσομαι ὑπὸ τῆς γλαυκός· εἰ δὲ
to-the-left I-flee I-will-be-snatched by the owl if and
καὶ πρὸς τὴν γαλῆν ἀπέλθω, βρωθήσομαι ὑπ' αὐτῆς. Ἀλλὰ
even to the cat I-go-away I-will-be-eaten by her but
σκέψομαι μηχανήν τινα, δι' ἧς σωθήσομαι· δεῖ γὰρ
I-will-consider a-contrivance some through which I-will-be-saved it-is-needful for
τὸν νοῦν ἔχοντα, ἐν περιστάσει γενόμενον μὴ θροεῖσθαι.
the-one mind having in danger having-come not to-be-alarmed
Ἀλλ' οὐχ ὁρῶ πόρον σωτηρίας ἕτερον, εἰ μὴ διὰ τῆς
but not I-see a-way of-safety other if not through the
πρὸς τὴν γαλῆν φιλίας· καὶ γὰρ καὶ αὐτὴ ἐν δεινῇ ἐστι
toward the cat friendship and for also she in terrible is
περιστάσει, καὶ ἀγωνίσομαι, εἴποτε δυνηθῶ, λυτρώσασθαι
danger and I-will-strive if-ever I-may-be-able to-ransom
αὐτὴν τῶν τοῦ θηρευτοῦ βρόχων. Οἶμαι γὰρ τούτου
her from-the of-the hunter snares I-think for of-this
ἕνεκα ταύτην μὲν ἐκδιώξειν τὴν νύμφην ἐκ τῆς ἐμῆς
for-the-sake her indeed to-drive-out the weasel from the my
ὀπῆς· ἐμὲ δὲ σωθῆναι, καὶ τὴν ταύτης ἕξειν φιλίαν.
hole me and to-be-saved and the her to-have friendship
Καὶ προσελθὼν πρὸς τὴν γαλῆν ὁ μῦς ἔφη αὐτῇ· «Πῶς
and having-approached to the cat the mouse said to-her how
διάγεις;» Ἡ δὲ, «Ἐν λύπῃ, φησὶ, καὶ στενοχωρίᾳ, καθὼς σὺ
do-you-fare she and in grief she-says and distress as you
θέλεις καὶ ποθεῖς.» Καὶ ὁ μῦς, «Ἀληθῶς ἔφης·» ἀλλ' οὖν
wish and long-for and the mouse truly you-said but then
κἀγὼ συγκοινωνός σοι ἄρτι γέγονα, ἐν περιστάσει πεσών·
I-too a-partner to-you now have-become in danger having-fallen
ὁρᾷς γὰρ δήπου καὶ σὺ τὴν νύμφην, πῶς εἰς τὴν κατάδυσίν
you-see for surely also you the weasel how into the hole

μου εἰσῆλθε, καὶ τὴν γλαῦκα ζητοῦσάν με ἀφαρπάσαι,
my entered and the owl seeking me to-snatch-away
ἀμφοτέροις ἡμῖν ἐχθρὰς οὔσας. Ἀλλὰ δεῖ καὶ ἡμᾶς,
to-both us hostile being but it-is-needful also us
χαίρειν εἰπόντας τῇ ἔχθρᾳ, διαλλαγῆναι καὶ φιλικὰς
farewell having-said to-the enmity to-be-reconciled and friendly
ποιήσασθαι συνθήκας, ὅπως κἀγὼ διά σου τῆς αὐτῶν
to-make compacts so-that I-too through you from-the their
ῥυσθήσομαι βλάβης, καί σου δι᾽ ἐμοῦ. Ἐγὼ μὲν γὰρ ἐκκόψω
will-be-delivered harm and you through me I indeed for will-cut-off
τοὺς δεσμούς, οἷς κατέχῃ, σὺ δὲ ἐκδιώξεις τῆς ὀπῆς
the bonds by-which you-are-held you and will-drive-out from-the hole
μου τὴν νύμφην.» Ταῦτα παρὰ τοῦ μυὸς ἀκούσασα ἡ γαλῆ,
my the weasel these-things from the mouse having-heard the cat
περιχαρὴς ἐγένετο, καί φησι πρὸς αὐτόν· «Εἰ τοῦτο ποιήσεις,
overjoyed became and says to him if this you-will-do
μεγάλην χάριν ἕξεις παρ᾽ ἐμοῦ, μᾶλλον δὲ ἀντάμειψιν.»
great thanks you-will-have from me rather but requital
Καὶ τότε προσελθὼν ὁ μῦς πρὸς αὐτὴν ἐποιήσαντο ἐν
and then having-approached the mouse to her they-made among
ἑαυτοῖς φιλίαν, καὶ εὐθὺς ὁ μῦς ἤρξατο κατεσθίειν τοὺς
themselves friendship and at-once the mouse began to-gnaw the
δεσμοὺς αὐτῆς. Καὶ τούτους καταφαγὼν κατέλιπεν ἕνα
bonds her and these having-gnawed-through he-left one
δεσμὸν ἐξεπίτηδες, φοβούμενος, μήπως ἀθετήσῃ ἡ γαλῆ
bond on-purpose fearing lest should-set-aside the cat
τοὺς ὅρκους. Ἡ δὲ γαλῆ ἔφη αὐτῷ· «Τί βραδύνεις, ὦ ἑταῖρε;
the oaths the and cat said to-him why do-you-delay O comrade
Μὴ ἄραγε ἐτράπη ἡ πρὸς ἐμέ σου φιλία; ἡ πρός σε δέ
not then has-turned the toward me your friendship the toward you and
μου φιλία οὐκ ἐτράπη.» Ὑποτυχὼν ἔφη ὁ μῦς· «Ἀλλὰ τὴν
my friendship not has-turned answering said the mouse but the

σὴν ἐγὼ δέδια φιλίαν· τὸ γὰρ ἐκ φύσεως οὐκ ἀφίσταται·
your I fear friendship the for from nature not departs
ἐὰν δὲ καὶ ἀφίσταται, οὐ μεθίσταται· εἰ δὲ καὶ μεθίσταται,
if and even it-departs not it-changes if and even it-changes
οὐ συνίσταται. Διὰ τοῦτο κατέλιπον τὸν ἕνα δεσμὸν,
not it-holds-together because-of this I-left the one bond
ἕως οὗ εὕρω καιρὸν ἐπιτήδειον τοῦ κατακόψαι καὶ αὐτόν.»
until — I-find a-season fitting of-the to-cut-through also it
Πρωΐας δὲ γενομένης κατέλαβε καὶ ὁ θηρευτὴς τὸν
morning and having-come arrived also the hunter the
τόπον. Ἰδὼν δὲ αὐτὸν ὁ μῦς μακρόθεν, εἶπε τῇ
place having-seen and him the mouse from-afar said to-the
γαλῇ· «Ὁ καιρὸς τοῦ πληρωθῆναι ἡμῖν τὰς συνθήκας ἤδη
cat the season of-the to-be-fulfilled for-us the compacts now
πάρεστιν· ἀλλ᾽ ἐγὼ οὐκ ἀθετῶ ταύτας.» Καὶ κόψας τὸν
is-present but I not set-aside them and having-cut the
καταλειφθέντα δεσμὸν ἔφυγεν. Ἡ δὲ γαλῆ τότε τῷ φόβῳ
left bond fled the and cat then in-the fear
τοῦ θηρευτοῦ διώξασα τὴν νύμφην εἰς τὸ δένδρον ἀνῆλθε,
of-the hunter having-chased the weasel into the tree went-up
καὶ ὁ μῦς εἰσῆλθεν εἰς τὴν κατάδυσιν αὐτοῦ. Ὁ δὲ
and the mouse entered into the hole his the and
θηρευτὴς λαβὼν τὰ δίκτυα κενὰ, ἀνεχώρησεν ἀπ᾽ αὐτῶν.
hunter having-taken the nets empty withdrew from them
Οὐ μετὰ πολλὰς οὖν ἡμέρας ἐξῆλθεν ὁ μῦς τοῦ βοσκηθῆναι·
not after many then days went-out the mouse — to-feed
καὶ ἰδὼν τὴν γαλῆν μακρόθεν οὐκ ἐθέλησε πλησιάσαι
and having-seen the cat from-afar not wished to-draw-near
πρὸς αὐτήν. Ἡ δὲ πρὸς αὐτὸν ἔφη· «Πρόσελθε, ὦ φίλτατε,
to her she and to him said come O dearest
πρός με, ὅπως ἀνταμείψωμαί σε, περὶ ὧν ἐποίησας εἰς
to me so-that I-may-requite you for what-things you-did to

ἐμὲ ἀγαθῶν.» Καὶ ὁ μῦς εἶπεν αὐτῇ· «Ἡ ἡμετέρα φιλία
me good-things and the mouse said to-her the our friendship
οὐ δεῖται ἐγγύτητος· πῶς γὰρ ἐγγίσω σοι βρῶσίς σοι
not needs nearness how for will-I-draw-near to-you food to-you
ὤν; οὐ γὰρ δεῖ που τὸν ἀδύνατον πλησιάζειν τῷ
being not for it-is-needful surely the weak to-draw-near to-the
δυνατωτέρῳ αὐτοῦ ἐχθρῷ. Ἡ γοῦν προλαβοῦσα ἡμῶν
stronger than-himself enemy the at-any-rate having-gone-before our
φιλία ἀναγκαία γέγονε διὰ τὴν ἀμφοτέρων σωτηρίαν.
friendship necessary has-become because-of the of-both safety
Ἀπὸ τοῦ νῦν δὲ ἔστω ἡμῶν ἡ φιλία μακρόθεν· τὸ γὰρ
from the now and let-be our the friendship from-afar the for
ἐγγίσαι με πρός σε ἀδύνατόν ἐστι, καὶ οὐ λυσιτελεῖ μοι.»
to-draw-near me to you impossible is and not profits me
Οὕτως ἄρα, εἶπεν ὁ φιλόσοφος, δύω ἐχθροὶ ἐν περιστάσει
thus then said the philosopher two enemies in danger
μὲν φιλιοῦνται, ἀνώτεροι δὲ τῶν κινδύνων γεγονότες ἐν
indeed become-friends above but the dangers having-become in
τῇ προτέρᾳ πάλιν διαμένουσιν ἔχθρᾳ.
the former again remain enmity

ΤΜΗΜΑ ΕΝΝΑΤΟΝ

IX · THE KING AND THE PARROT

A king's son and a parrot's young are reared together, until the young bird wounds a bird the prince loves and the prince kills it. The parrot blinds the prince and flies to a height. The king, owning that he began the wrong and then blaming fate, invites him back; the parrot answers that grudges live on in the heart, that tongues say what hearts do not, and departs.

Ὁ δὲ Βασιλεὺς τῷ φιλοσόφῳ εἶπεν· «Ἔγνων καὶ τοῦτο·
the and King to-the philosopher said I-learned also this
διασαφήνισον δὲ ἡμῖν, πῶς δεῖ τινα τὰς ἔχθρας
make-clear and to-us how it-is-needful one the enmities
εὐλαβεῖσθαι, καὶ τὰς μνησικακίας παρατηρεῖν.»
to-beware-of and the grudges to-watch
Ὁ δὲ φιλόσοφος ὑπολαβὼν ἔφη· «Βασιλεύς τις ψιττακὸν
the and philosopher answering said king a-certain a-parrot
ἐκέκτητο μιμητὸν καὶ ὡραῖον, ἔχοντα καὶ οἰκεῖον νεοττόν.
had imitative and beautiful having also own young-one
Τοῦτον προσέταξεν ὁ Βασιλεὺς, ἅμα τῷ νεοττῷ, τῷ
this ordered the King together-with the young-one with-the
οἰκείῳ συνδιαιτᾶσθαι παιδί. Συνέπαιζον οὖν ἀλλήλοις,
own to-live-with child they-played-together then with-one-another
οἷα εἰκὸς, καὶ μετελάμβανον πάντοτε τῆς αὐτῆς τροφῆς.
as likely and partook always of-the same food
Ὁ δὲ ψιττακὸς ὁσημέραι ἐπὶ τὸ ὄρος ἀπήρχετο, καὶ δύο
the and parrot daily to the mountain went-away and two
τινὰς καινὰς ὀπώρας μετεκόμιζε, καὶ ἐδίδου τὴν μὲν μίαν
some new fruits brought-back and gave the indeed one
τῷ οἰκείῳ νεοττῷ, τὴν δὲ ἑτέραν τῷ Βασιλέως παιδί.
to-the own young-one the and other to-the King's child

Ἀμφότεροι δὲ ταχέως αὐξηθέντες εἰς ἰσχύος ἐπίδοσιν καὶ
both and quickly having-grown into of-strength increase and
ἡλικίας ἦλθον ἀκμήν. Ἀποδημοῦντος οὖν τοῦ ψιττακοῦ,
of-age came prime being-away then the parrot
ὁ τούτου νεοττὸς ἐπί τι πτηνὸν, προσφιλὲς τῷ παιδὶ
the his young-one on a bird dear to-the child
τοῦ βασιλέως, ἐπεισπηδήσας ἐτραυμάτισε τοῦτο. Ἐφ' ᾧ
of-the king having-leaped-on wounded it at which
ὀργισθεὶς ὁ παῖς ἐκεῖνον ἀπέκτεινεν. Ἐλθὼν οὖν ὁ
having-been-angered the child him killed having-come then the
ψιττακὸς καὶ ἰδὼν τὸν οἰκεῖον νεοττὸν ἀνῃρημένον, καὶ
parrot and having-seen the own young-one slain and
πάνυ τῇ λύπῃ συσχεθεὶς, ἔφη· «Οὐαὶ τοῖς βασιλεῦσι,
very by-the grief seized said woe to-the kings
τοῖς μήτε συνθήκας τηροῦσι, μήτε φιλίας δεσμούς! Οὐαὶ
who neither compacts keep nor of-friendship bonds woe
δὲ καὶ τοῖς ἐξυπηρετοῦσιν αὐτοῖς, οἳ οὔτε τιμῶσιν, οὔτε
and also to-those serving them who neither honor nor
ὁρῶσί τινας, εἰ μήγε πολλάκις ἐπιδεεῖς αὐτῶν γένωνται!
regard any if not-indeed often in-need of-them they-become
Ὅτε δὲ οὐκ ἐπιδέονται τούτων, οὐδὲ προσφωνοῦσιν
when but not they-need these not-even they-address
αὐτοὺς, μὴ εἰδότες ἀρετῆς ἀμοιβὴν, μήτε συγγνώμην
them not knowing of-virtue requital nor pardon
ἁμαρτημάτων, οἱ πᾶν πλημμέλημα ἐργαζόμενοι, καὶ
of-sins who every offense working and
μηδαμῶς τοῦτο λογιζόμενοι.» Εἶτα, «Ἀμυνοῦμαι ἔφη,
in-no-way it reckoning then I-will-punish he-said
σήμερον τὸν παλαμναῖον καὶ ἁλιτήριον, καὶ πρὸς
today the murderer and sinner and to
οἶκτον ἀκαμπῆ, καὶ τῆς συναυλίας ἀθετητὴν, καὶ τῆς
pity unbending and of-the life-together violator and of-the

συνδιαιτήσεως ἐπιλήσμονα.» Καὶ ἐπεισπηδήσας τῷ τοῦ
living-together forgetful and having-leaped at-the of-the
παιδὸς προσώπῳ, τοῖς ὄνυξι τὰς κόρας τῶν ὀφθαλμῶν
child face with-the claws the pupils of-the eyes
ἐξέβαλε. Καὶ τοιοῦτον οὗτος ἔργον κατατολμήσας, ἐπί
cast-out and such he a-deed having-dared to
τινα ὑψηλότατον καὶ ὀχυρώτατον ἀνῆλθε τόπον.
a very-high and very-strong went-up place
Ὁ οὖν Βασιλεὺς τὸ γενόμενον ἀναμαθὼν, καὶ θυμοῦ
the then King the having-happened having-learned and with-anger
πλησθεὶς, ἀπῆλθε πρὸς τὸν ψιττακὸν, καὶ προσεκαλεῖτο
filled went-away to the parrot and called
αὐτόν. Ὁ δὲ ψιττακὸς ἔφη· «Γίνωσκε, ὡς ὁ τῶν
him the but parrot said know that the of-the
συνθηκῶν παραβάτης εὐάλωτος τῇ οἰκείᾳ παραβάσει
compacts transgressor easily-caught by-the own transgression
γίνεται. Καὶ εἰ πρός τινα καιρὸν ἀνέξεται τούτου ἡ
becomes and if for some season will-bear-with him the
θεία πρόνοια, οὐκ ἀπολυθήσεται τῆς καταδίκης, ἀλλ᾽
divine providence not he-will-be-released from-the sentence but
εἰς αἰῶνας κολασθήσεται· διαβαίνει δὲ κόλασις καὶ ἐπὶ
to ages he-will-be-punished passes and punishment also to
υἱοὺς καὶ υἱωνοὺς, καὶ εἰς τὸ ἑξῆς. Ὁ γοῦν σὸς υἱὸς
sons and grandsons and to the following the at-any-rate your son
τὴν ἀντέκτισιν τῆς δίκης ταχεῖαν εἴληφεν.»
the repayment of-the justice swift has-received
Ὁ δὲ Βασιλεὺς ὑπολαβὼν ἔφη· «Καλῶς εἴρηκας,
the and King answering said well you-have-spoken
καὶ οὐδὲν ἀμφίβολον καταλέλοιπας· κάτελθε λοιπὸν
and nothing doubtful you-have-left come-down now
ἀνενδοιάστως.» Ὁ δὲ ψιττακὸς ἔφη· Οὐ δεῖ με ταῦτα
without-hesitation the but parrot said not it-is-needful me these-things

ποιῆσαι· οἱ γὰρ ἐχέφρονες παραινοῦσιν ἀεὶ παρατηρεῖσθαι
to-do the for sensible advise always to-watch
τὸν μνησίκακον, καὶ ὅσον ὁ τοιοῦτος ὑποκολακεύει καὶ
the grudge-bearer and as-much-as the such fawns and
ὑποσαίνει, τοσοῦτον φευκτέος καὶ παρορατέος· καὶ οὐκ
wags-the-tail so-much must-be-fled and must-be-shunned and not
ἄλλως τις ἐκφεύξεται τὴν ἐξ αὐτοῦ βλάβην, εἰ μήγε τῇ
otherwise one will-escape the from him harm if not-indeed by-the
τούτου ἀποχῇ καὶ τῇ τῶν οἰκείων σωτηρίᾳ. Φασὶ γὰρ,
from-him abstaining and by-the of-the own safety they-say for
ὡς δεῖ τοὺς νοῦν ἔχοντας, τοὺς μὲν γονεῖς λογίζεσθαι
that it-is-needful those mind having the indeed parents to-reckon
φίλων τάξιν ἐπέχειν, τοὺς δὲ ἀδελφοὺς συνοδοιπόρων,
of-friends place to-hold the and brothers of-fellow-travelers
τὰς δὲ ὁμοζύγους συνήθων, τοὺς δὲ υἱοὺς μνήμης ἕνεκα
the and wives of-companions the and sons of-memory for-the-sake
προσειλημμένους, τὰς δὲ θυγατέρας ἀντιδίκους, τοὺς δὲ
taken-on the and daughters adversaries the and
συγγενεῖς δανειστὰς καὶ χρεῶν ἀπαιτητὰς, ἑαυτὸν δὲ
kinsmen lenders and of-debts exactors himself and
μεμονωμένον καὶ πάσης συγγενείας ἔρημον. Κἀγὼ οὖν
alone and of-all kinship bereft I-too then
τῇ τοιαύτῃ παραινέσει ἑπόμενος ἤδη μεμόνωμαι.»
to-the such advice following already am-alone
Ὁ δὲ βασιλεὺς εἶπεν· «Εἰ μέν σου πρῶτος κατήρξω τῆς
the and king said if indeed you first had-begun of-the
ἡμετέρας βλάβης, ἔδει σε ἡμᾶς παραφυλάττεσθαι·
our harm it-was-needful you us to-guard-against
ἐπειδὴ δὲ ἡ προκάταρξις ἀφ' ἡμῶν γέγονε, τί σοι
since but the first-beginning from us has-come what to-you
πάρεστιν ἐμποδὼν ἐν τούτοις τοῦ μὴ πιστεύειν ἡμῖν;»
is-present in-the-way in these of-the not to-trust us

Ὁ δὲ ψιττακὸς ἔφη· «Αἱ μνησικακίαι μέγιστα πάθη περὶ
the but parrot said the grudges greatest afflictions about
τὴν καρδίαν ἐργάζονται, καὶ γλῶσσαι οὐκ ἐμφαίνουσιν
the heart work and tongues not show
ἀληθέστατα τὰ τῶν ψυχῶν διανοήματα, καὶ τῶν καρδιῶν
most-truly the-things of-the souls thoughts and of-the hearts
ὑπὲρ τὰς γλώσσας. Οὔτε οὖν ἡ (ἐμὴ) καρδία μαρτυρεῖ
beyond the tongues neither then the (my) heart bears-witness
σου τῇ γλώττῃ, οὔτε ἡ σὴ τῇ ἐμῇ μαρτυρεῖ γλώττῃ.»
your to-the tongue nor the your to-the my bears-witness tongue
Ὁ δὲ Βασιλεὺς ἔφη· «Οὐκ οἶσθα, ὦ ψιττακέ, ὡς ὁ
the and King said not do-you-know O parrot that the
ἐχέφρων ἀνὴρ ὀφείλει τὴν μνησικακίαν ἐκριζῶσαι μᾶλλον,
sensible man ought the grudge to-uproot rather
ἢ αὐξῆσαι;» Ὁ δὲ ψιττακὸς ἔφη· «Ἔστι τοῦτο, ὦ
than to-increase the and parrot said it-is this O
Βασιλεῦ, ἔστι καθὼς εἴρηκας, ἀλλ᾽ οὐ δεῖ τὸν ἐχέφρονα
King it-is as you-have-said but not it-is-needful the sensible
ἄνδρα ὑπολαμβάνειν, ὡς ὁ ἐχθρὸς αὐτοῦ τῆς προκειμένης
man to-suppose that the enemy his the lying-before
μεταξὺ ἐπιλέλησται ἀμφισβητήσεως, ἀλλὰ παρατηρεῖσθαι
between has-forgotten dispute but to-watch-out-for
τὸ ἀπατᾶσθαι· πολλοὶ γὰρ, μὴ δυνάμενοι τῇ βίᾳ
the to-be-deceived many for not being-able by-the force
ἡττηθῆναι, τοῖς ἀπατηλοῖς ἔργοις καὶ λόγοις ἑάλωσαν,
to-be-defeated by-the deceitful deeds and words were-caught
καθάπερ ὁ ἄγριος ἐλέφας διὰ τοῦ ἡμέρου ἁλίσκεται.»
as the wild elephant through the tame is-caught
Ὁ δὲ Βασιλεὺς εἶπεν· «Ὁ ἐλευθέριος ἀνὴρ οὐ μεταλλάττει
the and King said the liberal man not changes
τὸν τρόπον, οὔτε μὲν τῆς φιλίας καταφρονεῖ, εἰ περίδειλος
the manner nor indeed the friendship despises if very-fearful

περὶ αὐτοῦ γενήσεται· τοῦτο (γὰρ) ἔργον ἀνδρῶν, τὸ
about him he-will-become this (for) the-work of-men the
φρόνημα χθαμαλῶν.» Ὁ δὲ ψιττακὸς ἔφη· «Αἱ μνησικακίαι
mind of-lowly-ones the and parrot said the grudges
πᾶσαι ἐπισφαλέστεραι αἱ ἐν ταῖς τῶν Βασιλέων ψυχαῖς,
all more-dangerous the-ones in the of-the Kings souls
οἳ δὴ λογίζονται τὴν ἀντέκτισιν τρόπαιόν τε καὶ
who indeed reckon the repayment a-trophy both and
καύχημα. Ἔοικε γὰρ ἡ μνησικακία ἄνθραξιν ἐν τῇ καρδίᾳ
a-boast resembles for the grudge coals in the heart
ἡμμένοις, οἷς ὅτε ἐπιτηδεία ὕλη πρὸς ἐπίκαυσιν
kindled to-which when suitable material for burning
προσεγγίσῃ, τὸν πυρσὸν ἀέριον ἀπεργάζεται, καὶ τὴν φλόγα
draws-near the flame aloft it-makes and the blaze
δυσκατάληπτον. Οὔτε γὰρ δυσωπήσεσιν ὁ μνησίκακος
hard-to-check neither for to-entreaties the grudge-bearer
ὑπήκει, οὔτε ἱκεσίαις μαλθακίζεται. Πολλάκις δὲ ὁ
yields nor by-supplications is-softened often and the
μνησικακούμενος, δυνάμενος ἰάσασθαι τὸν μνησίκακον
one-grudged being-able to-heal the grudge-bearer
διά τινων ἐννοιῶν καὶ ὠφελειῶν, δυναμένων ἀπαλεῖψαι
through some thoughts and benefits being-able to-wipe-out
τὰ ἐν ταῖς καρδίαις σκιῤῥωθέντα, ἐπιστρέφει πρὸς τὸ
the-things in the hearts hardened turns to the
μνησίκακον· ἀλλ᾽ ἐγὼ ἀδυνάτως ἔχω τοιούτοις πρὸς σὲ
grudge-bearing but I unable am such toward you
χρήσασθαι. Ἀλλ᾽ εἰ καθαρὰν διάθεσιν πρὸς ἐμὲ διατηρεῖς,
to-use but if pure disposition toward me you-keep
ἄγνωστον τοῦτο ἐμοὶ, καὶ περιδεὴς ἔσομαι κατὰ πάντα
unknown this to-me and very-fearful I-will-be through all
τὸν τῆς συναυλίας καιρόν. Οὐδὲν οὖν ἄλλο καταλέλειπται
the of-the life-together time nothing then other is-left

σκοποῦ ἐχόμενον ὀρθοῦ, ἀλλ᾽ ἢ τὸ ἀποσχισθῆναί σου, καὶ
to-an-aim holding right other than the to-be-split-off from-you and
ἀποχωρισθῆναι, καὶ ἀποικισθῆναι. Λοιπὸν οὖν ἔῤῥωσό μοι.»
to-be-separated and to-be-settled-away now then farewell to-me
Ὁ δὲ Βασιλεὺς εἶπεν· «Οἶδα, ὡς ἀδυνάτως ἔχει ἕκαστος
the and King said I-know that unable is each
τὸ ὠφελεῖν καὶ βλάπτειν, καὶ ὡς οὐδέν ἐστι τῶν
the to-benefit and to-harm and that nothing is of-the
ὄντων, ἢ μεῖζον ἢ ἔλαττον, ὃ μὴ κατ᾽ εἱμαρμένην
beings either greater or lesser which not according-to fate
καὶ πεπρωμένην τινὰ μοῖραν γίνεται. Καὶ ὥσπερ οὐκ
and destined some portion happens and as not
αἴτιός τις ἐστὶν τῆς γενέσεως τῶν γενομένων τοῖς
cause anyone is of-the coming-to-be of-the-things happening to-the
ἀνθρώποις, οὕτως οὐδὲ τῆς φθορᾶς τῶν φθειρομένων.
men so not-even of-the destruction of-the-things perishing
Οὐδὲν οὖν ἔγκλημα προσάπτεταί σοι ἕνεκα τῆς τοῦ υἱοῦ
no then charge is-fastened to-you for-the-sake of-the of-the son
μου πηρώσεως, οὐδὲ ἐκείνῳ ἕνεκεν τῆς τοῦ σοῦ νεοττοῦ
my maiming nor to-him for-the-sake of-the of-the your young-one
ἀναιρέσεως· εἵμαρτο γὰρ τάδε γενέσθαι, καὶ συνεργοί
slaying it-was-fated for these-things to-happen and fellow-workers
τινες ἡμεῖς τῇ τῆς εἱμαρμένης ἀνάγκῃ ἐχρηματίσαμεν.»
some we to-the of-the fate necessity were-made
Ὁ δὲ ψιττακὸς ἔφη· «Ἀληθῶς εἶπας περὶ τῆς εἱμαρμένης·
the and parrot said truly you-spoke about the fate
ἀλλὰ δεῖ τὸν νουνεχῆ παρατηρεῖν τὰ ἐπισφαλῆ, καὶ
but it-is-needful the sensible to-watch-out-for the dangerous-things and
μὴ πιστεύειν τῇ εἱμαρμένῃ, ὑπέρτερον δὲ ταύτης τὸν οἰκεῖον
not to-trust the fate higher but than-it the own
δοξάζειν λογισμόν. Ἔγωγε οὖν οἶδα, ὡς ἡ γλῶσσα ὤμωκεν,
to-esteem reasoning I-at-least then know that the tongue has-sworn

ἡ δὲ φρὴν ἀνώμοτος. Σὺ οὖν τὴν ἐμὴν ψυχὴν ζητεῖς,
the but mind unsworn you then the my soul seek
αἱ δὲ ψυχαὶ τὸν θάνατον ἀπαναίνονται. Λέγονται γὰρ,
the but souls the death refuse are-said for
ὡς ἡ πενία, καὶ ἡ λύπη, καὶ ἡ τῶν φιλτάτων στέρησις
that the poverty and the grief and the of-the dearest bereavement
μέγισται συμφοραί εἰσιν, καὶ ὁ ταῦτα μαθὼν,
greatest misfortunes are and the-one these-things having-learned
ἀκριβέστερον οἶδε τὰς τῶν παθόντων ἀλγηδόνας. Κἀγὼ
more-exactly knows the of-those having-suffered pains I-too
οὖν ἔχω τινὰ παρὰ τῇ ἐμῇ ψυχῇ ὑποδείγματα τῶν ἐν
then have some in the my soul examples of-the in
τῇ σῇ ψυχῇ παθημάτων, καὶ ἀσύμφορον ἔσται μοι τὸ
the your soul sufferings and unprofitable it-will-be to-me the
συνέπεσθαί σοι. Ὅταν γὰρ ἀπομνημονεύεις σὺ τὸ τοῦ
to-follow you when for you-remember you the of-the
υἱοῦ σου πάθος, κἀγὼ τὸ τοῦ ἐμοῦ νεοττοῦ, ἀλλοίωσις
son your suffering and-I the of-the my young-one change
μεγίστη περὶ τὰς καρδίας ἑκατέρων γίνεται.»
very-great about the hearts of-each happens
Ὁ δὲ Βασιλεὺς ἔφη· «Οὐκ ἀγαθὸς ὁ μὴ δυνάμενος
the and King said not good the-one not being-able
ἀπαλεῖψαι τὰ ἐν τῇ ψυχῇ παθήματα, ἀλλὰ μνημονεύει
to-wipe-out the-things in the soul sufferings but remembers
τινῶν ἐξ αὐτῶν.» Ὁ δὲ ψιττακὸς ἔφη· «Ὁ τὸν πόδα
some of them the and parrot said the-one the foot
ἀλγῶν, κἂν τάχιον βαδίζειν ἐπιτηδεύηται, οὐκ ἀνάλγητος
aching-in even-if more-quickly to-walk he-should-strive not painless
διατελεῖ. Καὶ ὁ ὀφθαλμιῶν, εἰ καὶ πρὸς ἀνέμων
continues and the-one having-sore-eyes if even against of-winds
ἀντωπήσει πνοὰς, πάντως, κἂν μὴ βούληται, ἀμβλυωπήσει.
he-will-look blasts by-all-means even-if not he-wishes will-see-dimly

Καὶ ὁ μνησίκακος, εἰ πρὸς τὸν μνησικακούμενον διαλέξηται,
and the grudge-bearer if with the one-grudged he-converses
πάθος τῷ πάθει προστίθησιν. Δεῖ οὖν τὸν ἐχέφρονα
suffering to-the suffering adds it-is-needful then the sensible
πόρον σωτηρίας εὑρίσκοντα, μὴ παρέρχεσθαι τοῦτον. Κἀμοὶ
a-way of-safety finding not to-pass-by it to-me-too
δὲ πολλοὶ σωτηρίας πρόκεινται πόροι. Φασὶ δὲ καὶ οἱ
and many of-safety lie-before ways say and also the
φιλόσοφοι, ὡς πέντε τινὰ ἔθη δοξάζουσι τὸν ἄνθρωπον·
philosophers that five some customs glorify the man
τὸ μὴ βλάπτειν, τὸ πεπαιδευμένον εἶναι, τὸ τὰς ἐναντίας
the not to-harm the educated to-be the the contrary
ὑπολήψεις ἐκφεύγειν, τὸ προσηνὲς καὶ φιλότιμον ἐν τοῖς
suspicions to-escape the gentle and generous in the
ἤθεσι, καὶ τὸ μεγαλοπρεπὲς ἐν τοῖς ἔργοις. Καὶ φρόνιμος,
manners and the magnificent in the deeds and prudent
ὅστις δεδοικὼς περὶ ἑαυτοῦ, ἀποσχοινίζεται συγγενῶν,
who fearing about himself separates-himself from-kinsmen
υἱέων, πλούτου, καὶ αὐτῆς τῆς πατρίδος· ἁπάντων γὰρ
sons wealth and the-very the fatherland of-all for
τούτων εὑρήσει ἀντάλλαγμα, τῆς δὲ ψυχῆς ἥκιστα εὑρήσει.
these he-will-find an-exchange of-the but soul least he-will-find
Εἴρηται δὲ, ὡς χείρων πλοῦτος τῶν ἄλλων, ὁ
it-is-said and that worse wealth than-the others the-one
μὴ μεταδιδόμενος, καὶ χείρων σύζυγος, ἡ τῷ ἀνδρὶ
not shared and worse wife the-one to-the husband
μὴ εὐνοοῦσα, καὶ χείρων παῖς, ὁ ἀπειθὴς, καὶ χείρων
not well-disposed and worse child the disobedient and worse
Βασιλεὺς, ὃς προσποιεῖται ἀθῷος, καὶ χείρων φίλος, ὁ
King who pretends guiltless and worse friend the
ἄπιστος, καὶ χείρονες πόλεις, αἱ περίφοβοι καὶ ἐπισφαλεῖς.
faithless and worse cities those very-fearful and insecure

Κἀγὼ οὖν, εἴπερ πεισθήσομαί σοι, ἀεὶ περίφοβος ἔσομαι.»
I-too then if-indeed I-will-trust you always very-fearful will-be
Ταῦτα εἰπὼν ὁ ψιττακὸς ἀφιπτάμενος ἀπηλλάγη.
these-things having-said the parrot flying-off departed
Οὕτως ἄρα χρή τινα, ὡς τὸν ψιττακὸν, εὐλαβεῖσθαι
thus then it-is-needful one like the parrot to-beware-of
καὶ παρατηρεῖν τὰς μνησικακίας.
and to-watch the grudges

ΤΜΗΜΑ ΔΕΚΑΤΟΝ

X · THE JACKAL AND THE LION

A temperate jackal who eats no flesh is made a lion's minister against his will, asking only that any charge be investigated before judgment. The lion's courtiers steal the lion's meat, hide it in his house, and accuse him, and the lion orders him killed. The lion's mother exposes the plot; a plotter confesses; recalled, the jackal warns whom a king must watch and asks to serve no longer, but the lion restores him.

Ὁ δὲ Βασιλεὺς πάλιν τῷ φιλοσόφῳ εἶπε· «Τὸ μὲν
the and King again to-the philosopher said the indeed
παράδειγμα τῶν πρὸς ἀλλήλους ἀπεχθανομένων, ἱκανῶς
example of-the toward one-another being-hostile sufficiently
ἔγνων· ὑποδειγμάτισον δέ μοι, ὅπως δεῖ τοὺς
I-learned illustrate and for-me how it-is-needful the
Βασιλεῖς ἐπιστρέφειν πρὸς ἑαυτοὺς τοὺς οἰκείους, οὓς
Kings to-turn-back to themselves the intimates whom
ἀδίκως ποτὲ λαθόντες ἐτιμώρησάν τε καὶ ἀπεσόβησαν.»
unjustly once escaping-notice they-punished both and drove-away
Ὁ δὲ φιλόσοφος αὖθις ὑπολαβὼν ἔφη· «Εἴρηται, ὡς ἔν τινι
the and philosopher again answering said it-is-said that in a
τόπῳ θώς τις διῆγεν. Ἦν δὲ ἄρα οὗτος σώφρων καὶ
place jackal a-certain lived was and then this-one temperate and

ἐπιεικὴς παρά τε τοῖς ὁμογενέσι, καὶ ταῖς ἀλώπηξι, καὶ
gentle among both the kindred and the foxes and
τοῖς λοιποῖς, οὐδέποτε ποιῶν τὰ αὐτῶν ἔργα, μήτε αἷμα
the others never doing the their deeds neither blood
ἐκχέων ἀθῷον, μήτε σαρκοφαγῶν. Ἐφ' ᾧ τὰ ἄλλα θηρία
shedding innocent nor eating-flesh at which the other beasts
ὀργισθέντα εἶπον αὐτῷ· «Γίνωσκε, θώς, ὡς ἀπαρεσκόμεθά
angered said to-him know jackal that we-are-displeased-with
σου τῇ διαγωγῇ, καὶ τῷ βίῳ, ὃν προείλου· λυσιτελοῦσι γὰρ
your the conduct and the life which you-chose profit for
οὐδέν σοι αἱ ἀρεταὶ, ἐπεὶ ἀδύνατόν σε ἡμῖν συμβαδίζειν.»
nothing you the virtues since impossible you with-us to-walk-together
Καὶ ὁ θὼς, «Ἡ μὲν ὑμετέρα, φησὶ, φιλία καὶ συνοδοιπορία,
and the jackal the indeed your he-says friendship and fellow-traveling
οὐδέν μοι ἁμάρτημα προξενεῖ· ἐπεὶ μηδὲ οἱ τόποι καὶ
nothing for-me sin procures since not-even the places and
αἱ συναυλίαι τοποῦσι τὰ ἁμαρτήματα, ἀλλ' αἱ καρδίαι καὶ
the life-together place the sins but the hearts and
τὰ ἔργα· πλὴν εἰ καὶ τῷ σώματι ὑμῖν συναυλίζομαι,
the deeds yet if even in-the body with-you I-live-together
τῇ ψυχῇ πόῤῥω ἀπῴκισμαι.» Ἐπέμενε δὲ ὁ τοιοῦτος
in-the soul far I-have-moved-away persisted and the such
θὼς τῇ ἀρετῇ οὕτως, καὶ διαβόητος ἐγένετο ἐπὶ ταύτῃ.
jackal in-the virtue thus and famous became for it
Λέων δέ τις τῶν θηρίων Βασιλεὺς, μαθὼν τὰ
lion and a-certain of-the beasts King having-learned the-things
κατ' αὐτὸν, προσεκαλέσατο τοῦτον, καί φησι πρὸς αὐτόν·
about him summoned him and says to him
«Μεγάλη μου ἡ δυναστεία, καὶ εὐρύχωροι οἱ τόποι, καὶ
great my the dominion and spacious the places and
δέομαι πιστοτάτου ὑπηρέτου· ἤκουσται γάρ μοι τὰ
I-need a-most-faithful servant it-has-been-heard for by-me the-things

περί σου, καὶ τῶν ἀρετῶν σου, καὶ δοξάσαι σε βούλομαι,
about you and of-the virtues your and to-glorify you I-wish
καί τινα σοι ἀρχὴν ἐγχειρῆσαι μεγάλην.» Ὁ δὲ θὼς
and a for-you office to-entrust great the but jackal
ἔφη· «Χρὴ τοὺς Βασιλεῖς ἑκόντας ἐπιλέγεσθαι τοὺς
said it-is-needful the Kings willing to-choose the
ὑπηρέτας, καὶ τούτοις παραδιδόναι τὰς ἀρχάς· ἐπεὶ εἴτις
servants and to-them to-hand-over the offices since if-anyone
ἀκουσίως μεταχειρίζεταί τι τῶν ἔργων, οὐ προθύμως αὐτὸ
unwillingly handles any of-the works not eagerly it
μέτεισι· κἀγὼ οὖν τὰς ἐξουσιαστικὰς ἀεὶ ἀποτρέπομαι
pursues I-too then the ruling always avoid
μεταχειρήσεις, ἄπειρος ὢν τῶν τοιούτων. Καί σοι, ὦ
handlings inexperienced being of-the such and to-you O
Βασιλεῦ, πάρεστι πολλὰ θηρίων γένη, καὶ περὶ πᾶν ἔργον
King are-present many of-beasts kinds and for every work
προθυμότατα, ἃ δή σοι ἐξυπηρετήσει, ὡς δεῖ, καὶ
most-eager which indeed you will-serve as it-is-needful and
ἑαυτὰ ὠφελήσει προσηκόντως.»
themselves will-benefit fittingly
Ὁ δὲ λέων εἶπε πρὸς αὐτόν· «Ἀρκεῖ· οὐ γὰρ ἐάσω σε τοῦ
the but lion said to him enough not for I-will-let you from-the
μὴ ἐξυπηρετεῖσθαί μοι.» Ὁ δὲ θὼς ἔφη· «Δύο τινὲς μόνοι
not to-serve me the but jackal said two some only
δύνανται τοῖς ἐξουσιασταῖς δουλεύειν· ὅ τε δόλιος ἀνὴρ, ὁ
are-able the rulers to-serve the both crafty man the-one
συγκαλύπτων τὰ ἔργα αὐτοῦ διὰ δώρων καὶ μεταδόσεων,
covering-up the deeds his through gifts and sharings
καὶ ὁ ἠλίθιος, ὁ καὶ δυσαίσθητος, ὁ τοσοῦτον διὰ
and the fool the-one also dull the-one so-much through
τῆς ἠλιθιότητος ἐκφεύγων τὸν τῶν κακῶν φθόνον. Ὁ δὲ
the folly escaping the of-the evil envy the-one but

σωφρόνως καὶ εὐσεβῶς ὑπηρετεῖσθαι πειρώμενος, σπανίως
temperately and piously to-serve trying rarely
τὰς ἔχθρας ἐκφεύγει· ὅ τε γὰρ ἐχθρὸς τοῦ ἐξουσιαστοῦ
the enmities escapes the both for enemy of-the ruler
ἀπεχθάνεται πρὸς τοῦτον, ὡς εὐνοοῦντα πρὸς αὐτὸν, καὶ
is-hostile toward him as well-disposed toward him and
ὁ φίλος ἐρίζει, βουλόμενος οἰκειότερος τούτου ἔσεσθαι.
the friend quarrels wishing more-intimate than-him to-be
Ἕτοιμος οὖν ἐστιν ὁ τοιοῦτος διὰ ταῦτα ἀπολέσθαι.»
ready then is the such because-of these-things to-perish
Ὁ δὲ Βασιλεὺς ἔφη· «Μή σοι μελέτω τῶν ἐμῶν ὑπηκόων
the and King said not to-you let-it-be-a-care of-the my subjects
ἕνεκα· ὑπέρτερόν σε γὰρ τούτων τῇ τιμῇ ἀναδείξω.» Καὶ
for-the-sake superior you for than-these in-the honor I-will-show and
ὁ θὼς, «Μεγίστη, ἔφη, πρὸς ἐμὲ εὐεργεσία, τὸ ἐάσαι με ἐν
the jackal greatest he-said toward me a-benefaction the to-let me in
ταύτῃ τῇ ἐρήμῳ ἀδεῶς διαιτᾶσθαι, ἀρκούμενον τῇ τῆς
this the desert fearlessly to-live being-content with-the of-the
χλόης καὶ τοῦ ὕδατος μεταλήψει· ἀκούω γὰρ, ὡς ἐν μιᾷ
grass and of-the water partaking I-hear for that in one
καιροῦ ῥοπῇ, ὁ τοῖς Βασιλεῦσιν ὑπηρετῶν πάσχει τῇ
of-time turn the-one the Kings serving suffers in-the
ψυχῇ ὑπὸ τοῦ δέους τοσοῦτον, ὅσον ἕτερος παρ᾽ ὅλην
soul from the fear so-much as-much-as another through whole
αὐτοῦ τὴν ζωὴν οὐχ ὑφίσταται. Καὶ μετρίως ζῶν καὶ ἀδεῶς,
his the life not undergoes and moderately living and fearlessly
κατὰ πολὺ κρείττων τοῦ ἐν δόξῃ καὶ μυρίαις φροντίσιν.»
by much better than-the-one in glory and countless cares
Ὁ δὲ λέων εἶπεν· «Ἔγνων, ἅπερ εἶπας, φοβεῖσθαι δέ σε οὐ
the and lion said I-learned what you-said to-fear and you not
χρή· ἀνάγκη δέ σε ἡμῖν ἐξυπηρετήσεσθαι.» Καὶ ὁ θώς·
it-is-needful necessity and you us to-serve and the jackal

«Ἐπεὶ ἀδύνατόν μου ἐστὶ γίνεσθαι τὸ αἴτημα, ἀξιῶ λοιπὸν,
since impossible my it-is to-come-about the request I-ask then
εἴ τις τῶν ὑπό σε κατηγορήσει μου, μὴ συναρπαχθῆναί
if anyone of-those under you will-accuse me not to-be-carried-away
σε τοῖς τούτου λόγοις εὐθὺς, ἀλλὰ ἀνέχεσθαι μετὰ τὴν
you by-the his words at-once but to-bear-with after the
ἔρευναν τὴν κρίσιν ἐπενεγκεῖν· φιλία γὰρ ἄκαιρος, ἶσόν
inquiry the judgment to-bring friendship for ill-timed equal
ἐστι τῷ μισεῖν. Καὶ βουλευόμενος μετά τινος τῶν κατά
is to-the to-hate and taking-counsel with any of-those about
σε, σκόπει πρῶτον, πῶς ἐκεῖνος τὰ οἰκεῖα διῴκησεν· ὁ
you consider first how that-one the own-affairs managed the
γὰρ κακῶς ὑπὲρ τῶν οἰκείων διατεθεὶς, οὐδέπω καλῶς
for evilly about the own-affairs disposed not-yet well
βουλεύσεται περὶ τῶν ἀλλοτρίων. Καὶ τὸν προσομιλοῦντά
will-counsel about the others' and the conversing
σοι τριχῇ δεῖ σκοπεῖν, ἢ ὡς μείζονα, ἢ ὡς
with-you threefold it-is-needful to-consider either as greater or as
ἐλάττονα, ἢ ὡς ἶσον. Καὶ εἰ μὲν μείζων σου, δεῖ
lesser or as equal and if indeed greater than-you it-is-needful
ἀκούειν καὶ πείθεσθαι αὐτῷ· εἰ δὲ ἥττων, πείθειν· εἰ δὲ
to-listen and to-obey him if but lesser to-persuade if but
ἴσος, συμφωνεῖν, καὶ οὐδέποτε ἐμπέσῃς εἰς φιλονεικίαν.»
equal to-agree and never fall into contentiousness
Ὁ δὲ Βασιλεὺς, πληροφορήσας περὶ τούτου τὸν θῶα,
the and King having-assured about this the jackal
παρέδωκεν αὐτῷ τὰ ἴδια ταμεῖα, καὶ πάντων προέκρινε, καὶ
handed-over to-him the own storehouses and above-all preferred(-him) and
συμβούλῳ ἐχρῆτο, καὶ δι' αἰδοῦς καὶ σεβασμοῦ τοῦτον εἶχεν.
as-counselor used and with respect and reverence him held
Οὐ πολὺ δὲ τὸ ἐν μέσῳ, καὶ ἀγανακτήσαντες οἱ περὶ τὸν
not much and the in between and having-become-indignant those about the

λέοντα, καὶ φθόνου πλησθέντες, πάντα λίθον κεκινήκασιν,
lion and with-envy filled every stone have-moved
ἵνα τὸν τοῦ λέοντος θυμὸν δολίως κατὰ τοῦ θωὸς διεγείρωσι.
that the of-the lion anger craftily against the jackal they-may-rouse
Καί ποτε τροφὴν ἡδίστην, τοῦ λέοντος προστάξαντος εἰς
and once food most-sweet the lion having-ordered for
τὴν αὔριον ἑαυτῷ τηρηθῆναι, λαθόντες ταύτην ἔκλεψαν· ἣν
the morrow for-himself to-be-kept escaping-notice it they-stole which
ὁ λέων ἐπιζητήσας, καὶ μὴ εὑρὼν, πάνυ ἐπλήσθη θυμοῦ.
the lion having-sought and not having-found very was-filled with-anger
Ἀπῆν δὲ τὸ τηνικαῦτα ὁ θώς· μόνοι δὲ παρῆσαν οἱ
was-absent and the at-that-time the jackal only and were-present those
τὸν δόλον συῤῥάψαντες. Θυμῷ δὲ ἡττηθέντα τὸν λέοντα
the guile having-stitched-together by-anger and overcome the lion
θεασάμενοι, πρὸς ἀλλήλους ἔφασκον· «Ἀναγκαῖόν ἐστιν
having-beheld to one-another they-said necessary it-is
ἡμᾶς ἀναγγεῖλαι τῷ Βασιλεῖ τὰ ὠφελοῦντα τοῦτον καὶ
us to-report to-the King the-things profiting him and
βλάπτοντα, κἂν τινες ἐπὶ τοῦτο δυσχεραίνωσιν· ἀνεμάθομεν
harming even-if some at this be-displeased we-have-learned
γὰρ, ὡς ὁ θὼς εἰς τὴν ἰδίαν οἰκίαν τὴν τροφὴν τοῦ
for that the jackal to the own house the food of-the
Βασιλέως ἐκόμισεν.» Ἕτερος δὲ αὐτῶν ὑπολαβὼν ἔφη·
King carried another and of-them answering said
«Ἔοικεν ἡ πρᾶξις αὕτη ἐκείνου ὑπάρχειν· πλὴν ἐρευνήσατε
seems the deed this of-that-one to-be yet investigate
ἀκριβῶς περὶ τούτου.» Ἄλλος δὲ εἶπεν· «Εἰ τοιοῦτόν τι
exactly about this another and said if such something
φανῆται ἐργασάμενος, ἀληθῆ εἰσι πάντα, ὅσα κατ᾽
he-should-appear having-done true are all as-much-as against
αὐτοῦ ἐλέγοντο.» Ἕτερος δὲ ἔφη· «Τῷ ὄντι οὐδεὶς δόλιος καὶ
him were-said another and said in-the reality no-one crafty and

πανοῦργος ἀνὴρ ὢν, λαθεῖν δυνήσεται. Μέγα τι ἔγκλημα
villainous man being to-escape-notice will-be-able great a charge
περὶ τοῦ τοιούτου ἀκήκοα θωός· ἀλλ᾽ οὐκ ἐπίστευον τούτῳ,
about the such I-have-heard jackal but not I-believed it
ἄχρις οὗ τὸν ὑμέτερον νυνὶ λόγον ἀκήκοα.» Καὶ ἕτερος
until — the your now word I-have-heard and another
τῶν συκοφαντῶν ἔφη· «Οὐ λέληθέ με ὁ τοιοῦτος ἅμα
of-the slanderers said not has-escaped me the such together-with
τῷ θεάσασθαι αὐτόν. Πολλάκις τε πρὸς τὸν δεῖνα καὶ
the to-see him often and to the such-and-such and
δεῖνα εἶπον, ὡς μόναι ὑποκρίσεις εἰσὶ πάντα τὰ
such-and-such I-said that only pretenses are all the-things
κατ᾽ αὐτόν.» — «Εἰ τοῦτο φανῆται ἀληθὲς, ἕτερος ἔφη,
about him if this should-appear true another said
οὐ κλοπὴ ἐστι μόνον, ἀλλὰ καὶ ἀσέβεια καὶ θρασύτης.»
not theft is only but also impiety and boldness
Καὶ ἄλλος οὖν ἔφη· «Εἰ ὁ Βασιλεὺς τὴν οἰκίαν αὐτοῦ
and another then said if the King the house his
ψηλαφήσῃ, πάντως εὑρήσει τὸ ἀληθές.» Καὶ αὖθις ἄλλος·
should-search by-all-means he-will-find the truth and again another
«Γενέσθω τοιγαροῦν ἡ ἔρευνα.» Καὶ ἕτερος· «Οἶδά φησι,
let-be therefore the inquiry and another I-know he-says
ὡς ὁ θὼς τῇ συνήθει πανουργίᾳ χρησάμενος, κεναῖς
that the jackal with-the customary villainy having-used with-empty
ἀπολογίαις τὸν Βασιλέα πείσει.» Καὶ διελέγοντο οὑτωσὶ
defenses the King will-persuade and they-conversed thus
πρὸς ἀλλήλους, ἄχρις οὗ πρὸς θυμὸν τὸν λέοντα ἐκίνησαν.
with one-another until — to anger the lion they-moved
Προσκαλεσάμενος δὲ ὁ λέων τὸν θῶα, ἠρώτα πρῶτον περὶ
having-summoned and the lion the jackal asked first about
τοῦ ἐδέσματος, τί γέγονεν; Ὁ δὲ θὼς ἔφη· «Τῷ δεῖνα
the food what has-become the and jackal said to-the such-and-such

τοῦτο ἐπέδωκα, τοῦ φυλάξαι αὐτό.» Ἐκεῖνος δὲ ἐρωτηθεὶς
this I-gave — to-guard it he but being-asked
ἠρνήσατο· ἐφρόνει γὰρ τὰ τοῖς συκοφάνταις ἐκείνοις.
denied he-sided for with-the-things of-the slanderers those
Καὶ δὴ σταλέντες τινὲς παρὰ τοῦ Βασιλέως εἰς τὴν
and indeed sent some by the King to the
τοῦ θωὸς οἰκίαν, εὗρον ἐν αὐτῇ τὸ ἔδεσμα, καὶ λαβόντες
of-the jackal house found in it the food and having-taken
αὐτὸ προσήνεγκαν τῷ Βασιλεῖ. Παρῆν δὲ ἐκεῖσε λύκος
it brought to-the King was-present and there wolf
τις, ἀγαθὸς τοῖς ἄλλοις λογιζόμενος, καὶ δίκαιος, ὃς
a-certain good by-the others reckoned and just who
τηνικαῦτα προσεγγίσας τῷ Βασιλεῖ ἔφη· «Οὐ δεῖ σε,
at-that-time having-drawn-near to-the King said not it-is-needful you
ὦ Βασιλεῦ, συγγνώμην ἀπονεῖμαι τῷ ἁλιτηρίῳ τούτῳ·
O King pardon to-grant to-the sinner this
εἰ γὰρ οὗτος τῆς δίκης ἀφεθῇ, οὐδεὶς ἔτι τολμήσει
if for this-one from-the justice be-let-off no-one any-longer will-dare
δόλον τινὸς ἀποκαλύψαι τῷ κράτει σου φανερῶς.»
guile of-anyone to-uncover to-the might your openly
Προσέταξεν οὖν ὁ Βασιλεὺς τὸν θῶα τηρεῖσθαι ἀκριβῶς ἐν
ordered then the King the jackal to-be-kept exactly in
τῇ φυλακῇ. Καί τις τῶν συγκαθέδρων αὐτοῦ ἔφη· «Θαυμάζω
the prison and one of-the fellow-councilors his said I-wonder
πῶς λέληθεν ὁ θὼς, τοιοῦτος ὢν, ἄχρι τοῦ νῦν τὴν
how has-escaped-notice the jackal such being until the now the
τοῦ λέοντος ἀγχίνοιαν, πανοῦργος καὶ δόλου πλήρης ὤν.»
of-the lion shrewdness villainous and of-guile full being
Ἕτερος δὲ εἶπε· «Τοῦτο θαυμαστότερον, εἴγε ἐρευνήσει
another and said this more-wonderful if-indeed he-will-investigate
μετὰ τὴν τοῦ ἐγκλήματος φανέρωσιν.» Ἀπέστειλεν οὖν
after the of-the charge disclosure sent then

ὁ λέων τινὰς ἐπὶ τὸν θῶα ἐπερωτήσοντας αὐτὸν, ὅπως
the lion some to the jackal going-to-ask him how
ἔχει. Οἱ δὲ ὑποστρέψαντες ἐπλάσαντό τινας λόγους, ὡς
he-is they but having-returned fashioned some words as
ἀπὸ τοῦ θωὸς, τὸν λέοντα παροξύναντες, οὗς ἀκηκοὼς
from the jackal the lion having-provoked which having-heard
ὁ λέων, ἀναιρεθῆναι παραυτίκα τὸν θῶα προσέταξεν.
the lion to-be-killed at-once the jackal ordered
Ὅπερ μαθοῦσα ἡ τοῦ λέοντος μήτηρ, καὶ γνοῦσα
which having-learned the of-the lion mother and having-known
τὸ σκευώρημα, ἀναβαλέσθαι τὴν τοῦ θωὸς ἀναίρεσιν
the plot to-put-off the of-the jackal slaying
διεπράξατο. Καὶ πρὸς τὸν λέοντα παραγενομένη, «Δι' ἣν
contrived and to the lion having-come for what
αἰτίαν, ὦ τέκνον, ἀναιρεῖς, φησι, τὸν θῶα;» Καὶ ὁ λέων
cause O child do-you-slay she-says the jackal and the lion
εἶπεν αὐτῇ τὰ γεγονότα. (Ἡ δὲ μήτηρ ἔφη· οὐ καλῶς
told her the-things having-happened (the and mother said not well
ἔσπευσας ἐν τούτῳ τέκνον)· χρὴ γὰρ τὸν νουνεχῆ
you-hastened in this child) it-is-needful for the sensible
σπεύδειν ἐκφεύγειν τὸν εἰς νέωτα μετάμελον, καὶ δεῖ
to-hasten to-escape the into next-year regret and it-is-needful
περὶ τούτου πάντων μάλιστα ἀνέχεσθαι καὶ μὴ σπεύδειν.
about this of-all most to-bear-with and not to-hasten
Ἥτε γὰρ γυνὴ διὰ τοῦ ἰδίου ἀνδρὸς συνίσταται, καὶ
the-both for wife through the own husband holds-together and
ὁ παῖς διὰ τῶν γονέων, καὶ ὁ μαθητὴς διὰ τοῦ
the child through the parents and the disciple through the
διδασκάλου, καὶ ὁ στρατὸς διὰ τοῦ στρατηγοῦ, καὶ
teacher and the army through the general and
ὁ βασιλεὺς διὰ τῶν νόμων, καὶ οἱ νόμοι διὰ τῆς
the king through the laws and the laws through the

φρονήσεως, καὶ ἡ φρόνησις διὰ τῆς ἀνοχῆς. Καὶ ἀρχὴ
prudence and the prudence through the forbearance and beginning
συνέσεως βασιλέως, τὸ γινώσκειν τοὺς ὑπ᾽ αὐτὸν, καὶ
of-understanding of-a-king the to-know those under him and
ἑκάστῳ τὴν κατ᾽ ἀξίαν ἀπονέμειν τιμὴν, καὶ εἰδέναι, ὡς
to-each the according-to worth to-assign honor and to-know that
οὐ παύσονται οὗτοι πρὸς ἀλλήλους ἐρίζοντες, καὶ ἀλλήλων
not will-cease these with one-another quarreling and one-another
κατηγοροῦντες. Καί σου οὖν ἐδοκίμασας πολλάκις τὸν θῶα,
accusing and you then tested often the jackal
καὶ εὑρὼν τοῦτον πιστότατον, ἀρτίως δι᾽ εὐτελῆ τροφὴν
and having-found him most-faithful just-now for paltry food
βιοθάνατον ἀπεργάζῃ, διὰ κατηγορίαν μοχθηρῶν τινων.
a-violent-death you-make(-him) because-of accusation of-wicked some
Ἢ ἀγνοεῖς, ὡς οἱ βασιλεῖς, ὅτε ἑτέροις ἐπιτρέψωσιν,
or are-you-ignorant that the kings when to-others they-entrust
ἃ αὐτοὶ ὀφείλουσι δι᾽ ἑαυτῶν μετέρχεσθαι,
what-things themselves ought through themselves to-pursue
ἀπόλυνται; Οὐχ ὁρᾷς τοὺς τὸν οἶνον ἐξωνουμένους, ὅπως
perish not do-you-see those the wine buying how
ἀκριβολογοῦνται περὶ τὴν χρόαν αὐτοῦ καὶ τὴν γεῦσιν, καὶ
they-are-exact about the color its and the taste and
τὴν ὀσμὴν, μήπως ἀδικηθῶσι; Πόσον γε δεῖ μᾶλλον
the smell lest they-be-wronged how-much indeed it-is-needful more
τοὺς βασιλεῖς ἀκριβολογεῖσθαι ἕνεκα τῶν προκειμένων
the kings to-be-exact for-the-sake of-the lying-before
μεγίστων ἔργων; Δεῖ οὖν σε, ὦ Βασιλεῦ, διασκέψασθαι
greatest works it-is-needful then you O King to-examine
περὶ τοῦ θωὸς ἀκριβέστερον· θαυμάζω γὰρ, πῶς ὁ
about the jackal more-exactly I-wonder for how the
τοιοῦτος ἐν χρόνῳ τοσούτῳ κρεῶν ἀπεχόμενος, μικρὸν
such in time so-great from-meats abstaining small

νυνὶ ἑαυτῷ ἐσφετερίσατο ἔδεσμα; Πόθεν οὖν οἶδας, εἰ οἱ
now for-himself appropriated food whence then do-you-know if the
κατήγοροι αὐτοῦ τὸ ἔδεσμα λάθρα ἐν τῇ αὐτοῦ κατέκρυψαν
accusers his the food secretly in the his hid
οἰκίᾳ, τῷ φθόνῳ βαλλόμενοι; ἢ οὐχ ὁρᾷς τὸν γῦπα,
house by-the envy being-struck or not do-you-see the vulture
ὅταν πτῶμα φέρῃ, ὑπὸ πολλῶν ὑπὲρ τούτου πτηνῶν
when a-carcass he-carries by many for it birds
συμπολεμούμενον; καὶ τὸν κύνα, ὅταν δράξηται ὀστοῦν,
warred-upon and the dog when he-grasps a-bone
ὑπὸ πολλῶν κυνῶν καθυλακτούμενον; Δύο γάρ εἰσιν αἱ
by many dogs barked-at two for are the
μέγισται βλάβαι, τοῖς τε ἄρχουσι, τοῖς τε ἀρχομένοις,
greatest harms to-the both rulers to-the and ruled
καὶ μάλιστα τοῖς ἄρχουσι· τὸ ἀγαθῶν συμβούλων καὶ
and most to-the rulers the of-good counselors and
φίλων στερηθῆναι, καὶ τὸ πονηροὺς ἔχειν συμβούλους
friends to-be-deprived and the wicked to-have counselors
καὶ φίλους. Ὁ οὖν θὼς, ὅλος σοι προσανακείμενος, καὶ
and friends the then jackal wholly to-you devoted and
μηδέν σοι ἀποκρύπτων, ἔργον φθόνου γέγονε.»
nothing from-you hiding a-work of-envy has-become
Ταῦτα τῆς μητρὸς τοῦ λέοντος δημηγορησάσης, εἰσῆλθέ
these-things the mother of-the lion having-harangued came-in
τις τῶν πονηρῶν ἐκείνων συνομωτῶν, καὶ ἀνήγγειλε
one of-the wicked those conspirators and reported
τῷ λέοντι ἅπαν τὸ κατὰ τὸν ἀθῷον θὼα σκευώρημα.
to-the lion all the against the innocent jackal plot
Τὸ δὲ διαγνοῦσα ἡ τοῦ Βασιλέως μήτηρ, ἔφη πρὸς
it and having-discerned the of-the King mother said to
αὐτόν· «Ἐπειδὴ ἔγνως τ' ἀληθὲς, ἀποδίωξον τοὺς
him since you-have-learned the truth drive-away the

ἁλιτηρίους τούτους καὶ πονηροὺς συκοφάντας, καὶ μὴ
sinners these and wicked slanderers and not
καταφρονήσῃς τούτων, ὡς μηδαμινῶν· ὁ γὰρ ἀσθενὴς
despise them as worthless the for weak
χόρτος συνδεδεμένος σχοινίον ἀποτελεῖ, δυνάμενον τὸν
grass bound-together a-rope makes able the
παμμεγέθη κατέχειν ἐλέφαντα. Οἰκείωσον δὲ αὖθις τὸν θῶα·
huge to-hold elephant make-your-own and again the jackal
πρὸς γὰρ τὴν προτέραν ἀποκαταστήσεταί σοι εὔνοιαν.»
to for the former he-will-be-restored to-you goodwill
Ὁ δὲ Βασιλεὺς λέων, ἐνθυμηθεὶς τῶν τοῦ θωὸς ῥημάτων,
the and King lion having-recalled the of-the jackal words
εἰπόντος αὐτῷ· «Ὡς, εἴτις κατηγορήσειεν αὐτοῦ, μὴ
he-having-said to-him that if-anyone should-accuse him not
ἀκοῦσαι τοὺς λόγους αὐτοῦ, ἀλλὰ μετὰ τὴν ἔρευναν τὴν
to-hear the words his but after the inquiry the
δίκην ἀποδοῦναι,» μετεκαλέσατο αὐτὸν, καὶ ὑπέσχετο
justice to-render recalled him and promised
τούτῳ, ὡς διὰ τιμῆς πλείονος αὐτὸν ἕξει. Ὁ δὲ θὼς
him that through honor greater him he-will-hold the but jackal
εἶπε· «Γίνωσκε, Βασιλεῦ, ὡς μέγιστον προτέρημά ἐστι
said know King that greatest advantage is
τὸ ἀνέχεσθαι τὸν ἄρχοντα τοῦ ὑπηκόου, παῤῥησιαζομένου
the to-bear-with the ruler the subject speaking-freely
τὴν ἀλήθειαν. Κἀγὼ οὖν εὐνοϊκῶς λέγω, ὡς οὐ χρή
the truth I-too then well-disposedly say that not it-is-needful
με εἰσέτι σοι ὑπουργεῖν· δεῖ γὰρ τοὺς βασιλεῖς
me any-longer you to-serve it-is-needful for the kings
παρατηρεῖν τοὺς παρ᾽ αὐτῶν ἀδίκως βλαπτομένους, καὶ
to-watch those by them unjustly harmed and
τοὺς πλοῦτον ὁμοίως ἀφαιρουμένους, καὶ τοὺς ποτὲ
those wealth likewise deprived and those once

οἰκείους, ἀναιτίως ἀπομακρυθέντας, καὶ τοὺς στερηθέντας
intimate without-cause put-far-away and those deprived
μισθοῦ τινος, καὶ τοὺς πλεονέκτας καὶ ἀπλήστους, καὶ
of-wage some and those grasping and insatiable and
λογιζομένους τὴν τῶν βασιλέων ὠφέλειαν οἰκείαν βλάβην,
reckoning the of-the kings benefit own harm
καὶ τὴν ἐκείνου βλάβην ἰδίαν ὠφέλειαν· οὗτοι γὰρ
and the his harm own benefit these for
πάντες ἐχθρῶν τάξιν ἐπέχουσι, καὶ φευκτέοι εἰσί. Καὶ
all of-enemies place hold and to-be-fled are and
πρὸς τούτοις δέδοικα, μήπως πάλιν τὸ πονηρὸν τοῦτο
besides these I-fear lest again the wicked this
ἄθροισμα δόλον τινὰ κατ᾽ ἐμοῦ συῤῥάψῃ, καὶ τῇ παρούσῃ
gathering guile some against me stitch-together and the present
ὑπολήψει συνεργῷ πρὸς τοῦτό σοι χρήσηται.» Ὁ δὲ λέων
suspicion as-fellow-worker for this you it-may-use the but lion
ὑπολαβὼν ἔφη· «Ἔγνων σου τὴν φύσιν, ὡς ἀγαθή ἐστι καὶ
answering said I-learned your the nature that good it-is and
πάσης ὑπολήψεως ἀλλοτρία· τὸν δὲ ἀγαθὸν ἄνδρα μυρίων
of-all suspicion foreign the and good man countless
ἐπιλαθέσθαι ἁμαρτημάτων εὐεργεσία μία παρασκευάζει.
to-forget sins benefaction one prepares
Λοιπὸν προθύμως ἡμῖν ὑπούργει.» Ἀπεκατεστάθη οὖν ὁ
henceforth eagerly us serve was-restored then the
θὼς εἰς τὴν προτέραν αὐτοῦ ὑπεροχὴν καὶ τιμήν.
jackal to the former his eminence and honor
Οὕτω δεῖ τοὺς βασιλεῖς ἐπιστρέφειν πρὸς αὐτοὺς
thus it-is-needful the kings to-turn-back to themselves
τοὺς ἑαυτῶν φίλους, οὓς ἀδίκως ποτὲ ἐδίωξάν τε καὶ
the their-own friends whom unjustly once they-pursued both and
ἀπεσόβησαν.
drove-away

ΤΜΗΜΑ ΕΝΔΕΚΑΤΟΝ

XI · THE HERMIT, THE GOLDSMITH, AND THE BEASTS

A hermit draws an ape, a snake, and a dragon from a pit, and against their warning a goldsmith as well. Long after, the ape brings him fruit and the dragon the jewels of the king's daughter, whom it has killed; the goldsmith denounces the hermit to the king as her murderer, and he is flogged. The snake bites the prince, whom only the hermit's prayer can heal; the hermit tells his story and is rewarded, and the goldsmith is put to death.

Ὁ δὲ Βασιλεὺς τῷ φιλοσόφῳ ἔφη· «Καὶ τοῦτό σου τὸ
the and King to-the philosopher said also this your the
παράδειγμα ἔγνων· ἀνάγγειλον οὖν μοι, τίνα δεῖ τὸν
example I-learned report then to-me whom it-is-needful the
Βασιλέα εὐεργετεῖν, καὶ πῶς δεῖ καταπιστεύεσθαι;»
King to-benefit and how it-is-needful to-be-trusted
Ἀρξάμενος οὖν πάλιν ὁ φιλόσοφος, τοιαῦτα τῷ Βασιλεῖ
having-begun then again the philosopher such to-the King
ἔφασκε ῥήματα· «Δεῖ τὸν Βασιλέα εὐεργετεῖν τοὺς
spoke words it-is-needful the King to-benefit the
εὐχαρίστους, καὶ ἀξίους τῆς εὐεργεσίας, καὶ μὴ προκρίνειν
grateful and worthy of-the benefaction and not to-prefer
αὐτὸν τοὺς συγγενεῖς αὐτοῦ, καὶ φίλους, καὶ πλουσίους, τῶν
him the kinsmen his and friends and rich the
δὲ πενήτων καταφρονεῖν· ἀλλὰ τὸν νουνεχῆ καὶ φρόνιμον
but poor to-despise but the sensible and prudent
εὐεργετεῖν, καὶ προσδέχεσθαι τοὺς εὐγνώμονας καὶ πιστούς,
to-benefit and to-receive the right-minded and faithful
καὶ εἴπερ εἰσὶν ἐκ τῶν ἀχρηστοτέρων. Καὶ γὰρ οὗτοι
even if-indeed they-are of the more-useless and for these
ἐν καιρῷ ἀνάγκης ἀνταμείψονται αὐτῷ· φησὶ γάρ που
in season of-need will-requite him says for somewhere

τις τῶν σοφῶν· «Ἄνθρωπος ἀνθρώπῳ τὴν ἀπάντησιν
one of-the wise man to-man the meeting
προσποιεῖται· ἀνθρώπου δὲ ἀχαρίστου μὴ φείδεσθαι, μηδὲ
makes of-man but ungrateful not to-spare nor
καταπιστεύειν αὐτῷ.» Καὶ φέρω σοι ἐκ τῶν ἀλόγων ζώων
to-trust him and I-bring you from the irrational animals
τοιοῦτόν τι παράδειγμα· Λέγεται γὰρ, ὡς ὤρυξάν τινες
such an example it-is-said for that dug some
λάκκον τοῦ θηρεῦσαι λέοντα· ἔτυχε δὲ πεσεῖν ἐν αὐτῷ τινα
a-pit — to-hunt a-lion it-happened and to-fall in it a
χρυσοχόον, καὶ πίθηκον, καὶ δράκοντα, καὶ ὄφιν. Ἰδὼν
goldsmith and an-ape and a-dragon and a-snake having-seen
δέ τις αὐτοὺς ἐρημίτης, εἶπεν ἐν ἑαυτῷ· «Προξενήσω
and a them hermit said in himself I-will-procure
ἐμαυτῷ μισθὸν ἀΐδιον, λυτρωσάμενος τὸν ἄνδρα τοῦτον ἐκ
for-myself a-wage everlasting having-ransomed the man this from
τῆς βλάβης τῶν θηρίων.» Χαλάσαντος οὖν τὸ σχοινίον,
the harm of-the beasts having-let-down then the rope
πρῶτος ἀνῆλθεν ὁ πίθηκος. Ἐκ δευτέρου δὲ τοῦτο τοῦ
first came-up the ape for-a second-time and it the
ἐρημίτου χαλάσαντος, ἀνῆλθεν ὁ ὄφις. Τρίτον δὲ ὁ
hermit having-let-down came-up the snake third and the
δράκων. Ἀνελθόντα οὖν τὰ ζῶα χάριτας ὡμολόγουν τῷ
dragon having-come-up then the animals thanks acknowledged to-the
τούτων σωτῆρι ἐρημίτῃ. Ἔλεγον δὲ αὐτῷ· «Κατάλειψον
their savior hermit they-said and to-him leave
τὸν ἄνθρωπον ἐν τούτῳ τῷ λάκκῳ· ἀχάριστος γάρ ἐστι.»
the man in this the pit ungrateful for he-is
Καί φησιν ὁ πίθηκος· «Ἐγὼ οἰκῶ πλησίον πόλεως Ζάνζουρ,
and says the ape I dwell near city Zanzur
καὶ εἰ συμβῇ σοι ἐκεῖθεν διαπεράσαι, ἀμείψομαί σε τὴν
and if it-should-happen to-you thence to-pass-through I-will-requite you the

εἰς ἐμὲ γενομένην εὐεργεσίαν.» Τὸ δὲ αὐτὸ καὶ ὁ ὄφις, καὶ
to me done benefaction the and same also the snake and
ὁ δράκων ἔφασαν, ἐν τοῖς τείχεσι τὴν οἴκησιν ποιεῖσθαι
the dragon said in the walls the dwelling to-make
τῆς αὐτῆς πόλεως. Τούτων δὲ ἀπελθόντων, οὐδένα λόγον
of-the same city these and having-gone-away no account
τῆς τῶν ζώων συμβουλῆς ποιησάμενος ὁ ἀσκητὴς,
of-the of-the animals counsel having-made the ascetic
χαλάσας τὸ σχοινίον, ἀνήγαγε καὶ τὸν χρυσοχόον.
having-let-down the rope brought-up also the goldsmith
Εὐχαριστήσας δὲ καὶ οὗτος, καὶ εἰπὼν ἐν τῇ αὐτῇ καὶ
having-given-thanks and also this-one and having-said in the same also
αὐτὸς οἰκεῖν πόλει, ἀπῆλθε, παραγγείλας τῷ ἀσκητῇ, εἴπερ
he to-dwell city went-away having-charged the ascetic if-indeed
ποτὲ τὴν διάβασιν ἐκεῖθεν ποιήσηται, ἐρευνῆσαι αὐτὸν, καὶ
ever the crossing thence he-should-make to-seek-out him and
ἕτοιμον εἶναι τὴν εὐποιΐαν τῷ πεποιηκότι ἀμείψεσθαι.
ready to-be the good-deed to-the-one having-done to-requite
Τῷ δὲ ἀσκητῇ ἱκανῶς διατρίψαντι ἐν τῇ ἐρήμῳ,
to-the and ascetic a-long-while having-spent-time in the desert
συνέβη ποτὲ διὰ τῆς πόλεως ἐκείνης ἐλθεῖν. Διερχομένῳ
it-happened once through the city that to-come passing-through
δὲ συνήντησεν ὁ πίθηκος, καὶ ἀσπασάμενος αὐτὸν,
and met the ape and having-greeted him
«Ἐπίμεινον, ἔφη, μικρὸν ἔξω τῆς πόλεως, καὶ ἀνάσχου,
wait he-said a-little outside the city and bear-with
ἕως ἐπιστρέψω.» Καὶ ἀπελθὼν προσήνεγκεν αὐτῷ
until I-return and having-gone-away brought him
ὀπώρας παντοδαπάς. Ὁ δὲ μοναχὸς λαβὼν τὰς ὀπώρας
fruits of-every-kind the and monk having-taken the fruits
ἀπῆλθε περαιτέρω. Ἀπερχομένῳ δὲ συνήντησε καὶ ὁ
went-away farther going-away and met also the

δράκων, καὶ περιχαρὴς γενόμενος, ἔφη αὐτῷ· «Ἀνάσχου
dragon and overjoyed having-become said to-him bear-with
μικρὸν, ἕως οὗ ἀπελθὼν ταχέως πρός σε ὑποστρέψω.»
a-little until — having-gone-away quickly to you I-return
Καὶ ἀπάρας ἐκεῖθεν ὁ δράκων ἀπῆλθε, καὶ ἀπέκτεινε τὴν
and having-set-off thence the dragon went-away and killed the
θυγατέρα τοῦ Βασιλέως· καὶ ἀγαγὼν τὸν κόσμον αὐτῆς,
daughter of-the King and having-brought the adornment her
δέδωκε τῷ ἀσκητῇ. Λαβὼν δὲ αὐτὸς τὸν γυναικεῖον
gave to-the ascetic having-taken and he the womanly
κόσμον, εἰσῆλθεν εἰς τὴν πόλιν, καὶ ἐρωτήσας εὗρε τὸν
adornment entered into the city and having-asked found the
χρυσοχόον. Ὁ δὲ ὑπεδέξατο αὐτόν.
goldsmith he and received him
Ἰδὼν δὲ παρὰ τῷ ἀσκητῇ τῆς τοῦ Βασιλέως θυγατρὸς
having-seen and with the ascetic of-the of-the King daughter
τὸν περιτραχήλειον κόσμον, ἀπῆλθε πρὸς τὸν Βασιλέα, καί
the neck adornment went-away to the King and
φησι πρὸς αὐτόν· «Εὗρον, ὦ Βασιλεῦ, τὸν ἀποκτείναντά
says to him I-have-found O King the-one having-killed
σου τὴν θυγατέρα, καὶ λαβόντα τὰ αὐτῆς περιδέραια·
your the daughter and having-taken the her necklaces
στεῖλον οὖν τινας εἰς τὸν οἰκόν μου τοῦ κρατῆσαι
send then some to the house my — to-seize
αὐτόν.» Ἀποσταλέντες οὖν ἐκράτησαν αὐτὸν, καὶ ἤγαγον
him having-been-sent then they-seized him and led
αὐτὸν ἐνώπιον αὐτοῦ. Ἰδὼν δὲ ὁ Βασιλεὺς τὰ χρυσεῖα,
him before him having-seen and the King the gold-things
προσέταξε τυφθῆναι τοῦτον. Ξαινόμενος δὲ ἔκραζεν· «Εἰ
ordered to-be-beaten him being-lacerated and he-cried if

ἐγὼ τοῦ πιθήκου, καὶ δράκοντος καὶ τοῦ ὄφεως ἤκουον,
I the ape and dragon and the snake had-heeded
οὐκ ἂν τὰ τοιαῦτα νῦν ἔπασχον.»
not — the such now I-would-be-suffering
Μαθὼν δὲ τὸ συμβὰν ὁ ὄφις, σφόδρα τε λυπηθεὶς,
having-learned and the having-happened the snake greatly and grieved
ἀπελθὼν ἔδηξε τὴν χεῖρα τοῦ υἱοῦ τοῦ Βασιλέως ἰσχυρῶς·
having-gone-away bit the hand of-the son of-the King hard
ἐλθόντες δὲ οἱ σοφοὶ καὶ ἰατροὶ τοῦ θεραπεῦσαι αὐτὸν, οὐκ
having-come and the wise and physicians — to-heal him not
ἠδυνήθησαν. Εἶπε δὲ πρὸς αὐτοὺς ὁ Βασιλέως παῖς· «Οὐ
were-able said and to them the King's child not
θεραπευθήσομαι ὑπό τινος, εἰμὴ διὰ τῆς εὐχῆς τοῦ ἐρημίτου·
I-will-be-healed by anyone except through the prayer of-the hermit
ὁ γὰρ πατὴρ ὁ ἐμὸς ἀδίκως αὐτὸν ἐτιμωρήσατο.» Τοῦτο
the for father the my unjustly him punished this
δὲ μαθὼν ὁ Βασιλεὺς, ἤγαγε τὸν ἀσκητὴν πρὸς τὸν υἱὸν
and having-learned the King brought the ascetic to the son
αὐτοῦ. Ὁ δὲ, στὰς ἐνώπιον πάντων, διηγήσατο τὰ
his he and having-stood before all narrated the-things
κατ' αὐτόν· τὴν τῶν θηρίων εὐχαριστίαν, καὶ τοῦ χρυσοχόου
about him the of-the beasts gratitude and of-the goldsmith
ἀχαριστίαν τε καὶ προδοσίαν, καὶ συκοφαντίαν. Καὶ αὖθις
ingratitude both and betrayal and slander and again
εὐξάμενος ἰάσατο τὸν παῖδα. Ὁ δὲ Βασιλεὺς τιμήσας, ὡς
having-prayed healed the child the and King having-honored as
ἐχρῆν, τὸν ἀσκητὴν, καὶ χρήματα δοὺς αὐτῷ ἱκανὰ,
was-fitting the ascetic and money having-given to-him much
ἀπέπεμψε· τὸν δὲ χρυσοχόον, ὡς συκοφάντην, ἀπέκτεινεν.
sent-away the and goldsmith as slanderer killed

Εἶτα ὁ φιλόσοφος εἶπε τῷ βασιλεῖ· «Οὕτως ἄρα δεῖ
then the philosopher said to-the king thus then it-is-needful
τοὺς μὲν καλοὺς εὐεργετεῖν, καὶ πιστεύειν αὐτοῖς· τοὺς δὲ
the indeed good to-benefit and to-trust them the but
ἀχαρίστους καὶ ἀπανθρώπους ἐᾷν ἄνευ τῆς ὁποιασοῦν
ungrateful and inhuman to-leave without the any-whatever
εὐεργεσίας.»
benefaction

ΤΜΗΜΑ ΔΩΔΕΚΑΤΟΝ

XII · THE FOUR COMPANIONS

A prince, a noble's handsome son, a merchant's son, and a farmer's son travel together, each praising his own gift: fate, beauty, prudence, toil. Each feeds the others for a day, the farmer's son by selling wood, the noble's son by a lady's favor, the merchant's son by buying a cargo. The prince, jailed for sitting cheerful at a dead king's funeral, proves a king's son fled from his brother, is made king, inscribes the gate that all comes from God's providence, and rewards his companions.

Ὁ δὲ Βασιλεὺς ἔφη· «Ἔγνων καὶ τοῦτο· ἀνάγγειλόν μοι
the and King said I-learned also this report to-me
λοιπὸν, πῶς συμβαίνει τινὶ πλουτεῖν ἀπὸ πτωχείας· ἀπὸ
now how it-happens to-one to-be-rich from poverty from
δὲ εὐημερίας δυστυχεῖν;»
and prosperity to-be-unfortunate
Ὁ δὲ φιλόσοφος τοῖς προλαβοῦσι ῥήμασι προσθεὶς καὶ
the and philosopher to-the former words having-added also
ταῦτα, ἔφη· «Δυσνόητον πρᾶγμα ἠρώτησας, ὦ Βασιλεῦ·
these said hard-to-grasp a-matter you-asked O King
καὶ γάρ τινες πλουτοῦσιν ἀπὸ συμβεβηκότος κόπου, καὶ
and for some are-rich from accidental toil and

συντυχίας τινός· τινὲς δὲ καὶ ἀπὸ πείρας καὶ τέχνης· ἄλλοι
chance some some and also from experience and skill others
δὲ ἀπὸ δυναστείας καὶ πονηρίας· ἄλλοι ἀπὸ ἐμπορίας·
and from power and wickedness others from trade
ἕτεροι δὲ ἀπὸ ἀσελγείας· ἀπὸ εὐγενείας ἄλλοι· καὶ ἄλλοι
others and from licentiousness from noble-birth others and others
ἀπὸ ἀλλοτρίων κόπων· καί τινες ἀπὸ εὑρημάτων.
from others' toils and some from finds
Εἴρηται γὰρ, ὡς τέσσαρές τινες ἄνδρες, ἀτυχίᾳ
it-is-said for that four some men into-misfortune
περιπεσόντες ἐν ὁδῷ τινι, οἷα συμβαίνει, τούτους
having-fallen on road a as happens these
γνωσθῆναι συνέβη· ἦν δὲ τούτων ὁ μὲν εἷς Βασιλέως
to-become-acquainted it-happened was and of-these the indeed one a-King's
υἱὸς, ὁ δὲ ἕτερος ἐξ ἐνδόξων εὐγενὴς, καὶ λίαν εὐειδής·
son the and other of famous-people well-born and very handsome
ὁ τρίτος δὲ ἐμπόρου, καὶ ὁ τέταρτος γεωργοῦ ἦσαν
the third and of-a-merchant and the fourth of-a-farmer were
υἱοί. Ὁδευόντων δὲ αὐτῶν εἶπεν ὁ τοῦ Βασιλέως υἱός·
sons journeying and them said the of-the King son
«Πάντα τὰ τοῦ βίου τούτου προωρισμένα εἰσὶ, καὶ
all the-things of-the life this foreordained are and
τῇ εἱμαρμένῃ ὑπόκεινται.» Ὁ δὲ τοῦ ἐμπόρου υἱὸς, «Ἡ
to-the fate are-subject the and of-the merchant son the
φρόνησίς, φησι, πάντων κρείττων ἐστίν.» Ὁ δὲ ἐξ εὐγενῶν
prudence he-says than-all better is the and of noble-people
ὢν, «Τὸ ἐν τῷ ἀνθρώπῳ κάλλος, φησὶ, πάντων, ὧν
being the in the man beauty he-says than-all that
εἶπετε, κρεῖττόν ἐστι.» Ὑπολαβὼν δὲ καὶ ὁ τοῦ γεωργοῦ
you-said better is answering and also the of-the farmer
υἱὸς, «Τὸ πονεῖν, ἔφη, καὶ μοχθεῖν, πάντα ὑπερβαίνει.»
son the to-toil he-said and to-labor all-things surpasses

Πλησιάσαντες δέ τινι πόλει, καὶ τῶν πρὸς τροφὴν ἐν
having-drawn-near and to-a city and of-the-things for food in
ἀπορίᾳ ὄντες, ἔφησαν τῷ τοῦ γεωργοῦ υἱῷ· «Ἀπελθὼν
want being they-said to-the of-the farmer son having-gone-away
μοχθήσας τε καὶ πονήσας προσένεγκε ἡμῖν βρώματα
having-labored both and having-toiled bring us foods
σήμερον.» Ἀπελθὼν δὲ ἐν τῷ ὄρει ἐκεῖνος, καὶ ξύλα
today having-gone-away and in the mountain he and wood
κομίσας πέπρακεν εἰς τὴν ἀγοράν, καὶ διὰ τῆς τιμῆς
having-brought sold in the marketplace and through the price
ὠνήσατο αὐτοῖς τροφὰς, καὶ ἔφαγον. Καὶ ἐξελθόντες τῆς
bought for-them foods and they-ate and having-gone-out of-the
πύλης τῆς πόλεως, ἔγραψαν ἐν αὐτῇ· «Μιᾶς ἡμέρας
gate of-the city they-wrote on it of-one day
μόχθος ἄνδρας ἐκόρεσε τέσσαρας.
labor men sated four
Τῇ δὲ ἑξῆς εἶπον τῷ υἱῷ τοῦ εὐγενοῦς τῷ ὡραίῳ· «Ἄπελθε
on-the and next they-said to-the son of-the well-born the handsome go-away
καὶ σὺ σήμερον, καὶ ἔνεγκε ἡμῖν διὰ τοῦ σοῦ κάλλους
also you today and bring us through the your beauty
τροφὰς, ὅπως φάγωμεν· πεινῶμεν γὰρ, ὡς οἶσθα, καὶ οὐκ
foods so-that we-may-eat we-are-hungry for as you-know and not
ἔχομέν τι φάγωμεν.» Ὁ δὲ ἀπελθὼν διελογίζετο ἐν
we-have anything we-may-eat he and having-gone-away reasoned in
ἑαυτῷ λέγων· «Τέχνην οὐ γινώσκω, κενὸς πρὸς τοὺς ἐμοὺς
himself saying a-skill not I-know empty to the my(-friends)
ὑποστρέψαι ἐρυθριῶ.» Ἐβουλήθη οὖν οἷα μὴ ἐπανακάμψαι
to-return I-blush he-wished then as-it-were not to-return
πλέον πρὸς αὐτούς. Διαλογιζόμενον δὲ τὰ τοιαῦτα, κόρη
any-more to them reasoning and the-things such girl
τις τῶν εὐγενῶν, ἰδοῦσα ἐκ τῆς θυρίδος, ἠράσθη
a-certain of-the well-born having-seen from the window fell-in-love-with

τούτου, καὶ πέμψασα τὴν δούλην αὐτῆς, προσεκαλέσατο
him and having-sent the slave-girl her summoned
αὐτόν. Διημερεύσασα δὲ μετ' αὐτοῦ, ἤσθιε καὶ ἔπινε σὺν
him having-spent-the-day and with him she-ate and drank with
αὐτῷ· ὀψίας δὲ γενομένης, δοῦσα αὐτῷ χρήματα ἱκανὰ,
him evening and having-come having-given to-him money much
ἀπέπεμψεν αὐτόν. Ὁ δὲ λαβὼν αὐτὰ, ἔθρεψε καὶ αὐτὸς τοὺς
sent-away him he and having-taken it fed also he the
ἑταίρους αὐτοῦ, γράψας καὶ αὐτὸς ἐν τῇ πύλῃ τῆς πόλεως·
companions his having-written also he on the gate of-the city
Μιᾶς ἡμέρας κάλλος, τροφὰς ἀνδράσιν ἐχορήγησε τέσσαρσιν.
of-one day beauty foods to-men supplied four
Τῇ δὲ ἐπιούσῃ εἶπον τῷ υἱῷ τοῦ ἐμπόρου· «Ἀπελθὼν
on-the and following-day they-said to-the son of-the merchant having-gone-away
καὶ σὺ σήμερον θρέψον ἡμᾶς, γνώσει τε, καὶ φρονήσει
also you today feed us with-knowledge both and with-prudence
τῇ σῇ.» Ὁ δὲ ἀπελθὼν πρὸς τὸν τῆς πόλεως λιμένα,
the your he and having-gone-away to the of-the city harbor
ὁρᾷ πλοῖον ἱκανὰς ἐμπορίας ἔχον. Ἐλθόντων δὲ τῶν τῆς
sees a-ship much merchandise having having-come and the of-the
πόλεως ἐμπόρων, καὶ μηδὲν ὠνησάντων, ἔσχατον ἦλθε
city merchants and nothing having-bought last came
καὶ αὐτὸς, καὶ ἐτιμήσατο μετὰ τοῦ ναυκλήρου τὴν τιμὴν
also he and priced with the shipmaster the price
πάσης τῆς ἐμπορίας εἰς ἑαυτὸν χίλια νομίσματα. Καὶ
of-all the merchandise for himself thousand coins and
λαβὼν αὐτὰ, ἀπῆλθε πρὸς τοὺς φίλους, καὶ ἐξελθὼν
having-taken them went-away to the friends and having-gone-out
ἔγραψε καὶ αὐτός· Ἡ ἐμπορία μιᾶς ἡμέρας ὠφέλησε χίλια
wrote also he the trade of-one day profited thousand
νομίσματα. Καὶ ἐτρύφησαν τῇ ἡμέρᾳ ἐκείνῃ πάνυ καλῶς.
coins and they-feasted on-the day that very well

Τῇ δὲ ἐπαύριον εἶπον τῷ υἱῷ τοῦ Βασιλέως·
on-the and morrow they-said to-the son of-the King
«Ἄπελθε καὶ σὺ, καὶ ποίησον τὸ κατὰ δύναμιν.» Ὁ
go-away also you and do the according-to ability he
δὲ ἀπελθὼν ἐκάθισε παρὰ τὴν πύλην τῆς πόλεως
and having-gone-away sat by the gate of-the city
περιχαρὴς, τι διαπράξασθαι οὐκ εἰδώς. Συνέβη δὲ
overjoyed what to-accomplish not knowing it-happened and
τῇ ἡμέρᾳ ἐκείνῃ τελευτῆσαι τὸν Βασιλέα τῆς πόλεως
on-the day that to-die the King of-the city
ἐκείνης ἄτεκνον, μὴ καταλιπόντα κληρονόμον τῆς αὐτοῦ
that childless not having-left an-heir of-the his
Βασιλείας. Ἐξερχόμενοι δὲ τοῦ κηδεῦσαι αὐτὸν, ὁρῶσι
Kingdom coming-out and — to-bury him they-see
τὸν νέον ἀτάκτως καθήμενον καὶ περιχαρῆ, καὶ
the young-man disorderly sitting and overjoyed and
ἤρξαντο ὑβρίζειν αὐτόν. Ἀτιμάσαντες δὲ, ἔβαλον αὐτὸν εἰς
began to-insult him having-dishonored and they-cast him into
φυλακήν. Κηδεύσαντες δὲ τὸν βασιλέα, καὶ ὑποστρέψαντες
prison having-buried and the king and having-returned
ἐβουλεύοντο, τίνα καταστήσωσιν ἑαυτοῖς βασιλέα. Ὁ
they-deliberated whom they-should-set-up for-themselves king the
δὲ τούτων προέχων· «Ἀγάγετέ, φησι, πρῶτον τὸν
and of-these foremost bring he-says first the
νέον ἐκεῖνον, καὶ ἐτάσωμεν αὐτὸν, πόθεν ἐστὶ, μήπως
young-man that and let-us-examine him whence he-is lest
κατάσκοπος εἴη τῆς ἡμετέρας πόλεως.»
a-spy he-might-be of-the our city
Ἀχθεὶς οὖν καὶ ἐρωτηθεὶς παρ' αὐτῶν, εἶπεν
having-been-brought then and having-been-asked by them he-said
αὐτοῖς· «Ἐγὼ μέν εἰμι υἱὸς Σανταμὰν τοῦ βασιλέως, καὶ
to-them I indeed am son of-Santaman the king and

τελευτήσας ὁ πατήρ μου κατεκράτησε τῆς αὐτοῦ βασιλείας
having-died the father my seized the his kingdom
ὁ ἐμὸς ἀδελφός· ἐγὼ δὲ φοβηθεὶς ἀπέδρασα ἀπ᾽ αὐτοῦ,
the my brother I and having-feared ran-away from him
καὶ εἰμὶ τὰ νῦν ἐν ἐσχάτῃ πενίᾳ καὶ κακῇ ταλαιπωρίᾳ.»
and am the-things now in utmost poverty and evil wretchedness
Ἀκούσαντες δὲ ταῦτα οἱ πολῖται καὶ γνωρίσαντες τοὺς
having-heard and these-things the citizens and having-recognized the
λόγους αὐτοῦ, ἔστεψαν αὐτὸν βασιλέα τῆς αὐτῶν πόλεως·
words his crowned him king of-the their city
καὶ καθίσαντες αὐτὸν ἐπὶ ἐλέφαντος, ἐποίησαν αὐτῷ
and having-seated him on an-elephant made for-him
προπομπὴν ἐν πάσῃ τῇ πόλει ἐκείνῃ. Ἐλθὼν οὖν καὶ
a-procession in all the city that having-come then also
αὐτὸς ἐν τῇ πύλῃ, ἰδών τε καὶ ἀναγνωρίσας τῶν
he to the gate having-seen both and having-recognized of-the
ἑταίρων αὐτοῦ τὰς γραφὰς, προσέταξε γραφῆναι καὶ τὸ
companions his the writings ordered to-be-written also the
αὐτοῦ ὄνομα. Οἱ δὲ γεγράφασιν οὕτως· Πόνος, κάλλος,
his name they and have-written thus toil beauty
γνῶσις καὶ πᾶν ἀγαθὸν ἐκ τῆς τοῦ Θεοῦ προνοίας
knowledge and every good from the — of-God providence
ἐστίν. Εἶτα ἀπελθὼν εἰς τὰ βασίλεια, ἐκαλέσατο τοὺς
is then having-gone-away to the palace he-summoned the
συνοδοιπόρους αὐτοῦ, καὶ δέδωκεν αὐτοῖς χρήματα ἐκ τῆς
fellow-travelers his and gave them money from the
βασιλείας ἱκανὰ, καὶ μεγάλως τιμήσας αὐτοὺς, ἀπέλυσεν
kingdom much and greatly having-honored them released
ἐν εἰρήνῃ. Καὶ ἐδόξασαν τὸν Θεὸν, τὸν διδόντα καὶ
in peace and they-glorified — God the-one giving and
εὐεργετοῦντα ἕκαστον κατὰ τὴν αὐτοῦ πρόνοιαν.
benefiting each according-to the his providence

Οὕτως ἄρα, ὦ Βασιλεῦ, οἱ πάντες πλουτοῦσιν, ἐκ τῆς
thus then O King the all are-rich from the
ἰδίας τύχης, πόνου, συγγενείας, εὐγενείας καὶ γνώσεως,
own fortune toil kinship noble-birth and knowledge
δυνάμει τε καὶ Θεοῦ προνοίᾳ.
by-power both and God's providence

ΤΜΗΜΑ ΔΕΚΑΤΟΝ ΤΡΙΤΟΝ

XIII · THE LIONESS AND THE SHE-BEAR

A hunter kills a lioness's two cubs. A she-bear, hearing her lament, asks what she has eaten all her life and whether the beasts she ate had no parents to mourn them, and tells her she suffers what she has done to others. The lioness gives up flesh and lives on fruit.

Ὁ δὲ βασιλεὺς εἶπεν· «Ἔγνωκα δὴ καὶ τοῦτο τὸ
the and king said I-have-learned indeed also this the
ὑπόδειγμα· λοιπὸν ἀνάγγειλόν μοι· πῶς ἐπιλανθάνεταί τις
example now report to-me how forgets one
τῆς εἰς ἑτέρους γενομένης βλάβης, ἀβλαβὴς αὐτὸς ὤν·
the to others done harm unharmed himself being
βλαφθεὶς δὲ παραίνεσις καὶ παιδεία αὐτῷ γίνεται ἡ δι᾽
harmed but admonition and discipline to-him becomes the through
ἑτέρου ἐπιγενομένη συμφορά;»
another having-come misfortune
Ἀρξάμενος δὲ πάλιν ὁ φιλόσοφος εἶπε· «Πᾶς ὁ
having-begun and again the philosopher said every the-one
ἐπιχειρῶν ἕτερον βλάπτειν, ἵνα ἑαυτὸν ὠφελήσῃ, ἄφρων ἐστὶ
attempting another to-harm that himself he-may-benefit senseless is
καὶ ἀσύνετος. Καὶ ἐὰν εἰς νοῦν μὴ ἔχῃ τὴν τοῦ ἐκδικήματος
and unintelligent and if in mind not he-has the of-the punishment

ἀντέκτισιν, καὶ τῆς τελευταίας ἡμέρας ἀντάμειψιν, πάσχει
repayment and of-the last day requital he-suffers
κακῶς, καὶ μετανοήσας ἴσως ὠφεληθήσεται οὐδέν, καὶ
evilly and having-repented perhaps will-be-profited nothing and
πάλιν παιδευθήσεται διὰ τῆς ὑφ' ἑτέρων εἰς αὐτὸν
again will-be-disciplined through the by others to him
γενομένης βλάβης, ὥσπερ δὴ καὶ ἡ λέαινα πέπονθε.
done harm as indeed also the lioness suffered
Λέγεται γὰρ, ὡς λέαινά τις εἶχε δύο σκύμνους· καὶ
it-is-said for that lioness a-certain had two cubs and
ἐξελθοῦσα πρὸς θήραν κατέλιπεν αὐτοὺς ἐν ὕλῃ τινί.
having-gone-out for hunting left them in wood a
Διελθὼν δὲ διὰ ταύτης ὁ θηρευτὴς, καὶ εὑρὼν
having-passed and through it the hunter and having-found
τούτους ἀπέκτεινε, καὶ λαβὼν τὰ δέρματα αὐτῶν
them killed and having-taken the skins their
ἀπῆλθεν. Ἐλθοῦσα δὲ ἡ λέαινα, καὶ ἰδοῦσα τὸ γεγονὸς,
went-away having-come and the lioness and having-seen the having-happened
ἐλυπήθη σφόδρα, καὶ ἔκλαιεν ἀπαραμυθήτως.
grieved greatly and wept inconsolably
Ἀκούσασα δέ τις ἄρκαινα τὸν κοπετὸν αὐτῆς, ἦλθε τοῦ
having-heard and a she-bear the lamentation her came —
παραμυθήσασθαι αὐτὴν καί φησί· «Τί ὅτι περίλυπος εἶ;
to-console her and says why that very-grieved you-are
καὶ τί σοι γέγονεν;» Ἡ δὲ λέαινα ἔφη· «Καὶ πῶς μὴ
and what to-you has-happened the and lioness said and how not
κλαύσω; ἢ μὴ θρηνήσω, καὶ κόψομαι, ἀποβαλοῦσα τοὺς
shall-I-weep or not shall-I-lament and beat-my-breast having-lost the
δύο μου σκύμνους, οὓς ἐν τῷ καλαμῶνι κεκρυμμένους
two my cubs whom in the reed-bed hidden

εἴασα; Τούτους γὰρ εὑρὼν ὁ θηρευτὴς, οἴμοι! ἀπέκτεινε,
I-left them for having-found the hunter alas killed
καὶ ἐκδορήσας ἦρε τὰ αὐτῶν κώδια, καὶ ἀπῆλθεν.»
and having-flayed took the their pelts and went-away
Ἡ δὲ ἄρκαινα ἔφη πρὸς αὐτήν· «Μὴ λυποῦ, μήτε κλαῖε·
the and she-bear said to her not grieve nor weep
καὶ γὰρ ἔπαθες, ὅπερ ἔπραττες. Μὴ θλίβου, καὶ
and for you-have-suffered what you-were-doing not be-afflicted and
γὰρ σὺ πολλοὺς ἔθλιψας, καὶ ἀτέκνους ἐποίησας, καὶ
for you many afflicted and childless made and
τῷ μέτρῳ, ᾧ ἐμέτρησας, ἀντεμετρήθη σοι· καὶ
with-the measure with-which you-measured it-was-measured-back to-you and
ὅπερ ἔδρασας, πέπονθας· καὶ ὅπερ ἔσπειρας, τοῦτο καὶ
what you-did you-have-suffered and what you-sowed this also
ἐθέρισας. Πᾶς γὰρ ὁ καθ' ἑτέρου δόλον συῤῥάπτων,
you-reaped every for the-one against another guile stitching
αὐτὸς εἰς αὐτὸν ἐμπεσεῖται.»
he into it will-fall
Ἡ δὲ λέαινα, «Τῷ τρόπῳ τοῦτο φῂς, ἔφη;» Ἡ δὲ
the and lioness in-what way this do-you-say she-said she and
«Πόσα ἔτη, φησὶν, ἔχεις;» Καὶ ἡ λέαινα, «Πολλὰ,» ἔφη·»
how-many years she-says have-you and the lioness many she-said
— «Τί δὲ ἤσθιες;» αὖθίς φησιν ἡ ἄρκαινα. Κἀκείνη,
what and did-you-eat again says the she-bear and-she
«Ζώων σάρκας.» — «Καὶ τίς σοι, φησὶν ἡ ἄρκαινα, τὰς
of-animals flesh and who to-you says the she-bear the
σάρκας τῶν ζώων ἐδίδου;» (Κἀκείνη·) «Ἐθήρευον αὐτὰς
flesh of-the animals gave (and-she) I-hunted them
ἐν τῷ ὄρει.» — «Τί δὲ τὰ ζῶα ταῦτα, ὑπολαβοῦσα
on the mountain what and the animals these answering
ἔφη ἡ ἄρκαινα, οὐκ εἶχον γονεῖς;» Ἡ δὲ, «Καὶ μάλα.»
said the she-bear not had parents she and and very-much

— «Καὶ διατί οὐχ ὁρῶμεν ἐκεῖνα πενθοῦντά φησιν ἡ
and why not do-we-see those mourning says the
ἄρκαινα, ὥσπερ σὺ πενθεῖς πικρῶς τὰ ἴδια;
she-bear as you mourn bitterly the own
Τέτλαθι δὴ παθοῦσα ἅπαξ, ὅπερ πεποίηκας πολλάκις·
endure indeed having-suffered once what you-have-done often
πέπονθας δὲ τοῦτο διὰ τὸ μὴ ἐνθυμεῖσθαί σε τὴν
you-have-suffered and this because-of the not to-take-to-heart you the
ἀντάμειψιν.» Ἀκούσασα δὲ ταῦτα ἡ λέαινα, καὶ γνοῦσα,
requital having-heard and these-things the lioness and having-known
ὅτι αὐτὴ ἑαυτῇ τοιαῦτα προὐξένησεν ἀτυχήματα, μετάμελος
that she to-herself such procured misfortunes repentant
γέγονε σφόδρα, καὶ χαίρειν εἰποῦσα τῇ σαρκοφαγίᾳ,
became greatly and farewell having-said to-the flesh-eating
ἐτρέφετο παρ᾽ ὅλην αὐτῆς τὴν ζωὴν ἐκ τῶν καρπῶν
was-fed through whole her the life from the fruits
τῶν δένδρων.
of-the trees
Εἶτα ὁ φιλόσοφος εἶπε τῷ βασιλεῖ· «Ὁ ἐάσας τὸ
then the philosopher said to-the king the-one having-left-off the
βλάπτειν ἑτέρους, διὰ τῆς εἰς αὐτὸν γενομένης βλάβης
to-harm others through the to him done harm
διδαχθήσεται πράως τὰς δυστυχίας ὑποφέρειν.»
will-be-taught gently the misfortunes to-bear

ΤΜΗΜΑ ΔΕΚΑΤΟΝ ΤΕΤΑΡΤΟΝ

XIV · THE MICE AND THEIR COUNSELOR

The mice of a desert city have a king and three first counselors, Cheese-eater, Meat-devourer, and Linen-eater. When the king proposes to rid them of their stronger enemies, two praise him; Cheese-eater keeps silent, and when pressed says the work is so hard that their forefathers left it alone.

Ὁ δὲ βασιλεὺς τῷ φιλοσόφῳ ἔφη· «Καλῶς εἴρηκας, καὶ
the and king to-the philosopher said well you-have-spoken and
ἔγνων ταῦτά σου τὰ παραδείγματα. Λοιπὸν ὑποδειγμάτισόν
I-learned these your the examples now illustrate
μοι· πῶς χρὴ τοὺς βασιλεῖς εὐνοϊκοὺς συμβούλους
for-me how it-is-needful the kings well-disposed counselors
προσλαμβάνεσθαι, καὶ τίς ἡ ἐκ τούτων ὠφέλεια.»
to-take-on and what the from them benefit
Ὁ δὲ φιλόσοφος ὑπολαβὼν εἶπε τοιοῦτον παράδειγμα περί
the and philosopher answering told such an-example about
τινος πρωτοσυμβούλου τῶν μυῶν Βασιλέως, συνέσει
a first-counselor of-the mice King with-understanding
καὶ ἀγχινοίᾳ κεκοσμημένου· διὸ καὶ οἰκεῖος τῷ βασιλεῖ
and shrewdness adorned wherefore also intimate to-the king
ἐχρημάτιζεν, οὗ ταῖς ὑποθήκαις καὶ ταῖς παραινέσεσι
he-was of-whose by-the counsels and by-the admonitions
τὰ μέγιστα ὅ τε Βασιλεὺς, καὶ οἱ ὑπ᾽ αὐτὸν πάντες
the greatest-things the both King and those under him all
ὠφελοῦντο.
were-benefited
Λέγεται γὰρ, ὡς ἐν ἐρήμῳ τινὶ πόλις ἦν ἀσφαλῶς
it-is-said for that in desert a-certain a-city was securely
κατωχυρωμένη, ἐν ᾗ ἦρχέ τις μῦς Τρωγλοδύτης
fortified in which ruled a mouse Hole-dweller

καλούμενος. Εἶχε δὲ τρεῖς πρωτοσυμβούλους· ὄνομα τῷ
called he-had and three first-counselors name to-the
ἑνὶ Τυροφάγος, τῷ δὲ ἑτέρῳ Κρεοβόρος, τῷ τρίτῳ
one Cheese-eater to-the and other Meat-devourer to-the third
δὲ Ὀθονοφάγος. Τούτων ὁ Τυροφάγος ἦν λίαν ἐχέφρων
and Linen-eater of-these — Cheese-eater was very sensible
καὶ συνετὸς, καὶ δι᾽ οἰκείαν, ὡς ἔφην, σύνεσιν λίαν
and intelligent and because-of own as I-said understanding very
τῷ Βασιλεῖ ᾠκειωμένος. Συνελθόντες οὖν ποτε ἅμα
to-the King made-intimate having-come-together then once together-with
τῷ αὐτῶν Βασιλεῖ ἐμακάριζον τὸν ἑαυτῶν βίον, καὶ
the their King they-called-blessed the their-own life and
τὴν ἐνοῦσαν αὐτοῖς εὐδαιμονίαν ἐδιηγοῦντο, μηδὲν ἕτερον
the being-in them happiness they-recounted nothing other
λέγοντες εἶναι αὐτοῖς (παρεμπόδισμα) τῆς ἡδονῆς, ἢ
saying to-be to-them (hindrance) of-the pleasure than
τὸ πλῆθος τῶν κρειττόνων, καὶ βουλεύεσθαί τι περὶ
the multitude of-the stronger and to-deliberate something about
αὐτῶν κυριώτερον προτρέποντες ἑαυτούς.
them more-decisive urging themselves
Ὁ δὲ Βασιλεὺς Τρωγλοδύτης ὑπολαβὼν εἶπε· «Δεῖ τὸν
the and King Hole-dweller answering said it-is-needful the
βασιλέα τὸ οἰκεῖον πρότερον ἐπιτηδεύεσθαι ἀγαθόν· εἶτα καὶ
king the own first to-pursue good then also
τὸ τῆς ἰδίας ποίμνης. Ἔπειτα φροντίζειν περὶ σωτηρίας τῶν
the of-the own flock then to-take-thought about safety of-the
παίδων καὶ τῶν συγγενῶν· καὶ πρὸς δύο σκοποὺς ἀφορᾷν,
children and of-the kinsmen and to two aims to-look
πρός τε τὴν τοῦ ἀγαθοῦ ἐπίκτησιν, καὶ τὴν τοῦ κακοῦ
to both the of-the good acquisition and the of-the evil

ἀποδίωξιν. Δεῖ οὖν καὶ ἡμᾶς τὸ ἐπισκοτοῦν τῷ φωτὶ
driving-away it-is-needful then also us the darkening the light
τῆς ἡμετέρας εὐδαιμονίας πάθος ἀφ' ἡμῶν ἀποσοβῆσαι.»
of-the our happiness affliction from us to-drive-away
Ὑπολαβόντες οὖν οἵ τε Κρεοβόρος καὶ ὁ Ὀθονοφάγος εἶπον
answering then — both Meat-devourer and — Linen-eater said
αὐτῷ· «Χαίροις, ὦ Βασιλεῦ, ὡς καλῶς πάνυ ἐσκόπησας,
to-him hail O King how well very you-have-considered
καὶ φιλαγάθως τῆς οἰκείας προενόησας ποίμνης· δεῖ
and good-heartedly the own you-provided-for flock there-is-need
γὰρ πρὸς τὴν κυβέρνησιν ἀνδρὸς φρονίμου, καὶ τύχης
for toward the steering of-a-man prudent and of-fortune
δεξιᾶς. Καὶ ἡμεῖς οὖν πάντες σου ἠρτήμεθα, καὶ τῆς
favorable and we then all on-you depend and on-the
σῆς εὐστόχου συνέσεως. Καὶ δεῖ πάντας τοὺς μύας
your well-aimed understanding and it-is-needful all the mice
συνδραμεῖν, καὶ τῶν πόνων, καὶ τῶν μόχθων συμμεταλαβεῖν·
to-run-together and of-the pains and of-the labors to-share
ὥστε κατορθωθῆναι τὸ μέγιστον τουτὶ ἐπιχείρημα.»
so-that to-be-accomplished the greatest this undertaking
Ταῦτα τῶν δύο πρωτοσυμβούλων εἰπόντων, ὁ Τυροφάγος
these-things the two first-counselors having-said — Cheese-eater
ἐσιώπα, μηδ' ὅλως φθεγγόμενος. Πρὸς ὃν ὁ Βασιλεὺς
was-silent not at-all uttering to whom the King
ἔφη· «Ἵνα τί σιωπᾷς συ, καὶ τὸ δοκοῦν σοι οὐχ
said for what are-you-silent you and the seeming to-you not
ὑποφάνεις ἡμῖν; ἢ οὐκ οἶσθα, ὡς οἱ ἄνθρωποι βουλευτήρια
show us or not do-you-know that the men councils
συνιστῶσι, καὶ περὶ τῶν μελλόντων συμβουλεύονται, καὶ
set-up and about the things-to-come take-counsel and
περὶ τῶν πρακτέων, καὶ οὐδὲν αὐτοῖς ὄνειδος; Ἤ τίς
about the things-to-be-done and nothing to-them reproach or what

ὑπόπτωσις ἐκ τοῦ βουλεύεσθαι γίγνεται;» Ταῦτα ἀκούσας
suspicion from the to-deliberate arises these-things having-heard
ὁ Τυροφάγος εἶπε· «Μή με μέμφου τῆς σιωπῆς, ὦ
— Cheese-eater said not me blame for-the silence O
Βασιλεῦ· καὶ γὰρ δι' οὐδὲν ἕτερον ἐσιώπησα, ἢ
King and for because-of nothing other I-was-silent than
διὰ τὸ διαλογίζεσθαι, πῶς ἀνακρινοῦμαί σοι. Γίνωσκε
because-of the to-reason how I-will-answer you know
οὖν, ὦ κραταιότατε Βασιλεῦ, ὡς τὸ ἔργον τοῦτο δυσχερές
then O most-mighty King that the work this hard
ἐστι, καὶ διὰ τὴν τούτου δυσχέρειαν, οὔτε οἱ πρόγονοι
is and because-of the its hardness neither the forefathers
ἡμῶν, οὔθ' ἕτεροι τοῦτο ἐπεχείρησαν διαπράξασθαι· ἀλλ',
our nor others this attempted to-accomplish but
ὡς ἀδύνατον, εἴασαν καὶ παρεῖδον.»
as impossible let-it-alone and overlooked
Οὕτω δεῖ τοὺς βασιλεῖς τοιούτους ἔχειν συμβούλους,
thus it-is-needful the kings such to-have counselors
οἷος ἦν ὁ Τυροφάγος οὗτος μῦς, καὶ πάνυ ὠφεληθήσονται.
as was — Cheese-eater this mouse and very they-will-be-benefited

ΤΜΗΜΑ ΔΕΚΑΤΟΝ ΠΕΜΠΤΟΝ

XV · THE ASCETIC AND THE GUEST

A foolish guest asks an ascetic to teach him a Chaldean word. The ascetic tells him of the raven who tried to walk like a partridge and lost his own walk: let no one seek what he cannot reach, lest he lose what he has. The philosopher ends his answers, and a note tells how the physician Perzoe brought the chapters from India to King Chosroes, and how they passed from Arabic into Greek.

Ὁ δὲ βασιλεὺς τῷ φιλοσόφῳ εἶπεν· «Ἔγνων καὶ τὸ
the and king to-the philosopher said I-learned also the
τοιοῦτον παράδειγμα. Λοιπὸν ἔσχατον τοῦτο ἀνάγγειλόν
such example finally last this report
μοι. «Πῶς δεῖ τὸν ἄνθρωπον μὴ ζητεῖν, ὃ οὐ
to-me how it-is-needful the man not to-seek what not
δύναται καταλαβεῖν, ἵνα μὴ καὶ ὅπερ ἔχει ἀπωλέσῃ;»
he-is-able to-grasp that not also what he-has he-may-lose
Ἔσχατον δὲ πάντων ὁ φιλόσοφος οὕτως εἶπε τῷ
last and of-all the philosopher thus spoke to-the
Βασιλεῖ· «Ἦν ἔν τινι τόπῳ ἀσκητής τις εὐλαβὴς καὶ
King there-was in a place ascetic a-certain devout and
φοβούμενος τὸν θεόν. Κατέλυσε δὲ παρ᾽ αὐτῷ ξένος ἀνὴρ
fearing — God lodged and with him a-stranger man
λίαν μωρός. Ὁ δὲ ἀσκητὴς παρέθηκεν αὐτῷ τράπεζαν,
very foolish the and ascetic set-before him a-table
καὶ προσέφερεν αὐτῷ ἄρτους καὶ φοίνικας καὶ ὕδωρ.
and offered him loaves and dates and water
Ὁ δὲ ξένος ἐσθίων ἔλεγε τῷ ἀσκητῇ· «Γλυκέα μοι
the and stranger eating said to-the ascetic sweet to-me
φαίνονται ταῦτα· οὐκ εἰσὶ δὲ ἐν τῇ ἡμετέρᾳ χώρᾳ οἱ
seem these-things not are and in the our country the

φοίνικες οὗτοι. Ἀλλ᾽ οὖν ἔχομεν ἑτέρας ὀπώρας γλυκέας,
dates these but then we-have other fruits sweet
οἷον ἰσχάδας, καὶ σταφίδας, καὶ ἕτερά τινα, οἷς
such-as dried-figs and raisins and other some with-which
ἀρκούμεθα. Ἀλλ᾽ οὗτοι ἤρεσάν μοι, καὶ θέλω ἐκ τούτων
we-are-content but these pleased me and I-wish of them
κτήσασθαι.» Ὁ δὲ ἀσκητὴς ἔφη· «Καλῶς εἶπας· ἀλλ᾽
to-get the and ascetic said well you-spoke but
ἡ ἀπληστία ἀκόρεστον ποιεῖ τὸν ἄνθρωπον, καὶ οὐκ
the insatiability unsatisfied makes the man and not
ἀρκεῖται ἐν οἷς ἔχει, ἀλλ᾽ ἐφίεται τῶν ἀλλοτρίων, καὶ
he-is-content with what he-has but he-longs-for the others'-things and
διὰ τοῦτο κοπιᾷ καὶ μοχθεῖ ἀποκτήσασθαι, ἅπερ οὐκ
because-of this he-toils and labors to-acquire what not
ἔχει, καὶ ἕνεκεν τούτων ἀπόλλυσι, καὶ ἃ ἔχει.»
he-has and for-the-sake-of-these he-loses also what he-has
Ὁ δὲ ξένος τῷ μοναχῷ ἔφη· «Ἤκουσα παρά σου
the and stranger to-the monk said I-heard from you
λέξιν τινὰ χαλδαϊκὴν, καὶ θαυμαστή μοι ἐφάνη. Εἰ οὖν
word a-certain Chaldean and wonderful to-me it-appeared if then
βούλει, δίδαξόν μοι ταύτην· ἐπιθυμῶ γὰρ αὐτὴν εἰδέναι,
you-wish teach me it I-desire for it to-know
καὶ ταχέως μαθεῖν αὐτὴν δύναμαι.» Καὶ ὁ ἀσκητὴς πρὸς
and quickly to-learn it I-am-able and the ascetic to
αὐτόν· «Μὴ βουληθῇς καταλιπεῖν τὰ σὰ, καὶ ζητεῖν ἕτερα,
him not wish to-leave the yours and to-seek others
ἃ οὐ δύνασαι καταλαβεῖν, καὶ πάθῃς τὸ τοῦ κόρακος.
which not you-are-able to-grasp and you-may-suffer the of-the raven
Λέγεται γὰρ, ὡς κόραξ τις, ἰδὼν πέρδικα περιπατοῦσαν,
it-is-said for that raven a-certain having-seen a-partridge walking
ἠβουλήθη μαθεῖν περιπατεῖν ὡς ἐκείνη. Γυμνάσας οὖν
wished to-learn to-walk like her having-trained then

ἑαυτὸν, οὐκ ἠδυνήθη μαθεῖν αὐτὸ, ἀλλὰ καὶ τὸ ἴδιον
himself not was-able to-learn it but also the own
ἀπώλεσε. Διὰ τοῦτο κατελείφθη ἠπορημένος, μήτε τὸ
lost because-of this he-was-left at-a-loss neither the
ἴδιον ἔχων, μήτε τὸ ζητούμενον παραλαβών. Τοῦτό σοι
own having nor the sought having-taken-up this to-you
διεξείην, ἵνα μὴ, ζητῶν λέξιν, ἣν οὐ δύνασαι καταμαθεῖν,
I-would-relate that not seeking a-word which not you-are-able to-learn
ἀπωλέσῃς καὶ τὴν ἰδίαν. Εἴρηται γὰρ, ὡς ἄφρων λογίζεται,
you-may-lose also the own it-is-said for that senseless is-reckoned
ὁ καταλιπὼν, ὅπερ ἔχει, καὶ ζητῶν τὰ μὴ αὐτῷ
the-one having-left what he-has and seeking the-things not to-him
προσήκοντα, καὶ ἀγωνιζόμενος κτήσασθαι, ἃ οὐ δύναται
belonging and striving to-acquire what not he-is-able
καταλαβεῖν, καὶ ἃ οὐδεὶς τῶν ἑαυτοῦ κατέλαβεν, οὔτε
to-grasp and what no-one of-the his-own grasped neither
πατὴρ, οὔτε πάππος, καὶ οὐ πρέπον αὐτῷ ἐστι τοῦτο.
father nor grandfather and not fitting for-him is this
Οὕτω δεῖ πάντα ἄνθρωπον μὴ ζητεῖν πρᾶγμα, ὃ
thus it-is-needful every man not to-seek a-thing which
οὐ δύναται καταλαβεῖν, ἵνα μὴ, ὅπερ ἔχει, ἀπωλέσῃ.»
not he-is-able to-grasp that not what he-has he-may-lose
Ταῦτα εἰπὼν ὁ σοφὸς ἐσίγησε. Μετὰ δὲ ταῦτα εἶπε
these-things having-said the wise-man fell-silent after and these-things he-said
τῷ βασιλεῖ· «Βασιλεῦ, εἰς τὸν αἰῶνα ζῆθι! ἐν σοὶ γὰρ
to-the king King for the age live in you for
πᾶσα ἀρετὴ καὶ δόξα καὶ τιμή. Ἐγὼ δὲ περὶ τῶν
all virtue and glory and honor I and about the
σῶν ἐρωτήσεων, καὶ ὑποθέσεων ἀπεκρίθην, καὶ ἡρμήνευσα
your questions and themes answered and interpreted

κατὰ τὴν ἐμὴν γνώμην καὶ γνῶσιν. Καὶ νῦν πρὸς τούτοις
according-to the my judgment and knowledge and now besides these
ζητῶ τὴν σὴν θεραπείαν καὶ τὴν ἐμοὶ παρὰ σοῦ εὐεργεσίαν.»
I-seek the your favor and the to-me from you benefaction
Ταῦτα τὰ ιέ. Τμήματα μετέβαλεν ἐκ τῆς Ἰνδικῆς εἰς τὴν
these the fifteen Chapters translated from the Indian into the
Περσίδα διάλεκτον ὁ σοφὸς ἰατρὸς Περζωὲ, μετακομίσας
Persian tongue the wise physician Perzoe having-carried(-them)
ἐκ τῆς Ἰνδίας τῷ Βασιλεῖ Χοσρόῃ· ἐκ δὲ τῆς Ἀράβων
from — India to-the King Chosroes from and the of-Arabs
παρ᾽ ἡμῶν εἰς τὴν Ἑλληνίδα, καὶ εἰσὶ παρ᾽ ἡμῖν μέχρι
by us into the Greek and they-are with us until
τῆς σήμερον, εἰς ὠφέλειαν τῶν ἀναγινωσκόντων.
the today for benefit of-those reading

MAXIMUS PLANUDES

ΒΙΟΣ ΑΙΣΩΠΟΥ ΤΟΥ ΜΥΘΟΠΟΙΟΥ

The Life of Aesop

The Life opens with Aesop's teaching by fables, his birth at Amorium in Phrygia, and his ugliness: snub-nosed, black, bandy-legged, and slow of tongue. Accused of eating his master's figs, he drinks warm water and vomits, and his accusers, made to do the same, are exposed. Given speech in a dream for guiding strangers, he is sold to a merchant by the steward he threatens to report. At Samos the philosopher Xanthus, struck by his answers, buys him for sixty obols, and Aesop's retort spares them the tax.

Πραγμάτων φύσιν τῶν ἐν ἀνθρώποις ἠκρίβωσαν μὲν
of-things the-nature of-those among men examined-closely indeed
καὶ ἄλλοι, καὶ τοῖς μετ᾽ αὐτοὺς παρέδωκαν φέροντες·
also others and to-those after them handed-down bringing-it
Αἴσωπος δὲ δοκεῖ μὴ πόρρω θειοτέρας ἐπιπνοίας τῆς ἠθικῆς
Aesop but seems not far of-more-divine inspiration the ethical
διδασκαλίας ἁψάμενος πολλῷ τῷ μέτρῳ τοὺς πολλοὺς
teaching having-touched by-much the measure the many
αὐτῶν παρελάσαι. καὶ γὰρ οὔτ᾽ ἀποφαινόμενος, οὔτε
of-them to-have-surpassed and for neither declaring nor
συλλογιζόμενος, οὔτε μὴν ἐξ ἱστορίας, ἣν ὁ πρὸ τῆς κατ᾽
syllogizing nor indeed from history which the before the of
αὐτὸν ἡλικίας ἤνεγκε χρόνος, τὴν νουθεσίαν διατιθέμενος,
him age brought time the admonition setting-out
ἀλλὰ μύθοις τὰ πάντα παιδοτριβῶν, οὕτω τὰς τῶν
but by-fables the all-things training so the of-the
ἀκροωμένων ἀγρεύει ψυχάς, ὡς αἰσχύνεσθαι ταῦτα τοὺς
listeners he-hunts souls that to-be-ashamed these-things the
λογικοὺς ποιεῖν ἢ φρονεῖν, ἃ μήτε ὄρνιθες μήτε ἀλώπεκες,
rational to-do or to-think which neither birds nor foxes
καὶ αὖ πάλιν μὴ προσέχειν ἐκείνοις, οἷς πολλὰ τῶν
and again in-turn not to-heed those to-which many of-the

ἀλόγων ἐν καιρῷ καὶ νουνεχῶς προσεσχηκότα μυθεύεται.
irrational in season and sensibly having-heeded are-told-in-fables
ἐξ ὧν ἃ μὲν κινδύνους ἐπηρτημένους αὐτοῖς διέδρα,
from which some indeed dangers hanging-over them escaped
ἃ δὲ μεγίστης ἐν τοῖς καιρίοις τῆς ὠφελείας ἔτυχεν.
some and of-greatest in the critical-moments the benefit attained
οὗτος τοίνυν ὁ τὸν καθ' αὑτὸν βίον φιλοσόφου
this-man then the-one the according-to himself life of-a-philosopher's
πολιτείας εἰκόνα προθέμενος καὶ ἔργοις μᾶλλον ἢ λόγοις
way-of-life an-image having-set-forth and by-deeds rather than by-words
φιλοσοφήσας, τὸ μὲν γένος ἐξ Ἀμορίου τῆς Φρυγίας
having-philosophized the indeed race from Amorium — of-Phrygia
κατῆγε τῆς μεγάλης ἐπίκλησιν, τὴν δὲ τύχην γέγονε
drew the great by-name the but fortune he-became
δοῦλος. ἐφ' ᾧ καὶ σφόδρα μοι δοκεῖ τὸ τοῦ Πλάτωνος ἐν
a-slave for which also greatly to-me seems the — of-Plato in
Γοργίᾳ καλῶς ἅμα καὶ ἀληθῶς εἰρῆσθαι· „ὡς τὰ πολλὰ
Gorgias well at-once and truly to-have-been-said as the many
γὰρ ταῦτα" φησίν „ἐναντία ἀλλήλοις ἐστίν, ἥ τε φύσις
for these-things he-says contrary to-one-another are the both nature
καὶ ὁ νόμος". Αἰσώπου γὰρ τὴν ψυχὴν ἡ μὲν φύσις
and the law of-Aesop for the soul the indeed nature
ἐλευθέραν ἀπέδωκεν, ὁ δὲ παρ' ἀνθρώπων νόμος τὸ σῶμα
free gave the but from men law the body
πρὸς δουλείαν ἀπέδοτο. ἴσχυσε μέντοι οὐδ' οὕτω τῇ τῆς
to slavery sold had-strength however not-even so the of-the
ψυχῆς ἐλευθερίᾳ λυμήνασθαι, ἀλλὰ καίτοι πρὸς πολλὰ
soul freedom to-outrage but although to many-places
καὶ πολλαχόσε μεταφέρων τὸ σῶμα, τῆς οἰκείας ἐκείνην
and in-many-directions transferring the body from-the own it
ἕδρας οὐχ οἷός τ' ἐγένετο μεταστῆσαι. ἐτύγχανε δ' ὢν
seat not such-as indeed was to-remove he-happened and being

οὐ μόνον δοῦλος, ἀλλὰ καὶ δυσειδέστατα τῶν ἐπ᾽ αὐτοῦ
not only a-slave but also most-ill-favored of-the in his-time
πάντων ἀνθρώπων εἶχε. καὶ γὰρ φοξὸς ἦν, σιμὸς τὴν
all men he-was and for sharp-headed he-was snub in-the
ῥῖνα, σιμὸς τὸν τράχηλον, πρόχειλος, μέλας — ὅθεν καὶ
nose snub in-the neck thick-lipped black whence also
τοῦ ὀνόματος ἔτυχε· ταὐτὸν γὰρ Αἴσωπος τῷ Αἰθίοπι —
the name he-got the-same for Aesop as-the Ethiopian
προγάστωρ, βλαισὸς καὶ κυφός, τάχα καὶ τὸν Ὁμηρικὸν
pot-bellied bandy-legged and hunchbacked perhaps even the Homeric
Θερσίτην τῇ αἰσχρότητι τοῦ εἴδους ὑπερβαλλόμενος.
Thersites in-the ugliness of-the form surpassing
τὸ δὲ δὴ πάντων ἐν αὐτῷ χείριστον ἦν τὸ βραδύγλωσσον
the but indeed of-all in him worst was the slow-of-tongue
καὶ τὸ τῆς φωνῆς ἄσημόν τε καὶ ἀδιάρθρωτον. ἃ
and the of-the voice indistinct both and inarticulate which
πάντα καὶ δοκεῖ τὴν δουλείαν Αἰσώπῳ παρασκευάσαι·
all-things also seems the slavery for-Aesop to-have-prepared
καὶ γὰρ δὴ καὶ θαῦμα ἂν ἦν, εἰ οὕτως ἀτόπως
and for indeed even a-wonder — would-have-been if so strangely
ἔχοντι τοῦ σώματος ἐξεγένετο τὰς τῶν δουλούντων
being in-the body it-had-been-possible the of-the enslavers
ἄρκυς διαφυγεῖν. ἀλλὰ τὸ μὲν σῶμα τοιοῦτον ἦν τῷ
nets to-escape but the indeed body such was to-the
ἀνδρί· τὴν δὲ ψυχὴν ἀγχινούστατος ἐπεφύκει καὶ πρὸς
man in-the but soul most-shrewd he-was-by-nature and for
ἐπίνοιαν πᾶσαν ἐπηβολώτατος.
invention every most-apt
Ὁ κεκτημένος τοίνυν αὐτόν, ἅτε πρὸς οὐδὲν τῶν
the owner then him as for nothing of-the
ἐντὸς οἰκίας ἔργων οἰκείως ἔχοντα, σκάπτειν εἰς ἀγρὸν
within house works suitably being to-dig into field

ἐξαπέστειλεν. ὁ δ' ἀπελθών, τοῦ ἔργου προθύμως εἶχετο.
sent-off he and having-gone-away the work eagerly held-to
ἀφικομένῳ δέ ποτε καὶ τῷ δεσπότῃ πρὸς τὸν ἀγρὸν ἐφ'
having-come and once also to-the master to the field for
ᾧ τῶν ἔργων ἐπισκοπὴν θέσθαι γεωργός τις σῦκα
which of-the works inspection to-make farmer a-certain figs
τῶν ἀγαθῶν δρεψάμενος δῶρον ἤνεγκεν. ὁ δ' ἐπὶ τῷ τῆς
of-the good having-plucked as-a-gift brought he and at the of-the
ὀπώρας ἡσθεὶς ὡραίῳ, Ἀγαθόποδι τῷ οἰκέτῃ — τοῦτο
fruit delighted ripeness to-Agathopus the servant this
γὰρ ἦν ὄνομα τῷ παιδί — φυλάττειν ἐκέλευσεν, ὡς αὐτῷ
for was the-name to-the boy to-keep ordered so-as for-him
μετὰ τὸ λουτρὸν παραθεῖναι. συμβὰν δ' οὕτω, καὶ τοῦ
after the bath to-set-beside it-having-happened and so and —
Αἰσώπου κατὰ δή τινα χρείαν εἰσελθόντος εἰς τὴν οἰκίαν,
of-Aesop for indeed some need having-gone-in into the house
ἀφορμῆς ὁ Ἀγαθόπους λαβόμενος, βουλὴν τοιάνδε τῶν
an-opportunity — Agathopus having-seized a-plan such of-the
συνδούλων τινὶ προτείνει· „ἐμφορηθῶμεν, εἰ δοκεῖ, τῶν
fellow-slaves to-one puts-forward let-us-fill-ourselves if it-seems with-the
σύκων, ὦ οὗτος, κἂν ὁ δεσπότης ἡμῶν ταῦτα ζητήσῃ,
figs O you and-if the master our them seek
ἀλλ' ἡμεῖς γε τοῦ Αἰσώπου καταμαρτυρήσομεν ἄμφω ὡς
but we indeed — of-Aesop will-bear-witness-against both as
εἰς τὴν οἰκίαν εἰσδραμόντος καὶ ἀδείας τυχόντος καὶ τὰ
into the house having-run-in and license having-got and the
σῦκα λάθρα καταφαγόντος, καὶ ἐπ' ἀληθεῖ θεμελίῳ τῇ πρὸς
figs secretly having-eaten-up and on true foundation the into
τὸν οἶκον εἰσόδῳ πολλὰ τῶν ψευδῶν ἐποικοδομήσομεν.
the house entering many of-the lies we-will-build-on
καὶ τὸ μηδὲν ἔσται ὅγε εἷς πρὸς τοὺς δύο, καὶ ταῦτα
and the nothing it-will-be he-at-least one against the two and that

μηδ' ἄνευ ἐλέγχων διᾶραί ποτε τὴν γλῶτταν δύναμιν
not-even without proofs to-open ever the tongue power
ἔχων". δόξαντος δὴ τούτου πρὸς τοὔργον ἐχώρησαν,
having it-having-seemed-good indeed this to the-work they-went
καὶ τῶν σύκων ἐσθίοντες ἔλεγον ἐφ' ἑκάστῳ σὺν γέλωτι·
and of-the figs eating they-said at each with laughter
„φεῦ σοι, δύστηνε Αἴσωπε". ὁ τοίνυν δεσπότης ἐπανελθὼν
alas for-you wretched Aesop the then master having-returned
ἀπὸ τοῦ λουτροῦ, καὶ τὰ σῦκα ζητήσας καὶ ἀκούσας ὡς
from the bath and the figs having-sought and having-heard that
Αἴσωπος αὐτὰ κατεδήδοκε, τόν τε Αἴσωπον σὺν ὀργῇ
Aesop them has-eaten-up — both Aesop with anger
κελεύει κληθῆναι καὶ κληθέντι φησί· „λέγε μοι, ὦ κατάρατε,
he-orders to-be-called and to-him-called says tell me O accursed
οὕτω μου κατεφρονήσας, ὡς εἰς τὸ ταμιεῖον εἰσελθεῖν καὶ
so me did-you-despise that into the storeroom to-go-in and
τὰ ἑτοιμασθέντα μοι σῦκα θοινήσασθαι"; ὁ δὲ ἀκούων
the prepared for-me figs to-feast-on he and hearing
μὲν καὶ συνιεὶς ἦν, λαλεῖν δ' εἶχεν οὐδ' ὁπωσοῦν
indeed and understanding was to-speak but he-was-able not-even in-any-way
διὰ τὸ βραδύγλωσσον· μέλλων δὲ ἤδη τύπτεσθαι, τῶν
because-of the slow-of-tongue about and already to-be-beaten the
κατηγόρων σφοδρότερον ἐπικειμένων, πεσὼν πρὸς τοὺς
accusers more-violently pressing having-fallen to the
τοῦ δεσπότου πόδας, ἀνασχέσθαι μικρὸν ἐδεῖτο.
of-the master feet to-bear-with a-little he-begged
δραμὼν δὲ καὶ χλιαρὸν ὕδωρ προσενεγκών, τούτου τε
having-run and and lukewarm water having-brought of-it both
πέπωκε, καὶ τοὺς δακτύλους εἰς τὸ στόμα καθείς, αὖθις τὸ
he-drank and the fingers into the mouth having-put again the
ὑγρὸν μόνον ἀνέβαλεν· οὔπω γὰρ τροφῆς ἁψάμενος ἔτυχεν.
liquid only he-threw-up not-yet for food having-touched he-happened

ἠντιβόλει γοῦν αὐτὸ τοῦτο καὶ τοὺς διώκοντας δρᾶσαι,
he-entreated at-any-rate very this-thing also the prosecutors to-do
ὡς ἂν δῆλον γένηται, τίς ὁ τὰ σῦκα διαφορήσας.
so-that — clear it-may-become who the-one the figs having-carried-off
ὁ δὲ δεσπότης τὸ νοῆμον αὐτοῦ θαυμάσας, οὕτω ποιεῖν
the and master the intelligence his having-admired so to-do
καὶ τοῖς ἄλλοις ἐπέταξεν. οἳ δ' ἐβουλεύσαντο πιεῖν μὲν
also to-the others ordered they and planned to-drink indeed
τοῦ ὕδατος, μὴ μέντοι καὶ καθεῖναι κατὰ τοῦ λαιμοῦ
of-the water not however also to-put down the throat
τοὺς δακτύλους, ἀλλ' ἐπὶ τὰ πλάγια τῶν γνάθων αὐτοὺς
the fingers but to the sides of-the jaws them
παραφέρειν. οὐκ ἔφθασαν δὲ πιόντες, καὶ τὸ χλιαρὸν
to-move not they-were-quick and having-drunk and the lukewarm
ὕδωρ ἐκεῖνο ναυτίαν τοῖς πεπωκόσι παραχρῆμα ἐπενεγκόν,
water that nausea to-those having-drunk at-once having-brought
αὐτομάτην παρέσχε τὴν ὀπώραν ἀναδοθῆναι. τότε
spontaneous made the fruit to-be-brought-up at-that-time
τοίνυν πρὸ ὀφθαλμῶν πεσόντος τοῦ τε κακουργήματος τῶν
then before eyes having-fallen the both villainy of-the
οἰκετῶν καὶ τῆς συκοφαντίας, ὁ μὲν δεσπότης ἐκέλευσεν
servants and of-the slander the indeed master ordered
αὐτοὺς γυμνωθέντας μαστίζεσθαι· οἳ δ' ἐπέγνωσαν σαφῶς
them stripped to-be-scourged they but recognized clearly
κατὰ τὸν εἰπόντα ὡς ὅστις καθ' ἑτέρου δόλια
according-to the-one having-spoken that whoever against another crafty-things
μηχανεύεται αὐτὸς καθ' αὑτοῦ τοῦτο ποιῶν λανθάνει.
contrives himself against himself this doing escapes-notice
Τῇ δ' ἐπιούσῃ τοῦ μὲν δεσπότου εἰς ἄστυ ἐπαναζεύξαντος,
on-the and following-day the indeed master into town having-returned
τοῦ δ' Αἰσώπου σκάπτοντος ᾗ προσετάγη, ἱερεῖς
— and of-Aesop digging where he-was-ordered priests

τῆς Ἀρτέμιδος εἴτ᾽ ἄλλοι τινὲς ἄνθρωποι τῆς ὁδοῦ
— of-Artemis or others some men from-the road
πλανηθέντες καὶ τῷ Αἰσώπῳ περιτυχόντες, προὐτρέποντο
having-strayed and — to-Aesop having-come-upon besought
πρὸς Διὸς ξενίου τὸν ἄνδρα τὴν εἰς ἄστυ φέρουσαν
by Zeus of-strangers the man the(-road) to town leading
αὐτοῖς ὑποδεῖξαι. ὁ δ᾽ ὑπὸ σκιὰν δένδρου τοὺς ἄνδρας
for-them to-point-out he and under shade of-a-tree the men
ἀπαγαγὼν πρότερον καὶ λιτὸν παραθέμενος δεῖπνον, εἶτα
having-led-away first and a-plain having-set-before dinner then
καὶ ἡγησάμενος αὐτοῖς, εἰς ἣν ἐζήτουν ὁδὸν εἰσήνεγκεν.
also having-led them into which they-sought road brought
οἳ μὲν οὖν τοῦτο μὲν ἐπὶ τῇ ξενίᾳ, τοῦτο δὲ καὶ
they indeed then this indeed for the hospitality this and also
ἐπὶ τῇ ὁδηγίᾳ διαφερόντως τοῦ ἀνδρὸς ἐξαρτηθέντες, τάς
for the guidance especially to-the man attached the
τε χεῖρας εἰς οὐρανὸν ἦραν καὶ εὐχῇ τὸν εὐεργέτην
both hands to heaven raised and with-prayer the benefactor
ἠμείψαντο. Αἴσωπος δ᾽ ὑποστρέψας καὶ εἰς ὕπνον
requited Aesop and having-returned and into sleep
καταπεσὼν ὑπό τε τοῦ συνεχοῦς πόνου καὶ καύματος,
having-fallen from both the continual toil and heat
ἔδοξεν ἰδεῖν τὴν Τύχην ἐπιστᾶσαν αὐτῷ, καὶ λύσιν τῆς
seemed to-see — Fortune standing-over him and release of-the
γλώττης καὶ λόγου δρόμον καὶ σοφίαν τὴν τῶν μύθων
tongue and of-speech course and wisdom the of-the fables
χαριζομένην. εὐθὺς οὖν διυπνισθείς φησι· „βαβαί, πῶς
bestowing at-once then having-awoken he-says oh how
ἡδέως κεκοίμημαι· ἀλλὰ καὶ καλὸν ὄνειρον ἰδεῖν ἔδοξα. καὶ
sweetly I-have-slept but also a-fair dream to-see I-seemed and
ἰδού, ἀκωλύτως λαλῶ· βοῦς, ὄνος, δίκελλα. νὴ τοὺς θεούς,
behold unhindered I-speak ox ass mattock by the gods

συνῆκα πόθεν μοι τἀγαθὸν προσεγένετο τοῦτο· εὐσεβήσας
I-understood whence to-me the-good came this having-been-pious
γὰρ εἰς τοὺς ξένους, ἀντιλαμβανομένου τοῦ κρείττονος
for toward the strangers helping the higher
ἔτυχον. ἆρ' οὖν τὸ εὖ ποιεῖν ἀγαθῶν ἐστι πλῆρες ἐλπίδων."
I-attained so then the well to-do of-good is full of-hopes
Οὕτω μὲν οὖν Αἴσωπος ὑπερησθεὶς τῷ πράγματι, πάλιν
so indeed then Aesop overjoyed at-the thing again
ἤρξατο σκάπτειν. τοῦ δ' ἐφεστηκότος τῷ ἀγρῷ — Ζηνᾶς
began to-dig the-one and set-over the field Zenas
ἦν αὐτῷ τοὔνομα — πρὸς τοὺς ἐργαζομένους ἐλθόντος καὶ
was to-him the-name to the workers having-come and
τούτων ἕνα, ἐπειδὴ μικρὸν ἐσφάλη τοῦ ἔργου, τῇ ῥάβδῳ
of-these one since a-little he-erred in-the work with-the staff
πατάξαντος, Αἴσωπος παραχρῆμα ἀνέκραγεν· „ἄνθρωπε,
having-struck Aesop at-once cried-out man
τοῦ χάριν τὸν μηδὲν ἠδικηκότα οὕτως αἰκίζῃ
for-what sake the-one nothing having-wronged thus do-you-maltreat
καὶ πᾶσιν εἰκῇ πληγὰς ἐμφορεῖς δι' ἡμέρας; πάντως
and on-all at-random blows you-heap all day by-all-means
ἀναγγελῶ ταῦτα τῷ κεκτημένῳ." Ζηνᾶς δὲ ταῦτα τοῦ
I-will-report these-things to-the owner Zenas and these-things —
Αἰσώπου ἀκούσας, ἐξεπλάγη τε οὐ μέσως, καὶ πρὸς ἑαυτὸν
of-Aesop having-heard was-astounded both not moderately and to himself
εἶπεν· „Αἴσωπος λαλεῖν ἀρξάμενος οὐδὲν ἐμοὶ ὄφελος
said Aesop to-speak having-begun nothing to-me profit
ἔσται. φθάσας τοίνυν αὐτοῦ κατηγορήσω αὐτὸς ἐπὶ
will-be having-anticipated then him I-will-accuse myself before
τοῦ δεσπότου, πρὶν αὐτὸς τοῦτ' αὐτὸ δράσῃ, καί με ὁ
the master before he this very-thing do and me the
δεσπότης τῆς ἐπιτροπῆς παραλύσῃ." ταῦτ' εἰπὼν εὐθὺ
master from-the stewardship remove these-things having-said straight

τῆς πόλεως πρὸς τὸν δεσπότην ἤλαυνε. καὶ δὴ σὺν θορύβῳ
to-the city to the master drove and indeed with uproar
προσελθών, „χαῖρε“ φησί „δέσποτα“. ὃ δέ „τί τεθορυβημένος
having-approached hail he-says master he and why disturbed
πάρει;“ φησί· καὶ ὁ Ζηνᾶς· „χρῆμά τι τερατῶδες ἐν τῷ
are-you-here says and — Zenas thing a portentous in the
ἀγρῷ συνέβη“. καὶ ὁ δεσπότης· „ἦ πού τι δένδρον
field happened and the master truly perhaps some tree
παρὰ καιρὸν ἤνεγκεν; ἢ τῶν κτηνῶν τι παρὰ φύσιν
out-of season bore or of-the beasts some against nature
ἐγέννησεν“; καὶ ὅς· „οὐχ οὕτως, ἀλλ’ Αἴσωπος ἄναυδος τὸ
gave-birth and he not so but Aesop speechless the
πρότερον ὢν νυνὶ λαλεῖν ἤρξατο.“ καὶ ὁ δεσπότης· „οὕτω
before being now to-speak began and the master so
σοι μηδὲν τῶν ἀγαθῶν γένοιτο, τοῦτο νομίζοντι τέρας
to-you nothing of-the good-things may-befall this thinking a-portent
εἶναι.“ ὁ δέ „καὶ μάλα·“ φησίν „ἃ μὲν γὰρ εἰς ἐμὲ
to-be he and and very-much he-says what-things indeed for against me
περιύβρισεν, ἑκὼν παρίημι, δέσποτα· εἰς δὲ σὲ καὶ θεοὺς
he-outraged willingly I-let-pass master against but you and gods
οὐ φορητὰ βλασφημεῖ.“ ἐπὶ τούτοις ὀργῇ ληφθεὶς ὁ
not bearable-things he-blasphemes at these with-anger seized the
δεσπότης τῷ Ζηνᾷ φησιν· „ἰδού σοι παραδέδοται Αἴσωπος·
master — to-Zenas says behold to-you is-handed-over Aesop
ἀπόδου, δώρησαι, ὃ βούλει ἐπ’ αὐτῷ ποίησον.“ τοῦ δὲ
sell give-away what you-wish on him do — and
Ζηνᾶ ἐπ’ αὐτῷ γενόμενον παραλαβόντος τὸν Αἴσωπον καὶ
Zenas on him having-become having-taken-over — Aesop and
τὴν κατ’ αὐτοῦ δεσποτείαν αὐτῷ ἀναγγείλαντος, ἐκεῖνος
the over him mastery to-him having-announced he
„ὅ τι δήποτε βουλομένῳ σοί ἐστι“ φησίν „ἔργασαι“.
what any indeed wishing to-you it-is says do

Κατὰ δὲ δή τινα τύχην ἀνδρός τινος κτήνη ζητοῦντος
by and indeed some chance man a-certain beasts seeking
πρίασθαι καὶ διὰ ταῦτα τὸν ἀγρὸν διιόντος ἐκεῖνον
to-buy and because-of these-things the field passing-through that
καὶ τὸν Ζηνᾶν ἐρομένου, ἐκεῖνος „θρέμμα μὲν οὐκ ἔστι
and — Zenas having-asked he a-beast indeed not is
μοι“ φησίν „ἀποδόσθαι, σωμάτιον δὲ ἄρρεν· ὅπερ εἰ
to-me he-says to-sell a-slave but male which if
θέλεις ὠνήσασθαι, πάρεστι“. τοῦ δ’ ἐμπόρου φήσαντος
you-wish to-buy it-is-here the and merchant having-said
ὑποδειχθῆναι αὐτῷ τὸ σωμάτιον, καὶ τοῦ Ζηνᾶ τὸν
to-be-shown to-him the slave and — Zenas —
Αἴσωπον μεταπεμψαμένου, ὁ ἔμπορος ἰδὼν αὐτὸν καὶ
Aesop having-sent-for the merchant having-seen him and
ἀνακαγχάσας, „πόθεν σοι“ φησὶ πρὸς τὸν Ζηνᾶν „ἥδε ἡ
having-guffawed whence to-you he-says to — Zenas this the
χύτρα; πότερον στέλεχός ἐστι δένδρου ἢ ἄνθρωπος; οὗτος
pot whether a-stump is of-a-tree or a-man this-one
εἰ μὴ φωνὴν εἶχεν, οὐδὲν ἂν ἔδει μὴ οὐχὶ δοκεῖν
if not voice he-had nothing — it-would-need not not to-seem
ἀσκοκήλη. ἵνα τί μοι τὴν πορείαν διέκοψας τουτουὶ
a-wineskin-rupture for what me the journey did-you-cut-short of-this
τοῦ καθάρματος ἕνεκα;“ ταῦτ’ εἰπὼν ἀπῄει τὴν ἑαυτοῦ.
of-the scum for-the-sake these-things having-said he-went the his-own
ὁ δ’ Αἴσωπος μεταδιώξας αὐτόν, „μεῖνον“ φησίν. ὃ δὲ
— but Aesop having-pursued him wait he-says he and
μεταστραφείς, „ἄπιθι“ φησίν „ἀπ’ ἐμοῦ, ῥυπαρώτατε κύον“.
having-turned-round go-away he-says from me filthiest dog
καὶ ὁ Αἴσωπος· „εἰπέ μοι; τίνος ἕνεκεν δεῦρο ἐλήλυθας“;
and — Aesop tell me of-what for-the-sake hither have-you-come
καὶ ὁ ἔμπορος· „κάθαρμα, ἵνα τι χρηστὸν πρίωμαι· σοῦ
and the merchant scum that something useful I-may-buy of-you

δὲ ὄντος ἀχρήστου καὶ σαπροῦ οὐ χρῄζω“. καὶ ὁ Αἴσωπος·
but being useless and rotten not I-need and — Aesop
„ὤνησαί με, καὶ εἴ τίς ἐστι πίστις, πολλά σε ὠφελῆσαι
buy me and if any is faith much you to-benefit
οἷός τ’ εἰμί“. καὶ ὅς· „τί δ’ ἂν σοῦ ὀναίμην, στυγήματος
such-as indeed I-am and he what but — of-you may-I-profit loathsome-thing
ὄντος αὐτόχρημα“; καὶ ὁ Αἴσωπος· „οὐ πάρεστί σοι
being downright and — Aesop not are-present to-you
παιδία οἴκοι ἀτακτοῦντα καὶ κλαίοντα; τούτοις ἐπίστησόν
children at-home misbehaving and crying over-them set
με παιδαγωγόν, καὶ πάντως αὐτοῖς ἀντὶ μορμοῦς
me as-tutor and by-all-means to-them instead-of a-bogey
ἔσομαι.“ γελάσας οὖν ἐπὶ τούτοις ὁ ἔμπορός φησι τῷ
I-will-be having-laughed then at these-things the merchant says —
Ζηνᾷ· „πόσου τὸ κακὸν τόδε πωλεῖς ἀγγεῖον“; ὃ δέ
to-Zenas for-how-much the bad this do-you-sell vessel he and
„τριῶν“ φησίν „ὀβολῶν“. ὁ δ’ ἔμπορος αὐτίκα τοὺς τρεῖς
for-three he-says obols the and merchant at-once the three
ὀβολοὺς κατεβάλετο, λέγων „οὐδὲν κατεθέμην, καὶ οὐδὲν
obols paid-down saying nothing I-laid-down and nothing
ἐπριάμην“. ὁδευσάντων τοιγαροῦν καὶ ἀφικομένων αὐτῶν
I-bought having-traveled therefore and having-arrived they
οἴκαδε, παιδάρια δύο ὑπὸ μητρὶ ἔτι τελοῦντα, τὸν Αἴσωπον
homeward little-boys two under a-mother still being — Aesop
ἰδόντα καὶ συγχυθέντα ἀνέκραξε. καὶ ὁ Αἴσωπος εὐθὺς
having-seen and confounded cried-out and — Aesop at-once
τῷ ἐμπόρῳ φησίν· „ἔχεις μου τῆς ἐπαγγελίας ἀπόδειξιν“.
to-the merchant says you-have my of-the promise proof
ὃ δὲ γελάσας, „εἰσελθών“ φησίν „ἐνδοτέρω, ἄσπασαι τοὺς
he and having-laughed having-gone-in he-says further-in greet the
συνδούλους σου“. τὸν δὲ εἰσελθόντα καὶ ἀσπασάμενον
fellow-slaves your him and having-gone-in and having-greeted

ἰδόντες ἐκεῖνοι, „τί ποτε ἄρα κακὸν τῷ ἡμῶν δεσπότῃ“
having-seen they what ever then evil to-the our master
φασί „συμβέβηκεν, ὅτι σωμάτιον αἰσχρὸν οὕτως ἐπρίατο;
they-say has-happened that a-slave ugly so he-bought
ἀλλ’ ὡς ἔοικεν, ἀντὶ βασκανίου τοῦτο τῆς οἰκίας ὠνήσατο“.
but as it-seems as an-amulet this for-the house he-bought
Μετὰ δ’ οὐ πολὺ καὶ ὁ ἔμπορος εἰσελθών, τὰ πρὸς
after and not much also the merchant having-come-in the-things for
ὁδὸν εὐτρεπισθῆναι τοῖς δούλοις ἐπέσκηψε· μέλλειν γὰρ τὴν
road to-be-made-ready to-the slaves enjoined to-be-about for on-the
ἐπιοῦσαν εἰς Ἀσίαν πορεύεσθαι. οἳ μὲν οὖν αὐτίκα τὰ σκεύη
following-day to Asia to-go they indeed then at-once the baggage
διεμερίζοντο. ὁ δ’ Αἴσωπος ἐδεῖτο τοῦ κουφοτάτου τῶν
divided — and Aesop begged the lightest of-the
φορτίων αὐτῷ παραχωρεῖν, ἅτε δὴ νεωνήτῳ καὶ μήπω
loads to-him to-yield as indeed newly-bought and not-yet
πρὸς τὰς τοιαύτας ὑπουργίας γεγυμνασμένῳ. τῶν δέ, καὶ εἰ
for the such services trained they and even if
μηδὲν ἆραι βούλεται, συγγνώμην παρεχομένων, ἐκεῖνος οὐ
nothing to-lift he-wishes pardon granting he not
δεῖν ἔλεγε πάντων κοπιώντων αὐτὸν μόνον ἀσυντελῆ
to-be-needful said all toiling himself alone not-contributing
τυγχάνειν. τῶν δὲ ὅπερ ἂν ἆραι βούληται ἐπιτρεπόντων,
to-be they and whatever — to-lift he-wishes permitting
δεῦρο κἀκεῖσε περιβλεψάμενος, καὶ σκεύη ἀθρήσας διάφορα,
hither and-thither having-looked-around and baggage having-viewed various
σάκκους καὶ στρώματα καὶ γυργάθους, ἕνα γύργαθον
sacks and bedding and baskets one basket
ἄρτων πεπληρωμένον, ὃν καὶ δύο βαστάζειν ἔμελλον,
with-loaves filled which even two to-carry were-about
αὐτῷ ἐπιτεθῆναι κελεύει. οἳ δὲ γελάσαντες καὶ μηδὲν εἶναι
on-him to-be-put orders they and having-laughed and nothing to-be

μωρότερον τοῦ χυδαίου τούτου καθάρματος φάμενοι, ὃς
more-foolish than-the vulgar this scum saying who
μικρῷ μὲν ἔμπροσθεν τὸ κουφότατον ἆραι τῶν φορτίων
a-little indeed before the lightest to-lift of-the loads
ἐδεῖτο, νῦν δὲ τὸ πάντων βαρύτατον εἵλετο· χρῆναι
begged now but the of-all heaviest chose it-was-needful
μέντοι τὴν ἐπιθυμίαν αὐτοῦ πληρῶσαι· ὑπολαβόντες τὸν
however the desire his to-fulfill having-taken-up the
γύργαθον ἐπιτιθέασι τῷ Αἰσώπῳ. ὁ δὲ κατὰ τῶν ὤμων
basket they-put-on — on-Aesop he and on the shoulders
τὸ φορτίον ἐπηχθισμένος, δεῦρο κἀκεῖσε διεκλονεῖτο. τὸν
the load burdened hither and-thither staggered him
δὲ ἰδὼν ὁ ἔμπορος ἀπεθαύμασε καί φησιν· „Αἴσωπος
and having-seen the merchant marveled and says Aesop
εἰς τὸ πονεῖν πρόθυμος ὢν ἤδη τὴν ἑαυτοῦ τιμὴν ἐξέτισε·
for the to-toil eager being already the his-own price has-paid-off
κτήνους γὰρ φόρτον ἤρατο“. ἐπεὶ δὲ ὥρας οὔσης ἀρίστου
of-a-beast for burden he-lifted when and the-hour being of-breakfast
κατέλυσαν, Αἴσωπος κελευσθεὶς ἀρτοδοτῆσαι, ἡμιδεᾶ τὸν
they-halted Aesop ordered to-hand-out-bread half-empty the
γύργαθον πολλῶν φαγόντων ἐποίησεν. ὅθεν καὶ μετὰ τὸ
basket many having-eaten made whence also after the
ἄριστον κουφοτέρου τοῦ φορτίου γεγονότος, προθυμότερον
breakfast lighter the load having-become more-eagerly
ὥδευε. καὶ δὴ καὶ ἑσπέρας οὗ κατήχθησαν πάλιν
he-traveled and indeed also in-the-evening where they-put-up again
ἀρτοδοτήσας, τῇ ἐφεξῆς ἡμέρᾳ κενὸν παντάπασιν ἐπὶ
having-handed-out-bread on-the next day empty altogether on
τῶν ὤμων ἀνέχων τὸν γύργαθον, πρῶτος ἁπάντων ᾔει,
the shoulders holding-up the basket first of-all he-went
ὡς καὶ τοῖς συνδούλοις, προτρέχοντα τοῦτον ὁρῶσιν,
so-that even to-the fellow-slaves running-ahead him seeing

ἀμφίβολα γίνεσθαι, πότερον ὁ σαπρός ἐστιν Αἴσωπος ἢ
doubtful to-become whether the rotten-one is Aesop or
τις ἕτερος· καὶ καταμαθοῦσιν ἐκεῖνον εἶναι, θαυμάζειν ὅπως
some other and having-learned him to-be to-wonder how
τὸ μεμελανωμένον ἀνθρώπιον νουνεχέστερα πάντων ἔπραξε,
the blackened manikin more-sensibly than-all did
τοὺς ῥᾳδίως δαπανωμένους ἄρτους ἀράμενον, ἐκείνων τὰ
the easily consumed loaves having-lifted they the
στρώματα καὶ τὰ λοιπὰ τῶν σκευῶν ἐπιφορτισαμένων,
bedding and the rest of-the baggage having-loaded-themselves
ἃ μὴ φύσιν ἔλαχεν οὑτωσὶ δαπανᾶσθαι.
which not by-nature were-allotted thus to-be-consumed
ὁ μὲν οὖν ἔμπορος ἐπὶ τῇ Ἐφέσῳ γενόμενος, τὰ μὲν ἄλλα
the indeed then merchant at — Ephesus having-come the indeed others
τῶν ἀνδραπόδων σὺν κέρδει ἀπέδοτο, ὑπελείφθη δ' αὐτῷ
of-the slaves with profit sold were-left and to-him
τρία, γραμματικός, ψάλτης καὶ ὁ Αἴσωπος. τῶν δέ τις
three a-grammarian a-harpist and — Aesop of-the and one
αὐτῷ συνήθων συμβουλεύσας εἰς Σάμον ἀπᾶραι, ὡς ἐκεῖ
to-him acquaintances having-advised to Samos to-set-sail as there
δὴ σὺν μείζονι κέρδει ἀπεμπολήσοντι τὰ σωμάτια, πείθει.
indeed with greater profit going-to-sell the slaves persuades
καὶ ὁ ἔμπορος ἐπιβὰς τῆς Σάμου, τὸν μὲν γραμματικὸν
and the merchant having-landed-on — Samos the indeed grammarian
σὺν τῷ ψάλτῃ καινὰς στολὰς ἀμφιέσας, ἵστησιν ἄμφω ἐπὶ
with the harpist new robes having-clothed sets both on
τοῦ πρατηρίου. τὸν δ' Αἴσωπον ἐπεὶ μηδαμόθεν εἶχε
the sale-platform — but Aesop since from-nowhere he-was-able
κοσμῆσαι, ὅλος γὰρ ἦν ἁμάρτημα, ἐσθῆτα σάκκου τούτῳ
to-adorn wholly for he-was a-fault a-garment of-sackcloth on-him
περικαθάψας, μέσον ἀμφοῖν ἔστησεν, ὡς καὶ τοὺς ὁρῶντας
having-fastened between both stood(-him) so-that even those seeing

ἐξίστασθαι λέγοντας „πόθεν τοῦτο τὸ βδέλυγμα, τὸ καὶ
to-be-astonished saying whence this the abomination the-one even
τοὺς ἄλλους ἀφανίζον;“ Αἴσωπος δὲ καίπερ ὑπὸ πολλῶν
the others obliterating Aesop but although by many
σκωπτόμενος, ἵστατο μέντοι τολμηρὰ πρὸς αὐτοὺς ἀτενίζων.
being-mocked stood nevertheless boldly at them gazing
Ξάνθος δὲ ὁ φιλόσοφος, εἷς τῶν ἐνοικούντων ὢν τηνικαῦτα
Xanthus and the philosopher one of-those dwelling being at-that-time
τῇ Σάμῳ, προελθὼν ἐπὶ τὴν ἀγορὰν καὶ θεασάμενος
— in-Samos having-come-forward to the marketplace and having-beheld
τοὺς μὲν δύο παῖδας σὺν εὐπρεπείᾳ παρισταμένους,
the indeed two boys with comeliness standing-by
μέσον δὲ τούτων τὸν Αἴσωπον, ἠγάσατο τὴν τοῦ
in-the-middle and of-them — Aesop admired the of-the
ἐμπόρου ἐπίνοιαν, ὅπως τὸν αἰσχρὸν ἐν τῷ μεταξὺ τέταχεν,
merchant contrivance how the ugly-one in the between he-has-placed
ὡς τῇ παραθέσει τοῦ δυσειδοῦς καλλίους ἑαυτῶν
so-that by-the juxtaposition of-the ill-favored more-handsome than-themselves
τοὺς νεανίσκους φανῆναι. ἐγγυτέρω δ’ ἐπιστάς, ἐπύθετο
the young-men to-appear nearer and having-stood he-asked
τὸν ψάλτην, πόθεν ἂν εἴη. καὶ ὅς· „Καππαδόκης“. καὶ
the harpist whence — he-might-be and he a-Cappadocian and
ὁ Ξάνθος· „τί οὖν οἶδας ποιεῖν“; ὃ δέ· „πάντα“. καὶ
— Xanthus what then do-you-know to-do he and everything and
ἐπὶ τούτοις Αἴσωπος ἐξεγέλασε. τῶν δὲ σχολαστικῶν,
at these-things Aesop burst-out-laughing of-the and students
οἳ τῷ Ξάνθῳ συνῆσαν, ὡς εἶδον αὐτὸν γελάσαντα καὶ
who — to-Xanthus were-with as they-saw him having-laughed and
παραφήναντα τοὺς ὀδόντας ἐξαίφνης, καί τι τέρας ὁρᾶν
having-shown the teeth suddenly and some portent to-see
δοξάντων, καὶ τοῦ μέν „ἦ που κήλη ἐστὶν ὀδόντας
having-thought and of-the-one indeed truly perhaps a-hernia it-is teeth

ἔχουσα“ λέγοντος, τοῦ δέ „τί ποτε ἄρα ἰδὼν ἐγέλασε;“
having saying of-the-other and what ever then having-seen did-he-laugh
τοῦ δὲ ὡς „οὐκ ἐγέλασεν, ἀλλ᾽ ἐρρίγωσεν“, πάντων δὲ
of-the-other and that not he-laughed but he-shivered all and
βουλομένων γνῶναι τίς ποτε ἦν ὁ γέλως, εἷς τις αὐτῶν
wishing to-know what ever was the laughter one a of-them
προσελθὼν τῷ Αἰσώπῳ φησίν· „ὅτου χάριν ἐγέλασας“;
having-approached — to-Aesop says of-what sake did-you-laugh
καὶ ὅς· „ἀποχώρει, θαλάττιον πρόβατον“. τοῦ δὲ
and he go-away sea sheep he and
ἀμηχανήσαντος τοῖς ὅλοις ἐπὶ τῷ λόγῳ, κἀκ τοῦ
having-been-at-a-loss in-the whole at the word and-from the
εὐθέος ἀναχωρήσαντος, ὁ Ξάνθος τῷ ἐμπόρῳ φησί·
straight having-withdrawn — Xanthus to-the merchant says
„πόσου τιμήματος ὁ ψάλτης“; τοῦ δέ „χιλίων ὀβολῶν“
for-how-much price the harpist he and for-a-thousand obols
ἀποκριναμένου, πρὸς τὸν ἕτερον ἦλθεν, ὑπερβάλλον
having-answered to the other came exceeding
ἀκούσας τὸ τίμημα. καὶ μέντοι καὶ τοῦτον ἐρομένου τοῦ
having-heard the price and indeed also this-one having-asked the
φιλοσόφου, πόθεν ἂν εἴη, καὶ ἀκούσαντος ὅτι Λυδός, καὶ
philosopher whence — he-might-be and having-heard that a-Lydian and
ἐπανερομένου „τί οὖν οἶδας ποιεῖν;“ κἀκείνου φαμένου
having-asked-again what then do-you-know to-do and-he saying
„πάντα“, πάλιν ἐγέλασεν Αἴσωπος. τῶν σχολαστικῶν δέ
everything again laughed Aesop of-the students and
τινὸς διαπορουμένου „τί δή ποτε οὗτος πρὸς πάντα γελᾷ“;
one being-puzzled why indeed ever this-one at everything laughs
ἕτερος πρὸς αὐτὸν εἶπεν· „εἰ βούλει καὶ σὺ θαλάσσιος
another to him said if you-wish also you sea
τράγος ἀκοῦσαι, ἐρώτησον“. ὁ δὲ Ξάνθος καὶ αὖθις
goat to-be-called ask — and Xanthus also again

ἤρετο τὸν ἔμπορον· „πόσου τιμήματος ὁ γραμματικός;“
asked the merchant for-how-much price the grammarian
κἀκείνου „τρισχιλίων ὀβολῶν“ ἀποκριναμένου, δυσφόρως
and-he for-three-thousand obols having-answered grievously
ὁ φιλόσοφος ἤνεγκε τὴν ὑπερβολὴν τοῦ τιμήματος καὶ
the philosopher bore the excess of-the price and
στραφεὶς ἀπήει. τῶν δὲ σχολαστικῶν ἐρομένων, εἰ μὴ
having-turned went-off of-the and students having-asked if not
ἤρεσεν αὐτῷ τὰ σωμάτια, „ναί“, φησίν „ἀλλὰ δόγμα κεῖται,
pleased him the slaves yes he-says but a-doctrine lies
μὴ ἀνδράποδον ὠνεῖσθαι τῶν πολυτίμων“. ἑνὸς δὲ τούτων
not a-slave to-buy of-the costly one and of-them
φαμένου „ἀλλ’ εἰ τοῦθ’ οὕτως ἔχει, τὸν γοῦν αἰσχρὸν
saying but if this so it-is the at-any-rate ugly
τοῦτον οὐδεὶς νόμος ἐμποδὼν ἵσταται μὴ ὠνήσασθαι· τὴν
this no law in-the-way stands not to-buy the
αὐτὴν γὰρ καὶ οὗτος λειτουργίαν εἰσοίσει· καὶ ἡμεῖς τὸ
same for also this-one service will-bring and we the
τίμημα τούτου καταθησόμεθα“, Ξάνθος ἔφη· „ἀλλὰ γελοῖον
price his will-pay Xanthus said but laughable
ἂν εἴη ὑμᾶς μὲν ἐκτῖσαι τὸ τίμημα, ἐμὲ δὲ τὸν δοῦλον
— it-would-be you indeed to-pay the price me but the slave
ὠνήσασθαι· ἄλλως τε καὶ τὸ γύναιόν μου καθάρειον ὄν,
to-buy besides — also the wife my fastidious being
οὐκ ἂν ἀνάσχοιτο ὑπ’ αἰσχροῦ σωματίου ὑπηρετεῖσθαι“.
not — would-bear by an-ugly slave to-be-served
τῶν δὲ σχολαστικῶν αὖθις εἰπόντων „ἀλλ’ ἐγγὺς ἡ
of-the and students again having-said but near the
γνώμη, καθηγητά, τοῦ μὴ πείθεσθαι γυναικί“, ὁ φιλόσοφος
judgment master to-the not to-obey a-woman the philosopher
εἶπε· „λάβωμεν πρότερον πεῖραν εἰ οἶδέ τι, μή ποτε
said let-us-take first trial if he-knows anything lest ever

καὶ τὸ τίμημα μάτην ἀπόληται“. προσελθὼν γοῦν τῷ
also the price in-vain may-be-lost having-approached at-any-rate —
Αἰσώπῳ „χαῖρε“ φησί. καὶ ὅς· „μὴ γὰρ ἐλυπούμην“; καὶ
to-Aesop hail he-says and he not for was-I-grieving and
ὁ Ξάνθος· „ἀσπάζομαί σε“. κἀκεῖνος· „κἀγὼ σέ“. καὶ
— Xanthus I-greet you and-he I-too you and
ὁ Ξάνθος ἅμα τοῖς ἄλλοις ἐπὶ τῷ παραλόγῳ καὶ
— Xanthus together-with the others at the unexpected and
ἑτοίμῳ τῆς ἀποκρίσεως ἐκπλαγείς, ἤρετο· „ποταπὸς εἶ“;
ready of-the answer amazed asked of-what-country are-you
ὁ δέ „μέλας“ φησί. καὶ ὁ Ξάνθος· „οὐ τοῦτό φημι, ἀλλὰ
he and black he-says and — Xanthus not this I-say but
πόθεν γεγέννησαι“; καὶ ὅς· „ἐκ τῆς γαστρὸς τῆς μητρός
whence have-you-been-born and he out-of the belly of-the mother
μου“. καὶ ὁ Ξάνθος· „οὐ τοῦτο λέγω, ἀλλ᾽ ἐν ποίῳ τόπῳ
my and — Xanthus not this I-say but in what place
γεγέννησαι;“ κἀκεῖνος· „οὐκ ἀνήγγειλέ μοι ἡ μήτηρ μου,
have-you-been-born and-he not told me the mother my
πότερον ἐν ἀνώγεῳ ἢ κατώγεῳ“. καὶ ὁ φιλόσοφος· „τί
whether in an-upper-room or a-ground-floor and the philosopher what
δὲ πράττειν ἐπίστασαι“; κἀκεῖνος· „οὐδέν“. καὶ ὁ Ξάνθος·
and to-do do-you-know and-he nothing and — Xanthus
„τίνα τρόπον“; ὃ δέ· „ἐπειδήπερ οὗτοι πάντα ἐπίστασθαι
in-what way he and since these all-things to-know
ἐπηγγείλαντο, ἐμοὶ δὲ κατέλιπον οὐδὲ ἕν“. καὶ ἐπὶ
professed to-me and left not-even one and at
τούτοις οἱ σχολαστικοὶ ὑπερφυῶς ἀγάμενοι, „νὴ τὴν θείαν
these-things the students exceedingly admiring by the divine
πρόνοιαν“, ἔφασαν, „πάνυ καλῶς ἀπεκρίνατο· οὐδὲ γὰρ
providence they-said very well he-answered not-even for
εἷς ἐστιν ἄνθρωπος, ὃς ἅπαντα εἰδείη. διὰ γὰρ ταῦτα
one is a-man who all-things should-know because-of for these-things

δηλαδὴ καὶ ἐγέλα“. αὖθις οὖν ὁ Ξάνθος φησί· „βούλει
plainly also he-laughed again then — Xanthus says do-you-wish
πρίωμαί σε“; καὶ ὁ Αἴσωπος· „ἐμοῦ πρὸς τοῦτο συμβούλου
I-buy you and — Aesop of-me for this as-counselor
δέῃ; ὁπότερόν σοι δοκεῖ βέλτιον, ἤτοι πρίασθαι ἢ
do-you-need whichever to-you seems better either to-buy or
μή, ποίει· οὐδεὶς γὰρ οὐδὲν πρὸς βίαν ποιεῖ· τοῦτο παρὰ
not do no-one for anything by force does this with
τῇ σῇ κεῖται γνώμῃ. κἂν μὲν βούλῃ, βαλαντίου θύραν
the your lies judgment and-if indeed you-wish of-the-purse door
ἀνοίξας ἀργύριον ἀρίθμει· εἰ δὲ μή, μὴ σκῶπτε“. πάλιν
having-opened silver count if but not not mock again
οὖν οἱ σχολαστικοὶ πρὸς ἀλλήλους ἔφασαν· „νὴ τοὺς θεούς,
then the students to one-another said by the gods
νενίκηκε τὸν καθηγητήν“. τοῦ δὲ Ξάνθου φήσαντος „ἐὰν
he-has-conquered the master — and Xanthus having-said if
πρίωμαί σε, δραπετεῦσαι βουλήσῃ“; γελάσας ὁ Αἴσωπος
I-buy you to-run-away will-you-wish having-laughed — Aesop
ἔφη· „τοῦτο εἰ βουλήσομαι πρᾶξαι, οὐ πάντως χρήσομαί
said this if I-will-wish to-do not by-all-means I-will-use
σοι συμβούλῳ, ὡς δὴ καὶ σὺ μικρῷ πρόσθεν ἐμοί“. καὶ ὁ
you as-counselor as indeed also you a-little before me and —
Ξάνθος· „καλῶς μὲν λέγεις, ἀλλ’ αἰσχρὸς εἶ“. κἀκεῖνος· „εἰς
Xanthus well indeed you-speak but ugly you-are and-he to
τὸν νοῦν ἀφορᾶν δεῖ, φιλόσοφε, καὶ μὴ εἰς τὴν ὄψιν“.
the mind to-look it-is-needful philosopher and not to the looks
τότε τῷ ἐμπόρῳ προσελθὼν ὁ Ξάνθος φησί· „πόσου
then to-the merchant having-approached — Xanthus says for-how-much
τοῦτον πωλεῖς;“ καὶ ὅς· „κερτομῆσαί μου πάρει τὴν
this-one do-you-sell and he to-mock my are-you-here the
ἐμπορίαν, ὅτι τοὺς ἀξίους σου παῖδας ἀφείς, τὸν αἰσχρὸν
trade that the worthy of-you boys having-let-go the ugly

τοῦτον εἵλου; θάτερον τῶν λοιπῶν ὤνησαι, τοῦτον δὲ
this you-chose one of-the others buy this-one and
πρόσδομα λάβε". καὶ ὁ Ξάνθος· „οὐ δῆτα, ἀλλὰ τοῦτον".
as-a-makeweight take and — Xanthus not indeed but this-one
καὶ ὁ ἔμπορος· „ἑξήκοντα ὀβολῶν ὤνησαι". καὶ οἱ
and the merchant for-sixty obols buy and the
μὲν σχολαστικοὶ παραχρῆμα τὸ τίμημα συνεισενεγκόντες
indeed students at-once the price having-contributed
κατέθεντο, ὁ δὲ Ξάνθος ἐκτήσατο. οἱ τοίνυν τελῶναι
paid-down — and Xanthus acquired-him the then tax-collectors
τὴν πρᾶσιν μεμαθηκότες παρῆσαν ἀνακρίνοντες, τίς μὲν
the sale having-learned were-present examining who indeed
ὁ ἀπεμπολήσας, τίς δ' ὁ πριάμενος. αἰσχυνομένων
the-one having-sold who and the-one having-bought being-ashamed
δ' ἀμφοτέρων ἑαυτοὺς ἀνειπεῖν διὰ τὸ πενιχρὸν τοῦ
and both themselves to-declare because-of the poorness of-the
τιμήματος, Αἴσωπος στὰς εἰς τὸ μέσον ἀνέκραξεν·
price Aesop having-stood into the middle cried-out
„ὁ μὲν πραθείς, ἐγώ· ὁ πριάμενος δ' οὑτοσί, καὶ
the-one indeed sold I the-one having-bought and this-one-here and
ὁ πωλήσας ἐκεινοσί. εἰ δ' αὐτοὶ σιωπῶσιν, ἐγὼ ἄρα
the-one having-sold that-one-there if and they are-silent I then
ἐλεύθερός εἰμι". οἱ δὲ τελῶναι διαχυθέντες, ἐχαρίσαντό
free am the and tax-collectors having-relaxed remitted
τε τῷ Ξάνθῳ τὸ τέλος καὶ ἀπηλλάγησαν.
both — to-Xanthus the tax and departed

Aesop mocks Xanthus for urinating as he walks. Xanthus's wife cannot bear the ugly slave until Aesop shames her with Euripides on bad women. Aesop answers a gardener's question for his master, that the earth is mother to what she grows unbidden and stepmother to what is planted. He boils one lentil for Xanthus's guests, and when Xanthus hides a pig's foot to catch him out, cuts a foot from the fattening pig.

Ὁ μὲν οὖν Αἴσωπος ἠκολούθει πρὸς τὴν οἰκίαν ἀπιόντι τῷ
— indeed then Aesop followed toward the house going-away —
Ξάνθῳ. μεσημβρινοῦ δὲ καύματος ὄντος, ὁ Ξάνθος ἐν τῷ
to-Xanthus of-noon and heat being — Xanthus in the
περιπατεῖν τὸν χιτῶνα ἀνασυράμενος οὔρει. ὅπερ ἰδὼν
to-walk the tunic having-pulled-up urinated which having-seen
Αἴσωπος καὶ τῶν ἱματίων ἐκείνου δραξάμενος ὄπισθεν,
Aesop and the garments his having-seized from-behind
πρὸς ἑαυτὸν εἵλκυσε καί φησι· „τὴν ταχίστην με πώλησον,
to himself dragged and says the quickest me sell
ἐπεὶ δραπετεύσω“. καὶ ὁ Ξάνθος· „ἀνθ' ὅτου“; „ὅτι“ φησίν
since I-will-run-away and — Xanthus for what because he-says
„οὐκ ἂν δυναίμην τοιούτῳ ὑπηρετεῖσθαι δεσπότῃ. εἰ γὰρ
not — I-could to-such to-be-a-servant master if for
σὺ δεσπότης ὢν καὶ μηδένα φοβούμενος, ὅμως ἄνεσιν οὐ
you master being and no-one fearing yet relief not
παρέσχες τῇ φύσει, ἀλλὰ βαδίζων οὐρεῖς, εἰ τύχοι τὸν
gave to-the nature but walking you-urinate if it-should-happen the
δοῦλον ἐμὲ πρός τινα σταλῆναι διακονίαν κἀν τῷ μεταξὺ
slave me to some to-be-sent errand and-in the between
τῆς πορείας τοιόνδε τι ἀπαιτῆσαι τὴν φύσιν, ἀνάγκη
of-the journey such something to-demand the nature necessity
πᾶσα πετόμενόν με ἀποπατεῖν“. καὶ ὁ Ξάνθος· „τοῦτό σε
all flying me to-relieve-myself and — Xanthus this you

θορυβεῖ; τρία κακὰ βουλόμενος διαδρᾶναι βαδίζων οὐρῶ.“
disturbs three evils wishing to-escape walking I-urinate
καὶ ὅς· „ποῖα“; κἀκεῖνος· „ἑστῶτί μοι τὴν μὲν κεφαλὴν
and he what and-he standing to-me the indeed head
κατέκαυσεν ἂν ὁ ἥλιος, τοὺς δὲ πόδας τὸ τῆς γῆς ἔδαφος
would-have-burned — the sun the and feet the of-the earth ground
ὂν ἐκπεπυρωμένον, ἡ δὲ τοῦ οὔρου δριμύτης τὴν ὄσφρησιν
being fired the and of-the urine pungency the smell
ἂν ἐλυμήνατο“. καὶ ὁ Αἴσωπος· „βάδιζε, πέπεικάς με“.
— would-have-spoiled and — Aesop walk you-have-persuaded me
Ἐπεὶ δὲ καὶ τῇ οἰκίᾳ ἐπέστησαν, ὁ Ξάνθος παραγγείλας
when and also at-the house they-arrived — Xanthus having-charged
τῷ Αἰσώπῳ μένειν πρὸ τοῦ πυλῶνος, ἐπειδὴ καθάρειον
— to-Aesop to-wait before the gateway since fastidious
ὂν αὐτῷ τὸ γύναιον ᾔδει καὶ οὐκ ἐχρῆν ἐξαπίνης
being his the wife he-knew and not it-was-fitting suddenly
τοιοῦτον αἶσχος αὐτῇ φανῆναι, πρίν τινα καὶ πρὸς
such ugliness to-her to-appear before something also to
αὐτὴν ἀστείσηται. αὐτὸς δ’ εἰσελθὼν λέγει· „κυρία, οὐκέτι
her he-should-jest he and having-gone-in says lady no-longer
με τοὐντεῦθεν ὀνειδίσεις τῆς θεραπείας, ἧς πρὸς τῶν
me henceforth will-you-reproach for-the service which from the
θεραπαινίδων τῶν σῶν ἀπολαύω. ἤδη γὰρ κἀγὼ παῖδά
maids the your I-enjoy already for I-too a-boy
σοι ἐπριάμην, ἐν ᾧ καὶ ὄψει κάλλος, οἷον οὔπω
for-you bought in whom also you-will-see beauty such-as not-yet
τεθέασαι· ὃς καὶ ἤδη πρὸ τοῦ πυλῶνος ἕστηκε“. κἀκεῖνος
you-have-beheld who also already before the gateway stands and-he
μὲν ταῦτα· αἱ δέ γε θεραπαινίδες ἀληθῆ νομίσασαι τὰ
indeed these-things the but indeed maids true having-thought the-things
λεχθέντα, πρὸς ἀλλήλας οὐκ ἀγεννῶς ἠμφισβήτουν περὶ τοῦ
said to one-another not ignobly disputed about the

τίνι τούτων νυμφίος ὁ νεώνητος ἔσται. τῆς δὲ τοῦ Ξάνθου
to-which of-them bridegroom the newly-bought will-be the and — of-Xanthus
γυναικὸς εἴσω κληθῆναι τὸν νεώνητον κελευσάσης, μία
wife inside to-be-called the newly-bought having-ordered one
τῶν ἄλλων μᾶλλον ὀργῶσα, καὶ ὡς ἀρραβῶνα τὴν κλῆσιν
than-the others more being-eager and as earnest the call
ἁρπάσασα, τὸν νεώνητον ἐκδραμοῦσα ἐκάλει. κἀκείνου
having-snatched the newly-bought having-run-out called and-he
φαμένου „ἰδοὺ ἐγὼ πάρειμι“, ἐκπλαγεῖσα „σύ“ φησίν „εἶ;“
having-said behold I am-here astounded you she-says are
καὶ ὅς· „ναί“. κἀκείνη· „ἀβάσκαντα, μὴ εἰσέλθῃς εἴσω, καὶ
and he yes and-she touch-wood not go-in inside and
πάντες φύγωσι“. καὶ μέντοι καὶ ἄλλης ἐξελθούσης, καὶ ὡς
all flee and indeed also another having-come-out and as
εἶδεν αὐτόν, „παταχθείη σου“ φαμένης „τὸ πρόσωπον“, καὶ
she-saw him may-be-struck your having-said the face and
„δεῦρο εἴσελθε, ἀλλὰ μὴ προσεγγίσῃς μοι“, εἰσελθὼν ἔστη
come-here go-in but not draw-near me having-gone-in he-stood
ἀντικρὺ τῆς δεσποίνης. ἡ δὲ τοῦτον θεασαμένη, τὰς ὄψεις
opposite the mistress she and him having-beheld the eyes
ἀπέστρεψε πρὸς τὸν ἄνδρα, φαμένη· „πόθεν μοι τοῦτο
turned to the husband saying whence for-me this
τὸ τέρας ἤνεγκας; ἔκβαλε αὐτὸν τοῦ προσώπου μου“.
the portent have-you-brought throw-out him from-the face my
κἀκεῖνος· „ἄλις σοι, κυρία, μὴ οὕτω σκῶπτέ μου τὸν
and-he enough for-you lady not so mock my the
νεώνητον“. ἡ δέ· „δῆλος εἶ, Ξάνθε, μισήσας με· ἑτέραν
newly-bought she and clear you-are Xanthus having-hated me another
γὰρ ἀγαγέσθαι βουλόμενος καὶ ἴσως αἰδούμενος φράσαι
for to-marry wishing and perhaps ashamed to-tell
μοι, ὡς τῆς σῆς οἰκίας ἀναχωρήσω, τὸν κυνοκέφαλόν
me so-that from-the your house I-will-withdraw the dog-headed

μοι τοῦτον κεκόμικας, ὡς ἂν τὴν αὐτοῦ δυσανασχετοῦσα
for-me this you-have-brought so-that — the his chafing-at
λατρείαν φύγω. δός μοι τὴν προῖκά μου καὶ πορεύσομαι".
service I-may-flee give me the dowry my and I-will-go
πρὸς ταῦτα τοῦ Ξάνθου μεμψαμένου τὸν Αἴσωπον, ὡς
at these-things — Xanthus having-blamed — Aesop that
κατὰ μὲν τὴν ὁδὸν ἀστεῖά τινα φθεγξαμένου περὶ τῆς ἐν
on indeed the road witty some having-uttered about the in
τῷ βαδίζειν οὐρήσεως, νυνὶ δὲ πρὸς τὴν γυναῖκα μηδὲν
the to-walk urinating now but to the wife nothing
λέγοντος, Αἴσωπος ἔφη· „βάλε αὐτὴν εἰς τὸ βάραθρον."
saying Aesop said throw her into the pit
καὶ ὁ Ξάνθος· „παῦε, κάθαρμα· ἦ οὐκ οἶσθ' ὅτι
and — Xanthus stop scum truly not do-you-know that
ταύτην ὡς ἐμαυτὸν στέργω"; καὶ ὁ Αἴσωπος· „ἐρᾷς
her as myself I-cherish and — Aesop do-you-love
τοῦ γυναίου"; κἀκεῖνος· „πάνυ μὲν οὖν, δραπέτα". καὶ
the wife and-he very indeed then runaway and
πρὸς τοῦτο ὁ Αἴσωπος κροτήσας εἰς τὸ μέσον τὸν πόδα,
at this — Aesop having-stamped into the middle the foot
μεγάλως ἔκραξε· „Ξάνθος ὁ φιλόσοφος γυναικοκρατεῖται".
loudly cried Xanthus the philosopher is-ruled-by-a-woman
καὶ στραφεὶς πρὸς τὴν αὐτοῦ δέσποιναν ἔφη· „σύ, ὦ
and having-turned to the his-own mistress said you O
δέσποινα, ἐβούλου τὸν φιλόσοφον ὠνήσασθαί σοι δοῦλον
mistress wished the philosopher to-buy for-you a-slave
νέον, εὐσωματοῦντα, σφριγῶντα, ὃν ἔδει γυμνήν σε
young well-bodied lusty whom it-was-needful naked you
κἂν τῷ βαλανείῳ θεᾶσθαι, καί σοι προσπαίζειν τὰ
even-in the bath to-behold and with-you to-play the-things
εἰς αἰσχύνην τοῦ φιλοσόφου; Εὐριπίδη, χρυσοῦν ἐγώ σου
for shame of-the philosopher Euripides golden I your

φημὶ τὸ στόμα, τοιαῦτα λέγον· πολλαὶ μὲν ὀργαὶ κυμάτων
call the mouth such-things saying many indeed the-rages of-waves
θαλαττίων, πολλαὶ δὲ ποταμῶν καὶ πυρὸς θερμοῦ πνοαί,
of-the-sea many and of-rivers and of-fire hot blasts
δεινὸν δὲ πενία, δεινὰ δ' ἄλλα μυρία, πλὴν οὐδὲν οὕτω
terrible and poverty terrible and other-things countless but nothing so
δεινὸν, ὡς γυνὴ κακή. σὺ δ' ὦ δέσποινα, φιλοσόφου γυνὴ
terrible as a-woman evil you but O mistress of-a-philosopher wife
οὖσα, ὑπὸ καλῶν νεανίσκων ὑπηρετεῖσθαι μὴ θέλε, μή πως
being by fair young-men to-be-served not wish lest somehow
ὕβριν τῷ ἀνδρί σου προστρίψῃς". ἡ δὲ ταῦτα ἀκούσασα
outrage to-the husband your you-may-rub-on she and these-things having-heard
καὶ πρὸς μηδὲν ἀντειπεῖν δυνηθεῖσα, „πόθεν, ἄνερ", φησί „τὸ
and against nothing to-reply having-been-able whence husband she-says the
κάλλος τοῦτο τεθήρακας; ἀλλὰ καὶ λάλος ὁ σαπρὸς οὗτος
beauty this have-you-hunted but also talkative the rotten this-one
φαίνεται καὶ εὐτράπελος. διαλλαγήσομαι τοίνυν αὐτῷ". καὶ
appears and witty I-will-be-reconciled then to-him and
ὁ Ξάνθος· „Αἴσωπε, διήλλακταί σοι ἡ σὴ δέσποινα".
— Xanthus Aesop is-reconciled to-you the your mistress
καὶ ὁ Αἴσωπος εἰρωνευσάμενος „μέγα τι χρῆμα" φησί
and — Aesop having-dissembled great a thing he-says
„τὸ πραῦναι γυναῖκα". καὶ ὁ Ξάνθος· „σιώπα τοὐντεῦθεν·
the to-soothe a-woman and — Xanthus be-silent henceforth
ὠνησάμην γάρ σε εἰς δουλείαν, οὐκ εἰς ἀντιλογίαν".
I-bought for you for slavery not for contradiction
Τῇ δ' ὑστεραίᾳ ὁ Ξάνθος ἕπεσθαι τῷ Αἰσώπῳ κελεύσας,
on-the and next-day — Xanthus to-follow — to-Aesop having-ordered
πρός τινα τῶν κήπων ἦκεν ὠνησόμενος λάχανα. τοῦ
to one of-the gardens came going-to-buy vegetables the
δὲ κηπωροῦ δέσμην λαχάνων θερίσαντος, ἀνείληφεν
and gardener a-bundle of-vegetables having-cut took-up

Αἴσωπος. τοῦ δὲ Ξάνθου μέλλοντος ἤδη τῷ κηπωρῷ
Aesop — and Xanthus being-about already to-the gardener
καταβάλλειν τὸ κέρμα, ὁ κηπωρός „ἔα κύριε", φησίν „ἑνὸς
to-pay-down the coin the gardener let-be lord he-says one
προβλήματος παρὰ σοῦ δέομαι". καὶ ὁ Ξάνθος· „τίνος";
problem from you I-ask and — Xanthus what
καὶ ὅς· „τί δή ποτε τὰ μὲν παρ' ἐμοῦ φυτευόμενα τῶν
and he why indeed ever the indeed by me planted of-the
λαχάνων, καίπερ ἐπιμελῶς σκαλιζόμενά τε καὶ ἀρδευόμενα,
vegetables although carefully hoed both and watered
βραδεῖαν ὅμως ποιεῖται τὴν αὔξησιν· οἷς δ' αὐτομάτη ἐκ
slow yet make the growth to-those but spontaneous from
γῆς ἡ ἀνάδοσις, καίτοι μηδεμιᾶς ἐπιμελείας ἀξιουμένοις,
earth the sprouting although no care deemed-worthy
τούτοις ὀξυτέρα ἡ βλάστησις"; ὁ μὲν οὖν Ξάνθος, καίτοι
to-these sharper the shooting — indeed then Xanthus although
φιλοσόφου τῆς ζητήσεως οὔσης, μηδὲν ἕτερον συννοήσας
of-a-philosopher the inquiry being nothing other having-thought-of
εἰπεῖν, τῇ θείᾳ προνοίᾳ καὶ τοῦτο πρὸς τοῖς ἄλλοις
to-say by-the divine providence also this besides the others
διοικεῖσθαί φησιν. ὁ δὲ Αἴσωπος, παρῆν γάρ, ἐγέλασε.
to-be-managed says — but Aesop was-present for laughed
καὶ πρὸς αὐτὸν ὁ φιλόσοφος· „πότερον γελᾷς ἢ
and to him the philosopher whether do-you-laugh or
καταγελᾷς"; καὶ ὁ Αἴσωπος „καταγελῶ", φησίν „ἀλλ' οὐ
laugh-at and — Aesop I-laugh-at he-says but not
σοῦ, τοῦ δὲ διδάξαντός σε. ἃ γὰρ ὑπὸ θείας προνοίας
you the-one but having-taught you what for by divine providence
γίνεται, ταῦθ' ὑπὸ σοφῶν ἀνδρῶν τυγχάνει τῆς λύσεως.
comes-about these-things by wise men attain the solution
προβαλοῦ τοίνυν ἐμέ, κἀγὼ λύσω τὸ πρόβλημα". ἐν
put-forward then to-me and-I will-solve the problem in

τούτῳ τοίνυν ὁ Ξάνθος ἐπιστραφεὶς λέγει τῷ κηπωρῷ·
this then — Xanthus having-turned says to-the gardener
„ἥκιστα πάντων εὐπρεπές ἐστιν, ὦ τᾶν, ἐμὲ τὸν ἐν
least of-all fitting is O good-sir me the-one in
τοσούτοις ἀκροατηρίοις διαλεχθέντα τὰ νῦν ἐν κήπῳ λύειν
so-many lecture-halls having-discoursed the now in a-garden to-solve
σοφίσματα. παῖς δέ μοι οὑτοσὶ πολλῶν πεῖραν ἔχων
sophisms boy and to-me this-here of-many experience having
ἀκολουθεῖ· τούτῳ προσαναθέμενος, τῆς λύσεως τεύξῃ
follows to-him having-referred-it of-the solution you-will-attain
τοῦ ζητουμένου“. καὶ ὁ κηπωρός· „οὗτος ὁ αἰσχρὸς
of-the thing-sought and the gardener this the ugly-one
γράμματα οἶδεν; οἴμοι τῆς δυστυχίας. ἀλλὰ φράσον, ὦ
letters knows alas the misfortune but tell O
λῷστε, εἰ τοῦ ζητουμένου τὴν διασάφησιν ἔγνωκας“.
best-one if of-the thing-sought the explanation you-have-known
καὶ ὁ Αἴσωπος „ἡ γυνή“ φησίν „ἐπειδὰν πρὸς δεύτερον
and — Aesop the woman he-says when to a-second
γάμον ἔλθῃ, τέκνα ἐκ τοῦ πρώτου ἀνδρὸς ἔχουσα,
marriage she-comes children from the first husband having
εἴπερ εὕροι καὶ τὸν ἄνδρα ἐκ τῆς προτέρας γυναικὸς
if-indeed she-find also the husband from the former wife
τεκνοποιησάμενον, ἃ μὲν αὐτὴ ἐπηγάγετο, τούτων μήτηρ
having-begotten-children what indeed she brought of-these mother
ἐστίν, ἃ δ’ εὗρεν ἐν τῷ ἀνδρὶ, τούτων ἐστὶ μητρυιά.
she-is what but she-found in the husband of-these she-is stepmother
πολλὴν οὖν ἐν ἑκατέροις ἐνδείκνυται τὴν διαφοράν. τὰ
great then in each she-displays the difference the
μὲν γὰρ ἐξ αὐτῆς φιλοστόργως καὶ ἐπιμελῶς τρέφουσα
indeed for from her affectionately and carefully nurturing
διαγίνεται, τὰ δ’ ἐξ ἀλλοτρίων ὠδίνων μισεῖ, καὶ
she-continues the but from others’ labors she-hates and

ζηλοτυπίᾳ χρωμένη, τὴν ἐκείνων τροφὴν περικόπτουσα,
with-jealousy using the their food cutting-off
τοῖς ἑαυτῆς προστίθεται τέκνοις. τὰ μὲν γὰρ φύσει ὡς
to-the her-own adds children the indeed for by-nature as
οἰκεῖα φιλεῖ, ἀποστέργει δὲ τὰ τοῦ ἀνδρὸς ὡς ἀλλότρια.
own she-loves rejects and the of-the husband as others'
τὸν ἴσον δὴ καὶ ἡ γῆ τρόπον τῶν μὲν αὐτομάτως
the equal indeed also the earth way of-the-things indeed spontaneously
ἐξ αὐτῆς φυομένων μήτηρ ἐστίν· ἃ δ' αὐτὸς ἐμφυτεύεις,
from her growing mother is what but you plant
τούτων γίνεται μητρυιά. οὗ χάριν καὶ μᾶλλον ὡς
of-these she-becomes stepmother for-which sake also rather as
γνήσια τὰ οἰκεῖα τρέφει καὶ θάλπει, τοῖς δὲ παρὰ σοῦ
legitimate the own she-feeds and warms to-the but by you
φυτευομένοις οὐ τοσαύτην ὡς νόθοις τὴν τροφὴν νέμει".
planted not so-much as bastards the food distributes
ἐπὶ τούτοις ἡσθεὶς ὁ κηπωρός „πιστεύσαις ἄν μοι",
at these delighted the gardener you-would-believe — me
φησίν „ὅτι με ἀμηχάνου λύπης καὶ ἀδολεσχίας ἐκούφισας.
he-says that me from-helpless grief and idle-talk you-relieved
ἄπιθι προῖκα φέρων τὰ λάχανα, καὶ ὁσάκις σοι τούτων
go-away free carrying the vegetables and as-often-as to-you of-these
δεῖ, ὡς εἰς οἰκεῖον κῆπον βαδίζων λάμβανε".
there-is-need as into own garden walking take
Μεθ' ἡμέρας πάλιν εἰς τὸ βαλανεῖον ἐλθόντος τοῦ Ξάνθου
after days again into the bath having-come — Xanthus
καί τισιν ἐντυχόντος ἐκεῖ τῶν φίλων, καὶ πρὸς τὸν
and some having-met there of-the friends and to —
Αἴσωπον εἰρηκότος εἴς τε τὴν οἰκίαν προδραμεῖν καὶ φακῆν
Aesop having-said both into the house to-run-ahead and lentil
εἰς τὴν χύτραν ἐμβαλόντα ἑψῆσαι, ἐκεῖνος ἀπελθὼν
into the pot having-put to-boil he having-gone-away

κόκκον ἕνα φακῆς εἰς τὴν χύτραν ἕψει βαλών. ὁ δὲ δὴ
grain one of-lentil into the pot boils having-put — and indeed
Ξάνθος ἅμα τοῖς φίλοις λουσάμενος, ἐκάλει τούτους
Xanthus together-with the friends having-bathed invited them
συναριστήσοντας. προεῖπε μέντοι καὶ ὡς λιτῶς, ἐπὶ φακῇ
to-breakfast-with-him said-beforehand however also that frugally on lentil
γὰρ ἔσται τὸ δεῖπνον, καὶ ὡς μὴ δεῖ τῇ ποικιλίᾳ
for will-be the dinner and that not it-is-needful by-the variety
τῶν ἐδεσμάτων τοὺς φίλους κρίνειν, ἀλλὰ δοκιμάζειν
of-the foods the friends to-judge but to-test
τὴν προθυμίαν. τῶν δὲ εἰξάντων καὶ πρὸς τὴν οἰκίαν
the goodwill they and having-yielded and to the house
ἀφικομένων, ὁ Ξάνθος φησί· „δὸς ἡμῖν ἀπὸ λουτροῦ πιεῖν,
having-arrived — Xanthus says give us from bath to-drink
Αἴσωπε“. τοῦ δ’ ἐκ τῆς ἀπορροίας τοῦ λουτροῦ λαβόντος
Aesop he and from the outflow of-the bath having-taken
καὶ ἐπιδεδωκότος, ὁ Ξάνθος τῆς δυσωδίας ἀναπλησθείς,
and having-handed(-it) — Xanthus with-the stench filled
„φεῦ, τί τοῦτο“, φησίν „Αἴσωπε“; καὶ ὅς· „ἀπὸ λουτροῦ,
alas what this he-says Aesop and he from bath
ὡς ἐκέλευσας“. τοῦ δὲ Ξάνθου τῇ παρουσίᾳ τῶν φίλων
as you-ordered — and Xanthus by-the presence of-the friends
τὴν ὀργὴν ἐπισχόντος καὶ λεκάνην αὐτῷ παρατεθῆναι
the anger having-restrained and a-basin to-him to-be-set-beside
κελεύσαντος, Αἴσωπος τὴν λεκάνην θεὶς ἵστατο. καὶ ὁ
having-ordered Aesop the basin having-placed stood and —
Ξάνθος· „οὐ νίπτεις“; κἀκεῖνος· „ἐντέταλταί μοι ταῦτα
Xanthus not do-you-wash and-he it-has-been-enjoined on-me these-things
μόνα ποιεῖν, ὅσα ἂν ἐπιτάξῃς. σὺ δὲ νῦν οὐκ εἶπας·
only to-do whatever — you-order you but now not said
Βάλε ὕδωρ εἰς τὴν λεκάνην καὶ νίψον τοὺς πόδας μου, καὶ
put water into the basin and wash the feet my and

θὲς τὰς ἐμβάδας, καὶ ὅσα ἐφεξῆς". πρὸς δὴ ταῦτα
put the slippers and what-things next at indeed these-things
τοῖς φίλοις ὁ Ξάνθος ἔφη· „μὴ γὰρ δοῦλον ἐπριάμην; οὐκ
to-the friends — Xanthus said not for a-slave did-I-buy not
ἔστιν ὅπως· ἀλλὰ διδάσκαλον". ἀνακλιθέντων τοίνυν αὐτῶν
it-is how but a-teacher having-reclined then they
καὶ τοῦ Ξάνθου τὸν Αἴσωπον ἐρωτήσαντος, εἰ ἕψηται ἡ
and — Xanthus — Aesop having-asked if is-boiled the
φακῆ, δοίδυκι λαβὼν ἐκεῖνος τὸν τῆς φακῆς κόκκον
lentil with-a-ladle having-taken he the of-the lentil grain
ἀνέδωκεν. ὁ δὲ Ξάνθος λαβὼν καὶ οἰηθεὶς ἕνεκεν
handed-up — and Xanthus having-taken and having-thought for-the-sake
τοῦ πεῖραν λαβεῖν τῆς ἑψήσεως τὴν φακῆν δέξασθαι,
of-the trial to-take of-the boiling the lentil to-have-received
τοῖς δακτύλοις διατρίψας ἔφη· „καλῶς ἕψηται· κόμισον".
with-the fingers having-rubbed said well it-is-boiled bring-it
τοῦ δὲ μόνον τὸ ὕδωρ κενώσαντος ἐν τοῖς τρυβλίοις καὶ
he and only the water having-emptied into the bowls and
παραθέντος, ὁ Ξάνθος „ποῦ ἐστιν ἡ φακῆ";
having-set-beside — Xanthus where is the lentil
φησί. καὶ ὅς· „ἔλαβες αὐτήν". καὶ ὁ Ξάνθος· „ἕνα κόκκον
says and he you-took it and — Xanthus one grain
ἕψησας"; καὶ ὁ Αἴσωπος· „μάλιστα. φακῆν γὰρ ἑνικῶς
did-you-boil and — Aesop certainly lentil for in-the-singular
εἶπας, ἀλλ' οὐ φακᾶς, ὃ δὴ πληθυντικῶς λέγεται". ὁ
you-said but not lentils which indeed in-the-plural is-said —
μὲν οὖν Ξάνθος ἀπορήσας τοῖς ὅλοις, „ἄνδρες ἑταῖροι",
indeed then Xanthus at-a-loss in-the whole men comrades
φησίν „οὗτος εἰς μανίαν με περιτρέψει". εἶτα στραφεὶς
he-says this-one into madness me will-turn then having-turned
πρὸς τὸν Αἴσωπον, εἶπεν· „ἀλλ' ἵνα μὴ δόξω, κακὲ
to — Aesop he-said but that not I-may-seem bad

δοῦλε, τοῖς φίλοις ἐνυβρίζειν, ἀπελθὼν ὤνησαι πόδας
slave the friends to-insult having-gone-away buy feet
χοιρείους τέτταρας, καὶ διὰ ταχέων ἑψήσας παράθες“.
pig's four and through speed having-boiled set-beside
τοῦ δὲ σπουδῇ τοῦτο ποιήσαντος καὶ τῶν ποδῶν ἑψομένων,
he and with-haste this having-done and the feet being-boiled
ὁ Ξάνθος εὐλόγως θέλων τύψαι τὸν Αἴσωπον, αὐτοῦ περί
— Xanthus with-good-reason wishing to-beat — Aesop he about
τι τῶν εἰς χρείαν ἀσχολουμένου, ἕνα τῶν ποδῶν ἐκ
something of-the-things for need being-busy one of-the feet from
τῆς χύτρας λαθραίως ἀνελόμενος ἔκρυψε. μετὰ μικρὸν δὲ
the pot secretly having-taken-up hid after a-little and
καὶ ὁ Αἴσωπος ἐλθὼν καὶ τὴν χύτραν ἐπισκεψάμενος, ὡς
also — Aesop having-come and the pot having-inspected as
τοὺς τρεῖς μόνον πόδας ἑώρακε, συνῆκεν ἐπιβουλὴν αὐτῷ
the three only feet he-saw understood a-plot against-him
τινα γεγονυῖαν. καὶ δὴ καταδραμὼν ἐπὶ τὴν αὐλὴν καὶ
some having-been-made and indeed having-run-down to the court and
τοῦ σιτευομένου χοίρου τὸν ἕνα τῶν ποδῶν τῇ μαχαίρᾳ
of-the fattening pig the one of-the feet with-the knife
περιελὼν καὶ τῶν τριχῶν ψιλώσας, εἰς τὴν χύτραν
having-cut-off and of-the bristles having-stripped into the pot
ἔρριψε καὶ συνέψει τοῖς ἄλλοις. Ξάνθος δὲ δείσας, μή
threw and boiled-it-with the others Xanthus and having-feared lest
πως Αἴσωπος τὸν ὑφαιρεθέντα τῶν ποδῶν οὐχ εὑρὼν
somehow Aesop the stolen of-the feet not having-found
ἀποδράσῃ, αὖθις εἰς τὴν χύτραν αὐτὸν ἐνέβαλε. τοῦ δ’
may-run-away again into the pot it put-in — and
Αἰσώπου τοὺς πόδας εἰς τὸ τρυβλίον κενώσαντος καὶ πέντε
Aesop the feet into the bowl having-emptied and five
τούτων ἀναφανέντων, ὁ Ξάνθος „τί τοῦτο“, φησίν „Αἴσωπε;
of-them having-appeared — Xanthus what this he-says Aesop

πῶς πέντε“; κἀκεῖνος· „τὼ δύο χοίρω πόσους ἔχετον πόδας“;
how five and-he the two pigs how-many have feet
καὶ ὁ Ξάνθος· „ὀκτώ“. καὶ ὁ Αἴσωπος· „εἰσὶν οὖν ἐνταυθὶ
and — Xanthus eight and — Aesop are then here
πέντε, καὶ ὁ σιτευόμενος χοῖρος νέμεται κάτω τρίπους“.
five and the fattening pig grazes below three-footed
καὶ ὁ Ξάνθος πάνυ βαρέως σχὼν πρὸς τοὺς φίλους
and — Xanthus very heavily having-taken-it to the friends
φησίν· „οὐχὶ μικρῷ πρόσθεν εἶπον, ὡς τάχιστά με πρὸς
says not a-little before I-said that most-quickly me to
μανίαν οὗτος δὴ περιτρέψει“; καὶ ὁ Αἴσωπος· „δέσποτα,
madness this-one indeed will-turn and — Aesop master
οὐκ οἶσθ᾽ ὅτι τὸ ἐκ προσθέσεως τε καὶ ἀφαιρέσεως
not do-you-know that the from addition both and subtraction
εἰς τὸ κατὰ λόγον ποσὸν συγκεφαλαιούμενον, οὐκ ἔστιν
into the according-to reason sum summed-up not is
ἁμάρτημα“; ὁ μὲν οὖν Ξάνθος μηδεμίαν εὐπρόσωπον
a-fault — indeed then Xanthus no plausible
αἰτίαν εὑρηκὼς μαστιγῶσαι τὸν Αἴσωπον, ἡσύχασε.
cause having-found to-scourge — Aesop kept-quiet

Told to take dainties to the one who loves Xanthus, Aesop gives them to the dog; the wife leaves, and he wins her back with a false wedding. Bidden to buy the best and then the worst, he buys tongues both times, the best and worst of things. He finds an unmeddlesome man and sees one man at the bath. When Xanthus wagers his house that he can drink the sea, Aesop saves him: let his opponent first stop the rivers. Refused his freedom, he is beaten over two crows until his retort stops it.

Τῇ δ' ὑστεραίᾳ τῶν σχολαστικῶν τις πολυτελὲς
on-the and next-day of-the students one costly
εὐτρεπίσας δεῖπνον, σὺν ἄλλοις σχολαστικοῖς καὶ τὸν
having-prepared dinner with other students also —
Ξάνθον κέκληκεν. εὐωχουμένων τοίνυν, ὁ Ξάνθος μερίδας
Xanthus invited feasting then — Xanthus portions
ἐκ τῶν παρακειμένων ἀνελόμενος ἐπιλέκτους καὶ τῷ
from the-things set-beside having-taken choice and —
Αἰσώπῳ ὄπισθεν ἐφεστῶτι δούς, „τῇ εὐνοούσῃ
to-Aesop behind standing having-given to-the-one being-well-disposed
μοι" φησὶ πρὸς αὐτόν „ταῦτα ἐπίδος ἀπελθών". ὃ δ'
to-me he-says to him these-things give having-gone-away he and
ἀπιὼν καθ' ἑαυτὸν ἐνενόει· „νῦν καιρὸς τίσασθαί μου τὴν
going-away by himself thought now the-time to-punish my the
δέσποιναν, ἀνθ' ὧν με ἡνίκα νεώνητος ἦλθον ἔσκωπτεν.
mistress for which me when newly-bought I-came she-mocked
ὄψεται τοίνυν τίς τῷ δεσπότῃ μου εὐνοεῖ." ἀφικόμενος
she-will-see then who to-the master my is-well-disposed having-arrived
οὖν εἰς τὴν οἰκίαν καὶ καθίσας ἐν τῷ προδόμῳ καὶ τὴν
then into the house and having-sat in the porch and the
δέσποιναν ἐκκαλέσας, τὴν σπυρίδα τῶν μερίδων ἐπίπροσθεν
mistress having-called-out the basket of-the portions before
αὐτῆς τέθεικε καί φησι· „δέσποινα, ταῦτα πάντα ὁ
her he-placed and says mistress these-things all the

δεσπότης πέπομφεν οὐ σοί, ἀλλὰ τῇ εὐνοούσῃ“.
master has-sent not to-you but to-the-one being-well-disposed
καὶ τὴν κύνα καλέσας καὶ εἰπών „ἐλθέ, λύκαινα, φάγε,
and the bitch having-called and having-said come she-wolf eat
σοὶ γὰρ ὁ δεσπότης δοθῆναι ταῦτα ἐπέταξεν“, ἀνὰ
to-you for the master to-be-given these-things ordered by
μέρος τῇ κυνὶ πάντα παρέβαλε. μετὰ δὲ τοῦτο πρὸς
piece to-the bitch all threw after and this to
τὸν δεσπότην πάλιν ἐλθὼν καὶ ἐρωτηθεὶς εἰ τῇ
the master again having-come and having-been-asked if to-the-one
εὐνοούσῃ δέδωκε πάντα, „πάντα“, φησί, „καὶ ἐνώπιον
being-well-disposed he-gave all all he-says and before
ἐμοῦ πάντα κατέφαγε“. τοῦ δὲ ἐπανερομένου „καὶ τί
me all she-ate-up he and having-asked-again and what
ποτε ἄρα ἐσθίουσα ἔλεγεν“; ἐκεῖνος· „ἐμοὶ μέν“ φησίν
ever then eating said he to-me indeed he-says
„οὐδ’ ὁτιοῦν εἴρηκε, καθ’ ἑαυτὴν δέ σοι χάριτας ᾔδει“. ἡ
not-even anything she-said by herself and to-you thanks knew the
μέντοι γυνὴ τοῦ Ξάνθου συμφορὰν τὸ πρᾶγμα ποιησαμένη
however wife — of-Xanthus a-calamity the thing having-made
ἅτε δὴ δευτέρα τῆς κυνὸς ἐλεγχθεῖσα τῇ πρὸς τὸν
as indeed second to-the bitch shown-to-be in-the toward the
ἄνδρα εὐνοίᾳ, καὶ ἐπειποῦσα ἢ μὴν μηκέτι τοῦ λοιποῦ
husband goodwill and having-sworn truly indeed no-longer for-the future
συνοικήσειν αὐτῷ, εἴσω παρελθοῦσα τοῦ κοιτῶνος ἐθρήνει.
to-live-with him inside having-passed of-the bedchamber lamented
τοῦ δὲ πότου προκόπτοντος καὶ ζητημάτων πρὸς ἀλλήλους
the and drinking advancing and questions to one-another
προτεινομένων, καὶ ἑνὸς αὐτῶν ἀπορήσαντος πηνίκα ἂν
being-put-forward and one of-them having-been-at-a-loss when —
γένοιτο μεγάλη ἐν ἀνθρώποις ἀνάγκη, Αἴσωπος ὄπισθεν
may-be great among men necessity Aesop behind

ἑστὼς εἶπεν· „ἡνίκα ἂν οἱ νεκροὶ ἀνιστάμενοι τὰ ἑαυτῶν
standing said when — the dead rising-up the their-own
ἀπαιτήσωσι κτήματα“. καὶ οἱ σχολαστικοὶ γελάσαντες
demand-back possessions and the students having-laughed
ἔφασαν· „νοήμων ἐστὶν ὁ νεώνητος“. ἑτέρου δὲ πάλιν
said intelligent is the newly-bought another and again
τοιόνδε τι προθέντος, ὅτου χάριν τὸ μὲν πρόβατον
such something having-put-forward of-what sake the indeed sheep
ἐπὶ σφαγὴν ἑλκόμενον οὐ βοᾷ, ὁ δὲ χοῖρος ὅτι μάλιστα
to slaughter being-dragged not cries the but pig the-very most
κράζει, Αἴσωπος αὖθις ἔφη ὅτι „τὸ μὲν πρόβατον
shrieks Aesop again said that the indeed sheep
κατὰ τὸ εἰωθὸς ἀμελγόμενον ἢ τὸ τοῦ πόκου βάρος
according-to the custom being-milked or the of-the fleece weight
ἀποτιθέμενον, σιγῇ ἕπεται· διὸ καὶ ὑποσκελιζόμενον
putting-off in-silence follows wherefore also being-tripped
καὶ τὸν σίδηρον ὁρῶν, οὐδὲν δεινὸν ὑποπτεύει, ἀλλ᾽ ἐκεῖνα
and the iron seeing nothing terrible suspects but those
τὰ συνήθη καὶ μόνα δοκεῖ πείσεσθαι.
the customary-things and only thinks to-suffer
ὁ δὲ χοῖρος ἅτε δὴ μήτ᾽ ἀμελγόμενος μήτε κειρόμενος
the but pig as indeed neither being-milked nor being-shorn
μηδὲ συνειδὼς ἑαυτῷ πρός τι τῶν τοιούτων ἑλκόμενος,
nor being-conscious-in himself for any of-the such-things being-dragged
ἀλλ᾽ ὅτι τῶν σαρκῶν αὐτοῦ μόνον ἐστὶ χρεία, εἰκότως
but that of-the flesh his only is need rightly
βοᾷ“. τούτων οὕτω ῥηθέντων, οἱ σχολαστικοὶ πάλιν
cries these-things so having-been-said the students again
ἐπῄνεσαν αὐτόν, τραπέντες εἰς γέλωτα. παυσαμένου
praised him having-turned to laughter having-stopped
μέντοι τοῦ πότου καὶ τοῦ Ξάνθου πρὸς τὴν οἰκίαν
however the drinking and — Xanthus to the house

ἀπονοστήσαντος, καὶ τῇ γυναικὶ συνήθως ὁρμήσαντος
having-returned and to-the wife as-usual having-set-out
προσλαλεῖν, ἐκείνη τοῦτον ἀποστραφεῖσά φησι· „μή μου
to-address she him having-turned-from says not me
πλησίον γένῃ. δός μοι τὴν προῖκα καὶ ἀπελεύσομαι. οὐδὲ
near be give me the dowry and I-will-go-away not-even
γὰρ ἂν μείναιμι σὺν σοὶ τοὐντεῦθεν. σὺ δ' ἀπελθὼν
for — would-I-stay with you henceforth you and having-gone-away
τὴν κύνα κολάκευε, ᾗ πέπομφας τὰς μερίδας". καὶ ὁ
the bitch flatter to-whom you-have-sent the portions and —
Ξάνθος ἐκπλαγεὶς λέγει· „οὐκ ἔστιν ὅπως οὐκ ἤρτυσέ
Xanthus astounded says not it-is how not has-cooked-up
μοί τι κακὸν πάλιν Αἴσωπος". καὶ πρὸς τὴν γυναῖκά
for-me some evil again Aesop and to the wife
φησι· „κυρία, ἐμοῦ πεπωκότος σὺ μεθύεις; τίνι τὰς
says lady I having-drunk you are-drunk to-whom the
μερίδας πέπομφα, οὐχὶ σοί"; „μὰ Δί', ἐμοὶ μὲν οὔ", φησὶν
portions have-I-sent not to-you by Zeus to-me indeed not says
ἐκείνη „τῇ δὲ κυνί". καὶ ὁ Ξάνθος τῷ Αἰσώπῳ κληθέντι
she to-the but bitch and — Xanthus — to-Aesop called
φησί· „τίνι δέδωκας τὰς μερίδας"; κἀκεῖνος· „τῇ
says to-whom have-you-given the portions and-he to-the-one
εὐνοούσῃ σοι". καὶ πρὸς τὴν γυναῖκα ὁ Ξάνθος· „οὐδὲν
being-well-disposed to-you and to the wife — Xanthus nothing
ἔλαβες"; κἀκείνη· „οὐδέν". καὶ ὁ Αἴσωπος· „τίνι γὰρ
did-you-get and-she nothing and — Aesop to-whom for
ἐκέλευσας τὰς μερίδας δοθῆναι, ὦ δέσποτα"; κἀκεῖνος·
did-you-order the portions to-be-given O master and-he
„τῇ εὐνοούσῃ μοι". καὶ ὁ Αἴσωπος τὴν κύνα
to-the-one being-well-disposed to-me and — Aesop the bitch
φωνήσας, „αὕτη σοι" φησίν „εὐνοεῖ. ἡ γὰρ γυνὴ κἂν
having-called this-one to-you he-says is-well-disposed the for wife even-if

εὐνοεῖν λέγῃ, ἀλλ᾽ ἐπ᾽ ἐλαχίστῳ ἀλγήσασα ἀντιλέγει,
to-be-well-disposed she-say but at very-little having-been-pained contradicts
λοιδορεῖται, ἀναχωρεῖ· τὴν μέντοι κύνα τύψον, ἀπέλασον,
reviles withdraws the however bitch beat drive-away
καὶ οὐκ ἀναχωρήσειεν ἄν, ἀλλ᾽ ἐπιλαθομένη πάντων, αὐτίκα
and not she-would-withdraw — but having-forgotten all at-once
φιλοφρόνως σαίνει καὶ σὺν χάριτι τὸν δεσπότην. ἔδει
affectionately fawns and with grace the master it-was-needful
σε οὖν εἰπεῖν, δέσποτα, τῇ γυναικὶ τὰς μερίδας κομίσαι,
you then to-say master to-the wife the portions to-bring
καὶ μὴ τῇ εὐνοούσῃ.“ καὶ ὁ Ξάνθος· „ὁρᾷς, ὦ κυρία,
and not to-the-one being-well-disposed and — Xanthus you-see O lady
ὡς οὐκ ἐμὸν τὸ ἁμάρτημα, ἀλλὰ τοῦ κομίσαντος;
that not mine the fault but of-the-one having-brought
ἀνάσχου τοιγαροῦν, καὶ οὐκ ἀπορήσω προφάσεως, δι᾽
bear-with therefore and not I-will-lack a-pretext because-of
ἣν αὐτὸν μαστιγώσω“. τῆς δὲ μὴ πειθομένης, ἀλλὰ
which him I-will-scourge she and not being-persuaded but
λάθρα πρὸς τοὺς ἑαυτῆς γονεῖς ἀποχωρησάσης, Αἴσωπος
secretly to the her-own parents having-withdrawn Aesop
εἶπεν· „οὐκ ὀρθῶς εἶπον, ὦ δέσποτα, ὡς ἡ κύων σοι
said not rightly did-I-say O master that the bitch to-you
μᾶλλον εὐνοεῖ, καὶ οὐχ ἡ ἐμὴ δέσποινα;“
more is-well-disposed and not the my mistress
ἡμερῶν δέ τινων παρῳχηκυιῶν, καὶ τῆς γυναικὸς
days and some having-passed and the wife
ἀδιαλλάκτου μενούσης, καὶ τοῦ Ξάνθου τῶν προσηκόντων
irreconcilable remaining and — Xanthus of-the kinsmen
τινὰς ὡς αὐτὴν ὡς ἂν ὑποστρέψειεν οἴκαδε πέμψαντος,
some to her so-that — she-might-return homeward having-sent
τῆς δὲ μὴ ὑπείκειν θελούσης, καὶ τοῦ Ξάνθου δι᾽ αὐτὴν
she and not to-yield wishing and — Xanthus because-of her

εἰς ἀθυμίαν πεσόντος, Αἴσωπος αὐτῷ προσελθών φησι· „μὴ
into despondency having-fallen Aesop to-him having-approached says not
ἀνιῶ, δέσποτα. ἐγὼ γὰρ αὐτὴν αὔριον ἥκειν αὐθαίρετον καὶ
be-grieved master I for her tomorrow to-come of-her-own-accord and
ἀπαράκλητον δράσω πρὸς σέ.“ καὶ λαβὼν κέρμα, πρὸς τὴν
unbidden will-make to you and having-taken a-coin to the
ἀγορὰν ἦλθε, καὶ ὠνησάμενος χῆνας καὶ ὄρνιθας καὶ ἄλλ᾽
marketplace came and having-bought geese and fowls and other
ἄττα τῶν πρὸς εὐωχίαν ἐπιτηδείων, βαδίζων τὰς οἰκίας
some of-the-things for feasting suitable walking the houses
περιενόστει. παρῄει τοίνυν καὶ τὴν τῶν τῆς αὐτοῦ δεσποίνης
went-around passed then also the of-the of-the his mistress
γεννητόρων οἰκίαν, μήτε ταύτην εἰδέναι προσποιούμενος
parents house neither this to-know pretending
ἐκείνων τυγχάνουσαν, μήτε μὴν ἐν αὐτῇ τὴν δέσποιναν
theirs being nor indeed in it the mistress
μένουσαν. καὶ δή τινι τῶν τῆς οἰκίας ἐκείνης ἐντυχὼν
staying and indeed one of-those of-the house that having-met
ἠρώτα εἴ τί που τῶν εἰς γάμους χρησίμων οἱ
he-asked if anything somewhere of-the-things for weddings useful those
κατὰ τὴν οἰκίαν ἔχοιεν αὐτῷ πωλῆσαι. τοῦ δὲ „καὶ τίς
in the house might-have to-him to-sell he and and who
τούτων ἔχει τὴν χρείαν;“ πυνθανομένου, „Ξάνθος“ φησίν „ὁ
of-these has the need inquiring Xanthus he-says the
φιλόσοφος· αὔριον γὰρ γυναικὶ μέλλει συνάπτεσθαι.“ τοῦ δὲ
philosopher tomorrow for to-a-wife he-is-about to-be-joined he and
ἀναβάντος καὶ τῇ γυναικὶ ταῦτα τοῦ Ξάνθου ὡς ἤκουσεν
having-gone-up and to-the wife these-things — of-Xanthus as he-heard
ἀναγγείλαντος, ἐκείνη σὺν δρόμῳ καὶ σπουδῇ πρὸς τὸν
having-reported she with running and haste to —
Ξάνθον ἦλθεν αὐτίκα, καὶ αὐτοῦ κατεβόα λέγουσα πρὸς τοῖς
Xanthus came at-once and against-him shouted saying besides the

ἄλλοις καὶ ταῦτα, ὡς „οὐκ ἂν ἐμοῦ ζώσης, ὦ Ξάνθε, ἑτέρᾳ
others also these-things that not — I living O Xanthus to-another
γυναικὶ δυνηθείης συναρμοσθῆναι.“ καὶ οὕτως ἔμεινεν ἐπὶ
woman you-could be-joined and thus she-stayed in
τῆς οἰκίας δι’ Αἰσώπου, ὡς καὶ δι’ ἐκεῖνον ἀπῆρε.
the house through Aesop as also because-of him she-had-departed
Μετὰ δ’ ἡμέρας πάλιν τινὰς καλέσας ὁ Ξάνθος
after and days again some having-invited — Xanthus
σχολαστικοὺς εἰς ἄριστον, τῷ Αἰσώπῳ φησίν· „ὀψώνησον
students to breakfast — to-Aesop says buy-food
ἀπελθὼν πᾶν ὅ τι χρηστότατόν τε καὶ βέλτιστον.“ ὁ
having-gone-away all what any most-useful both and best he
δὲ ἀπιὼν καθ’ ἑαυτὸν ἔλεγεν· „ἐγὼ διδάξω τὸν δεσπότην
and going-away by himself said I will-teach the master
μὴ μωρὰ διατάττεσθαι“. γλώττας οὖν μόνας ὑείους
not foolish-things to-order tongues then only of-swine
πριάμενος καὶ ἑτοιμάσας, ἀνακλιθεῖσι γλῶτταν ὀπτὴν
having-bought and having-prepared to-them-reclining a-tongue roasted
ἑκάστῳ σὺν ὀξυγάρῳ παρέθηκε. τῶν δὲ σχολαστικῶν
to-each with sauce set-beside of-the and students
ἐπαινεσάντων ὡς φιλόσοφον τὸ πρῶτον ἔδεσμα διὰ τὴν
having-praised as philosophical the first dish because-of the
τῆς γλώττης πρὸς τὸν λόγον ὑπηρεσίαν, πάλιν Αἴσωπος
of-the tongue toward the speech service again Aesop
ἑφθὰς γλώττας παρέθηκε. καὶ αὖθις αὖ βρώματος
boiled tongues set-beside and again in-turn food
αἰτηθέντος ἄλλου καὶ ἄλλου, ὃ δ’ οὐδὲν ἕτερον ὅτι μὴ
asked-for other and other he but nothing other except —
γλώττας προὐτίθει. τῶν δὲ σχολαστικῶν ἐπὶ τῷ ταὐτῷ
tongues set-before of-the and students at the sameness
τῆς τροφῆς ἀγανακτησάντων καὶ „μέχρι τίνος γλώττας;“
of-the food having-been-vexed and until what tongues

εἰπόντων, καὶ ὡς „ἡμεῖς δι᾽ ἡμέρας γλώττας ἐσθίοντες
having-said and that we through day tongues eating
τὰς ἡμετέρας ἠλγήσαμεν“, ὁ Ξάνθος φησὶ πρὸς ὀργήν·
the our have-been-pained — Xanthus says in anger
„οὐδέν σοι πάρεστιν ἕτερον, Αἴσωπε;“ καὶ ὅς· „οὐ δῆτα“.
nothing to-you is-at-hand other Aesop and he not indeed
κἀκεῖνος· „οὔκουν ἐνετειλάμην σοι, κατάρατον ἀνθρώπιον,
and-he not-then did-I-enjoin you accursed manikin
πᾶν ὅ τι χρηστότατόν τε καὶ ἄριστον ὀψωνῆσαι“; καὶ ὁ
all what any most-useful both and best to-buy and —
Αἴσωπος· „πολλὰς ὁμολογῶ σοι τὰς χάριτας μεμφομένῳ με
Aesop many I-confess to-you the thanks blaming me
φιλοσόφων ἀνδρῶν παρόντων· τί οὖν ἂν γένοιτο γλώττης
philosophical men being-present what then — could-be than-tongue
χρηστότερόν τε καὶ βέλτιον ἐν τῷ βίῳ; πᾶσα γὰρ παιδεία
more-useful both and better in the life all for education
καὶ φιλοσοφία δι᾽ αὐτῆς παιδεύεται καὶ διδάσκεται·
and philosophy through it is-taught and is-instructed
δι᾽ αὐτῆς δόσεις, λήψεις, ἀγοραί, ἀσπασμοί, εὐφημίαι,
through it givings takings markets greetings praises
μοῦσα πᾶσα· δι᾽ αὐτῆς συγκροτοῦνται γάμοι, πόλεις
music all through it are-joined marriages cities
ἀνορθοῦνται, ἄνθρωποι διασώζονται. καὶ συνελόντι φάναι,
are-restored men are-saved and to-one-summing-up to-say
δι᾽ αὐτῆς ἅπας ὁ βίος ἡμῶν συνέστηκεν. οὐδὲν ἄρα
through it all the life our holds-together nothing then
τῆς γλώττης ἄμεινον“. ἐπὶ τούτοις οἱ σχολαστικοὶ τὸν
than-the tongue better at these the students —
μὲν Αἴσωπον ὀρθῶς λέγειν φάμενοι, ἡμαρτηκέναι δὲ τὸν
indeed Aesop rightly to-speak saying to-have-erred but the
διδάσκαλον, διελύθησαν ἕκαστος ἐπ᾽ οἶκου. τῇ δ᾽ ὑστεραίᾳ
teacher dispersed each to home on-the but next-day

πάλιν αἰτιωμένων αὐτῶν τὸν Ξάνθον, ἐκεῖνος ἀπελογεῖτο
again blaming they — Xanthus he defended-himself
μὴ κατὰ γνώμην αὐτοῦ ταῦτα γεγονέναι, ἀλλὰ τοῦ
not according-to judgment his these-things to-have-happened but of-the
ἀχρείου δούλου τῇ κακουργίᾳ. σήμερον δὲ ἀλλ᾽ ἀμείψει
useless slave by-the villainy today and at-least will-change
τὸ δεῖπνον· „κἀγὼ δὴ παρόντων ὑμῶν αὐτῷ διαλέξομαι“.
the dinner and-I indeed being-present you with-him will-converse
καὶ καλέσας αὐτόν, πᾶν ὅ τι φαυλότατόν τε καὶ
and having-called him all what any most-worthless both and
χείριστον ὀψωνῆσαι κελεύει, ὡς τῶν σχολαστικῶν σὺν αὐτῷ
worst to-buy-food orders as the students with him
δειπνησόντων. ὁ δὲ μηδὲν διατραπεὶς πάλιν γλώσσας
going-to-dine he and nothing having-been-abashed again tongues
ἐπρίατο, καὶ ἑτοιμάσας, ἀνακλιθεῖσι παρέθηκεν. οἳ δὲ
bought and having-prepared to-them-reclining set-beside they and
πρὸς ἀλλήλους ὑπεφώνουν· „χοίρειαι πάλιν γλῶτται“; καὶ
to one-another murmured pig's again tongues and
μετὰ μικρὸν αὖθις γλώττας παρέθηκε καὶ μάλα αὖθις καὶ
after a-little again tongues he-set-beside and very-much again and
αὖθις. τοῦ Ξάνθου δὲ δυσανασχετήσαντος καὶ „τί τοῦτο,
again — Xanthus and having-been-vexed and what this
Αἴσωπε“; εἰρηκότος, „μὴ πάλιν ἐνετειλάμην σοι πᾶν ὅ
Aesop having-said not again did-I-enjoin you all what
τι χρηστότατόν τε καὶ βέλτιστον ὀψωνῆσαι; οὐχὶ πᾶν ὅ
any most-useful both and best to-buy-food not all what
τι φαυλότατόν τε καὶ χείριστον“; ὁ δέ· „καὶ τί ποτε
any most-worthless both and worst he and and what ever
χεῖρον τῆς γλώττης, ὦ δέσποτα; οὐ πόλεις δι᾽ αὐτῆς
worse than-the tongue O master not cities through it
καταπίπτουσιν; οὐκ ἄνθρωποι δι᾽ αὐτῆς ἀναιροῦνται;
fall not men through it are-killed

οὐ ψεύδη πάντα καὶ βλασφημίαι καὶ ἐπιορκίαι διὰ
not lies all and blasphemies and perjuries through
ταύτης περαίνονται; οὐ γάμοι καὶ ἀρχαὶ καὶ βασιλεῖαι
this are-accomplished not marriages and rules and kingdoms
δι' αὐτῆς ἀνατρέπονται; οὐχ ὡς κεφάλαιον εἰπεῖν, ὁ
through it are-overturned not as in-sum to-say the
βίος δι' αὐτῆς ἅπας μυρίων πλημμελημάτων γέμει;"
life through it all of-countless offenses is-full
ταῦτα τοῦ Αἰσώπου φαμένου, τῶν τις συνανακειμένων
these-things — Aesop saying of-those one reclining-with
τῷ Ξάνθῳ φησίν· „οὗτος, εἰ μὴ πάνυ σεαυτὸν ἀσφαλίσῃ,
— to-Xanthus says this-one if not very yourself you-guard
οὐκ ἂν ἄπορος εἴη μανίας ἀφορμή σοι γίνεσθαι. οἵα
not — at-a-loss he-would-be of-madness a-cause to-you to-become such
γὰρ ἡ μορφή, τοιάδε καὶ ἡ ψυχή". καὶ ὁ Αἴσωπος πρὸς
for the form such also the soul and — Aesop to
αὐτόν· „σύ μοι δοκεῖς, ἄνθρωπε, κακεντρεχής τις καὶ
him you to-me seem man malicious a and
περίεργος εἶναι, δεσπότην κατὰ οἰκέτου παροξύνων." καὶ
meddlesome to-be the-master against the-servant provoking and
ὁ Ξάνθος πρὸς ταῦτα, προφάσεως ἐφιέμενος μαστιγῶσαι
— Xanthus at these-things a-pretext seeking to-scourge
τὸν Αἴσωπον, „δραπέτα" φησίν „ἐπεὶ περίεργον εἶπας
— Aesop runaway he-says since meddlesome you-called
τὸν φίλον, δεῖξόν μοι ἀγαγὼν ἀπερίεργον ἄνθρωπον".
the friend show me having-brought an-unmeddlesome man
ἐξελθὼν τοίνυν τῆς ἐπιούσης ἐπὶ τῆς λεωφόρου ὁ
having-gone-out then on-the following-day onto the highway —
Αἴσωπος καὶ τοὺς παριόντας περισκοπῶν, ὁρᾷ τινα ἐφ'
Aesop and the passers-by looking-round sees one on
ἑνὸς τόπου ἱκανὸν χρόνον καθίσαντα, ὃν καὶ δοκιμάσας
one place sufficient time having-sat whom also having-judged

καθ᾽ αὑτὸν ἀπράγμονά τινα καὶ ἁπλοῦν εἶναι, προσελθών
by himself unmeddlesome a and simple to-be having-approached
φησιν· „ὁ δεσπότης σε καλεῖ σὺν αὐτῷ ἀριστῆσαι.“ καὶ
says the master you invites with him to-breakfast and
ὁ ἄγροικος ἐκεῖνος μηδὲν περιεργασάμενος, μηδὲ τίς ὢν
the rustic that nothing having-meddled nor who being
ὑπὸ τίνος καλεῖται, εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ σὺν
by whom he-is-invited went-in into the house and with
αὐτοῖς ὑποδήμασι φαύλοις οὖσιν ἀνέπεσεν. ἐρομένου δὲ
the-very shoes mean being reclined having-asked and
τοῦ Ξάνθου „τίς οὗτος“; Αἴσωπος εἶπεν· „ἀπερίεργος
— Xanthus who this-one Aesop said an-unmeddlesome
ἄνθρωπος“. καὶ ὁ Ξάνθος εἰς οὖς εἰπὼν τῇ γυναικὶ
man and — Xanthus into ear having-said to-the wife
συνυποκριθῆναι αὐτῷ καὶ ὅπερ ἂν αὐτὸς ἐπιτάττῃ, ποιεῖν,
to-play-along with-him and whatever — he enjoins to-do
ὡς ἂν εὐπροσώπῳ λόγῳ πληγὰς τῷ Αἰσώπῳ ἐντείνειεν,
so-that — with-plausible pretext blows — to-Aesop he-might-lay
εἶτα ἐν ἐπηκόῳ πάντων φησί· „κυρία, ὕδωρ ἐπὶ τῆς
then in hearing of-all says lady water on the
λεκάνης βαλοῦσα, τοὺς πόδας τοῦ ξένου νίψον.“ διενοεῖτο
basin having-put the feet of-the stranger wash he-was-thinking
γὰρ καθ᾽ αὑτόν, ὡς πάντως ὁ μὲν ξένος εὐλαβηθήσεται,
for by himself that by-all-means the indeed stranger will-beg-off
ὁ δ᾽ Αἴσωπος, ὡς ἐκείνου περιέργου φανέντος, πληγὰς
— but Aesop as he meddlesome having-appeared blows
λήψεται. ἡ μὲν οὖν βαλοῦσα τὸ ὕδωρ εἰς τὴν λεκάνην, ἦει
will-get she indeed then having-put the water into the basin went
τοὺς πόδας τοῦ ξένου νίψουσα· ὃ δ᾽ ἐπιγνοὺς ταύτην
the feet of-the stranger going-to-wash he but having-recognized her
οὖσαν τὴν τοῦ οἴκου δεσπότιν, καθ᾽ ἑαυτὸν εἶπε· „τιμῆσαί
being the of-the house mistress by himself said to-honor

με πάντως βούλεται, καὶ τούτου δὴ χάριν αὐτοχειρίᾳ
me by-all-means she-wishes and of-this indeed for-the-sake with-her-own-hand
τοὺς πόδας μου βούλεται νίψαι, ἐπεὶ θεραπαινίσιν εἶχεν
the feet my she-wishes to-wash since maids she-could-have
ἂν τοῦτ' ἐπιτάξαι." προτείνας οὖν τοὺς πόδας, „νίψον,
— this to-order having-held-out then the feet wash
κυρία" φησί. καὶ νιψάμενος ἀνεκλίθη. τοῦ δὲ Ξάνθου
lady he-says and having-been-washed reclined — and Xanthus
κελεύσαντος οἶνον τῷ ξένῳ δοθῆναι πιεῖν, πάλιν ἐκεῖνος
having-ordered wine to-the stranger to-be-given to-drink again he
διελογίσατο καθ' αὑτὸν ὡς „αὐτοὺς μὲν πρότερον ἔδει
reasoned by himself that they indeed first it-was-needful
πιεῖν, ἐπεὶ δ' οὕτως αὐτοῖς ἔδοξεν, οὐδὲν ἔργον ἐμοὶ
to-drink since but so to-them it-seemed nothing business for-me
τὰ τοιαῦτα ἐρευνᾶν", καὶ λαβὼν ἔπιεν. ἀριστώντων δὲ
the such-things to-search-out and having-taken drank breakfasting and
καί τινος ἐδέσματος τῷ ξένῳ παρατεθέντος κἀκείνου
and some food to-the stranger set-beside and-he
ἡδέως ἐσθίοντος, ὁ Ξάνθος τῷ μαγείρῳ ὡς κακῶς τοῦτο
sweetly eating — Xanthus the cook as badly it
ἀρτύσαντι ἐνεκάλει καὶ μέντοι καὶ ἀποδυθέντι πληγὰς
having-seasoned accused and indeed also stripped blows
ἐνεφόρει. ὁ δ' ἀγρότης καθ' ἑαυτὸν ἔλεγε· „τὸ μὲν
heaped the but rustic by himself said the indeed
ἔδεσμα ἄριστα ἕψηται καὶ οὐδενὸς αὐτῷ δεῖ πρὸς τὸ
food excellently is-cooked and nothing it needs for the
καλῶς ἔχειν· εἰ δὲ καὶ δίχα προφάσεως βούλεται τὸν
well to-be if and also without pretext wishes the
αὑτοῦ δοῦλον μαστιγοῦν ὁ οἰκοδεσπότης, τί πρὸς ἐμέ"·
his-own slave to-scourge the master-of-the-house what to me

τοῦ δὲ Ξάνθου ἀσχάλλοντος καὶ οὐχ ἡδέως διακειμένου, ἐπεὶ
— and Xanthus being-vexed and not pleasantly being-disposed since
μηδὲν ὁ ξένος περιειργάζετο, τέλος πλακοῦντες ἠνέχθησαν.
nothing the stranger meddled finally cakes were-brought
ὁ δὲ ξένος, ἅτε δὴ μήπω πλακοῦντος γευσάμενος, σωρεύων
the and stranger as indeed not-yet cake having-tasted heaping
καὶ συνειλῶν αὐτοὺς ὡς ψωμοὺς ἤσθιε. τοῦ δὲ Ξάνθου τὸν
and rolling-up them like morsels ate — and Xanthus the
ἀρτοποιὸν αἰτιασαμένου καὶ „τί δή ποτε, ὦ κατάρατε“,
baker having-blamed and why indeed ever O accursed
φαμένου „καὶ μέλιτος δίχα καὶ πεπέρεως τοὺς πλακοῦντας
saying both of-honey without and of-pepper the cakes
ἐσκεύασας“; ἐκεῖνος ἔφη· „εἰ μὲν ὠμός ἐστιν, ὦ δέσποτα,
did-you-make he said if indeed raw is O master
ὁ πλακοῦς, ἐμὲ τύπτε, εἰ δ' οὐχ ὡς ἔδει ἐσκεύασται,
the cake me beat if but not as it-was-needful it-is-made
μὴ ἐμὲ ἀλλὰ τὴν δέσποιναν αἰτιῶ.“ καὶ ὁ Ξάνθος· „εἰ
not me but the mistress blame and — Xanthus if
πρὸς τῆς ἐμῆς τοῦτο γέγονε γυναικός, ζῶσαν αὐτὴν
by the my this it-has-happened wife alive her
ἀρτίως κατακαύσω.“ καὶ πάλιν τῇ γυναικὶ νεύει αὐτῷ
now I-will-burn and again to-the wife he-nods with-him
συνυποκριθῆναι δι' Αἴσωπον. κελεύσας οὖν κληματίδας
to-play-along for-the-sake-of Aesop having-ordered then vine-twigs
εἰς τὸ μέσον ἀχθῆναι, πυρὰν ἀνῆψε. καὶ λαβόμενος τῆς
into the middle to-be-brought a-pyre he-kindled and having-seized the
γυναικός, ἐγγὺς τῆς πυρᾶς ἤγαγε, προσδοκήσιμος ὢν αὐτὴν
wife near the pyre led-her expected being her
εἰς τὸ πῦρ ἐπαφεῖναι. διέτριβε δέ πως καὶ περιεβλέπετο
into the fire to-let-go he-delayed and somehow and looked-round-at
τὸν ἄγροικον, εἴ πως ἀναστὰς τοῦ τοιοῦδε τολμήματος
the rustic if somehow having-risen from-the such daring

εἶρξαι αὐτὸν ἐγχειρήσειεν. ὁ δὲ καθ' ἑαυτὸν αὖθις
to-restrain him he-might-attempt he but by himself again
διεσκοπεῖτο ὡς „αἰτίας μὴ παρούσης, τί δή ποτε οὕτως
considered that a-cause not being-present why indeed ever so
ὀργίζεται"; εἶτά φησιν· „οἰκοδεσπότα, εἰ τοῦτο κέκρικας
he-is-angry then he-says master-of-the-house if this you-have-judged
δεῖν γενέσθαι, ὑπόμεινόν με μικρὸν μέχρις ἂν ἀπελθὼν
to-be-needful to-happen wait-for me a-little until — having-gone-away
ἐνέγκω μου καὶ αὐτὸς ἐξ ἀγροῦ τὴν γυναῖκα, ὡς ἂν ἄμφω
I-bring my also myself from field the wife so-that — both
κατὰ τὸ αὐτὸ κατακαύσῃς". ταῦτα τοῦ ἀνδρὸς ὁ Ξάνθος
at the same you-may-burn these-things of-the man — Xanthus
ἀκούσας καὶ τὸ τούτου ἀκέραιον καὶ γενναῖον θαυμάσας,
having-heard and the his simple and noble having-admired
τῷ Αἰσώπῳ φησίν· „ἴδε ἀληθῶς ἄνθρωπος ἀπερίεργος.
— to-Aesop says see truly a-man unmeddlesome
ἔχεις τὰ νικητήρια λαβών, Αἴσωπε. ἄλις ἔχει σοι τοῦ
you-have the prizes having-taken Aesop enough it-has for-you of-the
λοιποῦ. τὸ δ' ἐντεῦθεν ἐλευθερίας τῆς σῆς ἐπιτεύξῃ".
future the and henceforth freedom of-the your you-will-attain
Τῆς δ' ἐπιούσης ὁ Ξάνθος ἐπέταξε τῷ Αἰσώπῳ εἰς τὸ
on-the and following-day — Xanthus enjoined — to-Aesop into the
βαλανεῖον ἀπελθεῖν καὶ σκέψασθαι, εἰ μὴ πολὺς πάρεστιν
bath to-go-away and to-look if not great is-present
ὄχλος, βούλεσθαι γὰρ αὐτὸν λουθῆναι. ἀπιόντι δὲ
a-crowd to-wish for him to-bathe to-him-going-away and
ὁ στρατηγὸς συναντήσας καὶ τοῦ Ξάνθου γνοὺς
the general having-met and — of-Xanthus having-recognized
αὐτὸν ὄντα, ἤρετο ποῖ πορεύοιτο. τοῦ δὲ „οὐκ οἶδα"
him being asked where he-was-going he and not I-know
φαμένου, νομίσας ὁ στρατηγὸς τὴν ἐρώτησιν αὐτοῦ παρ'
having-said having-thought the general the question his for

οὐδὲν λογισθῆναι, εἰς εἱρκτὴν αὐτὸν ἀπαχθῆναι κελεύει.
nothing to-be-reckoned into prison him to-be-led-off orders
ἀπαγόμενος τοίνυν ὁ Αἴσωπος ἔκραξεν· „ὁρᾷς, ὦ στρατηγέ,
being-led-off then — Aesop cried you-see O general
ὅπως ὀρθῶς ἀπεκρίθην; ἃ γὰρ μὴ προσεδόκησα,
how rightly I-answered what-things for not I-expected
καὶ συνήντησά σοι, καὶ εἰς εἱρκτὴν ἤδη ἀπάγομαι.“
also I-met you and into prison already am-led-off
καὶ ὁ στρατηγὸς ἐκπλαγεὶς ἐπὶ τῷ τῆς ἀπολογίας
and the general astounded at the of-the defense
ἑτοίμῳ, ἀφῆκεν ἀπιέναι· Αἴσωπος δὲ παραγενόμενος εἰς
readiness let-him to-go-away Aesop and having-arrived into
τὸ βαλανεῖον καὶ πλῆθος ἐν αὐτῷ θεασάμενος ὄχλου, καὶ
the bath and a-multitude in it having-beheld of-crowd and
λίθον ὁρᾷ κατὰ τὸ τῆς εἰσόδου μεσαίτατον κείμενον, ἐφ’
a-stone sees at the of-the entrance very-middle lying against
ὃν ἕκαστος τῶν εἰσιόντων τε καὶ ἐξιόντων τὸν πόδα
which each of-those going-in both and going-out the foot
προσέπταιε. τοῦτον δὲ εἷς τις εἰσιὼν ἐφ’ ᾧ λούσασθαι,
struck this and one a going-in for which to-bathe
ἄρας μετέθηκεν. ὑποστρέψας οὖν πρὸς τὸν δεσπότην,
having-lifted moved having-returned then to the master
„εἰ κελεύεις“ φησί „δέσποτα, λούσασθαι, ἕνα ἄνθρωπον ἐν
if you-order he-says master to-bathe one man in
τῷ βαλανείῳ τεθέαμαι“. καὶ τοῦ Ξάνθου ἐλθόντος καὶ τὸ
the bath I-have-beheld and — Xanthus having-come and the
πλῆθος τῶν λουομένων ἰδόντος καὶ „τί τοῦτο,“ εἰπόντος
multitude of-the bathers having-seen and what this having-said
„Αἴσωπε; οὐχ ἕνα ἄνθρωπον ἔφης ἑωρακέναι;“ ὁ Αἴσωπος
Aesop not one man you-said to-have-seen — Aesop
„ναί·“ φησί „τὸν γὰρ λίθον ἐκεῖνον“, τῇ χειρὶ δείξας,
yes he-says the for stone that with-the hand having-shown

„πρὸ τῆς εἰσόδου κείμενον εὗρον, ἐφ' ὃν οἱ εἰσιόντες
before the entrance lying I-found against which those going-in
πάντες καὶ ἐξιόντες προσέπταιον. εἷς δέ τις πρὶν ἢ
all and going-out stumbled one but a before than
προσπταῖσαι ἄρας μετέθηκεν. ἐκεῖνον οὖν ἕνα ἄνθρωπον
to-stumble having-lifted moved that-one then one man
εἶπον ἑωρακέναι, προτιμήσας τῶν ἄλλων". καὶ ὁ Ξάνθος·
I-said to-have-seen having-preferred to-the others and — Xanthus
„οὐδὲν παρὰ τῷ Αἰσώπῳ ἀργὸν πρὸς ἀπολογίαν."
nothing with — Aesop idle for defense
Ἄλλοτέ ποτε τοῦ Ξάνθου ἐξ ἀφέδρου ἐπανιόντος, καὶ
another-time once — Xanthus from privy returning and
πυθομένου τὸν Αἴσωπον, τί δή ποτε οἱ ἄνθρωποι
having-asked — Aesop why indeed ever the men
μετ' ἀπόπατον τὰ τῆς γαστρὸς ἐκκρίματα βλέπουσιν,
after relieving the-things of-the belly excrements look-at
ἐκεῖνος ἔφη· „κατὰ τοὺς πάλαι χρόνους ἀνήρ τις τῶν
he said in the old times man a-certain of-those
τρυφερώτερον ζώντων πολὺν χρόνον ὑπὸ σπατάλης ἐν
more-luxuriously living much time from extravagance in
τῇ ἀφόδῳ ἐκάθητο, ὡς καὶ τὰς οἰκείας ἐκεῖ διατρίβων
the privy sat so-that even the own there spending-time
ἀποπατῆσαι φρένας. ἐξ ἐκείνου τοίνυν δεδοικότες οἱ
to-void wits from that-one then fearing the
λοιποὶ τῶν ἀνθρώπων πρὸς τὰ τῆς γαστρὸς ἑαυτῶν
rest of-the men at the-things of-the belly their-own
ἀφορῶσι λύματα, μήπως καὶ αὐτοὶ τοῦτο πεπόνθασιν.
look excrements lest also they this have-suffered
ἀλλὰ σύ, δέσποτα, μὴ φοβοῦ· οὐ γὰρ ἔχεις φρένας."
but you master not fear not for you-have wits

Ἐν ἡμέρᾳ δέ τινι συμποσίου συγκροτηθέντος καὶ τοῦ
on day and a-certain a-banquet having-been-gathered and —
Ξάνθου σὺν τοῖς ἄλλοις τῶν φιλοσόφων ἀνακλιθέντος,
Xanthus with the others of-the philosophers having-reclined
καὶ τοῦ πότου ἤδη ἐπικρατήσαντος, συχνὰ προβλήματα
and the drinking already having-prevailed frequent problems
μεταξὺ τούτων ἐκαλινδεῖτο. καὶ τοῦ Ξάνθου ἀρξαμένου
among them were-rolled-about and — Xanthus having-begun
ταράττεσθαι, Αἴσωπος παρεστὼς ἔφη· „δέσποτα, ὁ
to-be-confused Aesop standing-by said master —
Διόνυσος τρεῖς κέκτηται κράσεις· τὴν μὲν πρώτην ἡδονῆς,
Dionysus three has mixings the indeed first of-pleasure
τὴν δὲ δευτέραν μέθης, τὴν δὲ τρίτην ὕβρεως. καὶ
the and second of-drunkenness the and third of-outrage and
ὑμεῖς οὖν πεπωκότες ἤδη καὶ ἡσθέντες, τὰ ἐφεξῆς
you then having-drunk already and having-been-pleased the-things next
καταλίπετε.“ καὶ ὁ Ξάνθος ἤδη μεθύων φησί· „σιώπα,
leave and — Xanthus already being-drunk says be-silent
τοῖς ἐν Ἅιδου συμβούλευε“. καὶ ὁ Αἴσωπος· „οὐκοῦν
to-those in Hades give-counsel and — Aesop therefore
καὶ εἰς Ἅιδου κατασπασθήσῃ“. τῶν δὲ σχολαστικῶν τις
also into Hades you-will-be-dragged-down of-the and students one
ὑποβεβρεγμένον ἤδη τῇ μέθῃ τὸν Ξάνθον ἰδὼν
soaked already with-the drunkenness — Xanthus having-seen
καὶ τὸ ὅλον εἰπεῖν οἰνοπλῆγα, „καθηγητά“, φησί „δύναταί
and the whole to-say wine-struck master he-says can
τις ἐκπιεῖν τὴν θάλατταν ἄνθρωπος“; καὶ ὅς· „πάνυ μὲν
one to-drink-up the sea a-man and he very indeed
οὖν. ἐγὼ γὰρ αὐτὸς ταύτην ἐκπίομαι“. καὶ ὁ σχολαστικός·
then I for myself it will-drink-up and the student
„εἰ δ’ οὐ δυνήσῃ, τί ποτέ σοι τίμημα ἐπιγράψω“; καὶ
if but not you-will-be-able what ever to-you penalty shall-I-write-in and

ὁ Ξάνθος· „τὴν οἰκίαν μου τίθημι πᾶσαν. καὶ ἐπὶ τούτοις
— *Xanthus the house my I-stake all and on these*
καταθέμενοι τοὺς δακτυλίους, τὰς συνθήκας ἐκύρωσαν. τότε
having-deposited the rings the compacts they-ratified then
μὲν οὖν διελύθησαν· τῇ δ' ὑστεραίᾳ πρωίας ἐξεγερθέντος
indeed then they-parted on-the and next-day at-dawn having-woken
τοῦ Ξάνθου, καὶ τήν τε ὄψιν νιψαμένου καὶ τὸν δακτύλιον
— *Xanthus and the both face having-washed and the ring*
ἐν τῷ νίπτεσθαι μὴ ἰδόντος, καὶ τὸν Αἴσωπον περὶ αὐτοῦ
in the to-wash not having-seen and — Aesop about it
πυθομένου, ἐκεῖνος „οὐκ οἶδα", φησί „τί ποτε γέγονεν. ἓν
having-asked he not I-know he-says what ever has-happened one
δ' οἶδα μόνον, ὅτι τῆς οἰκίας σαυτοῦ ἀλλότριος γέγονας".
but I-know only that of-the house of-your-own a-stranger you-have-become
καὶ ὁ Ξάνθος· „ὅτι τί δή"; καὶ ὁ Αἴσωπος· „ὅτι τὴν
and — Xanthus because what indeed and — Aesop because the
χθὲς μεθύων συνέθου τὴν θάλατταν ἐκπιεῖν· κἀπὶ ταῖς
yesterday being-drunk you-agreed the sea to-drink-up and-on the
ὁμολογίαις κατέθου καὶ τὸν δακτύλιον. κἀκεῖνος· „καὶ
agreements you-deposited also the ring and-be and
πῶς ἄρ' ἐγὼ μεῖζον πίστεως ἔργον δυνήσομαι; ἀλλὰ σοῦ
how then I greater than-faith a-deed will-be-able but you
νῦν δέομαι, εἴ τις ξύνεσις, εἴ τις δεινότης καὶ ἐμπειρία,
now I-beg if any understanding if any cleverness and experience
ξυμπαρίστασο καὶ βοήθειαν ὄρεγε, ὡς περιγενέσθαι ἢ τάς
stand-by and help hold-out so-as to-prevail or the
γε συνθήκας λῦσαι." καὶ ὁ Αἴσωπος· „περιγενέσθαι μὲν
indeed compacts to-dissolve and — Aesop to-prevail indeed
οὐκ ἔνι, λυθῆναι δὲ τὰς ὁμολογίας ποιήσω.
not is-possible to-be-dissolved but the agreements I-will-make

ἐπειδὰν γὰρ αὖθις τήμερον εἰς ταὐτὸ συνέλθητε, μηδ'
when for again today into the-same you-come-together not-even
ὁτιοῦν φανῇς δειλιάσας, ἀλλ' ἅπερ ὡμολόγησας παροινῶν,
in-any-way appear having-feared but what you-agreed drinking
ταῦτα καὶ νήφων λέγε. κέλευσον μέντοι στρώματα καὶ
these-things also sober say order however bedding and
τράπεζαν παρὰ τὴν ἠιόνα τεθῆναι καὶ παῖδας ἑτοίμους
a-table by the shore to-be-set and boys ready
σὺν ἐκπώμασιν ὀρέγειν σοι τὸ θαλάττιον ὕδωρ. ἐπειδὰν
with cups to-hold-out to-you the sea water when
δὲ σύμπαντα θεάσῃ τὸν ὄχλον συνδεδραμηκότα ἐπὶ
and all you-behold the crowd having-run-together to
τὴν θέαν, αὐτὸς ἀναπεσὼν κέλευσον ἐκ τῆς θαλάττης
the spectacle yourself having-reclined order from the sea
πλησθῆναι τὸ ἔκπωμα. καὶ τοῦτο λαβὼν ἐν ἐπηκόῳ
to-be-filled the cup and this having-taken in hearing
πάντων εἰπὲ τῷ συνθηκοφύλακι· „τίνας παρ' ὑμῖν
of-all say to-the keeper-of-the-compact what with you
πεποιήκαμεν τὰς συνθήκας"; καὶ ὃς ἀποκρινεῖταί σοι, ὡς
have-we-made the compacts and he will-answer you that
ὡμολόγησας τὴν θάλατταν ἐκπιεῖν. στραφεὶς οὖν σὺ πρὸς
you-agreed the sea to-drink-up having-turned then you to
ἅπαντας, οὕτω φράσον· „ἄνδρες Σάμιοι, ἴστε καὶ ὑμεῖς
all thus say men Samians you-know also you
πάντως πλείστους ὅσους ποταμοὺς ἐκβάλλοντας εἰς τὴν
by-all-means very-many as-many-as rivers emptying into the
θάλατταν. ἐγὼ δὲ συνεθέμην μόνην τὴν θάλατταν ἐκπιεῖν,
sea I but agreed only the sea to-drink-up
οὐ μὴν καὶ τοὺς ἐξιόντας εἰς αὐτὴν ποταμούς. οὗτος
not however also the going-out into it rivers this-man
οὖν ὁ σχολαστικὸς ἀπελθὼν πρότερον ἐπισχέτω τοὺς
then the student having-gone-away first let-him-hold-back the

ποταμοὺς ἅπαντας, εἶτα δ' εὐθὺς ἐγὼ τὴν θάλατταν μόνην
rivers all then and at-once I the sea alone
ἐκπίομαι." ὁ δὲ Ξάνθος τὴν μέλλουσαν ἐκ τούτου τῆς
will-drink-up — and Xanthus the coming from this of-the
συνθήκης διάλυσιν ἔσεσθαι γνούς, ὑπερήσθη. τοῦ δήμου
compact dissolution to-be having-known was-overjoyed the people
τοίνυν παρὰ τὸν αἰγιαλὸν συρρεύσαντος ἐπὶ θέαν τοῦ
then by the shore having-flowed-together for the-spectacle of-the
πραχθήσεσθαι μέλλοντος, καὶ τοῦ Ξάνθου κατὰ τὰ
to-be-done going and — Xanthus according-to the-things
διδαχθέντα πρὸς τοῦ Αἰσώπου δράσαντος καὶ εἰπόντος,
taught by — Aesop having-done and having-said
οἱ Σάμιοι ἀνεβόησαν εὐφημοῦντες αὐτὸν καὶ θαυμάζοντες.
the Samians shouted acclaiming him and wondering
ὁ δὲ σχολαστικὸς προσπεσὼν τηνικαῦτα τῷ Ξάνθῳ,
the and student having-fallen-before then — to-Xanthus
νενικῆσθαί τε ὡμολόγει καὶ τὰς συνθήκας ἐδεῖτο
to-have-been-conquered both confessed and the compacts begged
λῦσαι· ὃ καὶ πεποίηκε Ξάνθος δυσωποῦντος τοῦ δήμου.
to-dissolve which also did Xanthus entreating the people
Ἀφικομένων δ' αὐτῶν εἰς τὴν οἰκίαν, Αἴσωπος προσελθὼν
having-arrived and they into the house Aesop having-approached
τῷ Ξάνθῳ φησίν· „ὁ πάντα σοι τὸν βίον χαρισάμενος
— to-Xanthus says the-one all to-you the life having-bestowed
ἐγὼ οὔκουν ἄξιός εἰμι τυχεῖν ἐλευθερίας"; καὶ ὁ Ξάνθος
I not-then worthy am to-attain freedom and — Xanthus
λοιδορήσας αὐτὸν ἀπήλασε λέγων· „μὴ γὰρ οὐ βουλομένῳ
having-reviled him drove-off saying not for not wishing
μοι ἦν τοῦτο πρᾶξαι; ἀλλ' ἔξελθε πρὸ τοῦ πυλῶνος καὶ
to-me was-it this to-do but go-out before the gateway and
σκέψαι. κἂν ἴδῃς δύο κορώνας, ἀνάγγειλόν μοι· ἀγαθὸς
look and-if you-see two crows report to-me good

γὰρ οἰωνὸς οὗτος· ἐπεὶ εἰ μίαν ἴδοις, τοῦτο πονηρόν.“
for omen this since if one you-see this bad
προελθὼν οὖν ὁ Αἴσωπος καὶ συμβὰν οὕτω δύο
having-gone-forward then — Aesop and it-having-happened so two
κορώνας ἐπί τινος ἰδὼν δένδρου καθεζομένας, εἰσελθὼν
crows on a having-seen tree sitting having-gone-in
τῷ Ξάνθῳ ἀνήγγειλεν. ἐξιόντι δὲ τῷ Ξάνθῳ ἡ ἑτέρα τούτων
— to-Xanthus reported going-out and — to-Xanthus the other of-them
ἀπέπτη. καὶ ὁ Ξάνθος θατέραν μόνην ἰδὼν ἔφη· „οὐκ
flew-off and — Xanthus the-one alone having-seen said not
εἶπάς μοι, κατάρατε, δύο ἑωρακέναι“; καὶ ὅς· „οὕτως· ἀλλ’
did-you-say to-me accursed two to-have-seen and he so but
ἡ ἑτέρα ἀπέπτη“. καὶ ὁ Ξάνθος· „ἐπέλιπέ σοι, δραπέτα,
the other flew-off and — Xanthus has-failed you runaway
τὸ χλευάζειν με“; καὶ κελεύει αὐτὸν γυμνωθέντα τύπτεσθαι.
the to-mock me and orders him stripped to-be-beaten
τοῦ δ’ Αἰσώπου μαστιζομένου, προσελθών τις ἐκάλει ἐπὶ
— and Aesop being-scourged having-approached one invited to
δεῖπνον τὸν Ξάνθον. καὶ ὁ Αἴσωπος τυπτόμενος ἀνεβόησεν·
dinner — Xanthus and — Aesop being-beaten shouted
„οἴμοι τῷ δυστήνῳ· ἐγὼ μὲν γὰρ ὁ τὸ δικόρωνον
alas for-the wretched I indeed for the-one the two-crow
ἰδὼν τύπτομαι, σὺ δ’ ὁ μίαν ἰδὼν μόνην εἰς εὐωχίαν
having-seen am-beaten you but the-one one having-seen alone to feasting
ἄπει. ἔωλος ἄρ’ ἦν ἡ οἰωνοσκοπία.“ καὶ ὁ Ξάνθος τὸ
go stale then was the augury and — Xanthus the
ἀγχίνουν αὐτοῦ θαυμάσας, παύσασθαι κελεύει τυπτόμενον.
shrewdness his having-admired to-stop orders being-beaten

Aesop admits only the guest who answers his riddle at the door. He reads a cipher on a tomb, finds a treasure, and is jailed by Xanthus for knowing it belongs to the king. When an eagle drops the public ring into a slave's lap, the Samians make Xanthus free Aesop, who reads it as a king's threat to their freedom. Croesus demands him; Aesop goes, tells the fable of the cicada, and wins the island peace. At Babylon he rises with King Lycerus by solving other kings' riddles.

Μετὰ δ' οὐ πολλὰς ἡμέρας φιλοσόφους καὶ ῥήτορας
after and not many days philosophers and orators
καλέσας ὁ Ξάνθος, ἐκέλευσε τῷ Αἰσώπῳ πρὸ τοῦ πυλῶνος
having-invited — Xanthus ordered — to-Aesop before the gateway
στῆναι καὶ μηδένα τῶν ἰδιωτῶν εἰσελθεῖν συγχωρῆσαι, ἀλλ'
to-stand and no-one of-the laymen to-go-in to-allow other
ἢ τοὺς σοφοὺς μόνους. τῇ δὲ ὥρᾳ τοῦ ἀρίστου κλείσας
than the wise only at-the and hour of-the breakfast having-shut
Αἴσωπος τὸν πυλῶνα, ἐντὸς ἐκαθέσθη. τῶν κεκλημένων δέ
Aesop the gateway inside sat of-the invited and
τινος ἐλθόντος καὶ τὴν θύραν κόπτοντος, Αἴσωπος ἔνδοθεν
one having-come and the door knocking Aesop from-within
ἔφη· „τί σείει ὁ κύων;" ὁ δὲ νομίσας κύων κληθῆναι,
said what shakes the dog he and having-thought dog to-have-been-called
ὀργισθεὶς ἀνεχώρησεν. οὕτως οὖν ἕκαστος ἀφικνούμενος,
angered withdrew so then each arriving
αὖθις ἀπῄει σὺν ὀργῇ, νομίζων ὑβρίζεσθαι, τοῦ Αἰσώπου
again went-away with anger thinking to-be-insulted — Aesop
ταὐτὰ πάντας ἔνδοθεν ἐρωτῶντος. ἑνὸς δ' αὐτῶν
the-same-things all from-within asking one and of-them
κόψαντος καὶ „τί σείει ὁ κύων"; ἀκούσαντος, καὶ „τήν τε
having-knocked and what shakes the dog having-heard and the both
κέρκον καὶ τὰ ὦτα" ἀποκριθέντος, Αἴσωπος αὐτὸν ὀρθῶς
tail and the ears having-answered Aesop him rightly

δοκιμάσας ἀποκεκρίσθαι, ἀνοίξας πρὸς τὸν δεσπότην
having-judged to-have-answered having-opened to the master
ἤγαγε καὶ φησίν· „οὐδεὶς τῶν φιλοσόφων συνεστιαθῆναί
led and says no-one of-the philosophers to-feast-with
σοι ἦλθεν, ὦ δέσποτα, πλὴν οὗτος μόνος“. καὶ ὁ Ξάνθος
you came O master except this-one alone and — Xanthus
σφόδρα ἠθύμησε, παραλελογίσθαι οἰηθεὶς ὑπὸ τῶν
greatly was-despondent to-have-been-cheated having-thought by the
κληθέντων. τῇ δ’ ὑστεραίᾳ συνελθόντες οἱ κληθέντες
invited on-the and next-day having-come-together the invited
ἐπὶ τὴν διατριβήν, ἐνεκάλουν τῷ Ξάνθῳ, φάσκοντες· „ὡς
to the school accused — to-Xanthus saying as
ἔοικας, ὦ καθηγητά, ἐπεθύμεις μὲν αὐτὸς ἐξουδενῶσαι
you-seem O teacher you-desired indeed yourself to-set-at-naught
ἡμᾶς, αἰδούμενος δέ, τὸν σαπρὸν ἐπὶ τοῦ πυλῶνος ἔστησας
us being-ashamed but the rotten at the gateway you-set
Αἴσωπον, ὡς προπηλακίσαι καὶ κύνας ἡμᾶς ἀποκαλέσαι.“
Aesop so-as to-insult and dogs us to-call
καὶ ὁ Ξάνθος· „ὄναρ τοῦτ’ ἔστιν, ἢ ὕπαρ“; κἀκεῖνοι·
and — Xanthus a-dream this is or a-waking-vision and-they
„εἰ μὴ ῥέγχομεν, ὕπαρ“. καὶ δὴ τάχος μετακληθεὶς
if not we-snore a-waking-vision and indeed quickly summoned
Αἴσωπος καὶ ἐρωτηθεὶς σὺν ὀργῇ, τοῦ χάριν ἀτίμως
Aesop and having-been-asked with anger for-what sake dishonorably
τοὺς φίλους ἀπέστρεψεν, ἔφη· „οὐχὶ σύ μοι, δέσποτα,
the friends he-turned-away said not you me master
ἐνετείλω, μή τινα τῶν ἰδιωτῶν καὶ ἀμαθῶν ἀνδρῶν ἐᾶσαι
enjoined not any of-the laymen and unlearned men to-allow
πρὸς τὴν σὴν συνεισελθεῖν εὐωχίαν, ἀλλ’ ἢ τοὺς σοφοὺς
to the your to-come-in-with feasting other than the wise
μόνους“; καὶ ὁ Ξάνθος· „καὶ τίνες οὗτοι; οὐ τῶν σοφῶν“;
only and — Xanthus and who these not of-the wise

καὶ ὁ Αἴσωπος· „οὐδεμιᾷ μηχανῇ· αὐτῶν γὰρ κοπτόντων
and — Aesop by-no means they for knocking
τὴν θύραν, κἀμοῦ ἔνδοθεν ἐρωτῶντος „τί ποτε σείει ὁ
the door and-I from-within asking what ever shakes the
κύων“, οὐδ’ ὁστισοῦν αὐτῶν συνῆκε τὸν λόγον.
dog not-even anyone of-them understood the word
ἐγὼ γοῦν ὡς ἀμαθῶν πάντων φανέντων, οὐδένα τούτων
I at-any-rate as unlearned all having-appeared none of-them
εἰσήγαγον, πλὴν τὸν σοφῶς τοῦτον ἀποκριθέντα μόνον.“
led-in except the-one wisely this-one having-answered alone
οὕτως οὖν τοῦ Αἰσώπου ἀπολελογημένου, ὀρθῶς ἅπαντες
so then — Aesop having-made-his-defense rightly all
λέγειν αὐτὸν ἐψηφίσαντο.
to-speak him voted
Καὶ μεθ’ ἡμέρας πάλιν τινάς, ὁ Ξάνθος ἑπομένου τοῦ
and after days again some — Xanthus following —
Αἰσώπου πρὸς τὰ μνήματα παρεγένετο, καὶ ἃ ἐν ταῖς
Aesop to the tombs came and which on the
λάρναξιν ἐπιγράμματα ἦν ἀναγινώσκων, ἑαυτὸν ἔτερπε.
coffins inscriptions were reading himself delighted
τοῦ δ’ Αἰσώπου ἔν τινι τούτων ἐγκεχαραγμένα στοιχεῖα
— and Aesop on one of-them engraved letters
ταῦτα ἰδόντος, Α. Β. Δ. Ο. Ε. Θ. Χ, ἐπιδείξαντός τε
these having-seen A B D O E Th Ch having-shown and
τῷ Ξάνθῳ καὶ ἐρομένου εἰ ἄρα ταῦτα εἰδείη, ἐπιμελῶς
— to-Xanthus and having-asked if then these he-knew carefully
ἐκεῖνος σκεψάμενος, οὐχ οἷός τ’ ἐγένετο τὴν τούτων
he having-considered not such-as indeed was the of-these
εὑρεῖν διασάφησιν, καὶ ὡμολόγησεν ἀπορῆσαι τοῖς ὅλοις.
to-find explanation and confessed to-be-at-a-loss in-the whole
καὶ ὁ Αἴσωπος· „εἰ διὰ ταύτης τῆς στήλης, ὦ δέσποτα,
and — Aesop if through this the stele O master

θησαυρὸν ὑποδείξω σοι, τίνι με ἀμείψῃ;“ καὶ ὅς·
a-treasure I-show you with-what me will-you-requite and he
„θάρσει· λήψῃ γὰρ τὴν ἐλευθερίαν σου καὶ τὸ ἥμισυ
take-courage you-will-get for the freedom your and the half
τοῦ χρυσίου.“ τότε ὁ Αἴσωπος ἀποσχὼν τῆς στήλης
of-the gold then — Aesop having-gone-away from-the stele
βήματα τέτταρα καὶ ὀρύξας, ἀνέλαβέ τε τὸν θησαυρὸν καὶ
steps four and having-dug took-up both the treasure and
ἤνεγκε τῷ δεσπότῃ, λέγων· „δός μοι τὴν ἐπαγγελίαν, δι᾽
brought to-the master saying give me the promise through
ἧς εὗρες τὸν θησαυρόν“. καὶ ὁ Ξάνθος· „οὐχ ὅσα κἀμὲ
which you-found the treasure and — Xanthus not as-far-as I-too
εἰδέναι, εἰ μὴ καὶ τὸν νοῦν τῶν στοιχείων μοι φράσεις. τὸ
to-know if not also the sense of-the letters to-me you-will-tell the
γὰρ μαθεῖν τοῦτο πολὺ τοῦ εὑρήματος ἐμοὶ τιμιώτερον“.
for to-learn this much than-the find to-me more-precious
καὶ ὁ Αἴσωπος· „ὁ τὸν θησαυρὸν κατορύξας ἐνταῦθα
and — Aesop the-one the treasure having-buried here
ὡς σοφὸς ἀνὴρ τὰ στοιχεῖα διεχάραξε ταῦτα, ἃ καὶ
as wise man the letters engraved these which also
φησίν· Α, ἀποβάς· Β, βήματα· Δ, τέτταρα· Ο, ὀρύξας·
says A having-gone-off B steps D four O having-dug
Ε, εὑρήσεις· Θ, θησαυρόν· Χ, χρυσίου.“ καὶ ὁ Ξάνθος·
E you-will-find Th a-treasure Ch of-gold and — Xanthus
„ἐπειδήπερ οὕτως ἐπήβολος εἶ καὶ πανοῦργος, οὐ λήψῃ
since so apt you-are and crafty not you-will-get
σου τὴν ἐλευθερίαν“. καὶ ὁ Αἴσωπος· „ἀναγγελῶ δοθῆναι,
your the freedom and — Aesop I-will-report to-be-given
ὦ δέσποτα, τὸ χρυσίον τῷ βασιλεῖ Βυζαντίων. ἐκείνῳ γὰρ
O master the gold to-the king of-the-Byzantines for-him for
τεταμίευται“. καὶ ὁ Ξάνθος· „πόθεν τοῦτ᾽ οἶσθα“; κἀκεῖνος·
it-has-been-stored and — Xanthus whence this do-you-know and-he

„ἐκ τῶν στοιχείων. τοῦτο γάρ φησιν· Α, ἀπόδος· Β, βασιλεῖ·
from the letters this for it-says A give-back B to-the-king
Δ, Διονυσίῳ· Ο, ὅν· Ε, εὗρες· Θ, θησαυρόν· Χ, χρυσίου.“
D to-Dionysius O which E you-found Th a-treasure Ch of-gold
καὶ ὁ Ξάνθος τοῦ βασιλέως ἀκούσας εἶναι τὸ χρυσίον, τῷ
and — Xanthus of-the king having-heard to-be the gold —
Αἰσώπῳ ἔφη· „λαβὼν τὸ ἥμισυ τοῦ ἑρμαίου, ἡσύχασον“.
to-Aesop said having-taken the half of-the windfall keep-quiet
κἀκεῖνος· „οὐ σύ μοι νῦν τοῦτο παρέχεις, ἀλλ᾽ ὁ
and-he not you to-me now this you-provide but the-one
τὸ χρυσίον ἐνταυθὶ κατορύξας. καὶ ὅπως, ἄκουσον. τοῦτο
the gold here having-buried and how hear this
γὰρ λέγει τὰ γράμματα· Α, ἀνελόμενοι· Β, βαδίσαντες· Δ,
for say the letters A having-taken-up B having-walked D
διέλεσθε· Ο, ὅν· Ε, εὕρετε· Θ, θησαυρόν· Χ, χρυσίου.“ καὶ
divide O which E you-found Th a-treasure Ch of-gold and
ὁ Ξάνθος „δεῦρο“ φησίν „εἰς τὴν οἰκίαν, ὡς ἂν καὶ τὸν
— Xanthus come-here he-says into the house so-that — also the
θησαυρὸν διελώμεθα, καὶ σὺ τὴν ἐλευθερίαν ἀπολάβῃς“.
treasure we-may-divide and you the freedom may-get
ἐλθόντων οὖν, ὁ Ξάνθος φοβούμενος τὸ τοῦ Αἰσώπου
having-come then — Xanthus fearing the — of-Aesop
λάλον, εἰς εἱρκτὴν αὐτὸν ἐκέλευσεν ἐμβληθῆναι. καὶ ὁ
talkativeness into prison him ordered to-be-thrown and —
Αἴσωπος ἀπαγόμενος „τοιαῦται“ φησίν „εἰσὶν αἱ ὑποσχέσεις
Aesop being-led-off such he-says are the promises
τῶν φιλοσόφων; οὐχ ὅτι γὰρ οὐκ ἀπολαμβάνω μου τὴν
of-the philosophers not that for not I-get my the
ἐλευθερίαν, ἀλλὰ καὶ εἰς δεσμωτήριον κελεύεις βληθῆναί
freedom but even into jail you-order to-be-thrown
με.“ ὁ μὲν οὖν Ξάνθος ἐκέλευσεν αὐτὸν ἀπολυθῆναι,
me — indeed then Xanthus ordered him to-be-released

καὶ πρὸς αὐτὸν ἔφη· „πάνυ καλῶς φής, ἵν' ἐλευθερίας
and to him said very well you-say so-that freedom
τυχών, σφοδρότερός μου γένῃ κατήγορος". ὁ δὲ
having-attained more-violent my you-may-become accuser — and
Αἴσωπος εἶπεν· „ὅτι ποτέ με κακὸν ἔχεις ποιεῖν, ποίει.
Aesop said what ever me evil you-are-able to-do do
πάντως καὶ ἄκων ἐλευθερώσεις με."
by-all-means even unwilling you-will-free me
Κατὰ δὲ τοὺς καιροὺς τούτους συνέπεσέ τι τοιοῦτον
during and the times these happened something such
ἐν Σάμῳ. πανδήμου ἑορτῆς ἀγομένης αἴφνης ἀετὸς
in Samos a-public festival being-held suddenly an-eagle
καταπτὰς καὶ τὸν δημόσιον ἁρπάσας δακτύλιον, εἰς
having-flown-down and the public having-snatched ring into
δούλου κόλπον ἀφῆκεν. οἱ μὲν οὖν Σάμιοι θροηθέντες
a-slave's lap let-fall the indeed then Samians troubled
καὶ εἰς πλείστην περὶ τοῦδε τοῦ σημείου πεσόντες τὴν
and into very-great about this the sign having-fallen the
ἀγωνίαν, κατὰ ταὐτὸν ἀθροισθέντες, ἤρξαντο δεῖσθαι τοῦ
anxiety in the-same gathered began to-beg —
Ξάνθου, ἅτε πρώτου τῶν πολιτῶν ὄντος καὶ φιλοσόφου,
of-Xanthus as first of-the citizens being and philosopher
σφίσι τὴν κρίσιν τοῦ σημείου διασαφῆσαι. ὁ δὲ τοῖς ὅλοις
for-them the judgment of-the sign to-make-clear he and in-the whole
ἐπαπορῶν, χρόνον ἤτησε. καὶ ἀφικόμενος οἴκαδε, πολὺς
being-at-a-loss time asked and having-arrived home much
ἦν ἀθυμῶν καὶ τῇ λύπῃ βαπτιζόμενος, οἷα δὴ μηδὲν
he-was despondent and in-the grief immersed as indeed nothing
κρῖναι δυνάμενος. ὁ δ' Αἴσωπος τὴν ἀθυμίαν συννοήσας
to-judge being-able — and Aesop the despondency having-perceived
τοῦ Ξάνθου, προσελθὼν λέγει· „τοῦ χάριν, ὦ δέσποτα,
— of-Xanthus having-approached says for-what sake O master

οὕτω διατελεῖς ἀθυμῶν; ἐμοὶ προσανάθου, χαίρειν εἰπὼν
thus do-you-continue despondent to-me refer(-it) farewell having-said
τῷ λυπεῖσθαι· αὔριον δ' εἰς ἀγορὰν προελθὼν, εἰπὲ τοῖς
to-the to-grieve tomorrow and into marketplace having-gone-forth say to-the
Σαμίοις ὡς „Ἐγὼ μὲν οὔτε σημειολυτεῖν ἐπαιδεύθην οὔτ'
Samians that I indeed neither to-interpret-signs was-educated nor
οἰωνοσκοπεῖν, παῖς δέ μοι πρόσεστι πολλῶν πεῖραν εἰδώς·
to-take-auspices a-boy but to-me belongs of-many experience knowing
αὐτὸς ὑμῖν τὸ ζητούμενον λύσει." κἂν μὲν αὐτὸς ἐπιτύχω
he for-you the thing-sought will-solve and-if indeed I-myself attain
τῆς λύσεως, δέσποτα, σὺ τὴν δόξαν ἀποίσῃ τοιούτῳ
the solution master you the glory will-carry-off such
χρώμενος δούλῳ· ἂν δ' ἀποτύχω, ἐμοὶ μόνῳ ἡ ἐντεῦθεν
using slave if but I-fail on-me alone the thence
προστριβήσεται ὕβρις." πεισθεὶς οὖν ὁ Ξάνθος καὶ τῇ
will-be-rubbed outrage persuaded then — Xanthus and on-the
ὑστεραίᾳ εἰς τὸ θέατρον ἀπαντήσας καὶ καταστὰς εἰς τὸ
next-day into the theater having-come and having-stood into the
μέσον, κατὰ τὰς ὑποθήκας Αἰσώπου διελέχθη τοῖς
middle according-to the counsels of-Aesop conversed with-those
συνελθοῦσιν. οἳ δ' εὐθέως ἠξίουν κληθῆναι τὸν Αἴσωπον.
having-come-together they and at-once asked to-be-called — Aesop
τοῦ δ' ἀφικομένου καὶ στάντος ἐπὶ τὸ μέσον, οἱ Σάμιοι τὴν
he and having-come and having-stood in the middle the Samians the
ὄψιν αὐτοῦ κατανοήσαντες, ἐρεσχελοῦντες ἐφώνουν· „αὕτη
face his having-perceived teasing called-out this
ἡ ὄψις σημεῖον λύσει; ἐκ τοῦ αἰσχροῦ τούτου τί ποτε
the face a-sign will-solve from the ugly this what ever
καλὸν ἀκουσόμεθα;" καὶ γελᾶν ἤρξαντο. καὶ ὁ Αἴσωπος
fair shall-we-hear and to-laugh began and — Aesop
κατασείσας τῇ χειρὶ καὶ ἡσυχίαν αἰτήσας γενέσθαι,
having-waved with-the hand and quiet having-asked to-be

φησίν· „ἄνδρες Σάμιοι, τί μου τὴν ὄψιν σκώπτετε; οὐκ εἰς
says men Samians why my the face do-you-mock not to
τὴν ὄψιν, ἀλλ' εἰς τὸν νοῦν ἀποβλέπειν χρή. πολλάκις
the face but to the mind to-look it-is-needful often
γὰρ καὶ τῇ φαύλῃ μορφῇ χρηστὸν νοῦν ἡ φύσις ἐνέθηκεν.
for even in-the poor form a-good mind the nature placed
ἢ τὴν ἔξωθεν τῶν κεραμίων μορφὴν σκοπεῖτε ὑμεῖς, ἀλλ'
or the outside of-the jars form do-you-consider you but
οὐ τὴν ἐντὸς γεῦσιν τοῦ οἴνου;" ταῦτα τοῦ Αἰσώπου
not the inside taste of-the wine these-things — of-Aesop
πάντες ἀκούσαντες, ἔλεγον· „Αἴσωπε, εἴ τι δύνασαι,
all having-heard said Aesop if anything you-can
λέγε τῇ πόλει". καὶ ὃς μετὰ παρρησίας ἔφη· „ἄνδρες
say to-the city and he with frankness said men
Σάμιοι, ἐπειδήπερ ἡ τύχη φιλόνεικος οὖσα δόξης ἀγῶνα
Samians since the fortune contentious being of-glory a-contest
τέθεικε δεσπότῃ καὶ δούλῳ, κἂν μὲν ὁ δοῦλος ἥττων τοῦ
has-set for-master and slave and-if indeed the slave inferior to-the
δεσπότου φανῇ, διὰ μαστίγων ἐλεύσεται, εἰ δ' ἀμείνων,
master appear through whips he-will-go if but better
οὐδὲν ἔλαττον καὶ οὕτω πληγαῖς ξανθήσεται, εἰ ὑμεῖς διὰ
nothing less also so with-blows he-will-be-carded if you through
τῆς ἐμῆς ἐλευθερίας παρρησίαν χαρίσοισθέ μοι, ἐγὼ νῦν
the my freedom frankness would-grant me I now
ὑμῖν ἀδεῶς τὸ ζητούμενον φράσω." τότε ὁ δῆμος ἀπὸ μιᾶς
to-you fearlessly the thing-sought will-tell then the people from one
γλώττης πρὸς τὸν Ξάνθον ἐβόων· „ἐλευθέρωσον Αἴσωπον,
tongue to — Xanthus shouted free Aesop
ὑπάκουσον Σαμίοις. χάρισαι τὴν ἐλευθερίαν αὐτοῦ τῇ
obey the-Samians grant the freedom his to-the
πόλει." ὁ δὲ Ξάνθος οὐκ ἐπένευε. καὶ ὁ πρύτανις ἔφη·
city — but Xanthus not consented and the prytanis said

„Ξάνθε, εἰ μή σοι δοκεῖ ὑπακοῦσαι τῷ δήμῳ, ἐγὼ τῆσδε
Xanthus if not to-you it-seems to-obey the people I at-this
τῆς ὥρας Αἴσωπον ἀπελεύθερον ἂν ποιήσαιμι, καὶ τότε
the hour Aesop a-freedman — would-make and then
σοι ὁμότιμος ἔσται.“ τηνικαῦτα τοίνυν ὁ Ξάνθος ἀνάγκῃ
to-you equal-in-honor he-will-be at-that-time then — Xanthus by-necessity
τὴν ἐλευθερίαν ἐπέδωκε. καὶ ὁ κῆρυξ ἐβόα· „Ξάνθος ὁ
the freedom granted and the herald shouted Xanthus the
φιλόσοφος ἐλευθεροῖ Σαμίοις Αἴσωπον.“ κἀν τούτῳ
philosopher frees for-the-Samians Aesop and-in this
πέρας ὁ τοῦ Αἰσώπου λόγος εἰλήφει, φαμένου πρὸς τὸν
end the — of-Aesop word had-taken he-having-said to —
Ξάνθον ὡς „καὶ ἄκων ἐλευθερώσεις με.“ Αἴσωπος οὖν
Xanthus that even unwilling you-will-free me Aesop then
ἐλευθερίας τυχών, στὰς εἰς τὸ μέσον ἔφη· „ἄνδρες
freedom having-attained having-stood into the middle said men
Σάμιοι, ὁ μὲν ἀετός, ὡς ἴστε, βασιλεὺς τῶν ὀρνίθων
Samians the indeed eagle as you-know king of-the birds
ἐστίν. ὅτι δὲ τὸν στρατηγικὸν δακτύλιον οὗτος ἁρπάσας
is that but the general's ring he having-snatched
ἀφῆκεν εἰς δούλου κόλπον, τοῦτο σημαίνειν δῆλον, ὅτι
let-fall into a-slave's lap this to-signify clear that
τῶν νυνὶ βασιλέων τις βούλεται ὑμῶν τὴν ἐλευθερίαν
of-the now kings one wishes your the freedom
δουλῶσαι, καὶ τοὺς κυρίους νόμους ἀκύρους δεῖξαι. ταῦτα
to-enslave and the sovereign laws void to-show these-things
οἱ μὲν Σάμιοι ἀκούσαντες, κατηφείας ἐπλήσθησαν.
the indeed Samians having-heard with-dejection were-filled
μετὰ δ᾽ οὐ πολὺν χρόνον καὶ γράμματα παρὰ Κροίσου τοῦ
after and not much time also letters from Croesus the
Λυδῶν βασιλέως ἧκει Σαμίοις κελεύοντα τὸ ἀπὸ τοῦδε
of-the-Lydians king come to-the-Samians ordering the from this

φόρους αὐτῷ παρέχειν, εἰ δὲ μὴ πείθοιντο, πρὸς μάχην
tributes to-him to-provide if but not they-obey for battle
ἑτοίμους εἶναι. ἐβουλεύσαντο μὲν οὖν ἅπαντες — ἔδεισαν
ready to-be they-deliberated indeed then all they-feared
γὰρ ὑπήκοοι γενέσθαι τῷ Κροίσῳ — συνοῖσον εἶναι μέντοι
for subjects to-become — to-Croesus expedient to-be however
καὶ Αἴσωπον ἐρωτῆσαι. κἀκεῖνος ἐρωτηθεὶς εἶπε· „τῶν
also Aesop to-ask and-he having-been-asked said the
ἀρχόντων ὑμῶν γνώμην δεδωκότων εἰς φόρου ἀπαγωγὴν
rulers your judgment having-given for of-tribute payment
ὑπακούειν τῷ βασιλεῖ, συμβουλὴν μὲν οὐδ' ὡς, λόγον δὲ
to-obey the king counsel indeed not-even so a-word but
ἐρῶ ὑμῖν, καὶ εἴσεσθε τὸ συμφέρον. ἡ τύχη δύο ὁδοὺς
I-will-tell you and you-will-know the expedient the fortune two roads
ἔδειξεν ἐν τῷ βίῳ, θατέραν μὲν ἐλευθερίας, ἧς ἡ μὲν
showed in the life the-one indeed of-freedom of-which the indeed
ἀρχὴ δύσβατος, τὸ δὲ τέλος ὁμαλόν· θατέραν δὲ δουλείας,
beginning hard-to-walk the but end smooth the-other and of-slavery
ἧς ἡ μὲν ἀρχὴ εὐπετής τε καὶ βάσιμος, τὸ δὲ τέλος
of-which the indeed beginning easy both and walkable the but end
ἐπώδυνον." ταῦτα ἀκούσαντες οἱ Σάμιοι, ἀνεβόησαν·
painful these-things having-heard the Samians shouted
„ἡμεῖς ἐλεύθεροι ὄντες ἑκόντες οὐ γινόμεθα δοῦλοι", καὶ τὸν
we free being willingly not become slaves and the
πρεσβευτὴν οὐ σὺν εἰρήνῃ ἀπέπεμψαν. ὁ μὲν οὖν Κροῖσος
envoy not with peace sent-away — indeed then Croesus
ταῦτα μαθών, ἐβούλετο πόλεμον κατὰ Σαμίων κινεῖν,
these-things having-learned wished war against the-Samians to-stir
ὁ δὲ πρεσβευτὴς ἀνήνεγκεν, ὡς οὐκ ἂν δυνηθείη Σαμίους
the but envoy reported that not — he-could the-Samians
ὑπὸ χεῖρα λαβεῖν, Αἰσώπου παρ' αὐτοῖς ὄντος, καὶ γνώμας
under hand to-take Aesop with them being and opinions

ὑποτιθέντος. „δύνῃ δὲ μᾶλλον,“ εἶπεν „ὦ βασιλεῦ, πρέσβεις
suggesting you-can but rather he-said O king envoys
ἀποστεῖλας ἐξαιτῆσαι παρ᾽ αὐτῶν Αἴσωπον, ὑποσχόμενος
having-sent to-demand from them Aesop having-promised
αὐτοῖς ἀντ᾽ αὐτοῦ χάριτας ἄλλας τε δώσειν, καὶ λύσιν
them in-return-for him favors others both to-give and release
τῶν ἐπιταττομένων φόρων. καὶ τότε τάχα οἷός τε ἔσῃ
of-the imposed tributes and then perhaps able — you-will-be
τούτων περιγενέσθαι.“ καὶ ὁ μὲν Κροῖσος κατὰ ταῦτα
them to-overcome and — indeed Croesus according-to these-things
πρεσβευτὴν ἀποστείλας, ἔκδοτον ᾔτει τὸν Αἴσωπον.
an-envoy having-sent surrendered demanded — Aesop
Σάμιοι δὲ τοῦτον ἐκδόσθαι γνώμης ἐγένοντο. Αἴσωπος
Samians and him to-surrender of-mind became Aesop
δὲ τοῦτο μαθών, ἐν μέσῳ τε τῆς ἀγορᾶς ἔστη καὶ
and this having-learned in middle both of-the marketplace stood and
φησίν· „ἄνδρες Σάμιοι, κἀγὼ μὲν περὶ πολλοῦ ποιοῦμαι
says men Samians I-too indeed of much make
παρὰ τοὺς πόδας ἀφικέσθαι τοῦ βασιλέως· ἐθέλω δὲ ὑμῖν
at the feet to-arrive of-the king I-wish but to-you
ἕνα μῦθον εἰπεῖν. καθ᾽ ὃν χρόνον ὁμόφωνα ἦν τὰ ζῶα,
one fable to-tell at which time of-one-voice were the animals
πόλεμον οἱ λύκοι τοῖς προβάτοις συνῆψαν.
war the wolves on-the sheep joined
τῶν δὲ κυνῶν συμμαχούντων τοῖς θρέμμασι καὶ τοὺς
the and dogs allying-with the flocks and the
λύκους ἀποσοβούντων, οἱ λύκοι πρεσβευτὴν ἀποστείλαντες,
wolves driving-off the wolves an-envoy having-sent
ἔφασαν τοῖς πρόβασιν, εἰ βούλοιντο βιοῦν ἐν εἰρήνῃ καὶ
said to-the sheep if they-wished to-live in peace and
μηδένα πόλεμον ὑποπτεύειν, τοὺς κύνας αὐτοῖς ἐκδοῦναι.
no war to-suspect the dogs to-them to-surrender

τῶν δὲ προβάτων ὑπ᾽ ἀνοίας πεισθέντων καὶ τοὺς κύνας
the and sheep by folly persuaded and the dogs
ἐκδεδωκότων, οἱ λύκοι τούς τε κύνας διεσπάραξαν καὶ
having-surrendered the wolves the both dogs tore-apart and
τὰ πρόβατα ῥᾷστα διέφθειραν.“ οἱ Σάμιοι τοίνυν τὸ
the sheep most-easily destroyed the Samians then the
τοῦ μύθου βούλημα συννοήσαντες, ὥρμησαν μὲν παρ᾽
of-the fable meaning having-perceived set-out indeed with
ἑαυτοῖς κατασχεῖν τὸν Αἴσωπον. ὃ δὲ οὐκ ἠνέσχετο, ἀλλὰ
themselves to-hold-back — Aesop he but not endured but
τῷ πρεσβευτῇ συναποπλεύσας, πρὸς Κροῖσον ἀπῄει.
with-the envoy having-sailed-off-with to Croesus went
ἀφικομένων δ᾽ αὐτῶν εἰς Λυδίαν, ὁ βασιλεὺς ἐπίπροσθεν
having-arrived and they in Lydia the king before
αὐτοῦ στάντα τὸν Αἴσωπον θεασάμενος, ἠγανάκτησε
him having-stood — Aesop having-beheld was-indignant
λέγων· „ἴδε ποταπὸν ἀνθρώπιον ἐμποδών μοι γέγονε νῆσον
saying see what-sort manikin in-the-way to-me has-become an-island
ὑποτάξαι τοσαύτην;“ καὶ ὁ Αἴσωπος· „μέγιστε βασιλεῦ, οὐ
to-subjugate so-great and — Aesop greatest king not
βίᾳ οὐδ᾽ ἀνάγκῃ πρὸς σὲ παρεγενόμην, ἀλλ᾽ αὐθαίρετος
by-force nor by-necessity to you I-came but of-my-own-choice
πάρειμι. ἀνάσχου δέ μου μικρὸν ἀκοῦσαι. ἀνήρ τις
I-am-here bear-with and me a-little to-hear man a-certain
ἀκρίδας συλλέγων καὶ ἀποκτιννύς, εἶλε καὶ τέττιγα. ἐπεὶ
locusts gathering and killing took also a-cicada when
δὲ κἀκεῖνον ἠβούλετο κτεῖναι, φησὶν ὁ τέττιξ· „ἄνθρωπε,
and him-too he-wished to-kill says the cicada man
μή με μάτην ἀνέλῃς. ἐγὼ γὰρ οὔτε στάχυν βλάπτω, οὔτ᾽
not me in-vain kill I for neither ear-of-grain harm nor
ἄλλο τι τῶν ἁπάντων σε ἀδικῶ, τῇ κινήσει δὲ τῶν
other anything of-the all you wrong by-the motion but of-the

ἐν ἐμοὶ ὑμένων ἡδὺ φθέγγομαι, τέρπων τοὺς ὁδοιπόρους.
in me membranes sweetly I-sound delighting the wayfarers
φωνῆς οὖν παρ᾽ ἐμοὶ πλέον οὐδὲν εὑρήσεις.“ κἀκεῖνος
of-voice then with me more nothing you-will-find and-he
ταῦτα ἀκούσας, ἀφῆκεν ἀπιέναι. κἀγὼ γοῦν, ὦ βασιλεῦ,
these-things having-heard let(-him) to-go-away I-too at-any-rate O king
τῶν σῶν ποδῶν ἅπτομαι, μή με εἰκῇ φονεύσῃς. οὐδὲ
the your feet touch not me at-random murder not-even
γὰρ οἷός τ᾽ εἰμὶ ἀδικῆσαί τινα, ἐν εὐτελείᾳ δὲ σώματος
for such-as indeed am-I to-wrong anyone in cheapness and of-body
γενναῖον φθέγγομαι λόγον.“ ὁ δὲ βασιλεὺς θαυμάσας
a-noble I-utter word the and king having-wondered
ἅμα καὶ οἰκτείρας αὐτόν, ἔφη· „Αἴσωπε, οὔκουν ἐγώ σοι
at-once and having-pitied him said Aesop not-then I to-you
δίδωμι τὸ ζῆν, ἀλλ᾽ ἡ μοῖρα. ὃ γοῦν θέλεις, αἴτει καὶ
give the to-live but the fate what at-any-rate you-wish ask and
λήψῃ.“ καὶ ὅς· „δέομαί σου, βασιλεῦ, διαλλάγηθι Σαμίοις“.
you-will-get and he I-beg you king be-reconciled to-the-Samians
τοῦ δὲ βασιλέως εἰπόντος „διήλλαγμαι“, πεσὼν ἐκεῖνος
the and king having-said I-am-reconciled having-fallen he
ἐπὶ τὴν γῆν, χάριτάς τε αὐτῷ ὡμολόγει, καὶ μετὰ τοῦτο
on the ground thanks both to-him acknowledged and after this
τοὺς οἰκείους συγγραψάμενος μύθους, τοὺς καὶ μέχρι νῦν
the own having-written-down fables those also until now
φερομένους, παρὰ τῷ βασιλεῖ κατέλιπε.
current with the king left
δεξάμενος δὲ παρ᾽ αὐτοῦ γράμματα πρὸς Σαμίους, ὡς
having-received and from him letters to the-Samians that
ἕνεκεν Αἰσώπου τούτοις διήλλακται, καὶ δῶρα πολλά,
for-the-sake of-Aesop with-them he-is-reconciled and gifts many
πλεύσας ἐπανῆλθεν εἰς Σάμον. οἱ μὲν οὖν Σάμιοι τοῦτον
having-sailed returned to Samos the indeed then Samians him

ἰδόντες, στέμματά τε αὐτῷ προσήνεγκαν καὶ χοροὺς ἐπ᾽
having-seen garlands both to-him brought and dances for
αὐτῷ συνεστήσαντο. ὃ δ᾽ αὐτοῖς τά τε τοῦ βασιλέως
him set-up he and to-them the both of-the king
ἀνέγνω γράμματα, καὶ ἀπέδειξεν ὡς τὴν εἰς αὐτὸν γενομένην
read letters and showed that the to him done
παρὰ τοῦ δήμου ἐλευθερίαν ἐλευθερίᾳ πάλιν ἠμείψατο.
by the people freedom with-freedom again he-requited
Μετὰ δὲ τοῦτο τῆς νήσου ἀπάρας, περιῄει τὴν
after and this from-the island having-set-sail he-went-round the
οἰκουμένην, τοῖς ἁπανταχοῦ τῶν φιλοσόφων διαλεγόμενος.
inhabited-world with-those everywhere of-the philosophers conversing
ἀφικόμενος δὲ καὶ πρὸς Βαβυλῶνα καὶ τὴν ἑαυτοῦ σοφίαν
having-arrived and also at Babylon and the his-own wisdom
ἐπιδειξάμενος, μέγας παρὰ τῷ βασιλεῖ Λυκήρῳ ἐγένετο.
having-displayed great with the king Lycerus became
κατ᾽ ἐκείνους γὰρ τοὺς χρόνους οἱ βασιλεῖς πρὸς ἀλλήλους
in those for the times the kings with one-another
εἰρήνην ἔχοντες, καὶ τέρψεως χάριν προβλήματα τῶν
peace having and of-delight for-the-sake problems of-the
σοφιστικῶν πρὸς ἀλλήλους γράφοντες ἔπεμπον. ἅπερ οἱ
sophistical to one-another writing sent which the-ones
μὲν ἐπιλυόμενοι φόρους ἐπὶ ῥητοῖς πρὸς τῶν πεμπόντων
indeed solving tributes on stated-terms from the senders
ἐλάμβανον· εἰ δὲ μή, τοὺς ἴσους παρεῖχον. ὁ τοίνυν Αἴσωπος
received if but not the equal provided — then Aesop
τὰ πεμπόμενα τῶν προβλημάτων Λυκήρῳ συνιὼν ἐπέλυε,
the sent of-the problems to-Lycerus understanding solved
καὶ εὐδοκιμεῖν ἐποίει τὸν βασιλέα. καὶ αὐτὸς δὲ διὰ
and to-be-esteemed made the king and he-himself too through

Λυκήρου ἕτερα τοῖς βασιλεῦσιν ἀντέπεμπεν, ὧν ἀλύτων
Lycerus others to-the kings sent-in-return which unsolved
μενόντων, φόρους ὁ βασιλεὺς ὅτι πλείστους εἰσέπραττεν.
remaining tributes the king the-very most exacted

V · ENNUS AND THE TOWER

Aesop adopts Ennus, who forges a letter of treason in his name. Lycerus orders him killed, but Hermippus hides him in a tomb. When Nectanabo of Egypt demands builders for a tower touching neither heaven nor earth, Hermippus produces Aesop, who forgives Ennus and counsels him; Ennus dies of shame. Aesop trains four eaglets to carry boys aloft and goes to Egypt, where he likens Nectanabo to the sun, a sun that beside Lycerus would be darkness.

Αἴσωπος δὲ μὴ παιδοποιησάμενος, ἕνα τινὰ τῶν εὐγενῶν,
Aesop and not having-begotten-children one a of-the well-born
Ἔννον τὴν κλῆσιν, εἰσεποιήσατό τε καὶ ὡς γνήσιον παῖδα
Ennus by-the name adopted both and as legitimate son
τῷ βασιλεῖ προσενέγκας συνέστησε. μετὰ δ' οὐ πολὺν
to-the king having-presented commended after but not much
χρόνον τοῦ Ἔννου τῇ τοῦ θεμένου παλλακῇ συμφθαρέντος,
time — Ennus with-the of-the adopter concubine having-been-corrupted
Αἴσωπος τοῦτο γνούς, ἀπελαύνειν ἔμελλε τῆς οἰκίας. ὃ
Aesop this having-learned to-drive-out was-about from-the house he
δὲ τῇ κατ' ἐκείνου ὀργῇ ληφθείς, ἐπιστολήν τε πλασάμενος
and by-the against him anger seized a-letter both having-forged
παρ' Αἰσώπου δῆθεν πρὸς τοὺς ἀντισοφιζομένους Λυκήρῳ,
from Aesop forsooth to those vying-in-wisdom-with Lycerus
ὡς αὐτοῖς ἕτοιμός ἐστι προστίθεσθαι μᾶλλον ἢ τῷ
that to-them ready he-is to-attach-himself rather than —
Λυκήρῳ, τῷ βασιλεῖ ἐνεχείρισε, τῷ τοῦ Αἰσώπου ταύτην
to-Lycerus to-the king handed by-the — of-Aesop it

σφραγισάμενος δακτυλίῳ. ὁ δὲ βασιλεὺς τῇ σφραγῖδι
having-sealed ring the and king by-the seal
πεισθεὶς καὶ ἀπαραιτήτῳ ὀργῇ χρησάμενος, παραχρῆμα
persuaded and inexorable anger having-used at-once
τῷ Ἑρμίππῳ κελεύει, μηδὲν ἐξετάσαντα οἷα δὴ προδότην
— to-Hermippus orders nothing having-examined as indeed a-traitor
διαχειρίσασθαι Αἴσωπον. ὁ δὲ Ἕρμιππος φίλος τε ἦν τῷ
to-put-to-death Aesop — but Hermippus a-friend both was —
Αἰσώπῳ καὶ τότε δὴ τὸν φίλον ἐπέδειξεν. ἔν τινι γὰρ
to-Aesop and then indeed the friend showed(-himself) in one for
τῶν τάφων μηδενὸς εἰδότος κρύψας τὸν ἄνθρωπον, ἐν
of-the tombs no-one knowing having-hidden the man in
ἀπορρήτοις ἔτρεφεν. Ἔννος δέ, τοῦ βασιλέως κελεύσαντος,
secret fed Ennus and the king having-ordered
πᾶσαν τὴν διοίκησιν Αἰσώπου παρέλαβε.
all the management of-Aesop took-over
Μετὰ δέ τινα χρόνον Νεκτεναβὼ βασιλεὺς Αἰγυπτίων
after and some time Nectanabo king of-the-Egyptians
πυθόμενος Αἴσωπον τεθνηκέναι, πέμπει Λυκήρῳ παραχρῆμα
having-learned Aesop to-have-died sends to-Lycerus at-once
ἐπιστολήν, οἰκοδόμους αὐτῷ ἀποστεῖλαι κελεύουσαν, οἳ
a-letter builders to-him to-send ordering who
πύργον οἰκοδομήσουσι μήτ᾽ οὐρανοῦ μήτε γῆς ἁπτόμενον,
a-tower will-build neither heaven nor earth touching
ἀλλὰ καὶ τὸν ἀποκρινούμενον ἀεὶ πρὸς πάνθ᾽ ὅσα
but also the-one going-to-answer always to all as-many-as
ἂν ἐρωτῴη. καὶ τοῦτο ποιήσαντα, φόρους εἰσπράττειν, εἰ
— he-might-ask and this having-done tributes to-exact if
δὲ μή, κατατίθεσθαι. ταῦτα τῷ Λυκήρῳ ἀναγνωσθέντα
but not to-pay these-things — to-Lycerus read
εἰς ἀθυμίαν ἐνέβαλε, μηδενὸς τῶν φίλων δυναμένου τὸ
into despondency threw none of-the friends being-able the

πρόβλημα τὸ περὶ τοῦ πύργου συνεῖναι. ὁ μέντοι βασιλεὺς
problem the about the tower to-understand the however king
καὶ κίονα τῆς ἑαυτοῦ βασιλείας ἔλεγεν ἀπολωλεκέναι τὸν
also a-pillar of-the his-own kingdom said to-have-lost —
Αἴσωπον. Ἕρμιππος δὲ τὴν τοῦ βασιλέως δι' Αἴσωπον
Aesop Hermippus and the of-the king because-of Aesop
λύπην μαθών, προσῆλθε τῷ βασιλεῖ καὶ ζῆν ἐκεῖνον
grief having-learned approached the king and to-live him
εὐηγγελίσατο, προσθεὶς ὡς τοῦδε χάριν αὐτὸν οὐκ ἀνεῖλεν,
brought-good-news having-added that for-this sake him not he-killed
εἰδὼς ὡς μεταμελήσει ποτὲ τῷ βασιλεῖ τῆς ἀποφάσεως.
knowing that will-repent sometime the king of-the sentence
τοῦ δὲ βασιλέως διαφερόντως ἐπὶ τούτοις ἡσθέντος,
the and king especially at these-things having-been-pleased
Αἴσωπος ῥυπῶν καὶ αὐχμῶν ὅλος προσηνέχθη, καὶ τοῦ
Aesop filthy and squalid wholly was-brought and the
βασιλέως, ὡς εἶδεν αὐτὸν, δακρύσαντος καὶ λούσασθαί
king as he-saw him having-wept and to-bathe
τε καὶ τῆς ἄλλης ἐπιμελείας ἀξιωθῆναι κελεύσαντος,
both and of-the other care to-be-deemed-worthy having-ordered
Αἴσωπος μετὰ τοῦτο καὶ ὑπὲρ ὧν κατηγορήθη τὰς αἰτίας
Aesop after this also for what he-was-accused the charges
ἀπεσκευάσατο· ἐφ' οἷς καὶ τοῦ βασιλέως τὸν Ἔννον
cleared-away at which also the king — Ennus
ἀναιρεῖν μέλλοντος, Αἴσωπος αὐτῷ συγγνώμην ἠτήσατο.
to-kill being-about Aesop for-him pardon asked
ἑπομένως δὲ τούτοις ὁ βασιλεὺς τὴν τοῦ Αἰγυπτίου
following and these the king the of-the Egyptian
ἐπιστολὴν τῷ Αἰσώπῳ ἐπέδωκεν ἀναγνῶναι. ὃ δ' αὐτίκα
letter — to-Aesop gave to-read he and at-once
τὴν λύσιν συνεὶς τοῦ προβλήματος, ἐγέλασέ τε
the solution having-understood of-the problem laughed both

καὶ ἀντιγράφειν ἐκέλευσεν, ὡς ἐπειδὰν χειμὼν παρέλθῃ,
and to-write-back ordered that when winter passes
πεμφθῆναι τούς τε τὸν πύργον οἰκοδομήσοντας καὶ τὸν
to-be-sent the both the tower going-to-build and the-one
ἀποκρινούμενον πρὸς τὰ ἐρωτώμενα. ὁ βασιλεὺς οὖν
going-to-answer to the-things asked the king then
τοὺς μὲν Αἰγυπτίους πρέσβεις ἀπέστειλεν, Αἰσώπῳ δὲ
the indeed Egyptian envoys sent-away to-Aesop and
τὴν ἐξ ἀρχῆς διοίκησιν ἐνεχείρισεν ἅπασαν, ἔκδοτον αὐτῷ
the from beginning management entrusted all surrendered to-him
παραδοὺς καὶ τὸν Ἔννον. ὁ δὲ Αἴσωπος παραλαβὼν τὸν
having-handed-over also — Ennus — but Aesop having-received —
Ἔννον, οὐδὲν ἀηδὲς αὐτὸν ἔδρασεν, ἀλλ᾽ ὡς υἱῷ πάλιν
Ennus nothing unpleasant him did but as to-a-son again
προσσχών, ἄλλους τε καὶ τούτους ὑπετίθει τοὺς λόγους.
having-given-heed others both and these suggested the words
„Τέκνον, πρὸ πάντων σέβου τὸ θεῖον, τὸν βασιλέα δὲ τίμα·
child before all revere the divine the king and honor
καὶ τοῖς μὲν ἐχθροῖς σου δεινὸν σεαυτὸν παρασκεύαζε,
and to-the indeed enemies your terrible yourself make
ἵνα μὴ καταφρονῶσί σου· τοῖς δὲ φίλοις πρᾶον καὶ
that not they-may-despise you to-the and friends gentle and
εὐμετάδοτον, ὡς εὐνουστέρους σοι μᾶλλον γίνεσθαι. ἔτι
generous so-that more-well-disposed to-you rather to-become still
τε τοὺς μὲν ἐχθροὺς νοσεῖν εὔχου καὶ πένεσθαι, ὡς μὴ
and the indeed enemies to-be-sick pray and to-be-poor so-that not
οἵους τε εἶναι λυπεῖν σε· τοὺς δὲ φίλους κατὰ πάντα εὖ
such indeed to-be to-grieve you the but friends in all-things well
πράττειν βούλου. αἰεὶ τῇ γυναικί σου χρηστῶς ὁμίλει,
to-fare wish always to-the wife your kindly converse
ὅπως ἑτέρου ἀνδρὸς πεῖραν μὴ ζητήσῃ λαβεῖν. κοῦφον
so-that of-another man trial not she-may-seek to-take light

γὰρ τὸ τῶν γυναικῶν ἐστι φῦλον καὶ κολακευόμενον
for the of-the women is race and being-flattered
ἐλάττω φρονεῖ κακά. ὀξεῖαν μὲν πρὸς λόγον κτῆσαι τὴν
fewer thinks evils keen indeed for speech get the
ἀκοήν, τῆς δὲ γλώττης ἐγκρατὴς ἔσο. τοῖς εὖ πράττουσι
hearing of-the and tongue master be to-those well faring
μὴ φθόνει, ἀλλὰ σύγχαιρε. φθονῶν γὰρ σεαυτὸν μᾶλλον
not envy but rejoice-with envying for yourself rather
βλάψεις. τῶν οἰκετῶν σου ἐπιμελοῦ, ἵνα μὴ μόνον ὡς
you-will-harm of-the servants your take-care that not only as
δεσπότην σε φοβῶνται, ἀλλὰ καὶ ὡς εὐεργέτην αἰδῶνται.
master you they-may-fear but also as benefactor they-may-respect
μὴ αἰσχύνου μανθάνειν ἀεὶ τὰ κρείττω. τῇ γυναικὶ
not be-ashamed to-learn always the better-things to-the wife
μηδέποτε πιστεύσῃς ἀπόρρητα, ἀεὶ γὰρ ὁπλίζεται, πῶς
never trust secrets always for she-arms-herself how
σου κυριεύσει. καθ' ἡμέραν καὶ εἰς τὴν αὔριον ἀποταμιεύου.
you she-will-master by day also for the morrow store-up
βέλτιον γὰρ τελευτῶντα ἐχθροῖς καταλεῖψαι, ἢ ζῶντα
better for dying to-enemies to-leave than living
τῶν φίλων ἐπιδεῖσθαι. εὐπροσήγορος ἔσο τοῖς συναντῶσιν,
of-the friends to-need affable be to-those meeting
εἰδὼς ὡς καὶ τῷ κυναρίῳ ἄρτον ἡ οὐρὰ προσπορίζει.
knowing that also to-the little-dog bread the tail procures
ἀγαθὸς γενόμενος μὴ μετανόει. ψίθυρον ἄνδρα ἔκβαλε
good having-become not repent a-whispering man cast-out
σῆς οἰκίας, τὰ γὰρ ὑπὸ σοῦ λεγόμενα καὶ πραττόμενα
from-your house the-things for by you said and done
ἑτέροις φέρων ἀναθήσει. πρᾶττε μὲν τὰ μὴ λυπήσοντά
to-others carrying he-will-impart do indeed the-things not going-to-grieve
σε, ἐπὶ δὲ τοῖς συμβαίνουσι μὴ λυποῦ. μήτε πονηρὰ
you at but the-things happening not grieve neither wicked-things

βουλεύσῃ ποτὲ μήτε τρόπους κακῶν μιμήσῃ.“ Τούτοις
plan ever nor manners of-the-wicked imitate these-things
τοῦ Αἰσώπου τὸν Ἔννον νουθετήσαντος, ἐκεῖνος τοῖς τε
— of-Aesop — Ennus having-admonished be by-the both
λόγοις καὶ τῇ οἰκείᾳ συνειδήσει οἷά τινι βέλει πληγεὶς
words and by-the own conscience as-by some arrow struck
τὴν ψυχήν, μετ᾽ οὐ πολλὰς ἡμέρας τὸν βίον μετήλλαξεν.
in-the soul after not many days the life exchanged
Αἴσωπος δὲ τοὺς ἰξευτὰς πάντας προσκαλεσάμενος, ἀετῶν
Aesop and the fowlers all having-summoned of-eagles
νεοττοὺς τέτταρας συλληφθῆναι κελεύει. συλληφθέντας
young four to-be-caught orders caught
οὖν οὕτως ἔθρεψεν, ὡς λέγεται, καὶ ἐπαίδευσεν, ὅπερ οὐ
then thus he-reared as it-is-said and trained which not
πάνυ τί με πειθόμενον ἔχει, ὡς παῖδας διὰ θυλάκων
very at-all me persuaded has so-that boys by sacks
αὐτοῖς προσηρτημένων βαστάζοντας εἰς ὕψος αἴρεσθαι,
to-them attached carrying into height to-rise
καὶ οὕτως ὑπηκόους τοῖς παισὶν εἶναι, ὡς ὅποιπερ ἂν
and so obedient to-the boys to-be so-that wherever —
ἐκεῖνοι βούλοιντο ἵπτασθαι ἄν τε εἰς ὕψος, ἄν τε εἰς
they might-wish to-fly whether both into height or both to
γῆν χαμᾶζε. τῆς δὲ χειμερινῆς ὥρας παραδραμούσης
earth on-the-ground the and wintry season having-run-past
καὶ ἦρος διαγελάσαντος, ἅπαντα τὰ πρὸς τὴν ὁδὸν
and spring having-smiled all the-things for the journey
συσκευασάμενος Αἴσωπος, καὶ τούς τε παῖδας λαβὼν καὶ
having-packed Aesop and the both boys having-taken and
τοὺς ἀετούς, ἀπῆρεν εἰς Αἴγυπτον, πολλῇ φαντασίᾳ καὶ
the eagles set-off to Egypt with-much show and
δόξῃ πρὸς κατάπληξιν τῶν ἐκεῖ κεχρημένος. Νεκτεναβὼ
glory for astonishment of-those there having-used Nectanabo

δ' ἀκούσας παραγεγονέναι τὸν Αἴσωπον, „ἐνήδρευμαι“,
and having-heard to-have-arrived — Aesop I-have-been-ambushed
φησὶ τοῖς φίλοις, „μεμαθηκὼς Αἴσωπον τεθνηκέναι“.
says to-the friends having-learned Aesop to-have-died
τῇ δ' ἐπιούσῃ κελεύσας ὁ βασιλεὺς πάντας τοὺς ἐν
on-the and following-day having-ordered the king all those in
τέλει λευκὰς περιβαλέσθαι στολάς, αὐτὸς κιρρὰν ἐνεδύσατο
office white to-put-on robes himself tawny put-on
καὶ διάδημα καὶ διάλιθον κίταριν. καὶ καθεσθεὶς ἐφ' ὑψηλοῦ
and a-diadem and jeweled tiara and having-sat on lofty
δίφρου, καὶ τὸν Αἴσωπον εἰσαχθῆναι κελεύσας, „τίνι με
seat and — Aesop to-be-brought-in having-ordered to-what me
εἰκάζεις,“ εἰσελθόντι φησίν „Αἴσωπε, καὶ τοὺς σὺν ἐμοί“;
do-you-liken to-him-entering says Aesop and those with me
καὶ ὅς· „σὲ μὲν ἡλίῳ ἐαρινῷ, τοὺς δὲ περὶ σὲ τούτους
and he you indeed to-the-sun of-spring the and about you these
ὡραίοις στάχυσι.“ καὶ ὁ βασιλεὺς θαυμάσας αὐτὸν καὶ
to-ripe ears-of-grain and the king having-admired him also
δώροις ἐδεξιώσατο. τῇ δὲ μετ' ἐκείνην ἡμέρᾳ πάλιν ὁ
with-gifts greeted on-the and after that day again the
μὲν βασιλεὺς στολὴν λευκοτάτην ἐνσκευασάμενος, τοῖς δὲ
indeed king a-robe most-white having-put-on to-the and
φίλοις φοινικᾶς κελεύσας λαβεῖν, εἰσελθόντα τὸν Αἴσωπον
friends crimson having-ordered to-take having-come-in — Aesop
τὴν προτέραν αὖθις πεῦσιν ἐπύθετο. καὶ ὁ Αἴσωπος „σὲ
the former again question asked and — Aesop you
μὲν“ εἶπεν „εἰκάζω ἡλίῳ, τοὺς δὲ περὶ σὲ τούτους ἀκτῖσι“.
indeed he-said I-liken to-the-sun the and about you these to-rays
καὶ ὁ Νεκτεναβώ· „οἶμαι μηδὲν εἶναι Λυκῆρον πρός γε
and — Nectanabo I-think nothing to-be Lycerus compared indeed
τὴν ἐμὴν βασιλείαν“. καὶ ὁ Αἴσωπος μειδιάσας ἔφη· „μὴ
to-the my kingdom and — Aesop having-smiled said not

εὐχερῶς οὕτω περὶ ἐκείνου, ὦ βασιλεῦ, λογίζου· πρὸς μὲν
lightly so about him O king reckon toward indeed
γὰρ τὸ ὑμέτερον ἔθνος ἡ ὑμῶν ἐπιδεικνυμένη βασιλεία
for the your nation the your displayed kingship
δίκην ἡλίου σελαγεῖ· εἰ δὲ Λυκήρῳ παραβληθείη, οὐδὲν ἂν
like the-sun shines if but with-Lycerus it-be-compared nothing —
δέοι μὴ τὸ φῶς τοῦτο ζόφον ἀποδειχθῆναι". καὶ ὁ
it-would-lack not the light this darkness to-be-shown and —
Νεκτεναβὼ τὴν τῶν λόγων εὐστοχίαν ἐκπλαγείς, „ἤνεγκας
Nectanabo at-the of-the words aptness astounded have-you-brought
ἡμῖν" ἔφη „τοὺς μέλλοντας τὸν πύργον οἰκοδομεῖν;" καὶ
to-us he-said those being-about the tower to-build and
ὅς· „ἕτοιμοί εἰσιν, εἰ μόνον ὑποδείξεις τὸν τόπον".
he ready they-are if only you-will-show the place

VI · DELPHI

The eagles carry the boys up to call for stones. Aesop has a cat beaten for killing Lycerus's cock in Babylon overnight, to answer the riddle of the mares, solves the Heliopolitans' riddles, and makes the Egyptians affirm a debt never heard of. At Delphi he mocks the Delphians; they hide a golden cup in his baggage and throw him from a cliff despite his fables, and a plague makes them atone.

μετὰ τοῦτο ἐξελθὼν ἔξω τῆς πόλεως ὁ βασιλεὺς ἐπὶ
after this having-gone-out outside the city the king to
τὸ πεδίον, ὑπέδειξε διαμετρήσας τὸν χῶρον. ἀγαγὼν
the plain showed having-measured the place having-brought
τοίνυν Αἴσωπος ἐπὶ τὰς ὑποδειχθείσας τοῦ τόπου γωνίας
then Aesop to the shown of-the place corners
τέτταρας τοὺς τέτταρας τῶν ἀετῶν ἅμα τοῖς παισὶ διὰ
four the four of-the eagles together-with the boys by

τῶν θυλάκων ἀπηρτημένοις, καὶ οἰκοδόμων τοῖς παισὶ μετὰ
the sacks hung-from-them and of-builders to-the boys in
χεῖρας δοὺς ἐργαλεῖα, ἐκέλευσεν ἀναπτῆναι. οἳ δὲ πρὸς
hands having-given tools ordered to-fly-up they and to
ὕψος γενόμενοι „δότε ἡμῖν“ ἐφώνουν „λίθους, δότε κονίαν,
height having-come give us they-called stones give mortar
δότε ξύλα, καὶ τἄλλα τῶν πρὸς οἰκοδομὴν ἐπιτηδείων.
give timbers and the-other-things of-the-things for building suitable
ὁ δὲ Νεκτεναβὼ τοὺς παῖδας θεασάμενος εἰς ὕψος ὑπὸ τῶν
— but Nectanabo the boys having-beheld into height by the
ἀετῶν ἀναφερομένους, ἔφη· „πόθεν ἐμοὶ πτηνοὶ ἄνθρωποι;“
eagles carried-up said whence to-me winged men
καὶ ὁ Αἴσωπος· „ἀλλὰ Λυκῆρος ἔχει. σὺ δὲ θέλεις
and — Aesop but Lycerus has(-them) you but wish
ἄνθρωπος ὢν ἰσοθέῳ ἐρίζειν βασιλεῖ“; καὶ ὁ Νεκτεναβώ·
man being with-a-godlike to-contend king and — Nectanabo
„Αἴσωπε, ἥττημαι. ἐρήσομαί δέ σε, σὺ δέ μοι ἀπόκριναι.“
Aesop I-am-defeated I-will-ask but you you and me answer
καὶ φησίν· „εἰσί μοι θήλειαι ὧδε ἵπποι, αἵπερ ἐπειδὰν
and says are to-me female here horses which when
ἀκούσωσι τῶν ἐν Βαβυλῶνι ἵππων χρεμετιζόντων, εὐθὺς
they-hear the in Babylon horses neighing at-once
συλλαμβάνουσιν. εἴ σοι πρὸς τοῦτο πάρεστι σοφία,
conceive if to-you for this is-present wisdom
ἐπίδειξαι.“ καὶ ὁ Αἴσωπος· „αὔριον ἀποκρινοῦμαί σοι,
show-it and — Aesop tomorrow I-will-answer you
βασιλεῦ.“ ἐλθὼν δ’ οὗ κατήγετο, αἴλουρον τοῖς παισὶν
king having-gone and where he-lodged a-cat to-the boys
ἐκέλευσε συλλαβεῖν, καὶ συλληφθέντα δημοσίᾳ περιάγεσθαι
ordered to-catch and caught publicly to-be-led-round
μαστιζόμενον. οἱ δὲ Αἰγύπτιοι τὸ ζῷον σεβόμενοι, οὕτω
being-scourged the and Egyptians the animal revering so

κακῶς πάσχον αὐτὸ θεασάμενοι, συνέδραμον, καὶ τὸν
badly suffering it having-beheld ran-together and the
αἴλουρον τῆς χειρὸς τῶν μαστιγούντων ἐκσπάσαντες,
cat from-the hand of-those scourging having-torn
ἀναγγέλλουσιν ὡς τάχος τῷ βασιλεῖ τὸ πάθος. ὁ δὲ
report as quickly to-the king the suffering he and
καλέσας τὸν Αἴσωπον, „οὐκ ᾔδεις“ φησίν „Αἴσωπε,
having-called — Aesop not did-you-know he-says Aesop
ὡς θεὸς σεβόμενος παρ᾽ ἡμῖν ἔστιν αἴλουρος; ἵνα τί
that a-god revered with us is the-cat for what
γοῦν τοῦτο πεποίηκας;“ καὶ ὅς· „Λυκῆρον τὸν βασιλέα
at-any-rate this have-you-done and he Lycerus the king
ἠδίκησεν, ὦ βασιλεῦ, τῆς παρελθούσης νυκτὸς οὗτος ὁ
wronged O king in-the past night this the
αἴλουρος· ἀλεκτρυόνα γὰρ αὐτοῦ πεφόνευκε μάχιμον καὶ
cat a-cock for his has-murdered fighting and
γενναῖον, προσέτι μὴν καὶ τὰς ὥρας αὐτῷ τῆς νυκτὸς
noble besides indeed also the hours to-him of-the night
σημαίνοντα.“ καὶ ὁ βασιλεύς· „οὐκ αἰσχύνῃ ψευδόμενος,
signaling and the king not are-you-ashamed lying
Αἴσωπε; πῶς γὰρ ἐν μιᾷ νυκτὶ αἴλουρος ἀπ᾽ Αἰγύπτου
Aesop how for in one night a-cat from Egypt
ἦλθεν εἰς Βαβυλῶνα“; κἀκεῖνος μειδιάσας φησί· „καὶ πῶς,
came to Babylon and-he having-smiled says and how
ὦ βασιλεῦ, ἐν Βαβυλῶνι τῶν ἵππων χρεμετιζόντων, αἱ
O king in Babylon the horses neighing the
ἐνθάδε θήλειαι ἵπποι συλλαμβάνουσιν;“ ὁ δὲ βασιλεὺς
here female horses conceive the and king
ταῦτα ἀκούσας, τὴν αὐτοῦ φρόνησιν ἐμακάρισε.
these-things having-heard the his prudence called-blessed

μετὰ δὲ ταῦτα μεταπεμψάμενος τῶν ἀφ' Ἡλίου πόλεως
after and these-things having-sent-for of-those from Sun's city
ἄνδρας ζητημάτων σοφιστικῶν ἐπιστήμονας, καὶ περὶ τοῦ
men of-questions sophistical knowledgeable and about —
Αἰσώπου διαλεχθεὶς αὐτοῖς, ἐκάλεσεν ἅμα τῷ Αἰσώπῳ
Aesop having-conversed with-them invited together-with — Aesop
ἐπ' εὐωχίαν. ἀνακλιθέντων οὖν αὐτῶν, τῶν Ἡλίου πολιτῶν
to feasting having-reclined then they of-the Sun's citizens
τίς φησι πρὸς τὸν Αἴσωπον· „ἀπεστάλην παρὰ τοῦ θεοῦ
one says to — Aesop I-was-sent from the god
μου πεῦσίν τινα πυθέσθαι σου, ὡς ἂν αὐτὴν ἐπιλύσῃς."
my question a to-ask you so-that — it you-may-solve
καὶ ὁ Αἴσωπος· „ψεύδῃ· θεὸς γὰρ παρὰ ἀνθρώπου οὐδὲν
and — Aesop you-lie god for from man nothing
δεῖται μαθεῖν. σὺ δ' οὐ μόνον σαυτοῦ κατηγορεῖς, ἀλλὰ
needs to-learn you but not only yourself accuse but
καὶ τοῦ θεοῦ σου." ἕτερος πάλιν εἶπεν· „ἔστι ναὸς μέγας
also the god your another again said is a-temple great
καὶ ἐν αὐτῷ στῦλος, δώδεκα πόλεις ἔχων, ὧν ἑκάστη
and in it a-pillar twelve cities having of-which each
τριάκοντα δοκοῖς ἐστέγασται. τούτους δὲ περιίασι δύο
with-thirty beams is-roofed these and go-round two
γυναῖκες." καὶ ὁ Αἴσωπος ἔφη· „τοῦτο τὸ πρόβλημα καὶ
women and — Aesop said this the problem even
οἱ παρ' ἡμῖν ἐπιλύσονται παῖδες· ναὸς μὲν γάρ ἐστιν
the with us will-solve boys temple indeed for is
οὗτος ὁ κόσμος, στῦλος δὲ ὁ ἐνιαυτός, αἱ δὲ πόλεις
this the world pillar and the year the and cities
οἱ μῆνες, καὶ δοκοὶ αἱ τούτων ἡμέραι, ἡμέρα δὲ καὶ νὺξ
the months and beams the of-these days day and and night
αἱ δύο γυναῖκες, αἳ παραλλὰξ ἀλλήλας διαδέχονται."
the two women who alternately one-another succeed

τῇ δὲ ἐφεξῆς ἡμέρᾳ συγκαλέσας τοὺς φίλους ἅπαντας
on-the and next day having-called-together the friends all
ὁ Νεκτεναβώ φησι· „διὰ τὸν Αἴσωπον τοῦτον ὀφλήσομεν
— Nectanabo says because-of — Aesop this we-will-owe
φόρους τῷ βασιλεῖ Λυκήρῳ.“ εἷς δέ τις αὐτῶν εἶπε·
tributes to-the king Lycerus one and a of-them said
„κελεύσωμεν αὐτῷ προβλήματα φράσαι ἡμῖν, περὶ ὧν οὔτ’
let-us-order him problems to-tell us about which neither
εἴδομεν, οὔτ’ ἠκούσαμεν“. ἀρεστὸν οὖν τοῦτο τῷ Νεκτεναβῷ
we-saw nor we-heard pleasing then this — to-Nectanabo
δόξαν, καλέσας τὸν Αἴσωπον ἔφη· „φράσον ἡμῖν,
having-seemed having-called — Aesop he-said tell us
Αἴσωπε, πρόβλημα περὶ οὗ οὔτ’ εἴδομεν οὔτ’ ἠκούσαμεν.“
Aesop a-problem about which neither we-saw nor we-heard
καὶ ὅς· „αὔριον περὶ τούτου ὑμῖν ἀποκρινοῦμαι“. ἀπελθὼν
and he tomorrow about this to-you I-will-answer having-gone-away
οὖν καὶ συνταξάμενος γραμματεῖον, ἐν ᾧ περιείχετο
then and having-composed a-document in which was-contained
Νεκτεναβὼ ὁμολογῶν χίλια τάλαντα τῷ Λυκήρῳ ὀφείλειν,
Nectanabo acknowledging thousand talents — to-Lycerus to-owe
πρωίας ἐπανελθὼν τῷ βασιλεῖ τὸ γραμματεῖον ἐπέδωκεν.
at-dawn having-returned to-the king the document handed
οἱ δὲ τοῦ βασιλέως φίλοι πρὶν ἀνοιχθῆναι τὸ γραμματεῖον,
the and of-the king friends before to-be-opened the document
πάντες ἔλεγον· „καὶ εἴδομεν τοῦτο καὶ ἠκούσαμεν, καὶ
all said both we-saw this and we-heard and
ἀληθῶς ἐπιστάμεθα.“ καὶ ὁ Αἴσωπος· „χάριν ὑμῖν οἶδα τῆς
truly we-know and — Aesop thanks to-you I-know of-the
ἀποδόσεως ἕνεκεν“. ὁ δὲ Νεκτεναβὼ τὴν ὁμολογίαν τῆς
repayment for-the-sake — and Nectanabo the acknowledgment of-the
ὀφειλῆς ἀναγνοὺς, εἶπεν· „ἐμοῦ Λυκήρῳ μηδὲν ὀφείλοντος
debt having-read said I to-Lycerus nothing owing

πάντες ὑμεῖς μαρτυρεῖτε;“ κἀκεῖνοι μεταβαλόντες εἶπον·
all you bear-witness and-they having-changed said
„οὔτ᾽ εἴδομεν οὔτ᾽ ἠκούσαμεν“. καὶ ὁ Αἴσωπος· „καὶ
neither we-saw nor we-heard and — Aesop and
εἰ ταῦθ᾽ οὕτως ἔχει, λέλυται τὸ ζητούμενον“. καὶ ὁ
if these-things so are is-solved the thing-sought and —
Νεκτεναβὼ πρὸς ταῦτα· „μακάριός ἐστι Λυκῆρος τοιαύτην
Nectanabo at these-things blessed is Lycerus such
σοφίαν ἐν τῇ βασιλείᾳ ἑαυτοῦ κεκτημένος“. τοὺς οὖν
wisdom in the kingdom his-own having-acquired the then
συμφωνηθέντας φόρους παραδοὺς τῷ Αἰσώπῳ, ἐν εἰρήνῃ
agreed tributes having-handed-over — to-Aesop in peace
ἀπέστειλεν. Αἴσωπος δ᾽ εἰς Βαβυλῶνα παραγενόμενος,
he-sent-away Aesop and to Babylon having-arrived
διεξῆλθέ τε Λυκήρῳ τὰ ἐν Αἰγύπτῳ πραχθέντα πάντα
related both to-Lycerus the-things in Egypt done all
καὶ τοὺς φόρους ἀπέδωκε. Λυκῆρος δ᾽ ἐκέλευσεν ἀνδριάντα
and the tributes paid Lycerus and ordered a-statue
χρυσοῦν τῷ Αἰσώπῳ ἀνατεθῆναι.
golden — to-Aesop to-be-set-up
μετὰ δ᾽ οὐ πολὺν χρόνον Αἴσωπος εἰς Ἑλλάδα ἐβουλεύσατο
after and not much time Aesop to Greece planned
πλεῦσαι. καὶ δὴ τῷ βασιλεῖ συνταξάμενος ἀπεδήμησεν,
to-sail and indeed the king having-taken-leave-of he-departed
ὅρκον δοὺς αὐτῷ πρότερον, ἢ μὴν ἐπανήξειν εἰς
an-oath having-given him first truly indeed to-return to
Βαβυλῶνα κἀκεῖ τοῦ λοιποῦ διαβιώσειν. περιιὼν δὲ τὰς
Babylon and-there for-the rest to-live-out going-round and the
Ἑλληνίδας πόλεις καὶ τὴν ἑαυτοῦ σοφίαν ἐπιδεικνύμενος,
Greek cities and the his-own wisdom displaying
ἦλθε καὶ εἰς Δελφούς. οἱ δὲ Δελφοὶ διαλεγομένου μὲν
he-came also to Delphi the and Delphians conversing indeed

ἠκροῶντο ἡδέως, τιμῆς δὲ καὶ θεραπείας εἰς αὐτὸν οὐδ'
listened gladly of-honor but and of-service toward him not-even
ὁτιοῦν ἔδρασαν. ὃ δὲ πρὸς αὐτοὺς ὑπολαβὼν ἔφη· „ἄνδρες
anything did he but to them answering said men
Δελφοί, ἔπεισί μοι ξύλῳ ὑμᾶς εἰκάζειν τῷ ἐν θαλάσσῃ
Delphians it-occurs to-me to-a-log you to-liken the on sea
φερομένῳ· κἀκεῖνο γὰρ ὁρῶντες ἐκ πολλοῦ διαστήματος
carried and-that for seeing from much distance
ὑπὸ κυμάτων φερόμενον, πολλοῦ τινος ἄξιον εἶναι οἰόμεθα,
by waves carried of-much some worth to-be we-think
ἐπειδὰν δ' ἐγγυτάτω προσέλθῃ, εὐτελέστατον φαίνεται.
when but nearest it-comes most-worthless it-appears
κἀγὼ γοῦν πόρρωθεν τῆς ὑμῶν πόλεως ὤν, ὥς τινας
I-too at-any-rate far-off from-the your city being as some
τῶν ἀξίων λόγου ὑμᾶς ἐθαύμαζον· νυνὶ δ' ἐλθὼν ὡς
of-the worthy of-account you admired now but having-come to
ὑμᾶς, πάντων ὡς εἰπεῖν ἀνθρώπων εὗρον ἀχρειοτέρους·
you of-all as to-say men I-found more-useless
οὕτω πεπλάνημαι.“ ταῦτα ἀκούσαντες οἱ Δελφοὶ καὶ
thus I-have-been-misled these-things having-heard the Delphians and
δείσαντες μήπως Αἴσωπος καὶ πρὸς τὰς ἄλλας πόλεις
having-feared lest Aesop also to the other cities
βαδίζων κακῶς αὐτοὺς λέγῃ, βουλὴν ἐβουλεύσαντο δόλῳ
walking evilly of-them speak a-plan planned by-guile
τὸν ἄνθρωπον ἀνελεῖν. καὶ δῆτα χρυσῆν φιάλην ἐκ τοῦ
the man to-kill and indeed a-golden bowl from the
παρ' αὐτοῖς ἱεροῦ τοῦ Ἀπόλλωνος ἀνελόμενοι, λάθρα τοῖς
with them temple — of-Apollo having-taken secretly in-the
Αἰσώπου κατέκρυψαν στρώμασι. τοῦ δ' Αἰσώπου τὰ
Aesop's bid bedding — and Aesop the-things
ὑπ' αὐτῶν ἀγνοοῦντος σκαιωρηθέντα, ἐξελθὼν ἐπορεύετο
by them not-knowing contrived having-gone-out went

εἰς Φωκίδα. οἱ Δελφοὶ δ' ἐπιδραμόντες καὶ κατασχόντες
into Phocis the Delphians and having-run-after and having-seized
αὐτόν, ἀνέκρινον ὡς ἱεροσυληκότα. τοῦ δ' ἀρνουμένου
him examined as having-robbed-the-temple he and denying
μηδὲν πεπραχέναι τοιοῦτον, ἐκεῖνοι πρὸς βίαν τὰ
nothing to-have-done such they by force the
στρώματα ἀναπτύξαντες τὴν χρυσῆν εὗρον φιάλην. ἣν καὶ
bedding having-unfolded the golden found bowl which also
ἀναλαβόντες, τοῖς ἐν τῇ πόλει πᾶσιν ἐπεδείκνυσαν οὐ σὺν
having-taken-up to-those in the city all they-showed not with
ὀλίγῳ θορύβῳ. ὁ μὲν οὖν Αἴσωπος τὴν ἐκείνων συννοήσας
little uproar — indeed then Aesop the their having-perceived
ἐπιβουλήν, ἐδεῖτο αὐτῶν ἀπολυθῆναι. οἳ δ' οὐ μόνον οὐκ
plot begged them to-be-released they and not only not
ἀπέλυσαν, ἀλλ' ὡς ἱεροσυλήσαντα καὶ εἰς τὸ δεσμωτήριον
released but as having-robbed-the-temple also into the jail
ἐνέβαλον, θάνατον αὐτοῦ καταψηφισάμενοι. Αἴσωπος δὲ
threw death his having-voted Aesop and
μηδεμιᾷ μηχανῇ τῆς πονηρᾶς τῆσδε τύχης σωθῆναι
by-no device from-the wicked this fortune to-be-saved
δυνάμενος, ἑαυτὸν ἐπὶ τῆς εἱρκτῆς ἐθρήνει καθήμενος.
being-able himself in the prison lamented sitting
τῶν συνήθων δέ τις αὐτῷ, Δημᾶς τοὔνομα, πρὸς αὐτὸν
of-the acquaintances and one to-him Demas by-name to him
εἰσελθὼν καὶ ἰδὼν οὕτως ὀλοφυρόμενον, τὴν αἰτίαν
having-gone-in and having-seen thus lamenting the cause
τοῦ πάθους ἤρετο. καὶ ὃς ἔφη· „γυνή τις προσφάτως
of-the suffering asked and he said woman a-certain recently
τὸν ἑαυτῆς ἄνδρα θάψασα, καθ' ἡμέραν ἀπιοῦσα πρὸς
the her-own husband having-buried by day going-away to
τὸ μνημεῖον ἐθρήνει. ἀροτριῶν δέ τις οὐ πόρρω τοῦ
the tomb lamented plowing and one not far from-the

μνήματος, εἰς ἐπιθυμίαν ἦκε τῆς γυναικός. καὶ καταλιπὼν
tomb into desire came of-the woman and having-left
τοὺς βόας, ἦλθε καὶ αὐτὸς πρὸς τὸ μνῆμα καὶ καθίσας
the oxen came also himself to the tomb and having-sat
συνεθρήνει τῇ γυναικί. τῆς δὲ πυθομένης τί δήποτε καὶ
lamented-with the woman she and having-asked why ever also
αὐτὸς οὕτως ὀδύρεται, „ὅτι κἀγὼ“ φησίν „εὐπρεπῆ γυναῖκα
he so mourns because I-too he-says a-comely wife
κατώρυξα. καὶ ἐπειδὰν κλαύσω, τῆς λύπης κουφίζομαι.“
buried and when I-weep from-the grief I-am-relieved
ἡ δέ· „κἀμοὶ τοῦτ᾽ αὐτὸ προσγίνεται“. κἀκεῖνος· „εἰ
she and to-me-too this very-thing happens and-he if
τοίνυν τοῖς αὐτοῖς περιπεπτώκαμεν πάθεσι, τί δήποτε
then in-the same we-have-fallen sufferings why ever
ἀλλήλοις μὴ σύνιμεν; ἐγώ τε γὰρ φιλήσω σὲ ὡς
with-one-another not do-we-come-together I both for will-love you as
ἐκείνην, κἀμὲ σὺ πάλιν ὡς τὸν σαυτῆς ἄνδρα.“ ταῦτα
her and-me you again as the your-own husband these-things
ἔπεισε τὴν γυναῖκα, καὶ δὴ συνῆλθον. ἐν τούτῳ δὲ
persuaded the woman and indeed they-came-together in this and
κλέπτης ἐλθὼν καὶ τοὺς βόας λύσας ἀπήλασεν. ὃ δ᾽
a-thief having-come and the oxen having-loosed drove-off he and
ἐπανελθὼν καὶ τοὺς βόας μὴ εὑρηκώς, κόπτεσθαί τε καὶ
having-returned and the oxen not having-found to-beat-his-breast both and
οἰμώζειν ἰσχυρῶς ἐνεστήσατο. ἐλθοῦσα δὲ καὶ ἡ γυνὴ καὶ
to-wail mightily began having-come and also the woman and
ὀλοφυρόμενον εὑροῦσα, φησί· „πάλιν κλαίεις“; κἀκεῖνος
lamenting having-found says again do-you-weep and-he
„νῦν“ εἶπεν „ἐπ᾽ ἀληθείας κλαίω“. κἀγὼ γοῦν πολλοὺς
now he-said in truth I-weep I-too at-any-rate many
διαδρὰς κινδύνους, νῦν τῷ ὄντι θρηνῶ, λύσιν τοῦ κακοῦ
having-escaped dangers now in-the reality lament release of-the evil

μηδαμόθεν εὑρίσκων.“ μετὰ ταῦτα παρῆσαν καὶ οἱ Δελφοὶ
from-nowhere finding after these-things were-present also the Delphians
καὶ ἐκβαλόντες αὐτὸν τῆς εἱρκτῆς εἷλκον βιαίως ἐπὶ
and having-thrown him from-the prison dragged violently to
τοῦ κρημνοῦ. ὁ δὲ πρὸς αὐτοὺς ἔλεγεν· „ὅτε ἦν ὁμόφωνα
the cliff he and to them said when was of-one-voice
τὰ ζῶα, μῦς βατράχῳ φιλιωθείς, εἰς δεῖπνον αὐτὸν
the animals a-mouse with-a-frog having-become-friends to dinner him
ἐκάλεσε. καὶ ἀγαγὼν εἰς ταμεῖον πλουσίου, ἔνθα πλεῖστα
invited and having-led into a-storeroom of-a-rich-man where most
τῶν ἐδωδίμων ἦν, „εὐωχοῦ“ φησί „φίλε βάτραχε“. μετὰ
of-the edibles were feast he-says friend frog after
δὲ τὴν ἑστίασιν καὶ ὁ βάτραχος τὸν μῦν ἐπὶ τὴν οἰκείαν
and the feast also the frog the mouse to the own
ἐκάλεσε δίαιταν. „ἀλλ᾽ ἵνα μὴ ἀποκάμῃς“ φησί „νηχόμενος,
invited dwelling but that not you-may-grow-weary he-says swimming
μηρίνθῳ λεπτῇ τὸν σὸν πόδα τῷ ἐμαυτοῦ προσαρτήσω“.
with-a-cord thin the your foot to-the my-own I-will-tie
καὶ τοῦτο πράξας, ἥλατο εἰς τὴν λίμνην. αὐτοῦ δὲ
and this having-done leapt into the lake him and
καταδύντος εἰς βάθος, ὁ μῦς ἀπεπνίγετο, καὶ θνήσκων
having-dived to depth the mouse was-choked and dying
εἶπεν· „ἐγὼ μὲν ὑπὸ σοῦ θνήσκω· ἐκδικηθήσομαι δὲ
said I indeed by you die I-will-be-avenged but
ὑπὸ μείζονος.“ ἐπιπλέοντος τοίνυν τοῦ μυὸς ἐν τῇ λίμνῃ
by a-greater floating then the mouse in the lake
νεκροῦ, καταπτὰς ἀετός, τοῦτον ἀφήρπασε, σὺν αὐτῷ
dead having-swooped an-eagle it snatched-away with it
δὲ προσηρτημένον ὁμοῦ καὶ τὸν βάτραχον. καὶ οὕτως
and attached together also the frog and so
ἄμφω κατεθοινήσατο. κἀγὼ τοίνυν βίᾳ πρὸς ὑμῶν
both devoured I-too then by-force at your-hands

ἀποθνήσκων, ἕξω τὸν ἀμυνοῦντα. Βαβυλὼν γὰρ καὶ
dying will-have the avenger Babylon for and
Ἑλλὰς πᾶσα τὸν ἐμὸν παρ᾽ ὑμῶν ἀπαιτήσουσι θάνατον.“
Greece all the my from you will-demand death
οἱ μὲν οὖν Δελφοὶ οὐδ᾽ ὡς ἐφείδοντο τοῦ Αἰσώπου. ὁ δ᾽
the indeed then Delphians not-even so spared — of-Aesop he but
ἐπὶ τὸ τοῦ Ἀπόλλωνος κατέφυγεν ἱερόν. οἳ δὲ κἀκεῖθεν
to the — of-Apollo fled temple they and from-there-too
ἀποσπάσαντες μετ᾽ ὀργῆς, ἐπὶ τὸν κρημνὸν αὖθις εἵλκον. ὁ
having-dragged-away with anger to the cliff again dragged he
δ᾽ ἀπαγόμενος ἔλεγεν· „ἀκούσατέ μου, Δελφοί· λαγωὸς ὑπ᾽
but being-led-away said hear me Delphians a-hare by
ἀετοῦ διωκόμενος, πρὸς κοίτην κανθάρου κατέφυγε, δεόμενος
an-eagle pursued to the-bed of-a-beetle fled begging
ὑπ᾽ αὐτοῦ σωθῆναι. ὁ δὲ κάνθαρος ἠξίου τὸν ἀετὸν μὴ
by him to-be-saved the and beetle asked the eagle not
ἀνελεῖν τὸν ἱκέτην, ὁρκίζων αὐτὸν καὶ κατὰ τοῦ μεγίστου
to-kill the suppliant adjuring him also by the greatest
Διός, ἧ μὴν μὴ καταφρονῆσαι τῆς μικρότητος αὐτοῦ. ὁ
Zeus truly indeed not to-despise the smallness his he
δὲ μετ᾽ ὀργῆς τῇ πτέρυγι ῥαπίσας τὸν κάνθαρον, τὸν
but with anger with-the wing having-struck the beetle the
λαγωὸν ἁρπάσας κατέφαγεν. ὁ δὲ κάνθαρος τῷ τε
hare having-snatched devoured the and beetle with-the both
ἀετῷ συναπέπτη, ὡς τὴν καλιὰν τούτου καταμαθεῖν. καὶ
eagle flew-off-with so-as the nest his to-learn and
δὴ προσελθών, τὰ ὠὰ τούτου κατακυλίσας διέφθειρε.
indeed having-approached the eggs his having-rolled-out destroyed
τοῦ δὲ δεινὸν ποιησαμένου, εἴ τις τοῦτο τολμήσειε, κἀπὶ
he and terrible having-deemed-it if anyone this should-dare and-on
μετεωροτέρου τόπου τὸ δεύτερον νεοττοποιησαμένου, κἀκεῖ
a-loftier place the second-time having-nested and-there

πάλιν ὁ κάνθαρος τὰ ἴσα τοῦτον διέθηκεν. ὁ δ' ἀετὸς
again the beetle the like-things him treated the but eagle
ἀμηχανήσας τοῖς ὅλοις, ἀναβὰς ἐπὶ τὸν Δία, τούτου γὰρ
having-been-helpless in-the whole having-gone-up to — Zeus his for
ἱερὸς εἶναι λέγεται, τοῖς αὐτοῦ γόνασι τὴν τρίτην γονὴν τῶν
sacred to-be is-said on-the his knees the third brood of-the
ὠῶν ἐπέθηκε, τῷ θεῷ ταῦτα παραθέμενος, καὶ ἱκετεύσας
eggs placed to-the god them having-entrusted and having-begged
φυλάττειν. ὁ κάνθαρος δὲ κόπρου σφαῖραν ποιήσας, καὶ
to-guard the beetle and of-dung a-ball having-made and
ἀναβάς, ἐπὶ τοῦ κόλπου τοῦ Διὸς ταύτην καθῆκεν ὁ
having-gone-up on the lap — of-Zeus it let-down —
δὲ Ζεὺς ἀναστὰς ἐφ' ᾧ τὴν ὄνθον ἀποτινάξασθαι, καὶ
and Zeus having-stood-up for which the dung to-shake-off also
τὰ ὠὰ διέρριψεν ἐκλαθόμενος· ἃ καὶ συνετρίβη πεσόντα.
the eggs scattered having-forgotten which also were-shattered having-fallen
μαθὼν δὲ πρὸς τοῦ κανθάρου, ὅτι ταῦτ' ἔδρασε τὸν
having-learned and from the beetle that these-things he-did the
ἀετὸν ἀμυνόμενος, οὐ γὰρ δὴ τὸν κάνθαρον ἐκεῖνος μόνον
eagle punishing not for indeed the beetle he only
ἠδίκησεν, ἀλλὰ καὶ τὸν Δία αὐτὸν ἠσέβησε, πρὸς τὸν ἀετὸν
wronged but also — Zeus himself was-impious to the eagle
εἶπεν ἐλθόντα, κάνθαρον εἶναι τὸν λυποῦντα, καὶ δὴ καὶ
he-said having-come a-beetle to-be the-one grieving-him and indeed also
δικαίως λυπεῖν. μὴ βουλόμενος οὖν τὸ γένος τὸ τῶν ἀετῶν
justly to-grieve not wishing then the race the of-the eagles
σπανισθῆναι, συνεβούλευε τῷ κανθάρῳ διαλλαγὰς πρὸς τὸν
to-become-scarce he-advised the beetle reconciliation with the
ἀετὸν θέσθαι· τοῦ δὲ μὴ πειθομένου, ἐκεῖνος εἰς καιρὸν
eagle to-make he and not being-persuaded he to season
ἕτερον τὸν τῶν ἀετῶν μετέθηκε τοκετόν, ἡνίκα ἂν μὴ
another the of-the eagles moved breeding when — not

φαίνωνται κάνθαροι. καὶ ὑμεῖς οὖν, ὦ ἄνδρες Δελφοί, μὴ
appear beetles and you then O men Delphians not
ἀτιμάσητε τοῦτον δὴ τὸν θεόν, εἰς ὃν κατέφυγον, εἰ καὶ
dishonor this indeed the god to whom I-fled if even
μικροῦ τετύχηκεν ἱεροῦ. οὐδὲ γὰρ ἀσεβηθεὶς περιόψεται.“
small he-has-obtained temple not-even for wronged will-he-overlook
οἱ δὲ Δελφοὶ τούτων ὀλίγα φροντίζοντες, τὴν ἐπὶ τὸν
the and Delphians of-these little caring the(-way) to the
θάνατον ὁμοίως ἦγον. Αἴσωπος δὲ μηδενὶ τῶν ὑπ’
death likewise led Aesop and by-none of-the-things by
αὐτοῦ λεγομένων ὁρῶν καμπτομένους, πάλιν φησίν·
him said seeing(-them) bent again says
„ἄνδρες ἀνήμεροι καὶ φονῶντες, ἀκούσατε· γεωργός τις
men savage and murderous hear farmer a-certain
ἐπ’ ἀγροῦ γεγηρακώς, ἐπεὶ μηδέποτε εἰσῆλθεν εἰς ἄστυ,
in field grown-old since never he-went-in into town
παρεκάλει τοὺς οἰκείους τοῦτο θεάσασθαι. οἳ δὲ ζεύξαντες
begged the household this to-behold they and having-yoked
ὀνάρια καὶ ἐπὶ τῆς ἀπήνης αὐτὸν ἀναβιβασάμενοι, μόνον
little-asses and on the wagon him having-set-up only
ἐκέλευσαν ἐλαύνειν. ὁδεύοντι δὲ χειμῶνος καὶ θυέλλης
ordered-him to-drive to-him-traveling and of-storm and tempest
τὸν ἀέρα καταλαβόντων καὶ ζόφου γενομένου, τὰ ὀνάρια
the air having-seized and darkness having-come the little-asses
τῆς ὁδοῦ πλανηθέντα, εἴς τινα κρημνὸν ἐξετόπισαν
from-the road having-strayed into a cliff displaced
τὸν πρεσβύτην. ὁ δὲ μέλλων ἤδη κατακρημνίζεσθαι,
the old-man he and being-about already to-be-hurled-down
‘ὦ Ζεῦ’ εἶπε, ‘τί ποτέ σε ἠδίκησα, ὅτι οὕτω παρὰ
O Zeus he-said how ever you have-I-wronged that so against
λόγον ἀπόλλυμαι, καὶ ταῦτα οὔθ’ ὑφ’ ἵππων γενναίων
reason I-perish and that neither by horses noble

οὔθ' ἡμιόνων ἀγαθῶν, ἀλλ' ὀναρίων εὐτελεστάτων;' κἀγὼ
nor mules good but little-asses most-worthless I-too
τοίνυν ἐπὶ τοῖς ἴσοις νῦν δυσχεραίνω, ὅτι μὴ ὑπ'
then at the equal-things now am-vexed that not by
ἐντίμων ἀνδρῶν ἢ ἐλλογίμων, ἀλλ' ὑπ' ἀχρείων καὶ
honored men or distinguished but by useless and
κακίστων ἀπόλλυμαι." μέλλων δὲ ἤδη κατὰ τοῦ κρημνοῦ
worst I-perish being-about and already down the cliff
ἀφίεσθαι, τοιοῦτον εἴρηκε πάλιν μῦθον· „ἀνήρ τις τῆς
to-be-thrown such he-told again a-fable man a-certain the
οἰκείας ἐρασθεὶς θυγατρός, εἰς ἀγρὸν ἀπέστειλε τὴν
own having-fallen-in-love-with daughter to field sent-away the
γυναῖκα, μόνην δὲ τὴν θυγατέρα ἀπολαβὼν ἐβιάζετο.
wife alone and the daughter having-taken-aside forced
ἡ δὲ 'πάτερ', εἶπεν, 'ἀνόσια πράττεις· ηὐχόμην μέντοι
she and father she-said unholy-things you-do I-would-pray rather
ὑπὸ πολλῶν ἀνδρῶν αἰσχυνθῆναι, ἢ ὑπὸ σοῦ τοῦ
by many men to-be-shamed than by you the-one
γεννησαμένου.' τοῦτο τοίνυν καὶ ἐφ' ὑμῶν, ὦ παράνομοι
having-begotten-me this then also of you O lawless
Δελφοί, λέγω· ὡς ᾑρούμην Σκύλλῃ καὶ Χαρύβδει
Delphians I-say that I-would-choose Scylla and Charybdis
περιπεσεῖν καὶ ταῖς ἐν Ἀφρικῇ Σύρτεσιν, ἢ παρ' ὑμῶν
to-fall-into and the in Africa Syrtes than by you
ἀδίκως καὶ ἀναξίως ἀποθανεῖν. καταρῶμαι γοῦν ὑμῶν
unjustly and unworthily to-die I-curse at-any-rate your
τῇ πατρίδι, καὶ θεοὺς μαρτύρομαι, ὡς ἔξω πάσης δίκης
the fatherland and gods I-call-to-witness that outside all justice
ἀπόλλυμαι, οἵ μοι τιμωρήσουσιν εἰσακούσαντες." ἔρριψαν
I-perish who for-me will-avenge having-heard they-threw
μὲν οὖν αὐτὸν οἱ Δελφοὶ κατὰ τοῦ κρημνοῦ, καὶ ἀπέθανεν.
indeed then him the Delphians down the cliff and he-died

οὐ πολλῷ δ' ὕστερον λοιμῷ συσχεθέντες, χρησμὸν
not much and later by-plague seized an-oracle
ἔλαβον ἐξιλάσκεσθαι τὸν Αἰσώπου θάνατον. ᾧ καὶ ὡς
they-received to-expiate the Aesop's death to-whom also as
συνειδότες ἀδίκως φονευθέντι, καὶ στήλην ἀνέστησαν. οἱ
conscious unjustly murdered also a-stele they-set-up those
δ' ἐν τῇ Ἑλλάδι πρωτεύοντες καὶ ὅσοι τῶν σοφωτέρων,
and in — Greece being-foremost and as-many-as of-the wiser
καὶ αὐτοὶ τὰ εἰς Αἴσωπον πεπραγμένα μαθόντες, εἴς
also they the-things to Aesop done having-learned to
τε Δελφοὺς παρεγένοντο καὶ σὺν ἐκείνοις σκεψάμενοι,
both Delphi came and with them having-considered
τιμωροὶ καὶ αὐτοὶ τῷ Αἰσώπου θανάτῳ γεγόνασιν.
avengers also themselves for-the Aesop's death became