GREEK SERIES · VOLUME 54

Aesop

Aesop

ΒΙΟΣ ΤΟΥ ΠΑΝΘΑΥΜΑΣΤΟΥ ΑΙΣΩΠΟΥ ΑΙΣΩΠΕΙΩΝ ΜΥΘΩΝ ΣΥΝΑΓΩΓΗ

The Life and the Fables

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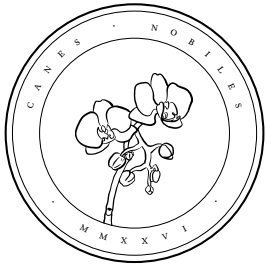
with a word-for-word interlinear English translation

preserving the original word order



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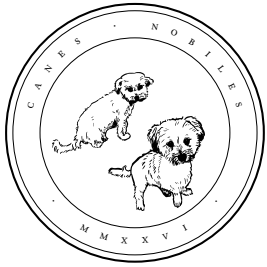

Volume 54 of the Canes Nobiles Greek interlinear texts

The Greek text follows Anton Westermann's *Vita Aesopi* (1845)
and Karl Halm's *Fabulae Aesopicae collectae* (1872)

The fables set from the First Thousand Years of Greek,
with corrections; the Life set from Westermann's printed text

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

The fables are Halm's first versions; his variant recensions,
and the words he brackets, are not printed.

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AESOP

ΒΙΟΣ ΤΟΥ ΠΑΝΘΑΥΜΑΣΤΟΥ ΑΙΣΩΠΟΥ

The Life of Aesop

I · THE FIGS AND THE GIFT OF SPEECH

Aesop, a Phrygian slave from Amorium, misshapen and unable to speak, is sent to dig on his master's estate. Two fellow slaves eat the master's figs and blame him; he drinks warm water and vomits, the accusers are made to do the same, and they are found out. He feeds a priest of Isis who has lost his way and guides him to the road, and in a dream Hospitality gives him speech. The steward Zenas, whom he rebukes for beating a slave, hurries to the master, is given Aesop to dispose of, and sells him to a slave dealer.

Ὁ κατὰ πάντα τὸν βίον βιωφελέστατος ὢν Αἴσωπος 1
the-one in all the life most-useful being Aesop
τῇ μὲν τύχῃ γέγονε δοῦλος, τῷ δὲ γένει Φρὺξ ἐξ
by-the indeed fortune was-born a-slave by-the but race a-Phrygian from
Ἀμορίου τῆς Φρυγίας, κακοειδὴς ὑπάρχων εἰς ὑπερβολήν,
Amorium — of-Phrygia ugly being to excess
προκέφαλος, κοντοτράχηλος, σιμός, μέλας, μυστάκων,
big-headed short-necked snub-nosed black mustachioed
προγάστριος, στρεβλός, κυφός, ἡμερινὸν ἁμάρτημα, τὸ
pot-bellied twisted hunchbacked a-daily blunder the
δὲ χαλεπώτερον, ἦν καὶ βραδύγλωσσος καὶ βομβόφωνος,
and worse-thing he-was both slow-of-tongue and booming-voiced
φαῦλός τε καὶ δεινὸς πρὸς κακουργίαν σφόδρα. τοῦτον οὖν
worthless both and clever at mischief very him then
ὁ αὐτοῦ κύριος ὡς ἄχρηστον ὄντα εἰς ὑπηρεσίαν αὐτοῦ,
the his master as useless being for service his
ἐξέπεμψεν αὐτὸν εἰς ἓν τῶν κτημάτων αὐτοῦ σκάπτειν.
sent-out him to one of-the estates his to-dig
ἐν μιᾷ οὖν τῶν ἡμερῶν παραγενομένου τοῦ κυρίου αὐτοῦ
on one then of-the days having-arrived the master his
ἐπὶ τὸν ἀγρὸν γεωργός τις τρυγήσας κάλλιστα σῦκα
to the field a-farmer some having-gathered most-beautiful figs

προσήνεγκεν αὐτῷ, καί φησι „λάβε, δέσποτα, ἀπὸ τῶν
brought to-him and says take master from the
σῶν καρπῶν πρώιμον ὀπώραν“. ὁ δὲ πάνυ τερφθεὶς ἐπὶ
your fruits early harvest he and very delighted at
τούτοις εἶπε „μὰ τὴν σωτηρίαν μου, κάλλιστα σῦκα“.
these said by the safety my most-beautiful figs
εἶτα λέγει τῷ οἰκέτῃ αὐτοῦ „Ἀγαθόπου, λαβὼν ταῦτα
then he-says to-the servant his Agathopus having-taken these
φύλαξον καὶ μετὰ τὸ λούσασθαί με καὶ ἀριστῆσαι
guard and after the to-have-bathed me and to-have-breakfasted
παράθες μοι αὐτά“. συνέβη δὲ κατὰ τὴν ὥραν ἐκείνην
set-before me them it-happened and at the hour that
ἀνανεῦσαι τὸν Αἴσωπον ἀπὸ τοῦ ἔργου καὶ ἐλθόντα ζητεῖν
to-come-up — Aesop from the work and having-come to-seek
τὸν ἐφήμερον ἄρτον. ὁ οὖν Ἀγαθόπους λαβὼν τὰ σῦκα
the daily bread — then Agathopus having-taken the figs
καὶ λιχνευσάμενος ἔφαγεν ἐξ αὐτῶν ἓν καὶ δύο. εἶτα λέγει
and having-been-greedy ate of them one and two then he-says
πρός τινα τῶν συνδούλων αὐτοῦ „ἤθελον κορεσθῆναι τῶν
to one of-the fellow-slaves his I-wanted to-be-filled with-the
σύκων, καὶ φοβοῦμαι“. ὁ δέ φησιν „ἐὰν φάγω κἀγὼ μετὰ
figs and I-am-afraid he and says if I-eat and-I with
σοῦ, δώσω σοι βουλήν, καὶ φαγόντες οὐ μαστιχθῶμεν.“
you I-will-give to-you advice and having-eaten not we-shall-be-whipped
ἔφη δὲ πρὸς αὐτὸν ὁ Ἀγαθόπους „πῶς ἢ ποίῳ τρόπῳ;“ ὁ
said and to him — Agathopus how or in-what way he
δέ φησιν „φάγωμεν οἱ δύο τὰ σῦκα, καὶ ἐὰν ὁ δεσπότης
and says let-us-eat the two the figs and if the master
ἡμῶν ἐπιζητήσῃ ταῦτα, εἰπὲ ὅτι Αἴσωπος ἐλθὼν ἀπὸ τοῦ
our seeks these say that Aesop having-come from the
ἀγροῦ καὶ ἄδειαν εὑρών, εἰσελθὼν κατέφαγε τὰ σῦκα.
field and opportunity having-found having-gone-in ate-up the figs

καὶ ὁ μὲν Αἴσωπος βραδύγλωσσος ὢν πρὸς ἀπολογίαν
and — indeed Aesop slow-of-tongue being for defense
δαρήσεται καὶ ἡμεῖς τὴν ἐπιθυμίαν πληρώσομεν.“ καὶ
will-be-flogged and we the desire shall-fulfill and
παρακαθεσθέντες τὰ σῦκα ἕνα ἕνα τρώγοντες ἔλεγον „οὐαί
having-sat-down the figs one one munching they-said woe
σοι ταπεινὲ Αἴσωπε.“ συμφωνήσαντες οὖν οἱ δύο ἔφαγον
to-you wretched Aesop having-agreed then the two ate
ὅλα τὰ σῦκα. ὁ δὲ κύριος αὐτῶν μετὰ τὸ λούσασθαι
all the figs the and master their after the to-have-bathed
„Ἀγαθόπου, φέρε τὰ σῦκα.“ κἀκεῖνος ἔφη „δέσποτα, ὁ
Agathopus bring the figs and-that-one said master —
Αἴσωπος εὐκαιρήσας καὶ εὑρὼν τὸ ταμεῖον ἀνεωγμένον,
Aesop having-found-leisure and having-found the storeroom opened
εἰσελθὼν ἔφαγε τὰ σῦκα.“ ταῦτα ἀκούσας ὁ δεσπότης
having-gone-in ate the figs these having-heard the master
καὶ θυμωθεὶς ἐβόα „Αἴσωπόν τίς μοι καλεσάτω.“ ὁ
and enraged shouted Aesop someone for-me let-call —
δὲ Αἴσωπος παρεγένετο. καί φησιν ὁ δεσπότης „λέγε μοι
and Aesop arrived and says the master tell me
σύ, ἐπικατάρατε δοῦλε, τοσοῦτόν μου κατεφρόνησας καὶ
you accursed slave so-much me did-you-despise and
εἰσελθὼν ἐν τῷ ταμείῳ τὰ ἡτοιμασμένα σῦκα κατέφαγες;“
having-gone-in into the storeroom the prepared figs did-you-eat-up
ὁ δὲ Αἴσωπος ἀκούσας, λαλεῖν μὲν μὴ δυνάμενος διὰ
— but Aesop having-heard to-speak indeed not being-able because-of
τὸ τῆς γλώττης βραδύ, διὰ δὲ τοῦ νοὸς τὴν ὀξύτητα,
the of-the tongue slowness through and of-the mind the sharpness
θεωρῶν δὲ καὶ τοὺς κατηγόρους αὐτοῦ εἰς ὄψιν αὐτοῦ
seeing and also the accusers his to sight his
ἑστῶτας. καὶ μέλλων δαίρεσθαι ὁ Αἴσωπος, πεσὼν παρὰ
standing and being-about to-be-flogged — Aesop having-fallen at

τοὺς πόδας τοῦ κυρίου αὐτοῦ παρεκάλει μικρὸν ἐνδοῦναι
the feet of-the master his begged a-little to-grant
αὐτῷ, καὶ δραμών, λαβὼν ξέστην καὶ θερμὸν συγκεράσας
him and having-run having-taken a-jug and warm-water having-mixed
καὶ λεκάνην παραθείς, ἐκπιὼν τὸ θερμὸν ἐχάλασε τοὺς
and a-basin having-set-beside having-drunk the warm-water he-let-down the
δακτύλους αὐτοῦ ἐπὶ τὸ ἴδιον στόμα καὶ σπαράξας αὑτὸν
fingers his to the own mouth and having-convulsed himself
ἀνέβαλλε τὸ ὕδωρ καὶ μόνον ἐκ τοῦ στομίου αὐτοῦ ὃ
threw-up the water and only from the mouth his what
ἐπεπώκει· οὐδενὸς γὰρ ἄλλου ἦν γευσάμενος παράπαν
he-had-drunk of-nothing for else he-had having-tasted at-all
ὁ Αἴσωπος. ἐδέετο δέ, ἵνα καὶ οἱ κατήγοροι αὐτοῦ τοῦτο
— Aesop he-begged and that also the accusers his this
ποιήσωσι καὶ ἐν τούτῳ γνώσῃ τὸν βεβρωκότα τὰ σῦκα.
should-do and in this you-would-know the-one having-eaten the figs
ὁ δὲ δεσπότης αὐτοῦ θαυμάσας τὸ νοερὸν τοῦ Αἰσώπου
the and master his having-marveled-at the cleverness — of-Aesop
ἐπέταξε καὶ τοῖς ἄλλοις ὁμοίως ποιῆσαι. οἱ δὲ δοῦλοι
ordered also to-the others likewise to-do the and slaves
ἐβουλεύσαντο τοὺς δακτύλους πέμψαι παρὰ τὰς γνάθους
planned the fingers to-send by the jaws
καὶ κάτω μὴ χαλάσαι· ἅμα δὲ τῷ πιεῖν αὐτοὺς
and down not to-let-down at-the-same-time and with-the to-drink them
τὸ χλιαρὸν ὕδωρ καὶ συγκύψαι τὰ σῦκα χολοποιὰ ὄντα
the lukewarm water and to-bend-over the figs bile-making being
πρὸς τὸ στόμα ἀνέλθοσαν καὶ ἀνέδραμον ἔξωθεν. ταῦτα
to the mouth came-up and ran-up outside these-things
δὲ ὁ δεσπότης αὐτῶν ἰδὼν εἶπε „τί κατεψεύσασθε τοῦ
and the master their having-seen said why did-you-lie-against the-one
μὴ δυναμένου λαλεῖν;“ καὶ ἐκέλευε μὲν αὐτοὺς γυμνωθέντας
not being-able to-speak and he-ordered indeed them stripped

τύπτεσθαι καὶ πομπεύεσθαι λέγων „ὅστις καθ' ἑτέρου
to-be-beaten and to-be-paraded saying whoever against another
δόλια μηχανεύεται, αὐτὸς καθ' ἑαυτοῦ τοῦτο πανθάνει".
tricks contrives himself against himself this suffers
Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὁ δεσπότης αὐτῶν εἰς τὴν πόλιν 2
on-the and following day the master their into the city
εἰσήει. τοῦ δὲ Αἰσώπου εἰς τὸν ἀγρὸν σκάπτοντος ὁ
went — and Aesop in the field digging the
ἱερεὺς τῆς Ἴσιδος πλανηθεὶς τὴν λεωφόρον ἦλθεν εἰς
priest — of-Isis having-strayed-from the highway came into
τὸν ἀγρὸν καὶ παρεκάλει τὸν Αἴσωπον, δεῖξαι αὐτῷ τὴν
the field and begged — Aesop to-show to-him the
ὁδὸν τὴν ἀπάγουσαν εἰς τὴν πόλιν. ὁ δὲ Αἴσωπος ἀγαγὼν
road the leading to the city — and Aesop having-led
αὐτὸν ὑπὸ σύσκιον δένδρον παρέθηκεν αὐτῷ ἄρτον καὶ
him under a-shady tree set-before him bread and
ἐλαίας καὶ ἰσχάδας καὶ φοίνικας καὶ ἠνάγκαζε φαγεῖν, καὶ
olives and dried-figs and dates and compelled-him to-eat and
δραμὼν εἰς τὸ φρέαρ ἀνιμήσατο ὕδωρ καὶ ἤνεγκεν αὐτῷ
having-run to the well drew-up water and brought him
πιεῖν, καὶ κρατήσας τῆς χειρὸς αὐτοῦ ἐξήνεγκεν αὐτὸν
to-drink and having-taken the hand his led-out him
εἰς τὴν κατ' εὐθεῖαν ὁδὸν καὶ τετριμμένην. ὁ δὲ ἐπάρας
onto the along straight road and beaten he and having-raised
τὰς χεῖρας εἰς τὸν οὐρανὸν ηὔξατο Αἰσώπῳ ὡς ὑπ' αὐτοῦ
the hands to the heaven prayed for-Aesop as by him
εὐεργετηθείς. Αἴσωπος δὲ στραφεὶς καὶ ὑπὸ τοῦ καύματος
benefited Aesop and having-turned and by the heat
χαυνωθεὶς εἰς ὕπνον ἐτράπη. ἡ δὲ Φιλοξενία ἐπιστᾶσα
relaxed to sleep turned — and Hospitality having-stood-by
καθ' ὕπνον ἐχαρίσατο αὐτῷ σοφίας ἄριστον λόγον καὶ
in sleep granted him of-wisdom best speech and

ταχύτητα γλώττης καὶ ἐτυμολογίας εὕρεσιν διὰ ποικίλων
quickness of-tongue and of-word-making invention through varied
μύθων ὡς ἀγαπητικὸν καὶ φιλόξενον. ὁ δὲ Αἴσωπος ἐκ
tales as loving and hospitable — and Aesop from
τοῦ ὕπνου ἐγερθείς φησιν „οὐαί, πῶς ἡδέως κεκοίμημαι·
the sleep having-awakened says ah how sweetly I-have-slept
ἀλλὰ καὶ καλὸν ὄναρ ἐθεασάμην, καὶ ἰδού, ἀκωλύτως
but also a-fine dream I-beheld and look unhindered
λαλῶ καὶ τὰ βλεπόμενα ὀνομάζω, δίκελλα, ὄνος, βοῦς,
I-speak and the seen-things I-name mattock ass ox
ἅμαξα. νὴ τοὺς θεούς, ἐγὼ πόθεν ἔλαβον τὴν χάριν;
wagon by the gods I whence did-I-receive the grace
νενόηκα, εὐσεβήσας εἰς τοὺς ξένους, ὥστε προσδεκτὸν
I-have-understood having-been-pious toward the strangers so-that acceptable
παρὰ τῷ θεῷ τὸ ἀγαθοποιεῖν, ὁ δὲ καλῶς πράσσων
with the god the doing-good the-one and well faring
λήψεται καλὰς ἐλπίδας“. περιχαρὴς οὖν γενόμενος ὁ
will-receive fine hopes overjoyed then having-become —
Αἴσωπος καὶ πάλιν τὴν δίκελλαν ἀναλαβὼν ἤρξατο μετὰ
Aesop and again the mattock having-taken-up began with
πόνου σκάπτειν. ὁ δὲ τῶν ἀγρῶν οἰκονόμος εἰς τὸ ἔργον
toil to-dig the and of-the fields steward to the work
παραγενόμενος ἕνα τῶν οἰκετῶν ῥάβδῳ κατέξαινεν, ὁ δὲ
having-arrived one of-the servants with-a-rod flayed — and
Αἴσωπος προσπαθήσας ἔφη „ἄνθρωπε, τί τὸν μηδέν σε
Aesop having-felt-for-him said fellow why the-one nothing you
ἀδικήσαντα οὕτως πονηρῶς αἰκίζεις καὶ πάντας οὕτω
having-wronged so wickedly do-you-maltreat and all so
εἰκῇ καὶ μάτην κατὰ πᾶσαν ἀποκτενεῖς ἡμέραν, μηδὲν αὐτὸς
rashly and in-vain on every will-you-kill day nothing yourself
ἐργαζόμενος; ἀλλ᾽ ἐγὼ τῷ δεσπότῃ ἀναγγελῶ ἅπαντα“.
working but I to-the master will-report all-things

ὁ δὲ Ζηνᾶς ἀκούσας τοῦ Αἰσώπου ταῦτα λαλοῦντος
— and Zenas having-heard — Aesop these-things speaking
ἐθαμβήθη καί φησιν „Αἴσωπος λαλεῖν ἀρξάμενος ἐμοὶ
was-astounded and says Aesop to-speak having-begun against-me
ἐκεκρούκει· προκαταλάβωμαι αὐτοῦ ἐπὶ τοῦ δεσπότου,
had-struck let-me-forestall him before the master
ἵνα μὴ ἐλθόντος αὐτοῦ κατηγορήσας με μεταστήσῃ τῆς
so-that not having-come he having-accused me he-may-remove from-the
οἰκονομίας“. καὶ ταῦτα εἰπών, ὑποζυγίῳ ἐπιβὰς εἰς
stewardship and these-things having-said on-a-pack-animal having-mounted into
τὴν πόλιν εἰσήει, παραγενόμενος δὲ πρὸς τὸν δεσπότην
the city went having-arrived and to the master
εἶπε „χαίροις“. ὁ δὲ ἔφη, τί τεταραγμένος παρήει. καὶ ὁ
he-said greetings he and said why agitated did-he-come and —
Ζηνᾶς (οὕτω γὰρ ἦν ὄνομα αὐτῷ) „δέσποτα, πρᾶγμά τι
Zenas so for was the-name to-him master thing some
τερατῶδες ἐν τῷ ἀγρῷ σου συνέβη“. ὁ δέ φησι „τί; μὴ
portentous in the field your has-happened he and says what not
δένδρον ὄψιμον παρὰ καιρὸν τὸν καρπὸν ἤνεγκεν, ἢ κτῆνος
a-tree late out-of season the fruit bore or a-beast
τετράπουν παρὰ φύσιν ἐγέννησεν;“ ὁ δὲ „οὔ“ φησίν,
four-footed against nature gave-birth he and no says
„ἀλλ᾽ Αἴσωπος λαλεῖν ἀρξάμενος στωμύλος γέγονεν.“ καὶ
but Aesop to-speak having-begun glib has-become and
ὁ δεσπότης φησὶ πρὸς αὐτόν „μηδέν σοι τῶν ἀγαθῶν
the master says to him nothing to-you of-the good-things
γένοιτ᾽ ἄν, τοῦτο νομίζεις τερατῶδες εἶναι σημεῖον; καὶ
may-happen — this do-you-think portentous to-be a-sign and
μάλα“ φησίν „οἱ χολωθέντες ἄνθρωποι πρὸς ὀλίγον
very he-says the having-been-angered men for little
πάλιν διαλλαγέντες ἐχαρίσαντο.“ ὁ δὲ Ζηνᾶς „δέσποτα,
again having-been-reconciled showed-favor — and Zenas master

λαλεῖν ἀρξάμενος πάντα ὑπὲρ ἄνθρωπον φθέγγεται· εἰς
to-speak having-begun all-things beyond man he-utters against
ἐμὲ γὰρ ὕβρεις τραχείας φέρει, εἰς σὲ δὲ καὶ τοὺς θεοὺς
me for insults harsh he-brings against you and also the gods
μεγάλα βλασφημεῖ.“ ὀργισθεὶς δὲ ὁ κύριος αὐτοῦ λέγει
great-things he-blasphemes enraged and the master his says
τῷ Ζηνᾷ „ἰδού, ἀπὸ τοῦ νῦν κεχάρισταί σοι, πώλησον,
— to-Zenas see from the now he-has-been-given to-you sell
χάρησον, ἀπόλυσον, ὃ βούλει πρᾶξον εἰς αὐτόν.“ ὁ δὲ
give-away release what you-wish do to him — and
Ζηνᾶς λαβὼν αὐτοῦ ἐγγράφην τὴν δωρεὰν τῆς ἐξουσίας
Zenas having-received his in-writing the gift of-the power-over
Αἰσώπου, ἐλθὼν εἰς τὸν ἀγρὸν ἐκάλεσε τὸν Αἴσωπον, καὶ
Aesop having-come into the field called — Aesop and
λέγει αὐτῷ „Αἴσωπε, ἐχαρίσθης μοι παρὰ τοῦ δεσπότου,
says to-him Aesop you-have-been-given to-me by the master
ἵνα ὃ δοκήσοιμι εἴς σε διαπράξωμαι· συνιδὼν οὖν,
so-that what I-may-decide on you I-may-do having-perceived then
ὅτι σὺ στωμύλος εἶ, βούλομαί σε πιπράσαι.“ ὁ δέ φησιν
that you glib are I-wish you to-sell he and says
„ὃ βούλει πράξαι.“ ἔτυχεν οὖν κατὰ τὸν καιρὸν ἐκεῖνον
what you-wish do it-happened then at the time that
κατὰ συγκυρίαν σωματέμπορον ἐγγὺς τοῦ ἀγροῦ παριέναι
by chance a-slave-dealer near the field to-pass-by
καὶ ζητεῖν μισθώσασθαι ἢ ἐξωνήσασθαι κτήνη διὰ τὰ
and to-seek to-hire or to-buy beasts for the
σωμάτια. συναντήσας οὖν τῷ Ζηνᾷ γνωστῷ ὄντι αὐτῷ
slaves having-met then — Zenas known being to-him
καὶ φίλῳ ἠσπάσατο αὐτόν, καί φησιν „ἔχεις μερικὰ κτήνη
and a-friend he-greeted him and says have-you some beasts
μισθώσασθαι ἢ πωλῆσαι;“ Ζηνᾶς εἶπεν „οὔ, σωμάτιον δὲ
to-hire or to-sell Zenas said no a-slave but

ἔχω ἀρρενικόν· εἰ οὖν θέλεις, ἀγόρασον.“ καὶ ὁ ἔμπορος
I-have male if then you-wish buy and the merchant
„δεῖξόν μοι αὐτό.“ ὁ δὲ Ζηνᾶς στείλας ἐκάλεσεν Αἴσωπον
show me him — and Zenas having-sent called Aesop
καί φησι τῷ ἐμπόρῳ „ἰδοὺ ὁ παῖς, εἰ θέλεις ἀγόρασον.“
and says to-the merchant look the boy if you-wish buy
στραφεὶς δὲ ὁ ἔμπορος καὶ τὸν Αἴσωπον ἰδὼν μέγα
having-turned and the merchant and — Aesop having-seen loudly
γελάσας εἶπε „πόθεν σοὶ ἡ χύτρα αὕτη; ῥιζοκάλαμόν
having-laughed said whence to-you the pot this a-reed-root
ἐστιν ἢ ἄνθρωπος; οὗτος τῆς τερατομαχίας σαλπιστής
is-it or a-man this-one of-the battle-of-monsters trumpeter
ἐστι. βαβαί, εἰ μὴ φωνὴν εἶχεν, εἰρήκοι τις ὅτι
is wow if not voice he-had would-have-said someone that
ἀσκοκήλη ἐστίν. ὦ Ζηνᾶ, μόνον τῆς ὁδοῦ με πεπλάνηκας
a-ruptured-bag he-is O Zenas only of-the road me you-have-led-astray
ἕνεκεν τοῦ καθάρματος τούτου, δοκῶν τι ἀγαθὸν
for-the-sake-of the scum this thinking something good
πιπράσκειν;“ καὶ ταῦτα εἰπὼν ἐπορεύετο. καταδραμὼν
to-sell and these-things having-said he-was-going-off having-run-after
δὲ αὐτὸν ὁ Αἴσωπος εἶπε „μεῖνον μικρόν.“ ὁ δὲ πρὸς
and him — Aesop said wait a-little he and to
αὐτόν „ἔξελθε ἀπ᾽ ἐμοῦ, ῥερυπασμένε, ἄφες με, μηδέν σοι
him get-away from me filthy-one let-go me nothing to-you
τῶν ἀγαθῶν γένοιτο, ὅτι, ἐάν σε ὠνήσωμαι, καλέσουσί με
of-the good-things may-happen because if you I-buy they-will-call me
παρατήρημα.“ Αἴσωπος λέγει „καὶ τίνος ἕνεκεν ἐλήλυθας
a-laughingstock Aesop says and of-what for-the-sake have-you-come
ἐνθάδε εἰπέ μοι.“ καὶ ὁ ἔμπορος „δοκῶν τι ἀγαθὸν
here tell me and the merchant thinking something good
ὠνήσεσθαι· σὺ δὲ σαπρὸς εἶ, καὶ κακοῦ ἐγὼ οὐ χρήζω.“
to-buy you but rotten are and bad-thing I not need

Αἴσωπος λέγει „ἀγόρασόν με καὶ πίστευσόν μοι, πολλά
Aesop says buy me and trust me many-things
σε ὠφελήσω.“ ὁ δὲ πρὸς αὐτόν „τί δύνασαί σὺ ὠφελῆσαί
you I-will-benefit he and to him how can you benefit
με;“ καὶ ὁ Αἴσωπος „οὐκ ἔχεις ἐν τῷ οἴκῳ σου ἢ ἐν
me and — Aesop not have-you in the house your or in
τῷ σωματεμπορείῳ σου παιδάρια κλαίοντα ἢ ἀτακτοῦντα;
the slave-market your little-slaves crying or unruly
ἀγόρασον οὖν με καὶ κατάστησον ἐπ᾽ αὐτῶν παιδαγωγόν,
buy then me and appoint over them a-tutor
καὶ ἔσομαι αὐτοῖς ἀντὶ μορμολυκίου φοβερίστρον.“ ὁ
and I-will-be for-them instead-of a-bogey a-scarecrow the
δὲ ἔμπορος πεισθεὶς τῷ λόγῳ αὐτοῦ, γελάσας καὶ
and merchant persuaded by-the word his having-laughed and
στραφεὶς λέγει τῷ Ζηνᾷ „πόσον τι οὗπερ μέλλεις τὸ
having-turned says — to-Zenas how-much about for-which you-intend the
κακὸν τοῦτο πωλεῖν;“ ὁ δὲ „τριωβόλου.“ μειδιάσας οὖν
bad-thing this to-sell he and three-obols having-smiled then
ὁ ἔμπορος ἔδωκε τὸ τριώβολον, ἤγουν φόλεις λς΄,
the merchant gave the three-obol-piece that-is folles thirty-six
λογισάμενος ὅτι οὐδὲν τοῦ μηδενὸς ἠγόρακεν.
reckoning that nothing for-the nothing he-has-bought

II · THE BREAD BASKET AND THE SALE TO XANTHUS

Aesop frightens two children in the slave market and tells the dealer he has bought a bogey. Before setting out he chooses the heaviest load, the basket of bread, which empties as the slaves eat, and runs ahead carrying it empty. The dealer sells his slaves at Ephesus but a grammarian, a singer, and Aesop, and takes them to Samos, where the philosopher Xanthus' students mock the ugly slave. Xanthus balks at the price of the handsome pair, is bested by Aesop's answers, and buys him for sixty denarii, his students paying, and Aesop's jest about who sold whom makes the tax collectors waive the tax.

Ὁδεύσαντες οὖν εἰς τὴν πόλιν ἦλθον εἰς τὸ σωματεμπορεῖον. 3
having-traveled then into the city they-came into the slave-market
δύο δὲ παιδάρια ὑπὸ μητρὶ ὄντα ὡς εἶδον τὸν Αἴσωπον,
two and little-children under a-mother being when they-saw — Aesop
φοβηθέντα ἀνέκραξαν καὶ κατεκρύβησαν. ὁ δὲ Αἴσωπος
frightened cried-out and hid — and Aesop
τῷ ἐμπόρῳ ἔφη „ἔχεις μου ἤδη τῆς ἀπολογίας καὶ
to-the merchant said you-have of-my already the defense and
ἐπαγγελίας ἀπόδειξιν, ὅτι κατὰ παιδίων νηπίων κλαιόντων
promise proof that against children infant crying
ἕτοιμον ὠνήσω μορμολύκιον.“ ὁ δὲ γελάσας ἔφη „Αἴσωπε,
a-ready you-bought bogey he and having-laughed said Aesop
εἴσελθε εἰς τὸν ἐνδότερον τρίκλινον καὶ ἄσπασαι τοὺς
go-in into the inner dining-room and greet the
συνδούλους σου.“ εἰσελθὼν οὖν εὑρίσκει παῖδας καλλίστους
fellow-slaves your having-gone-in then he-finds boys most-beautiful
καὶ ἀμώμους καὶ ἀσπάζεται αὐτούς, λέγων „χαίρετε, καλοὶ
and blameless and greets them saying greetings fine
σύνδουλοι.“ οἱ δὲ ὁμοφώνως εἶπον „νὴ τὸν ἥλιον, σαπρὸν
fellow-slaves they and with-one-voice said by the sun a-rotten
θέαμα βλέπομεν. τί γέγονε τῷ δεσπότῃ ἡμῶν; οὐδέποτε
sight we-see what has-happened to-the master our never
κακώτερον ἠγόρασε σωμάτιον, πλὴν προσβασκάνιον τοῦ
worse has-he-bought a-slave but as-an-amulet of-the
σωματεμπορείου αὐτὸν ὠνήσατο.“ ὁ δὲ ἔμπορος πρὸς
slave-market him he-bought the and merchant to
τοὺς παῖδας εἰσελθὼν ἔφη „στενάξατε τὴν ἑαυτῶν τύχην·
the boys having-come-in said groan-for the your-own fortune
κτήνη γὰρ οὔτε ἀγοράσαι οὔτε μισθώσασθαι εὗρον. διέλεσθε
beasts for neither to-buy nor to-hire did-I-find divide
οὖν τὰ ἐφόδια σκεύη· αὔριον γὰρ ἀπαίρομεν εἰς τὴν
then the for-the-journey baggage tomorrow for we-set-out for —

Ἀσίαν.“ οἱ οὖν παῖδες σύνδυο γενόμενοι διεμερίζοντο τὰ
Asia the then boys in-pairs having-become were-dividing the
σκεύη, ὁ δὲ Αἴσωπος ὑποπεσὼν αὐτοὺς ἐξελιπάρει καὶ
baggage — and Aesop having-fallen-before them begged and
ἔλεγε „καλοί μου σύνδουλοι, ἐπειδὴ νεώνητος καὶ ἀδρανής
said fine my fellow-slaves since newly-bought and feeble
εἰμι, παραχωρήσατέ μοι τὸ ἐλαφρότερον φορτίον ἆραι.“
I-am grant me the lighter load to-carry
οἱ δέ φασιν „ἐὰν οὐ δύνῃ, μηδὲν ἄρῃς.“ Αἴσωπος λέγει
they and say if not you-can nothing carry Aesop says
„ἀπόπληκτόν ἐστι, πάντων ὑμῶν κοπιώντων ἐμὲ μόνον
absurd it-is all you toiling me alone
τῷ δεσπότῃ ἄχρηστον καὶ ἀνωφελῆ τυγχάνειν.“ οἱ δέ
to-the master useless and unprofitable to-be they and
φασιν „ὃ θέλεις ἆρον.“ ὁ δὲ περιβλεψάμενος ὧδε κἀκεῖσε
say what you-wish carry he and having-looked-around here and-there
θεωρεῖ σκεύη διάφορα καὶ ἀγγεῖα τὰ πρὸς ἐκδημίαν τε
sees baggage various and vessels the for journey both
καὶ χρείαν, σάκκους, στρώματα καὶ γυργάθους. ἰδὼν
and use sacks bedding and baskets having-seen
δὲ ἕνα γύργαθον μεστὸν ἄρτων, ὃν ἐβούλοντο δύο ἆραι,
and one basket full of-loaves which wanted two to-carry
εἶπεν „ἐμοὶ τοῦτον φορτώσατε.“ οἱ δὲ γελάσαντες εἶπον
he-said on-me this load they and having-laughed said
„τί μωρότερον τοῦ χυδαίου τούτου καθάρματος τυγχάνει;
what more-foolish than-the vulgar this scum is
ἄρτι γὰρ παρεκάλει τὸ πάντων ἐλαφρότατον φορτίον
just-now for he-begged the of-all lightest load
ἆραι, καὶ νῦν τὸ βαρύτερον ἁπάντων ἐξελέξατο. τὴν
to-carry and now the heaviest of-all he-chose the
ἐπιθυμίαν αὐτοῦ πληρώσωμεν.“ καὶ ἐπιλαβόμενοι τιθέασιν
desire his let-us-fulfill and having-taken-hold they-put

ἐπ᾽ αὐτὸν τὸν γύργαθον, καὶ εὐθέως ἐκίνησεν ὧδε κἀκεῖσε
on him the basket and at-once he-moved here and-there
διακλονούμενος. ἰδὼν οὖν αὐτὸν ὁ ἔμπορος ἐθαύμασε
staggering having-seen then him the merchant marveled
καί φησιν „ὁ Αἴσωπος πρόθυμος ὢν εἰς τὸ κοπιᾶν καὶ
and says — Aesop eager being for the toiling and
τοὺς λοιποὺς προτρεπόμενος γενναίως φέρει. ἤδη οὖν
the rest urging-on nobly carries already then
αὐτοῦ τὴν τιμὴν ἔσωσε· κτήνους γὰρ φορτίον ἦρεν.“
his the price he-has-saved of-a-beast for load he-carried
οἱ δὲ λοιποὶ σύνδουλοι σύνδυο βαστάζοντες κατεγέλων
the and other fellow-slaves in-pairs carrying laughed-at
αὐτοῦ. ἐκεῖνος δὲ εἰς τὴν ὁδὸν προϊών, θεὶς τὸν
him that-one and on the road going-forward having-set the
γύργαθον περιπατεῖν ἐδίδασκεν· εἰ γὰρ καὶ πολλάκις
basket to-walk taught if for and often
εἰς ἀνάβασιν ἐληλύθει, ταῖς χερσὶ καὶ τοῖς ὀδοῦσιν
onto an-ascent he-had-come with-the hands and with-the teeth
ἕλκων ἀνεκύλιε τὸν γύργαθον, ἐὰν δὲ εἰς κατάβασιν,
dragging he-rolled-up the basket if and onto a-descent
συντομώτερον κατήει κυλίων αὐτόν. καὶ οὕτως ἐκοπία,
more-quickly went-down rolling it and so he-toiled
ἕως οὗ εἰς πανδοχεῖον ἦλθον. ὁ δὲ ἔμπορος θέλων
until — to an-inn they-came the and merchant wishing
ἐπαναπαύσασθαι τὰ σωμάτια ἐκέλευσεν αὐτὰ ἀναπεσεῖν.
to-rest the slaves ordered them to-lie-down
εἶτα τῷ Αἰσώπῳ φησίν „ἀρτοδότησον.“ ὁ δὲ ἑκάστῳ ζεύγει
then — to-Aesop says give-out-bread he and to-each pair
ἄρτον παρέθηκε. πολλῶν δὲ ἀρτοδοτηθέντων ἡμίκενος
a-loaf set-before many and having-been-given-bread half-empty
ὁ γύργαθος γέγονε. μετὰ δὲ τὸ ἀναλαβέσθαι τὰ
the basket became after and the to-have-refreshed-themselves the

σωμάτια πάλιν ὁδοιπορούντων ὁ Αἴσωπος προθυμότερος
slaves again traveling — Aesop more-eager
εἰς τὴν μονὴν παρεγένετο. ἀρτοδοτήσας δὲ καὶ τῇ
to the lodging arrived having-given-out-bread and also in-the
ἑσπέρᾳ ὅλον τὸν ὄγκον τοῦ γυργάθου ἐκένωσε. τῇ δὲ
evening the-whole the bulk of-the basket he-emptied on-the and
ἐπαύριον κενὸν αὐτὸν ἐπὶ τοῦ ὤμου ἀναλαβὼν ἔμπροσθε
next-day empty it on the shoulder having-taken-up ahead
πάντων ἔτρεχεν. οἱ δὲ σύνδουλοι αὐτοῦ πρὸς ἀλλήλους
of-all he-ran the and fellow-slaves his to one-another
ἔλεγον „τίς ἐστιν ὁ ἔμπροσθεν τρέχων; ξένος τίς
said who is the-one ahead running a-stranger some
ἐστιν ἢ ἐξ ἡμῶν τυγχάνει;“ καὶ οἱ μὲν ἔλεγον ὅτι
is-he or of us is-he and some indeed said that
ξένος τίς ἐστιν, ἕτεροι δὲ ἔλεγον ὅτι ὁ σαπρὸς ἐκεῖνός
a-stranger some he-is others and said that the rotten that-one
ἐστιν, ἄλλος ἔφη „οὐκ οἶδατε τὸ ἀνθρωπάριον τοῦτο
is another said not do-you-know the little-man this
τὸ μεμελανωμένον; πῶς φρονίμως ἔδρασεν ὑπὲρ πάντας
the blackened how wisely he-acted beyond all
ἡμᾶς· ἡμεῖς γὰρ στρώματα καὶ τὰ λοιπὰ σκεύη τὰ
us we for bedding and the other baggage the-things
μὴ δυνάμενα δαπανηθῆναι ἄραντες κοπιῶμεν, ἐκεῖνος δὲ
not able to-be-used-up having-taken-up toil that-one and
τοὺς προχείρως δαπανωμένους ἄρτους ὡς πανοῦργος ἦρεν.“
the readily used-up loaves as a-rogue took

4 Μετὰ ταῦτα ὁδοιπορήσαντες ἦλθον εἰς Ἔφεσον, καὶ
after these-things having-traveled they-came to Ephesus and
πιπράσας ἐκεῖ τὰ ἀνδράποδα ἐκέρδησε. κατελείφθη δὲ
having-sold there the captives he-made-profit were-left and
αὐτῷ τρία, γραμματικός, ψάλτης καὶ ὁ Αἴσωπος. καί τις
to-him three a-grammarian a-singer and — Aesop and one

τῶν συνήθων αὐτοῦ φίλων λέγει τῷ ἐμπόρῳ „ἐὰν θέλῃς,
of-the familiar his friends says to-the merchant if you-wish
ἀδελφέ, πραθῆναι τὰ σωμάτια, ἄπελθε εἰς τὴν Σάμον.
brother to-be-sold the slaves go-off to — Samos
Ξάνθος γὰρ ὁ φιλόσοφος ἐκεῖ οἰκεῖ· πολλοὶ γὰρ τῶν
Xanthus for the philosopher there lives many for of-the
νήσων καὶ τῆς Ἑλλάδος φοιτῶσι πρὸς αὐτὸν ἐν εὐπορίᾳ
islands and — of-Greece resort to him in prosperity
ὄντες, καὶ τύχῃς τοῦ ζητήματος.“ πεισθεὶς οὖν ὁ
being and you-would-meet-with the demand persuaded then the
ἔμπορος τῇ τοῦ φίλου γνώμῃ παρεγένετο εἰς τὴν Σάμον.
merchant by-the of-the friend advice arrived at — Samos
καὶ τὸν μὲν ψάλτην εὔκνημον ὄντα λευκοὺς ὑπενέδυσε
and the indeed singer well-shanked being white put-on-him
χιτῶνας καὶ ὑποδήματα καὶ τὴν τρίχα κτενίσας ἔστησεν
tunics and shoes and the hair having-combed he-stood-him
ἐπὶ τοῦ πρατείου, τὸν δὲ γραμματικὸν λεπτὸν ὄντα βαθεῖς
on the sale-platform the and grammarian thin being thick
ἐνέδυσε χιτῶνας καὶ ὑποδήματα, κτενίσας δὲ τὴν τρίχα
put-on-him tunics and shoes having-combed and the hair
καὶ σουδάριον δοὺς ἔστησεν ἐπὶ τοῦ πρατείου. τοῦ δὲ
and a-napkin having-given stood-him on the sale-platform — but
Αἰσώπου μὴ ἔχων τι ἀποκρύψαι ἤ τι κοσμῆσαι,
of-Aesop not having anything to-hide or anything to-adorn
ἐπείπερ ὅλος ἦν ἁμάρτημα, ἐνέδυσεν αὐτὸν χιτώνισκον
since whole he-was a-blunder put-on him a-little-tunic
ἐκ σάκκου καὶ τῶν καλῶν ἔστησεν εἰς μέσον. πολλοὶ δὲ
of sackcloth and of-the fine-ones stood-him in the-middle many and
κατανοοῦντες τὰ σωμάτια, ὁρῶντες τὸν Αἴσωπον πρὸς
observing the slaves seeing — Aesop to
ἀλλήλους ἔλεγον „πόθεν τὸ κακὸν κάθαρμα τοῦτο; οὗτος
one-another said whence the bad scum this this-one

γὰρ καὶ τοὺς ἄλλους ἀφανίζει.“ ὁ δὲ Αἴσωπος θεωρῶν,
for also the others spoils — and Aesop seeing
ὅτι ὑπὸ πολλῶν σκώπτεται, ἵστατο τολμηρῶς θεωρῶν
that by many he-is-mocked stood boldly looking-at
πάντας. ὁ δὲ Ξάνθος εἰς τὴν σχολὴν προελθὼν καὶ τὴν
all — and Xanthus to the school having-gone and the
μελέτην στερεύσας ἦκε σὺν τοῖς φίλοις εἰς τὴν ἀγοράν,
lecture having-finished came with the friends into the market
καὶ διελθὼν ὡς εἶδε τοὺς δύο παῖδας ἐν εὐπρεπείᾳ
and having-passed-through when he-saw the two boys in comeliness
παρισταμένους, μέσον δὲ τὸν Αἴσωπον, ἐθαύμασε τὴν
standing-by in-the-middle and — Aesop marveled-at the
τοῦ ἐμπόρου ἐπίνοιαν, καί φησι πρὸς τοὺς φίλους „βαβαὶ
of-the merchant shrewdness and says to the friends wow
τῆς πανουργίας.“ εἶτα ἐπιστὰς ἑνὶ ἐξ αὐτῶν ἐπυνθάνετο,
the cunning then having-stood-by one of them he-asked
πόθεν ἄρα τυγχάνει. ὁ δέ φησι „Καππάδοξ εἰμὶ τῷ
whence then he-is he and says a-Cappadocian I-am by-the
γένει.“ καὶ ὁ Ξάνθος „τί οὖν οἶδας ποιεῖν;“ ὁ δὲ
race and — Xanthus what then do-you-know to-do he and
λέγει „πάντα.“ ὁ δὲ Αἴσωπος ἀκούσας ἐμειδίασεν· οἱ
says everything — and Aesop having-heard smiled the
δὲ σχολαστικοὶ ὡς εἶδον αὐτὸν γελάσαντα καὶ τοὺς
and students when they-saw him having-laughed and the
ὀδόντας αὐτοῦ ἐξαίφνης φανέντας, ἐδόκουν τέρας θεωρεῖν.
teeth his suddenly having-appeared thought a-portent to-behold
εἶτα λέγουσι πρὸς ἀλλήλους „οὐχὶ κήλη ἐστὶν ὀδόντας
then they-say to one-another not a-rupture is-he teeth
ἔχουσα;“ καί τις ἐξ αὐτῶν ἔφη „τί ἄρα ἰδὼν ἐγέλασεν;“
having and one of them said what then having-seen did-he-laugh
ἕτερος λέγει „οὐ γελᾷ, ἀλλὰ ῥιγᾷ, γνώσωμεν δὲ τί
another says not he-laughs but he-shivers let-us-learn and what

λαλεῖ.“ καὶ προσελθὼν εἷς ἐξ αὐτῶν λέγει τῷ Αἰσώπῳ
he-says and having-come-up one of them says — to-Aesop
„κομψότατε, εἰς τί ἐγέλασας;“ ὁ δέ φησιν „ὑποχώρει,
most-elegant at what did-you-laugh he and says go-away
θαλάσσιον πρόβατον.“ διαπορήσας οὖν ὁ σχολαστικὸς
sea sheep at-a-loss then the student
ἐπὶ τοῦτο ἀνεχώρησεν. ὁ δὲ Ξάνθος λέγει τῷ ἐμπόρῳ
at this withdrew — and Xanthus says to-the merchant
„πόσου τιμήματος ὁ ψάλτης;“ ὁ δέ φησι „χιλίων
at-how-much price the singer he and says a-thousand
δηναρίων.“ ὁ δὲ ἀκούσας „ὅλως ἐν ὑπερβολῇ.“ ἦλθε
denarii he and having-heard wholly in excess he-came
πρὸς τὸν ἕτερον καί φησι „σὺ δὲ πόθεν εἶ;“ ὁ δὲ λέγει
to the other and says you and whence are he and says
„Λυδός.“ καὶ ὁ Ξάνθος „τί οὖν οἶδας ποιεῖν;“ καὶ ὁ
a-Lydian and — Xanthus what then do-you-know to-do and the
παῖς „ἅπαντα.“ ὁ δὲ Αἴσωπος πάλιν ἐγέλασεν. ἰδόντες δὲ
boy everything — and Aesop again laughed having-seen and
οἱ σχολαστικοὶ εἶπον „τί ἄρα οὗτος πρὸς πάντα γελᾷ;“
the students said why then this-one at everything laughs
ἕτερος δὲ λέγει πρὸς αὐτόν „ἐὰν θέλῃς θαλάσσιος τράγος
another and says to him if you-wish sea goat
ἀκοῦσαι, ἐπερώτησον αὐτόν.“ ὁ δὲ Ξάνθος λέγει τῷ
to-hear ask him — and Xanthus says to-the
ἐμπόρῳ „πόσου τιμήματος τὸν γραμματικὸν πωλεῖς;“
merchant at-how-much price the grammarian do-you-sell
ὁ δὲ „τρισχιλίων.“ ἀκούσας δὲ ὁ Ξάνθος ἠκηδίασε
he and three-thousand having-heard and — Xanthus was-vexed
καὶ στραφεὶς ἐπορεύετο. οἱ δὲ σχολαστικοὶ εἶπον πρὸς
and having-turned was-going-off the and students said to
αὐτόν „καθηγητά, οὐκ ἤρεσάν σοι τὰ σωμάτια;“ ὁ δὲ
him master not did-please you the slaves he and

„ναί“ φησί, „ἀλλὰ δόγμα ἐστὶ πολύτιμον ἀνδράποδον μὴ
yes says but a-doctrine it-is a-costly slave not
ὠνεῖσθαι.“ εἷς δὲ τῶν σχολαστικῶν λέγει „εἰ παράγγελμά
to-buy one and of-the students says if a-precept
ἐστι πολύτιμον σωμάτιον μὴ ὠνεῖσθαι, ἀγόρασον τοῦτον
it-is a-costly slave not to-buy buy this
τὸν ἀειδῆ· καὶ γὰρ τὴν αὐτὴν διακονίαν παρέξει καὶ
the unsightly-one and for the same service will-render also
αὐτός, ἡμεῖς δὲ κατὰ κοινοῦ δώσομεν τὸ τίμημα.“ ὁ
he we and in common will-give the price he
δέ φησι „γελοῖον ὑμῶν ἐστι καταγελώντων τὸ δοῦναι
and says ridiculous of-you it-is laughing-at the to-give
ὑμᾶς τὴν τιμὴν καὶ δοῦλον ἐξωνήσασθαί μοι. ἀλλά
you the price and a-slave to-buy for-me but
γε καὶ τὸ γύναιόν μου κενόδοξον ὂν οὐκ ἀνέξεται
at-least also the little-wife my vain being not will-endure
δουλεύεσθαι ὑπὸ τοιούτου αἰσχροῦ σωματίου.“ εἶπον οὖν
to-be-served by such ugly slave said then
πρὸς αὐτὸν οἱ σχολαστικοί „καθηγητά, αἱ πλείους σου
to him the students master the most your
διδαχαί εἰσι, τὸ μηδόλως πείθεσθαι γυναικί.“ Ξάνθος ἔφη
teachings are the in-no-way to-obey a-woman Xanthus said
„ἐπιγνῶμεν πρῶτον, εἰ οἶδέ τι, ἵνα μὴ καὶ τὸ
let-us-find-out first if he-knows anything so-that not also the
τίμημα κενῇ χάριτι συναπολῆται.“ προσελθὼν οὖν τῷ
price for-an-empty favor be-lost-with-him having-come-up then —
Αἰσώπῳ ἔφη „χαῖρε.“ ὁ δέ φησι „μὴ γὰρ ἐλυπούμην;“
to-Aesop he-said greetings he and says not for was-I-grieving
Ξάνθος λέγει „ἀσπάζομαί σε.“ ὁ δὲ „κἀγὼ σέ.“ ὁ δὲ
Xanthus says I-greet you he and and-I you — and
Ξάνθος ἅμα τοῖς λοιποῖς καταπλαγεὶς ἐπὶ τὸ τῆς
Xanthus together-with the others astonished at the of-the

ἀπολογίας ἕτοιμον πάλιν πρὸς αὐτὸν ἔφη „ποταπὸς
answer readiness again to him said of-what-country
εἶ;“ ὁ δὲ „σάρκινος.“ Ξάνθος λέγει „οὐ τοῦτο λέγω,
are-you he and of-flesh Xanthus says not this I-say
ἀλλὰ ποῦ ἐγεννήθης;“ ὁ δὲ „ἐν τῇ κοιλίᾳ τῆς μητρός
but where were-you-born he and in the belly of-the mother
μου.“ ὁ Ξάνθος λέγει „οὐ τοῦτο εἶπον, ἀλλὰ ποίῳ τόπῳ
my — Xanthus says not this did-I-say but in-what place
ἐγεννήθης;“ Αἴσωπος ἔφη „οὐκ εἶπέ μοι ἡ μήτηρ μου,
were-you-born Aesop said not told me the mother my
ἐν ποίῳ κοιτῶνί με ἐγέννησε, κἄν τε ἐν ἀνωγέῳ
in what bedroom me she-bore whether — in an-upper-room
κἄν τε ἐν κατωγέῳ, ἢ ἐν τρικλίνῳ.“ Ξάνθος λέγει „τί
or — in a-ground-floor or in a-dining-room Xanthus says what
οἶδας ποιεῖν;“ ὁ δὲ „παντελῶς οὐδέν.“ ὁ δὲ Ξάνθος
do-you-know to-do he and wholly nothing — and Xanthus
„διὰ τί;“ φησίν. Αἴσωπος λέγει „ὅτι οὗτοι πάντα σοι
for what says Aesop says because these-ones everything for-you
εἰδέναι ἐπηγγείλαντο· ἐγὼ δὲ τί φήσω μὴ εἰδώς;“ οἱ δὲ
to-know professed I and what shall-I-say not knowing the and
σχολαστικοὶ θαυμάσαντες εἶπον „μὰ τὴν θείαν πρόνοιαν,
students having-marveled said by the divine providence
καλῶς ἀπελογήθη· οὐκ ἔστι γὰρ ἄνθρωπος ὁ πάντα
well he-answered not is for a-man the-one all
εἰδώς· διὰ τοῦτο ἐγέλασεν.“ ὁ δὲ Ξάνθος λέγει πρὸς
knowing for this he-laughed — and Xanthus says to
αὐτόν „θέλεις ἀγοράσω σε;“ ὁ δέ φησιν „ἐμοῦ εἰς τοῦτο
him do-you-wish I-should-buy you he and says of-me for this
συμβουλίας δεῖ σοί; θέλεις ἀγόρασον, θέλεις πορεύου,
counsel is-there-need for-you you-wish buy you-wish go
οὐδείς σου βίαν ποιεῖ· τοῦτο γὰρ τῆς σῆς ἐξουσίας
no-one on-you force puts this for of-the your power

τυγχάνει. καὶ εἰ μὲν βούλει, λύσας θύρας βαλαντίου
is and if indeed you-wish having-loosed the-doors of-the-purse
ἀργύριον ἀρίθμει, εἰ δὲ οὐ βούλει, μή με σκῶπτε.“ Ξάνθος
money count if but not you-wish not me mock Xanthus
εἶπε „τί οὕτω πολύλαλος εἶ;“ Αἴσωπος εἶπεν „ἐπί τινων
said why so talkative are-you Aesop said with some
λαλεῖν πολύτιμον εὑρίσκεται. τί με ἐξουθενεῖς;“ καὶ οἱ
to-talk costly is-found why me do-you-despise and the
σχολαστικοί „μὰ τοὺς θεούς, νενίκηκε τὸν καθηγητήν.“
students by the gods he-has-beaten the master
Ξάνθος εἶπεν „ἐὰν δέ σε ἀγοράσω, μὴ δραπετεύσεις;“ ὁ
Xanthus said if and you I-buy not will-you-run-away —
δὲ Αἴσωπος γελάσας ἔφη „τοῦτο εἰ θελήσω πρᾶξαι, οὐ
and Aesop having-laughed said this if I-wish to-do not
λήψομαι σὲ σύμβουλον, ὡς σὺ ἐμέ. τὸ δραπετεύειν ἐν σοί
I-will-take you as-adviser as you me the running-away in you
ἐστιν, οὐκ ἐν ἐμοί. ἐὰν γὰρ ᾖς καλόδουλος, οὐδεὶς ὃς
is not in me if for you-are a-good-master no-one who
καλὸν φεύγει, ἐὰν δὲ ᾖς κακόδουλος καὶ φθορὰν ἐργάζῃ
good flees if but you-are a-bad-master and ruin works
τῶν ἀναγκαίων μὴ φροντίζων, ὥραν μίαν οὐ μενῶ πρὸς
of-the necessaries not caring an-hour one not I-will-stay with
σέ.“ ὁ Ξάνθος ἔφη „καλῶς λέγεις, ἀλλὰ πάνυ σαπρὸς
you — Xanthus said well you-speak but very rotten
εἶ.“ Αἴσωπος ἔφη „εἰς τὸν νοῦν δεῖ ἀποβλέπειν
you-are Aesop said to the mind it-is-needful to-look
καὶ οὐχὶ εἰς τὴν θέαν.“ προσελθὼν οὖν Ξάνθος τῷ
and not at the appearance having-come-up then Xanthus to-the
σωματεμπόρῳ λέγει „πόσου τοῦτον πωλεῖς;“ ὁ δὲ ἔφη
slave-dealer says at-how-much this-one do-you-sell he and said
„σκῶψαί μου πάρει τὴν ἐμπορείαν.“ καὶ ὁ Ξάνθος „διὰ
to-mock my you-are-here the trade and — Xanthus for

τί;“ φησίν. „ὅτι ἀφεὶς τοὺς ἀξίους σου παῖδας τὸν
what says because having-passed-over the worthy your boys the
σαπρὸν τοῦτον ἡρετίσω. ἕνα ἐκείνων ὤνησαι καὶ τοῦτον
rotten this-one you-chose one of-those buy and this-one
λάβε πρόσδομα.“ Ξάνθος λέγει „οὐχί, ἀλλ’ εἰπὲ μόνον τὴν
take as-a-makeweight Xanthus says no but tell only the
τούτου τιμήν.“ ὁ δὲ πρὸς αὐτόν „δὸς ἑξήκοντα δηνάρια
his price he and to him give sixty denarii
καὶ λάβε αὐτόν.“ καὶ οἱ μὲν σχολαστικοὶ δεδώκασι,
and take him and the indeed students gave
ὁ δὲ Ξάνθος ἠγόρασεν. μαθόντες δὲ οἱ τελῶναι τὴν
— and Xanthus bought having-learned and the tax-collectors the
πρᾶσιν παρεγένοντο ἐρωτῶντες, τίς ἄρα πέπρακεν καὶ
sale came asking who then has-sold and
τίς ἠγόρασεν. ἐνετρέποντο οὖν ἀμφότεροι εἰπεῖν διὰ τὸ
who has-bought were-ashamed then both to-say because-of the
ἐλάχιστον τίμημα. ὁ δὲ Αἴσωπος ἀνέκραγεν „ὁ πραθεὶς
smallest price — and Aesop cried-out the-one sold
ἐγώ, ὁ πωλήσας οὗτος καὶ οὗτος ὁ ἀγοράσας. εἰ
I the-one having-sold this-one and this-one the-one having-bought if
δὲ οὗτοι σιωπῶσιν, ἐγὼ ἐλεύθερός εἰμι.“ οἱ δὲ τελῶναι
and these-ones are-silent I free am the and tax-collectors
γελάσαντες ἐχαρίσαντο τῷ Ξάνθῳ τὸ τέλος, ἀλλήλοις δὲ
having-laughed remitted — to-Xanthus the tax one-another and
συνταξάμενοι ἐχωρίσθησαν.
having-said-farewell they-parted

Aesop rebukes Xanthus for urinating as he walks and is answered with three reasons. Xanthus' wife, promised a handsome new slave, sees Aesop and demands her dowry; Aesop shames her with Euripides' verses on wicked women, and she is reconciled. A gardener asks why weeds outgrow tended vegetables; Xanthus calls it providence, Aesop answers that the earth is mother to her own growth and stepmother to what is planted, and the gardener gives them the vegetables free.

Ὁ δὲ Αἴσωπος ἠκολούθει τῷ Ξάνθῳ. καύματος δὲ
— and Aesop followed — Xanthus heat and
μεσημβρινοῦ παρόντος καὶ τῆς ὁδοῦ ἐκκαείσης ὁ
of-midday being-present and the road having-been-scorched —
Ξάνθος διὰ πλατείων περιπατῶν τὰ ἱμάτια ἀνασυράμενος
Xanthus through the-streets walking the clothes having-pulled-up
οὔρει. ὁ δὲ Αἴσωπος θεασάμενος καὶ ἐκ τῶν ὄπισθεν τῶν
pissed — and Aesop having-seen and from the back of-the
ἱματίων δραξάμενος εἵλκυσεν αὐτὸν καί φησι „πώλησόν με
clothes having-grabbed dragged him and says sell me
ταχύ, ἐπεὶ δραπετεύω.“ καὶ ὁ Ξάνθος „διὰ τί;“ φησί. ὁ
quickly since I-run-away and — Xanthus for what he-says he
δέ „ὅτι οὐ δύναμαι τοιούτῳ δεσπότῃ δουλεύειν.“ ὁ Ξάνθος
and because not I-can such master to-serve — Xanthus
„διὰ τί;“ ὁ δὲ λέγει „ὅτι σὺ δεσπότης μὲν καὶ μηδένα
for what he and says because you master indeed and no-one
φοβούμενος, εἰ καὶ τύχοι βραδῦναί σε, ἐξουσιαστὴς
fearing if even it-should-happen to-be-slow you master
ὢν οὐκ ἔδωκας τῇ φύσει ἄνεσιν, ἀλλ' ἐμπεριπατῶν
being not you-gave to-the nature ease but walking-about
οὐρεῖς, εἰ τύχοι ἐμὲ τὸν δοῦλον ἐπὶ διακονίᾳ ταχῦναι
you-piss if it-should-happen me the slave on service to-hurry
σταλέντα, ἀνάγκη πετόμενον χέζειν.“ ὁ δὲ Ξάνθος „τούτου
having-been-sent of-necessity flying to-shit — and Xanthus this

ἕνεκεν ἐταράχθης; ἄκουσον. τρία βουλόμενος ἐκφυγεῖν
for-the-sake-of were-you-troubled listen three wishing to-escape
κακὰ περιπατῶν οὔρησα.“ ὁ δὲ „ποῖα ταῦτα;“ καὶ ὁ
evils walking I-pissed he and what these and —
Ξάνθος „ἑστῶτός μου τὴν κεφαλὴν ὁ ἥλιος κατέφλεξεν
Xanthus standing my the head the sun would-have-burned
ἄν, τοὺς δὲ πόδας μου ἐν τῷ οὐρεῖν ἑστῶτος ἡ γῆ
— the and feet my in the pissing standing the ground
κατέκαυσεν, ἡ δὲ τοῦ οὔρου δριμύτης τὴν ὄσφρησίν
would-have-scorched the and of-the urine sharpness the smell
μου ἔβλαψεν ἄν. ταῦτα οὖν ἐγὼ τὰ τρία φεύγων
my would-have-harmed — these then I the three fleeing
φαῦλα περιπατῶν οὔρησα.“ Αἴσωπος ἔφη „περιπάτει,
bad-things walking I-pissed Aesop said walk-on
πέπεικάς με.“ Ξάνθος λέγει „Αἴσωπε, ἐπεὶ καθάριόν
you-have-persuaded me Xanthus says Aesop since dainty
μού ἐστι τὸ γύναιον, μὴ θέλον ὑπὸ αἰσχροῦ σωματίου
my is the little-wife not wishing by ugly slave
δουλεύεσθαι, μεῖνον πρὸ τοῦ πυλῶνος, ἕως οὗ εἰσελθὼν
to-be-served wait before the gateway until — having-gone-in
πρὸς τὴν κυρίαν σου ἐγκώμιόν τι γελοίου ἀπαγγελῶ,
to the mistress your praise some of-a-joke I-announce
ἵνα μή σου ἐξαίφνης τὴν σαπρίαν ἰδοῦσα, ἀπαιτήσασα
so-that not your suddenly the rottenness having-seen having-demanded
τὴν προῖκα φύγῃ.“ Αἴσωπος εἶπεν „ἄπιθι καὶ ταχὺ ποίει.“
the dowry she-flee Aesop said go and quickly do-it
εἰσελθὼν οὖν ὁ Ξάνθος πρὸς τὴν γυναῖκα „κυρία“
having-gone-in then — Xanthus to the wife lady
φησίν „οὐκέτι με ὀνειδίσεις ἀπὸ τοῦ παρόντος, ὅτι ὑπὸ
he-says no-longer me will-you-reproach from the present that by
σῶν δουλεύομαι παιδαρισκίων. ἰδὲ κἀγὼ σοὶ ἕνα παῖδα
your I-am-served little-slaves see and-I for-you one boy

ἐξωνησάμην, καὶ ὄψει κάλλος οἷον οὐδέποτε τεθέασαι.“
have-bought and you-will-see beauty such-as never you-have-beheld
αἱ δὲ θεραπαινίδες ἀκούσασαι καὶ νομίσασαι ἀληθῆ εἶναι
the and maidservants having-heard and having-thought true to-be
τὰ λεγόμενα ἤρξαντο πρὸς ἀλλήλας μάχεσθαι καὶ λέγειν
the things-said began with one-another to-fight and to-say
„ἐμοὶ ὁ δεσπότης ἄνδρα ὠνήσατο.“ ἄλλη δέ φησι „τὰ
for-me the master a-husband bought another and says the
κενά σοι εἰς τὴν ὄψιν· ἐμοὶ γὰρ εἰς ὕπνους τοῦτον
empty-things to-you in the sight for-me for in sleep him
συνέθετο.“ ἄλλη δὲ ἔφη „ἐγὼ ἐν ὀνείροις ἐνυμφευόμην.“
he-arranged another and said I in dreams was-being-married
τούτων δὴ διαμαχομένων ἡ γυνὴ τῷ Ξάνθῳ ἔφη „περὶ
these indeed fighting the wife — to-Xanthus said about
οὗ τοσαῦτα κατεβάλλου ἐγκώμια, ποῦ ἐστιν;“ ὁ δὲ
whom so-many you-poured-down praises where is-he he and
ἔφη „μέχρι τοῦ πυλῶνος ἠκολούθησε, μὴ κληθεὶς
said as-far-as the gateway he-followed not having-been-called
δὲ εἰσελθεῖν ἔξω ἔμεινεν.“ ἡ δέ φησι „τὸν νεώνητόν
and to-come-in outside he-stayed she and says the newly-bought
μοί τις καλεσάτω.“ μία οὖν γαυριῶσα τῶν ἄλλων
for-me someone let-call one then exulting the others
μαχομένων „προδραμοῦμαι“ φησί „καὶ ἀρραβωνήσομαι
fighting I-will-run-ahead she-says and I-will-betroth
αὐτόν.“ ἐξελθοῦσα δὲ πρὸ τοῦ πυλῶνος ἐβόα „ποῦ εἶ,
him having-come-out and before the gateway shouted where are-you
ὁ νεώνητος, ὁ ἐμοὶ ἀγορασθείς;“ Αἴσωπος ἔφη „ἰδοὺ
the newly-bought the-one for-me bought Aesop said look
ἐγώ.“ ἰδοῦσα δὲ αὐτὸν ἡ κόρη ἔκθαμβος γενομένη εἶπε
I having-seen and him the girl astounded having-become said
„σὺ εἶ;“ ὁ δέ „ναὶ ἐγώ.“ ἡ δέ φησιν „ἀβάσκαντον,
you are-you he and yes I she and says evil-eye-averting

ποῦ σου ἡ κέρκος;“ ὁ δὲ ἀνασυράμενος τὰ ἔμπροσθεν
where your the tail he and having-pulled-up the front
αὐτοῦ ἱμάτια ἐπεδείκνυεν αὐτῇ λέγων „αὕτη μοι ὄντως
his clothes showed her saying this for-me really
κέρκος ὑπάρχει.“ ἡ δέ φησι „μὴ εἰσέλθῃς αἰφνιδίως
a-tail is she and says not go-in suddenly
καὶ φύγωσι πάντες.“ προλαβοῦσα δὲ ἐκείνη ταῖς λοιπαῖς
and should-flee all having-gone-ahead and that-one to-the others
ἔφη „ἐξελθοῦσαι ὄψεσθε πηλίκον κακόν, περὶ οὗ πᾶσαι
said having-come-out you-will-see how-great an-evil about which all
διεμαχόμεθα.“ ἐξελθοῦσα δὲ ἄλλη καὶ ἰδοῦσα αὐτὸν εἶπε
we-fought having-come-out and another and having-seen him said
„ψῶ, παταχθῇ σου τὸ πρόσωπον. δεῦρο εἴσελθε, καὶ
with-scabies may-be-struck your the face here go-in and
μή μοι κολλῶ.“ καὶ εἰσελθὼν ἄντικρυς ἔστη τῆς κυρίας
not to-me stick and having-gone-in opposite he-stood of-the mistress
αὐτοῦ. θεασαμένη δὲ αὐτὸν ἐκείνη ἀπεστράφη καί φησι
his having-seen and him that-one turned-away and says
πρὸς τὸν ἄνδρα „πόθεν μοι τοῦτο τὸ τέρας ἤνεγκες;
to the husband whence to-me this the monster did-you-bring
οὗτός ἐστιν ὃν ἐγκωμιάζεις; ἐκβάλλετε αὐτὸν ἐκ
this-one is the-one-whom you-praise throw-out him from
τῆς ὄψεώς μου.“ ὁ δὲ Ξάνθος ἔφη „ἀρκεῖ σοι, κυρία
the sight my — and Xanthus said enough for-you lady
μου, μὴ οὕτως σκῶπτέ μου τὸν νεώνητον.“ ἡ δὲ γυνὴ
my not so mock my the newly-bought the and wife
ἔφη „μεμίσηκάς με, Ξάνθε· ἑτέραν γὰρ γῆμαι θέλων καὶ
said you-have-hated me Xanthus another for to-marry wishing and
αἰδούμενός μοι εἰπεῖν, ἵνα τῆς οἰκίας ὑποχωρήσω,
being-ashamed to-me to-say so-that from-the house I-may-withdraw
ἤνεγκάς μοι τὸν κυνοκέφαλον τοῦτον ἐπίτηδες, ἵνα μὴ
you-brought me the dog-headed-ape this on-purpose so-that not

θέλουσα ὑπ᾽ αὐτοῦ δουλευθῆναι ἐκφύγω. δός μοι οὖν
wishing by him to-be-served I-may-flee give me then
τὴν προῖκά μου καὶ πορεύσομαι.“ ὁ δὲ Ξάνθος τῷ
the dowry my and I-will-go — and Xanthus —
Αἰσώπῳ ἔφη „ἵνα μὴ εἰς τὴν ὁδὸν περιπατῶν οὐρήσω
to-Aesop said so-that not in the road walking I-should-piss
τοσαῦτά μοι ἔφης ῥήματα, καὶ νῦν οὐδὲν λέγεις πρὸς
so-many to-me you-said words and now nothing you-say to
αὐτήν;“ Αἴσωπος εἶπε „ῥίψον αὐτὴν εἰς τὸ σκότος.“ ὁ
her Aesop said throw her into the darkness he
δὲ „σιώπα, κάθαρμα· οὐκ οἶδας ὅτι ἀγαπῶ αὐτὴν ὡς
and be-silent scum not do-you-know that I-love her as
ἐμαυτόν;“ Αἴσωπος λέγει „ποθεῖς τὸ γύναιον;“ Ξάνθος
myself Aesop says do-you-long-for the little-wife Xanthus
„ναὶ δραπέτα.“ ὁ οὖν Αἴσωπος ῥίψας τὸν πόδα
yes runaway — then Aesop having-thrown the foot
εἰς τὸ μέσον ἀνεκραύγασε λέγων „Ξάνθος ὁ φιλόσοφος
into the middle cried-out saying Xanthus the philosopher
γυναικοκρατεῖται.“ εἶτα λέγει πρὸς αὐτήν „σὺ δέ, κυρία
is-ruled-by-a-woman then he-says to her you and lady
μου, ἐβούλου ἵνα ὁ ἀνήρ σου ὠνήσηταί σοι παῖδα
my you-wished that the husband your should-buy for-you a-boy
νέον, εὔσωμον, εὐόμματον, εὔκοσμον, οὐλόκομον, λευκόν,
young well-bodied fine-eyed well-groomed curly-haired fair
ὀφείλοντα εἰς τὸ βαλανεῖον ὑπηρετεῖν καὶ γυμνὴν βλέπειν
obliged in the bath to-serve and naked to-see
σε καὶ εἰς τὸν κοιτῶνα κιρνᾶν καὶ τοὺς πόδας σου
you and into the bedroom to-mix-wine and the feet your

διατρίβειν καὶ προσπαίζοντά σοι αἰσχῦναι τὸν φιλόσοφον;
to-rub and playing-with you to-shame the philosopher
ὦ Εὐριπίδη, χρυσοῦν σου τὸ ἀψευδὲς στόμα, ἅτε ἔλεγες
O Euripides golden your the unlying mouth which you-said

πολλαὶ μὲν ὀργαὶ κυμάτων θαλασσίων,
many indeed rages of-waves of-the-sea
δειναὶ δὲ ποταμῶν καὶ πυρὸς θερμοῦ πνοαί,
terrible and of-rivers and of-fire hot blasts
δεινὸν δὲ πενία, δεινὰ δ' ἄλλα μυρία,
terrible and poverty terrible and other-things countless
πλὴν οὐδὲν οὕτω δεινόν, ὡς γυνή, κακόν.
but nothing so terrible as a-woman evil

σὺ δέ, κυρία μου, φιλοσόφου γυνὴ οὖσα ὑπὸ νεανίσκων
you and lady my of-a-philosopher wife being by young-men
δουλευθῆναι θέλεις καλῶν, ἵνα βινητιῶσα ὕβριν τῷ ἀνδρί
to-be-served wish fine so-that lusting outrage to-the husband
σου ἐπενέγκῃς;“ ἡ δὲ ταῦτα ἀκούσασά φησι „πόθεν μοι,
your you-may-bring she and these-things having-heard says whence for-me
κύριε, τοῦτο τὸ κακὸν ἤγρευσας; ἀλλὰ καὶ στωμύλος μοι
master this the evil did-you-catch but also glib to-me
φαίνεται ὁ σαπρὸς οὗτος καὶ εὐτράπελος. διαλλαγήσομαι
appears the rotten this-one and witty I-will-be-reconciled
αὐτῷ.“ ὁ Ξάνθος ἔφη „Αἴσωπε, διήλλακταί σοι ἡ
to-him — Xanthus said Aesop has-been-reconciled to-you the
κυρία σου.“ ὁ δὲ Αἴσωπος „μέγα πρᾶγμα τυγχάνει
mistress your — and Aesop great thing it-is
καταπραῦναι γυναῖκα.“
to-appease a-woman

6 Ξάνθος ἔφη „σιώπα τοῦ λοιποῦ· ὠνησάμην σε εἰς δουλείαν,
Xanthus said be-silent for-the future I-bought you for slavery
οὐχὶ εἰς ἀντιλογίαν. ἄρας οὖν τὸ μαρσίπιον ἀκολούθει
not for contradiction having-taken-up then the bag follow
μοι, ὅπως ἀπὸ τῶν κήπων πριασώμεθα λάχανα.“ ὁ
me so-that from the gardens we-may-buy vegetables he
δὲ θεὶς ἐπὶ τῶν ὤμων τὸ ὠμόλινον ἠκολούθει τῷ
and having-put on the shoulders the towel followed —
Ξάνθῳ. ἐλθόντων δὲ αὐτῶν ἐν ἑνὶ τῶν κήπων λέγει
Xanthus having-come and they into one of-the gardens he-says
τῷ κηπωρῷ „ἐπίδος ἡμῖν λάχανα.“ ὁ δὲ λαβὼν τὸ
to-the gardener give us vegetables he and having-taken the
δρέπανον ἀπεθέριζεν αὐτῷ ἀσπαράγους, σεῦτλα, μαλάχας
sickle cut for-him asparagus beets mallows
καὶ ἀρτύματα. εὐτελὲς δὲ δεσμήσας φορτίον ἐπέδωκε τῷ
and herbs cheap and having-tied a-load he-handed-it —
Αἰσώπῳ. ὁ δὲ Ξάνθος ἀνοίξας τὸ μαρσίπιον ἀπεδίδου
to-Aesop — and Xanthus having-opened the bag was-paying
τὸ κέρμα τῶν λαχάνων. ὁ δὲ κηπωρὸς λέγει τῷ Ξάνθῳ
the coin of-the vegetables the and gardener says — to-Xanthus
„ἔα, κύριε· ἑνὸς γάρ σου λόγου χρείαν ποιοῦμαι.“ ὁ δέ
let-be sir of-one for your word need I-have he and
φησιν „εἰπέ.“ καὶ ὁ κηπωρός „καθηγητά, διὰ τί τὰ
says speak and the gardener master for what the
παρ᾽ ἐμοῦ λάχανα σκαλιζόμενά τε καὶ ἀρδευόμενα καλῶς
from me vegetables hoed both and watered well
βραδεῖαν ἔχει τὴν αὔξησιν, τὰ δὲ ἀπὸ τῆς γῆς φυόμενά
slow have the growth the and from the earth growing
τε καὶ μηδαμῶς ἐπιμελούμενα ταχεῖαν ἔχει τὴν αὔξησιν;“
both and in-no-way tended quick have the growth
ὁ δὲ ἀκούσας ἐμφιλόσοφον ζήτημα καὶ μηδόλως εὑρίσκων
he and having-heard a-philosophical question and in-no-way finding

τοῦτο λῦσαι „ἡ θεία πρόνοια“ ἔφη „ταῦτα ποιεῖ.“ ὁ δὲ
this to-solve the divine providence said these-things does — and
Αἴσωπος ἀκούσας ἐγέλασεν. ὁ δὲ Ξάνθος λέγει πρὸς
Aesop having-heard laughed — and Xanthus says to
αὐτόν „γελᾶς ἢ καταγελᾶς;“ ὁ δὲ „καταγελῶ“ φησίν
him do-you-laugh or laugh-at he and I-laugh-at he-says
„οὐ σοῦ, ἀλλὰ τοῦ διδάξαντός σε. τὰ γὰρ ὑπὸ
not you but the-one having-taught you the-things for by
θείας προνοίας γινόμενα ὑπὸ σοφῶν διαλύονται. ὑπόσχου
divine providence happening by wise-men are-solved promise
οὖν, κἀγὼ διαλύσω αὐτό.“ ὁ δὲ Ξάνθος ἔφη τῷ
then and-I will-solve it — and Xanthus said to-the
κηπωρῷ „κομψότατε, ἀπρεπές ἐστιν ἐμὲ τὸν ἐν τοσούτοις
gardener most-elegant unseemly it-is me the-one in so-many
ἀκροατηρίοις διαλεχθέντα νῦν ἐν κήποις αἰνίγματα διαλύειν.
lecture-halls having-discoursed now in gardens riddles to-solve
παῖς δέ μοι ἀκολουθεῖ πολύπειρος. αὐτῷ προσανάθου καὶ
a-boy but me follows much-experienced to-him refer-it and
διαλύσει σοι τὸ ζήτημα.“ καὶ ὁ κηπωρός φησι „οὗτος
he-will-solve for-you the question and the gardener says this-one
ὁ σαπρὸς γράμματα οἶδεν; οὐαὶ τῇ ἀτυχίᾳ μου.“ καὶ
the rotten letters knows woe to-the misfortune my and
πρὸς τὸν Αἴσωπον λέγει „εἰπέ, εἰ ἐπίστασαι.“ καὶ ὁ
to — Aesop says tell if you-understand and —
Αἴσωπος „τοῦτο ζητεῖς ἀκοῦσαι, διὰ ποίαν αἰτίαν τὰ
Aesop this you-seek to-hear for what cause the
φυτὰ εἰς τὴν γῆν βάλλεις καὶ ταῦτα ἐπιμελῶς ἐργάζῃ, τὰ
plants into the earth you-throw and these carefully you-work the
δὲ ἄγρια ταχέως ἀναβαίνει καὶ μᾶλλον τῶν παρὰ σοῦ
and wild-ones quickly come-up and more than-those by you
βαλλομένων; ἄκουσον. ὃν τρόπον γυνὴ πρὸς δεύτερον
thrown listen in-what manner a-woman to a-second

ἐρχομένη γάμον, τέκνα ἔχουσα ἐκ προτέρου ἀνδρός,
coming marriage children having from a-former husband
εὗρε δὲ τὸν ἄνδρα ἐκ τῆς προτέρας τεκνοῦντα· γίνεται
found and the husband from the former-wife having-children she-becomes
οὖν ὧν μὲν ἐπιφέρεται μήτηρ, ὧν δὲ εὑρίσκεται
then of-whom indeed she-brings mother of-whom and is-found
μητρυιά. καὶ τούτων ἡ διαφορὰ γίνεται πολλή. τὰ γὰρ
stepmother and of-these the difference becomes great the for
ἐξ αὐτῆς γεννηθέντα φιλοστόργως ἀνατρέφει, τὰ δὲ ἐξ
from herself born lovingly she-rears the and from
ἀλλοτρίων ὠδίνων τεχθέντα μισεῖ, καὶ ζήλῳ χρωμένη,
others' birth-pangs born she-hates and with-jealousy acting
περικόπτουσα μᾶλλον τὴν ἐκείνων τροφὴν τοῖς ἰδίοις
cutting-short rather the of-those food to-the own
δίδωσι τέκνοις. τὰ γὰρ ἴδια ὡς φύσει φιλεῖ, τὰ δὲ τοῦ
gives children the for own as by-nature she-loves the and of-the
ἀνδρὸς ὡς θέσει μισεῖ. τὸν αὐτὸν δὴ τρόπον καὶ ἡ γῆ
husband as by-adoption hates the same indeed way also the earth
τῶν μὲν αὐτομάτως φυομένων ἐστὶ μήτηρ, τῶν δὲ παρὰ
of-the indeed of-themselves growing is mother of-the and by
σοῦ βαλλομένων μητρυιά, καὶ μᾶλλον τὰ ἴδια τρέφει καὶ
you thrown stepmother and rather the own she-rears and
θάλπει ἢ τὰ παρὰ σοῦ φυτευθέντα· ὡς νόθα γάρ εἰσιν.“
cherishes than the by you planted as bastards for they-are
ὁ δὲ κηπωρὸς ἀκούσας ταῦτα λέγει „πίστευσόν μοι, πολύ
the and gardener having-heard these-things says believe me much
με τῆς λύπης ἐκούφισας. ἔχε τὰ λάχανα δωρεάν. ἐὰν
me from-the grief you-have-relieved have the vegetables free if
δέ τινος χρείαν ἔχῃς, ὡς εἰς ἴδιον παραγίνου κῆπον.“
and of-anything need you-have as to own come garden

IV · THE LENTIL, THE PIG'S FEET, AND THE FAITHFUL BITCH

Told to boil lentil for guests, Aesop boils a single lentil, and he draws the water Xanthus asks for from the privy. When Xanthus hides one of four pig's feet to catch him out, Aesop cuts a foot from the live fattened pig, and five are served. Sent with portions for the one well-disposed to Xanthus, he feeds them to the bitch, and the wife sulks in her room. Aesop answers the guests' questions at dinner; she then leaves the house, and he brings her back by letting her household hear that Xanthus is to marry again.

Ἐγένετο δὲ μεθ' ἡμέρας τινὰς λουομένου τοῦ Ξάνθου φίλους 7
it-happened and after days some bathing — Xanthus friends
εὑρεῖν ἐν τῷ λοετρῷ. καὶ λέγει τῷ Αἰσώπῳ „προλαβὼν
to-find in the bath and he-says — to-Aesop having-gone-ahead
εἰς τὸν οἶκον βάλε φακὸν εἰς κάκαβον καὶ ἕψησον αὐτὸν
into the house put lentil into a-pot and boil it
ἡμῖν." δραμὼν οὖν ὁ Αἴσωπος εἰς τὸ ταμεῖον, λαβὼν
for-us having-run then — Aesop into the storeroom having-taken
ἕνα κόκκον φακοῦ καὶ βαλὼν εἰς κάκαβον ἕψει. ὁ δὲ
one grain of-lentil and having-put into a-pot boils-it — and
Ξάνθος λουσάμενος σὺν τοῖς φίλοις αὐτοῦ ἔφη αὐτοῖς
Xanthus having-bathed with the friends his said to-them
„καταξιώσατε σήμερον μετ' ἐμοῦ εὐτελῶς ἀριστῆσαι. πρὸς
deign today with me simply to-breakfast on
φακὸν ἡμῖν τὸ δεῖπνόν ἐστιν. οὐ δεῖ γὰρ τῇ ποικιλίᾳ
lentil for-us the dinner is not it-is-needful for by-the variety
τῶν βρωμάτων τοὺς φίλους κρίνειν, ἀλλὰ τῇ προαιρέσει
of-the foods the friends to-judge but by-the choice
καὶ τῇ προθυμίᾳ δοκιμάζειν." καὶ ἀγαγὼν αὐτοὺς εἰς τὴν
and by-the goodwill to-test and having-led them into the
οἰκίαν φησίν „Αἴσωπε, δὸς πιεῖν ἀπὸ τοῦ βαλανείου." ὁ
house he-says Aesop give to-drink from the bath he

δὲ ξέστην λαβὼν καὶ δραμὼν ἐν τῷ πριβάτῳ πλήσας
and a-jug having-taken and having-run into the privy having-filled-it
τε ἐκ τῆς ἀπορροίας καὶ κεράσας ἐπέδωκε τῷ Ξάνθῳ.
both from the outflow and having-mixed handed-it — to-Xanthus
ὁ δὲ τῆς δυσωδίας πλησθεὶς λέγει „τί τοῦτο, Αἴσωπε;“
he and with-the stench filled says what is-this Aesop
ὁ δέ φησιν „ἀπὸ βαλανείου ἔφησας.“ ὁ δὲ Ξάνθος
he and says from bath you-said — and Xanthus
ἔννοος γενόμενός φησι „παράθες μοι λεκάνην.“ ὁ δὲ
in-his-senses having-become says set-before me a-basin he and
θεὶς τὴν λεκάνην εἰστήκει. καὶ ὁ Ξάνθος „οὐ νίπτεις;“
having-put the basin stood and — Xanthus not do-you-wash
Αἴσωπος εἶπεν „ἐντέταλκάς μοι ἵνα, ὅσα ἂν ἀκούω,
Aesop said you-have-ordered me that whatever — I-hear
ἐκεῖνα πράττω. οὐκ εἶπας, βάλλε εἰς τὴν λεκάνην ὕδωρ
those-things I-do not you-said put into the basin water
καὶ νίψαι μου τοὺς πόδας καὶ θές μου τὰ σανδάλια
and wash my the feet and put my the sandals
καὶ ὅσα κατεξῆς.“ ὁ δὲ Ξάνθος λέγει τοῖς φίλοις „μὴ
and whatever in-order — and Xanthus says to-the friends not
γὰρ δοῦλον ὠνησάμην, ἀλλὰ καθηγητήν.“ ἀνακλιθέντων
for a-slave I-bought but a-master having-reclined
οὖν αὐτῶν εἰς τόπον ὁ Ξάνθος ἔφη „Αἴσωπε, ἕψηται
then they in place — Xanthus said Aesop is-boiled
ὁ φακός; δός, φάγωμεν.“ ὁ δὲ λαβὼν κοχλιάριον
the lentil give let-us-eat he and having-taken a-spoon
ἐπέδωκεν αὐτῷ τὸν κόκκον τοῦ φακοῦ· λαβὼν οὖν ὁ
handed him the grain of-the lentil having-taken then —
Ξάνθος καὶ δοκῶν, ὅτι πρὸς τὸ πειρᾶσαι τὴν ἕψησιν
Xanthus and thinking that for the to-test the boiling
ἐπεδόθη αὐτῷ, ἐκθλίψας ἔφη „καλῶς ἕψηται, κόμισον
it-was-handed to-him having-squeezed said well it-is-boiled bring-it

καὶ φάγωμεν.“ τοῦ δὲ κενώσαντος λέγει „ποῦ ἐστιν ὁ
and let-us-eat he and having-emptied says where is the
φακός;“ ὁ δὲ „ἔλαβες αὐτόν.“ καὶ ὁ Ξάνθος λέγει „ἕνα
lentil he and you-took it and — Xanthus says one
κόκκον ἕψησας;“ ὁ δὲ „ναί“ φησί· „φακὸν γὰρ εἶπας, καὶ
grain did-you-boil he and yes says lentil for you-said and
οὐ φακούς. τὸ μὲν γὰρ ἑνικόν ἐστι, τὸ δὲ πληθυντικόν.“
not lentils the indeed for singular is the and plural
ὁ δὲ Ξάνθος διαπορήσας λέγει „ἄνδρες ἀδελφοί, οὗτός
— and Xanthus at-a-loss says men brothers this-one
με ταχὺ εἰς μανίαν περιτρέψει. ἀλλ’ ἵνα μὴ δόξω τοὺς
me quickly into madness will-turn but so-that not I-seem the
φίλους ἐνυβρίζειν, ἀπελθὼν ὤνησαί μοι χοίρου ἑνὸς πόδας
friends to-insult having-gone buy me of-a-pig one feet
τέσσαρας καὶ ἑκζέσας παράθες.“ ὁ δὲ Αἴσωπος λαβὼν
four and having-boiled serve-them — and Aesop having-taken
ἥψει. ὁ οὖν Ξάνθος θέλων εὐλόγως τύψαι αὐτόν,
boiled-them — then Xanthus wishing with-good-reason to-beat him
αὐτοῦ διά τινα χρείαν ἀσχολουμένου, λαβὼν ὁ Ξάνθος
he for some need being-busy having-taken — Xanthus
ἀπὸ τῆς χύτρας ἕνα ποῦν ἀπέκρυψεν. ὁ οὖν Αἴσωπος
from the pot one foot hid — then Aesop
ἐλθὼν καὶ εἰς τὴν χύτραν τηρήσας, ὡς εἶδε τρεῖς
having-come and into the pot having-looked when he-saw three
μόνους πόδας ὄντας, ἐπέγνω ὅτι ἐνέδρα αὐτοῦ ἐγεγόνει,
only feet being he-realized that a-trap for-him had-been-laid
καὶ κατελθὼν εἰς τὸ περίαυλον καὶ περιελὼν τὴν
and having-gone-down into the courtyard and having-taken-off the
μάχαιραν τοῦ σιτευομένου χοίρου τὸν ἕνα ποῦν ἐκκόψας
knife of-the fattened pig the one foot having-cut-off
καὶ καδίσας ἔρριψεν εἰς τὴν χύτραν καὶ συνῆψεν. ὁ
and having-singed threw-it into the pot and boiled-it-together —

δὲ Ξάνθος ὑποπτεύσας, μήπως ὁ Αἴσωπος τὸν λείποντα
and Xanthus having-suspected lest — Aesop the missing
ποῦν μὴ εὑρηκὼς δραπετεύσῃ, πάλιν αὐτὸν εἰς τὴν χύτραν
foot not having-found should-run-away again it into the pot
ἐνέβαλε. γίνονται οὖν πόδες πέντε. ὁ οὖν Αἴσωπος
threw become then feet five — then Aesop
κατακενοῖ τοὺς πόδας εἰς τὸν πίνακα, καὶ ἰδοὺ πόδες
empties the feet onto the platter and look feet
πέντε. ὁ δὲ Ξάνθος „τί τοῦτο“ φησίν „Αἴσωπε;“ ὁ δὲ
five — and Xanthus what is-this he-says Aesop he and
λέγει „δέσποτα, οἱ δύο χοῖροι πόσους πόδας ἔχουσι;“ καὶ
says master the two pigs how-many feet have and
ὁ Ξάνθος „ὀκτώ.“ Αἴσωπος λέγει „εἰσὶν ὧδὶ πέντε, καὶ
— Xanthus eight Aesop says there-are here five and
ὁ χοῖρος νέμεται κάτωθεν τρίπους.“ τότε ὁ Ξάνθος λέγει
the pig feeds below three-footed then — Xanthus says
πρὸς τοὺς φίλους „οὐκ εἶπον ὑμῖν, ὅτι οὗτος ταχέως
to the friends not did-I-tell you that this-one quickly
εἰς μανίαν με περιτρέψει;“ Αἴσωπος ἔφη „δέσποτα, οὐκ
into madness me will-turn Aesop said master not
οἶδας, ὅτι τὰ ἐκ περισσείας γινόμενά τε καὶ
do-you-know that the-things from excess done both and
πραττόμενα καὶ λεγόμενα κατὰ προσθήκην καὶ ὑφεισμὸν
acted and said by addition and subtraction
οὐ μέτριά εἰσιν ἁμαρτήματα;“ ὁ οὖν Ξάνθος μηδεμίαν
not moderate are faults — then Xanthus no
ἀφορμὴν εὑρηκὼς μαστιγῶσαι τὸν Αἴσωπον ἡσύχασε.
pretext having-found to-flog — Aesop kept-quiet

8 Τῇ δὲ ἑξῆς ἡμέρᾳ τὸ ἀκροατήριον τῶν παίδων ἐγένετο
on-the and next day the lecture of-the students was-held
πρὸς τὸν Ξάνθον. εἷς δὲ τῶν σχολαστικῶν δεῖπνον
with — Xanthus one and of-the students a-dinner

μέγα κατασκευάσας ἐκάλεσε τὸν Ξάνθον σὺν τοῖς λοιποῖς
great having-prepared invited — Xanthus with the other
σχολαστικοῖς. ὁ οὖν Ξάνθος λαβὼν ἐν τῷ δείπνῳ μέρη
students — then Xanthus having-taken at the dinner portions
πολλὰ ἐπέδωκε τῷ Αἰσώπῳ καί φησι „ἀπελθὼν ἐπίδος
many handed-them — to-Aesop and says having-gone give
αὐτὰ τῇ εὐνοούσῃ.“ ὁ δὲ κατερχόμενος ἔλεγε καθ᾽
them to-the one-well-disposed he and going-down said to
ἑαυτόν „νῦν καιρὸς ἀμύνασθαί μου τὴν κυρίαν ἀνθ᾽
himself now is-the-time to-avenge-myself-on my the mistress for
ὧν νεώνητον ὄντα με ἔσκωπτε. ὄψεται τοίνυν, τίς τῷ
what newly-bought being me she-mocked she-will-see then who to-the
κυρίῳ μου εὐνοεῖ.“ ἐλθὼν οὖν εἰς τὴν οἰκίαν ἐκάθισε
master my is-well-disposed having-come then into the house he-sat
καὶ προσκαλεσάμενος αὐτὴν ἔθηκε τὴν σπυρίδα ἔμπροσθεν
and having-called her he-put the basket before
αὐτῆς καί φησι „κυρία μου, μὴ τέτρωκται ἐξ αὐτῶν
her and says mistress my not has-been-gnawed of them
τι;“ ἡ δέ φησι „πάντα ὑγιῆ καὶ ἀσινῆ τυγχάνει.“ ὁ
anything she and says all whole and unharmed are he
δέ φησιν „οὐ σοὶ πέπομφε ταῦτα, ἀλλὰ τῇ εὐνοούσῃ.“
and says not to-you he-has-sent these-things but to-the one-well-disposed
ἡ δὲ γυνὴ τοῦ Ξάνθου φησί „καὶ τίς αὐτῷ πλεῖόν
the and wife — of-Xanthus says and who to-him more
μου εὐνοεῖ;“ ὁ δὲ ἔφη „μεῖνον καὶ ὄψει.“ φωνήσας
than-me is-well-disposed he and said wait and you-will-see having-called
δὲ τὴν κύνα „δέχου“ φησί „Λύκαινα καὶ φάγε.“ ἡ δὲ
and the bitch take he-says Lycaena and eat she and
ποππύσασα προσέδραμεν ἐπ᾽ αὐτῷ τὴν κέρκον ὧδε κἀκεῖσε
having-whistled ran-up to him the tail here and-there
περιστρέφουσα, καὶ οὕτως ἔρριψε τῇ κυνὶ ἓν καθ᾽ ἓν
wagging and so he-threw to-the bitch one by one

ὅλα τὰ μέρη, λέγων „σοὶ εἶπεν ὁ δεσπότης δοθῆναι.“
all the portions saying to-you said the master to-be-given
πάλιν οὖν ἐπορεύθη ὁ Αἴσωπος πρὸς τὸν δεσπότην. ὁ δὲ
again then went — Aesop to the master — and
Ξάνθος λέγει αὐτῷ „δέδωκας τῇ εὐνοούσῃ τὰ μέρη;“
Xanthus says to-him have-you-given to-the one-well-disposed the portions
ὁ δὲ ἔφη „πάντα λαβοῦσα ἐνώπιόν μου κατέφαγε.“ καὶ
he and said all having-taken before me she-ate-up and
ὁ Ξάνθος „τί δὲ ἄρα ἔλεγεν ἐσθίουσα;“ Αἴσωπος εἶπε
— Xanthus what and then did-she-say eating Aesop said
„ἐμοὶ μὲν οὐδέν, τῷ δὲ νοΐ αὐτῆς ηὔχετό σοι.“ ἡ δὲ
to-me indeed nothing in-the but mind her she-prayed for-you the and
γυνὴ τοῦ Ξάνθου περίλυπος γενομένη ἔλεγε „τὴν κύνα
wife — of-Xanthus very-grieved having-become said the bitch
προκέκρικέ μου, πῶς αὐτῷ εὐνοήσω; οὐ μείνω μετ᾽
he-has-preferred to-me how to-him shall-I-be-well-disposed not I-will-stay with
αὐτοῦ.“ καὶ εἰσελθοῦσα εἰς τὸν κοιτῶνα ἐπένθει. τοῦ δὲ
him and having-gone-in into the bedroom she-mourned of-the and
πότου προκόπτοντος ζητήματα πρὸς ἀλλήλους ἐτίθεντο.
drinking advancing questions to one-another they-put
ἑνὸς δὲ ἐξ αὐτῶν εἰπόντος „πῶς ἔσται μεγάλη ταραχὴ
one and of them having-said how will-there-be great confusion
ἐν ἀνθρώποις;“ Αἴσωπος ὄπισθεν ἑστὼς εἶπε „ἐὰν οἱ
among men Aesop behind standing said if the
νεκροὶ ἀναστάντες τὰ ἴδια ἀπαιτήσωσι.“ γελάσαντες δὲ
dead having-risen the own-things demand-back having-laughed and
οἱ σχολαστικοὶ εἶπον „νοήμων ὁ νεώνητός ἐστι καὶ οὐκ
the students said clever the newly-bought is and not
ἄχαρις· ἀλλὰ πάντας ἐξάπινα ὁ Ξάνθος διδάσκει αὐτόν,
graceless but everyone suddenly — Xanthus teaches him
πλὴν πάντα καλῶς λέγει.“ ἄλλος ἔφη „διὰ τί τὸ μὲν
except all-things well he-says another said for what the indeed

πρόβατον πρὸς σφαγὴν ἑλκόμενον οὐ βοᾷ, ὁ δὲ χοῖρος
sheep to slaughter dragged not cries the and pig
μεγάλα κράζει;“ Αἴσωπος δὲ πάλιν ἑστὼς ἔφη „τὸ μὲν
loudly squeals Aesop and again standing said the indeed
πρόβατον συνήθως ἀμελγόμενον καὶ κειρόμενον, ἑλκόμενον
sheep habitually milked and shorn dragged
ἀκολουθεῖ, σκελιζόμενον δὲ καὶ τὸν σίδηρον βλέπον οὐδὲν
follows having-its-legs-tied and even the iron seeing nothing
ὑποπτεύει· δοκεῖ γὰρ τὸ τοῦ πόκου βάρος ἐναποτίθεσθαι
suspects it-thinks for the of-the fleece weight to-be-taken-off
καὶ τὴν τοῦ γάλακτος ἄμελξιν. ὁ δὲ χοῖρος μήτε γάλα
and the of-the milk milking the and pig neither milk
εὔχρηστον ἔχων μήτε τρίχας καλάς, εἰδὼς ὅτι πρὸς
useful having nor hair fine knowing that for
χρῆσιν τῶν κρεῶν τὸ αἷμά τις κενῶσαι θέλει, κέκραγε,
use of-the meats the blood someone to-empty wishes shrieks
μὴ ἔχων τι ἕτερον προσδοῦναι.“ οἱ δὲ σχολαστικοὶ
not having anything else to-give-besides the and students
θαυμάσαντες ἐπήνεσαν αὐτόν. καὶ οὕτως ἀνέλυσαν τοῦ
having-marveled praised him and so broke-up from-the
δείπνου. ὁ δὲ Ξάνθος εἰσελθὼν πρὸς τὴν γυναῖκα αὐτοῦ
dinner — and Xanthus having-gone-in to the wife his
ἐν τῷ κοιτῶνι ἐκολάκευεν αὐτήν, ἡ δὲ αὐτὸν ἀπεστρέφετο
in the bedroom flattered her she and him turned-away-from
καί φησι „μὴ θίγῃς μου· δός μοι τὴν προῖκά μου, οὐ
and says not touch me give me the dowry my not
μείνω μετὰ σοῦ. ἀπελθὼν τὴν κύνα κολάκευε, ᾗ
I-will-stay with you having-gone the bitch flatter to-whom
τὰ μέρη πέπομφας.“ ὁ δὲ Ξάνθος ἐν ἑαυτῷ γενόμενός
the portions you-have-sent — and Xanthus in himself having-come
φησι „τί ποτέ μοι πάλιν ἤρτυσεν Αἴσωπος;“ καί φησι
says what ever to-me again has-cooked-up Aesop and says

„κυρία, ἐγὼ πέπωκα καὶ σὺ μεθύεις. τίνι ἔστειλα τὰ
lady I have-drunk and you are-drunk to-whom did-I-send the
μέρη; οὐχὶ σοί;“ ἡ δὲ „οὐκ ἐμοί“ φησί „ἀλλὰ τῇ κυνί.“
portions not to-you she and not to-me she-says but to-the bitch
Ξάνθος εἶπεν „Αἴσωπόν μοί τις καλεσάτω.“ ἐλθόντος
Xanthus said Aesop for-me someone let-call having-come
δὲ αὐτοῦ λέγει αὐτῷ „τίνι ἔδωκας τὰ μέρη;“ ὁ δὲ ἔφη
and he he-says to-him to-whom did-you-give the portions he and said
„τῇ εὐνοούσῃ.“ ὁ Ξάνθος φησίν „οὐδὲν ἔλαβε.“ καὶ ἡ
to-the one-well-disposed — Xanthus says nothing she-received and the
γυνὴ ἐφώνησεν „οὐδὲν εἴληφα ἐγώ.“ Αἴσωπος ἔφη „τίνι
wife cried-out nothing have-received I Aesop said to-whom
εἶπες δοθῆναι τὰ μέρη;“ ὁ Ξάνθος εἶπε „τῇ εὐνοούσῃ.“
did-you-say to-be-given the portions — Xanthus said to-the one-well-disposed
καὶ ὁ Αἴσωπος „μὴ οὖν αὕτη σοι εὐνοεῖ;“ ὁ Ξάνθος
and — Aesop not then she to-you is-well-disposed — Xanthus
„ἀλλὰ τίς, δράπετα;“ ὁ δὲ Αἴσωπος φωνήσας τὴν κύνα
but who runaway — and Aesop having-called the bitch
φησίν „αὕτη σοι μᾶλλον εὐνοεῖ· ἡ γυνὴ γὰρ κἂν
says she to-you more is-well-disposed the wife for even-if
λέγῃ εὐνοεῖν, οὐκ εὐνοεῖ. εἰ γάρ ποτε ἐπ᾽ ἐλαχίστῳ
she-says to-be-well-disposed not is-well-disposed if for ever over the-least
λυπηθῇ, ὑβρίζει, ἀντιλέγει, ἀναχωρεῖ. τὴν δὲ κύνα δεῖρον,
she-be-grieved she-insults she-contradicts she-goes-off the but bitch beat
δίωξον, καὶ οὐχ ὑποχωρήσει, ἀλλ᾽ εὐθὺς ἐπιλανθανομένη
chase-away and not she-will-withdraw but at-once forgetting
πάντα πάλιν τὴν κέρκον τῷ δεσπότῃ ἐπισείει χαριέντως.
all-things again the tail at-the master she-wags gracefully
ἔδει σε δὲ εἰπεῖν, τῇ γυναικί μου ταῦτα ἐπίδος καὶ
it-was-needful you and to-say to-the wife my these-things give and
μὴ τῇ εὐνοούσῃ.“ ὁ δὲ Ξάνθος τῇ ἑαυτοῦ γυναικὶ εἶπε
not to-the one-well-disposed — and Xanthus to-the his-own wife said

„βλέπεις, κυρία μου, ὅτι οὐκ ἐμὸν τὸ αἴτιον, ἀλλὰ τοῦ
you-see lady my that not mine the cause but of-the
προσενεγκόντος. μακροθύμησον οὖν, καὶ εὑρήσω πρόφασιν,
one-having-brought-it be-patient then and I-will-find a-pretext
δι' ἧς αὐτὸν μαστιγώσω.“ ἡ δέ „ἀπὸ τοῦ νῦν οὐ
through which him I-may-flog she and from the now not
συνοικήσω μετὰ σοῦ οὐκέτι.“ ἐξελθοῦσα δὲ λαθραίως
I-will-live with you no-longer having-gone-out and secretly
ἐπορεύθη πρὸς τοὺς ἑαυτῆς γονεῖς. ὁ δὲ Αἴσωπος ἔφη
she-went to the her-own parents — and Aesop said
τῷ κυρίῳ αὐτοῦ „οὐκ εἶπόν σοι, ὅτι ἡ κύων σοι
to-the master his not did-I-tell you that the bitch to-you
εὐνοεῖ, καὶ οὐχ ἡ κυρία μου;“ ἡμερῶν δὲ διελθουσῶν
is-well-disposed and not the mistress my days and having-passed
καὶ αὐτῆς ἀδιαλλάκτου μενούσης ἔπεμψέ τινας ὁ Ξάνθος,
and she unreconciled remaining sent some — Xanthus
παρακαλῶν ὅπως ὑποστρέψῃ αὐτή· ἡ δὲ οὐκ ἐπείθετο.
begging that she-return she she and not was-persuaded
ἐν πολλῇ οὖν ἀθυμίᾳ ὑπάρχων ὁ Ξάνθος διὰ τὴν τῆς
in much then despondency being — Xanthus because-of the of-the
γυναικὸς στέρησιν, προσελθὼν ὁ Αἴσωπος λέγει αὐτῷ „μὴ
wife loss having-come-up — Aesop says to-him not
λυποῦ, ὦ κύριέ μου· ἐγὼ γὰρ τὴν αὔριον αὐτὴν δράσω
grieve O master my I for — tomorrow her will-make
ὅπως μόνη ἀνακάμψῃ πρὸς σέ.“ καὶ λαβὼν νομίσματα
that alone she-return to you and having-taken coins
ἐξήει εἰς τὴν ἀγοράν, καὶ ὠνησάμενος ὄρνιθας, χῆνάς
he-went-out into the market and having-bought fowls geese
τε καὶ ἕτερα ἀπήει βαστάζων αὐτά, διερχόμενος κατὰ
both and other-things went-off carrying them passing-through by
τὸν τόπον, ἐν ᾧ ἦν ἡ κυρία αὐτοῦ, προσποιούμενος
the place in which was the mistress his pretending

δῆθεν μὴ γινώσκειν ὅτι ἐκεῖσε ὑπάρχει ἡ τοῦ Ξάνθου γυνή.
of-course not to-know that there is the — of-Xanthus wife
εὑρὼν δέ τινα τῶν οἰκετῶν τῶν ἑαυτῆς γονέων ἔφη
having-found and some of-the servants of-the her-own parents he-said
αὐτῷ „ἆρά γε, ἀδελφέ, μὴ ἔχουσι χῆνας ἢ ἄλλο τι
to-him — at-least brother not have-they geese or other anything
τῶν πρεπόντων εἰς γάμους;“ ὁ δέ „καὶ τί τούτων
of-the-things fitting for weddings he and and what of-these
χρείαν ἔχεις;“ καὶ ὁ Αἴσωπος „Ξάνθος ὁ φιλόσοφος
need have-you and — Aesop Xanthus the philosopher
τῇ αὔριον μέλλει γυναικὶ συζευχθῆναι.“ ὁ δὲ δρομαίως
— tomorrow is-about to-a-wife to-be-married he and running
ἀναβὰς ἀπήγγειλε ταῦτα τῇ τοῦ Ξάνθου γυναικί, ἡ δὲ
having-gone-up reported these-things to-the — of-Xanthus wife she and
ἀκούσασα ἀπέι μετὰ πολλῆς σπουδῆς πρὸς τὸν Ξάνθον
having-heard went-off with much haste to — Xanthus
καὶ κατεβόα αὐτοῦ λέγουσα „ὦ Ξάνθε, ἐμοῦ ἐν τῇ ζωῇ
and shouted-against him saying O Xanthus me in the life
ὑπαρχούσης ἑτέρᾳ γυναικὶ ἁρμοσθῆναι οὐ δύνασαι.“
being to-another woman to-be-joined not you-can

V · TONGUES, AND THE MAN WHO MINDS HIS OWN BUSINESS

Ordered to buy the best for the students' breakfast, Aesop serves nothing but tongues, the best of things; ordered the next day to buy the worst, he serves tongues again, the worst of things. Challenged to find a man who does not meddle, he invites a stranger who objects to every punishment Xanthus contrives, and Aesop is beaten. He then brings a countryman who, when Xanthus pretends to burn his wife, asks leave to fetch his own to burn with her, and Xanthus owns himself beaten.

Μετ᾽ ὀλίγας δὲ ἡμέρας προσκαλεσάμενος σχολαστικοὺς 9
after few and days having-invited students
εἰς ἄριστον ἔφη πρὸς τὸν Αἴσωπον „ἀπελθὼν ὀψώνησον,
to breakfast he-said to — Aesop having-gone buy-food
εἴ τι καλὸν καὶ χρηστόν.“ ὁ δὲ Αἴσωπος ἀπιὼν
if anything fine and good — and Aesop going-off
ἔλεγε πρὸς ἑαυτόν „ἐγὼ αὐτῷ ἀποδείξω μὴ μωρὰ
said to himself I to-him will-show not foolish-things
διατάσσειν.“ φθάσας δὲ εἰς τὸ μάκελλον πάντων τῶν
to-order having-reached and into the meat-market of-all the
τεθυμένων χοίρων ἠγόρασε τὰς γλώσσας, καὶ ἐλθὼν
slaughtered pigs he-bought the tongues and having-come
κατεσκεύασε καὶ παρέθηκε τράπεζαν. ἀνακλιθέντων δὲ
prepared and set-out a-table having-reclined and
τῶν φίλων σὺν τῷ Ξάνθῳ μετὰ τὸ πιεῖν ἔφη „δὸς
the friends with — Xanthus after the to-drink he-said give
ἡμῖν, Αἴσωπε, τὶ φαγεῖν.“ ὁ δὲ παρέθηκεν ἑκάστῳ
us Aesop something to-eat he and set-before to-each
γλῶσσαν ἑφθὴν καὶ ὀξύγαρον. οἱ δὲ σχολαστικοὶ
a-tongue boiled and fish-sauce-with-vinegar the and students
τὸν Ξάνθον ἐπήνεσαν λέγοντες „ὦ καθηγητά, καὶ τὸ
— Xanthus praised saying O master even the
ἄριστόν σου φιλοσοφίας πλῆρες. εὐθέως γὰρ γλώσσας
breakfast your of-philosophy full at-once for tongues
ἐπέδωκας, δι᾽ ἧς πᾶσα φιλολογία εἰσπέμπεται, καὶ
you-gave through which all learning is-sent-in and
τὸ κρεῖττον ἐξ ὕδατος· πᾶσα γὰρ γλῶσσα ἐν ὑγρῷ
the better-thing from water every for tongue in moisture
καθέστηκεν.“ ἔφαγον οὖν ἡδέως. ἐν δὲ τῷ πιεῖν λέγει ὁ
is-set they-ate then pleasantly in and the to-drink says —
Ξάνθος „Αἴσωπε, δὸς ἡμῖν φαγεῖν τι.“ ὁ δὲ παρέθηκεν
Xanthus Aesop give us to-eat something he and set-before

ἑκάστῳ γλῶσσαν ὀπτὴν δι᾽ ἁλὸς καὶ πεπέρεως. οἱ δὲ
to-each a-tongue roasted with salt and pepper the and
σχολαστικοὶ εἶπον „οὐά, καθηγητά, οἰκείως καὶ προσφόρως
students said wow master fittingly and suitably
γλῶσσα ἐτέθη· πᾶσα γὰρ γλῶσσα πυρὶ ἠκόνηται. καὶ
tongue was-served every for tongue by-fire is-sharpened and
τὸ κρεῖττον δι᾽ ἁλοπεπέρεως· τὸ γὰρ ἑλικτὸν τὸ δριμὺ
the better-thing with salt-and-pepper the for twisting the pungent
συγκρατεῖ καὶ τὸ δάκνον ἐπιδήξεται.“ πάλιν οὖν ἔφαγον
tempers and the biting will-bite-back again then they-ate
ἡδέως. καὶ μετ᾽ ὀλίγον ἔφη ὁ Ξάνθος „Αἴσωπε, δὸς ἡμῖν
pleasantly and after a-little said — Xanthus Aesop give us
φαγεῖν τι.“ ὁ δὲ πάλιν παρέθηκε ἑκάστῳ γλῶσσαν
to-eat something he and again set-before to-each a-tongue
ἀρτυτήν. οἱ δὲ σχολαστικοὶ πρὸς ἀλλήλους ἔλεγον „ἡμεῖς
seasoned the and students to one-another said we
τὰς γλώσσας ἠλγήσαμεν γλώσσας τρώγοντες. οὐκ ἔχομέν
the tongues have-ached-in tongues munching not have-we
τι ἕτερον φαγεῖν;“ πάλιν Αἴσωπος ἑκάστῳ γλῶσσαν
anything else to-eat again Aesop to-each a-tongue
ζωμευτὴν παρέθηκεν. οἱ δὲ σχολαστικοὶ ἀγανακτοῦντές
stewed set-before the and students vexed
φασιν „ἕως πότε γλώσσας; ψῶ τῷ ἀρίστῳ τούτῳ.“
say until when tongues scabies on-the breakfast this
θυμωθεὶς οὖν ὁ Ξάνθος ἔφη „Αἴσωπε, οὐκ ἔχεις τι
enraged then — Xanthus said Aesop not have-you anything
ἕτερον;“ ὁ δὲ εἶπεν „οὔ.“ καὶ ὁ Ξάνθος „οὐκ εἶπόν σοι,
else he and said no and — Xanthus not did-I-tell you
κατάρατε, ὅτι εἴ τι καλὸν καὶ χρηστόν, ὤνησαι;“ ὁ
accursed-one that if anything fine and good buy he
δέ φησι „χάριν ἔχω, ὅτι ἀνδρῶν φιλολόγων παρόντων
and says thanks I-have that men learned being-present

μέμφῃ με. εἶπας, εἴ τι καλόν, εἴ τι χρηστόν. καὶ
you-blame me you-said if anything fine if anything good and
τί μεῖζον ἐν βίῳ γλώσσης; πᾶσα γὰρ φιλοσοφία καὶ
what greater in life than-the-tongue all for philosophy and
παιδεία ἐξ αὐτῆς συνέστηκε, καὶ δι' αὐτῆς δόσεις,
learning from it is-composed and through it givings
λήψεις, ἀσπασμοί, ἀγορασίαι, δόξαι, μοῦσαι, γάμοι, πόλεις
takings greetings buyings glories muses marriages cities
ἀνορθοῦνται καὶ πάλιν καταβάλλονται, γλῶσσα ἄνδρα
are-set-up and again are-cast-down the-tongue a-man
ταπεινοῖ καὶ πάλιν ὑψοῖ. διὰ γὰρ γλώσσης πᾶς ὁ βίος
humbles and again exalts through for the-tongue all the life
ἡμῶν συνέστηκεν. οὐδὲν οὖν αὐτῆς ἐστι κρεῖσσον." οἱ δὲ
our is-composed nothing then than-it is better the and
σχολαστικοὶ εἶπον „οὐδὲν κρεῖττον γλώσσης, σὺ ἥμαρτες,
students said nothing better than-the-tongue you erred
καθηγητά." ὕβριν δὲ τοῦτο λογισάμενοι ἀνέστησαν τοῦ
master an-insult and this having-reckoned they-rose-from the
ἀρίστου, ὁλονυκτὶ δυσφορήσαντες. τῇ δὲ ἑξῆς ἡμέρᾳ
breakfast all-night having-been-sick on-the and next day
μεμφθεὶς ὑπὸ τῶν φιλοσόφων ὁ Ξάνθος ἔφη „οὐ γέγονε
blamed by the philosophers — Xanthus said not it-has-happened
κατὰ τὴν ἐμὴν θέλησιν, ἀλλὰ κατὰ τὴν τοῦ ἀχρείου
according-to the my will but according-to the of-the useless
δούλου. σήμερον ἀνταλλάξομαι εἰς δεῖπνον, ἐνώπιον δὲ
slave today I-will-make-amends for dinner before and
ὑμῶν διαλεχθήσομαι αὐτῷ." καί φησιν „Αἴσωπε, ἐπεὶ
you I-will-talk with-him and says Aesop since
δοκεῖ σοι τὰ εὔχρηστα λαλεῖν, κἀγώ σοι τὰ ἐναντία
it-seems-good to-you the useful-things to-speak and-I to-you the opposite
διατάξομαι. ἀπελθὼν ἀγόρασον, εἴ τι σαπρόν, εἴ τι
will-order having-gone buy if anything rotten if anything

χεῖρον, ἐπεὶ πρὸς δεῖπνον καλῶ τοὺς σχολαστικούς.“
worse since to dinner I-invite the students
Αἴσωπος δὲ μηδὲν ταραχθεὶς ἀπῆλθεν εἰς τὸ μάκελλον καὶ
Aesop and not-at-all troubled went-off to the meat-market and
πάλιν γλώσσας ἀγοράσας ἐποίησεν ὡσαύτως. ἐλθόντες οὖν
again tongues having-bought did likewise having-come then
οἱ σχολαστικοὶ κατεκλίθησαν. μετὰ δὲ τὸ πιεῖν ἑκάστῳ
the students reclined after and the to-drink to-each
γλῶσσαν ἐξ ὕδατος ἔθηκε καὶ ὄξους. οἱ δὲ πρὸς ἑαυτοὺς
a-tongue from water he-set and vinegar they and to themselves
ἔλεγον „χοίρειαι πάλιν γλῶσσαι. πάντως θέλει ἀπὸ τῆς
said pigs' again tongues surely he-wishes from the
χθὲς διαρροίας τὸν στόμαχον τῷ ὄξει ἀνακτήσασθαι.“
yesterday's diarrhea the stomach with-the vinegar to-restore
καὶ μετ' ὀλίγον παρέθηκε γλώσσας. οἱ δὲ σχολαστικοὶ
and after a-little he-set-before-them tongues the and students
ἐταράχθησαν. ὁ δὲ Ξάνθος φησίν „Αἴσωπε, τί τοῦτο; μὴ
were-troubled — and Xanthus says Aesop what is-this not
εἶπόν σοι, εἴ τι καλόν, εἴ τι χρηστόν, οὐκ εἶπόν
did-I-tell you if anything fine if anything good not did-I-tell
σοι, εἴ τι σαπρόν, εἴ τι χεῖρον;“ ὁ δὲ ἔφη „καὶ
you if anything rotten if anything worse he and said and
τί ἐστι χεῖρον γλώσσης; διὰ γλώσσης ἔχθρα, διαβολαί,
what is worse than-the-tongue through the-tongue enmity slanders
μέμψεις, φθόνοι, ζηλοτυπίαι καὶ πολέμων ἀφανισμοί. καὶ
blames envies jealousies and of-wars annihilations and
τί λέγω τὰ πολλά, οὐδέν ἐστι χεῖρον γλώσσης. διὰ
why do-I-say the many-things nothing is worse than-the-tongue through
γὰρ γλώσσης πολλοὶ ἀπώλοντο καὶ εἰς πενίαν ἐσχάτην
for the-tongue many perished and to poverty extreme
κατήντησαν.“ τὶς δὲ τῶν ἀνακειμένων τῷ Ξάνθῳ ἔφη
came-down someone and of-those reclining — to-Xanthus said

„τούτῳ ἐὰν οὐ προσέχῃς, εἰς μανίαν σε περιτρέπει· οἵα γὰρ
this-one if not you-attend to madness you he-turns such for
ἡ μορφὴ αὐτοῦ, τοιάδε καὶ ἡ ψυχὴ αὐτοῦ.“ Αἴσωπος ἔφη
the form his such also the soul his Aesop said
„σύ μοι δοκεῖς κακεντρεχέστερος εἶναι παροξύνων δεσπότην
you to-me seem more-malicious to-be provoking a-master
κατ᾽ οἰκέτου, ὡς περίεργος καὶ τὰ ἀλλότρια μεριμνῶν.“
against a-servant as meddlesome and the others'-affairs caring-about
Ὁ δὲ Ξάνθος ζητῶν ἀφορμὴν τοῦ μαστιγῶσαι τὸν 10
— and Xanthus seeking a-pretext for-the to-flog —
Αἴσωπον λέγει „δράπετα, ἐπεὶ περίεργον εἶπας τὸν φίλον,
Aesop says runaway since meddlesome you-called the friend
δεῖξόν μοι ἀπερίεργον ἄνθρωπον.“ ὁ δὲ ἔφη „δέσποτα,
show me an-unmeddlesome man he and said master
εἰσὶ πολλοὶ τὰ οἰκεῖα τρώγοντες καὶ πίνοντες καὶ τὰ
there-are many the own-things eating and drinking and the
ἴδια μεριμνῶντες, ἔνιοι δὲ τῶν ἀνθρώπων τὰ ἴδια οὐ
own-affairs caring-about some but of-the men the own not
μνημονεύοντες τὰ ἀλλότρια περιεργάζονται.“ Ξάνθος εἶπεν
remembering the others' meddle-in Xanthus said
„ἕτερον δεῖπνον ἑτοιμάσω· σὺ δὲ πορευθεὶς κάλει μοι
another dinner I-will-prepare you and having-gone call for-me
ἄνθρωπον ἀπερίεργον, ἵνα, ὃ ἂν ἴδῃ ἢ ἀκούσῃ, μὴ
a-man unmeddlesome so-that whatever — he-sees or hears not
περιεργάσηται.“ ὁ δὲ Αἴσωπος ἐλθὼν εἰς τὴν ἀγορὰν
he-may-meddle — and Aesop having-come into the market
εὗρε γενομένην μάχην καὶ ὄχλον πολὺν συνεστῶτα, ἕνα δὲ
found having-arisen a-fight and a-crowd great gathered one and
παρ᾽ ἑνὸς μέρους αὐτῶν καθεζόμενον καὶ ἀναγινώσκοντα.
on one side of-them sitting and reading
Αἴσωπος καθ᾽ ἑαυτόν φησι „τοῦτον καλέσω, ἀπερίεργος
Aesop to himself says this-one I-will-invite unmeddlesome

φαίνεται, καὶ μενῶ ἄπληγος.“ ἀπελθὼν οὖν πρὸς
he-appears and I-shall-remain unbeaten having-gone then to
αὐτόν φησι „κομψότατε, Ξάνθος ὁ φιλόσοφος μαθών
him he-says most-elegant Xanthus the philosopher having-learned
σου τὴν πραότητα ἐπὶ δεῖπνον καλεῖ.“ ὁ δέ φησιν
your the gentleness to dinner invites he and says
„ἐλεύσομαι. εὑρήσεις δέ με πρὸ τοῦ πυλῶνος.“ ἐλθὼν
I-will-come you-will-find and me before the gateway having-come
οὖν ὁ Αἴσωπος ηὐτρέπισε τὸ δεῖπνον. ὁ Ξάνθος φησίν
then — Aesop prepared the dinner — Xanthus says
„Αἴσωπε, ποῦ ὁ ἀπερίεργος ἄνθρωπος;“ ὁ δέ „πρὸ τοῦ
Aesop where the unmeddlesome man he and before the
πυλῶνος ἕστηκε.“ τῇ δὲ τακτῇ ὥρᾳ εἰσήγαγεν αὐτόν,
gateway he-stands at-the and appointed hour he-brought-in him
καὶ κατεκλίθη μετὰ τῶν φίλων. ὁ δὲ Ξάνθος εἶπε
and he-reclined with the friends — and Xanthus said
δοθῆναι τῷ ξένῳ πρῶτον οἰνόμελι. ὁ δέ φησιν „οὐχί,
to-be-given to-the stranger first honeyed-wine he and says no
κύριε, σὺ πρῶτον πίε, εἶτα ἡ γυνή σου, ἔπειτα ἡμεῖς οἱ
sir you first drink then the wife your afterward we the
φίλοι σου.“ ὁ δὲ Ξάνθος νεύει τῷ Αἰσώπῳ „ἔχω ἅπαξ.“
friends your — and Xanthus nods — to-Aesop I-have once
καί πως ἐφαίνετο ἀπερίεργος. εἶτα ἰχθύων λοπάδας
and somehow he-appeared unmeddlesome then of-fish dishes
παρετίθει. ὁ Ξάνθος ἐπαφορμιζόμενος ἔφη „τοσαῦτά μου
he-was-serving — Xanthus seeking-a-pretext said so-many my
ἀρτύματα δεδωκότος κατεφρονήθη ἡ μαγειρία· οὔτε γὰρ
seasonings having-given was-scorned the cookery neither for
ἀρώματα οὔτ’ ἔλαιον οὔθ’ ὁ ζωμὸς σύγχυλος. τυφθήτω
spices nor oil nor the broth thick let-be-beaten
ὁ μάγειρος.“ ὁ δὲ ξένος φησί „παῦσαι, δέσποτα, οὐδὲν
the cook the and stranger says stop master nothing

αἴτιον, πάντα καλά.“ ὁ δὲ Ξάνθος πάλιν νεύει τῷ
is-amiss all fine — and Xanthus again nods —
Αἰσώπῳ „ἰδὲ δύο.“ εἶτα εἰσφέρεται πλακοῦς πολυσήσαμος.
to-Aesop see two then is-brought-in a-cake much-sesamed
ὁ δὲ Ξάνθος γευσάμενος λέγει „κάλει τὸν ἀρτοκόπον.
— and Xanthus having-tasted says call the baker
διὰ τί ὁ πλακοῦς οὔτε μέλι οὔτε σταφίδας ἔχει;“
for what the cake neither honey nor raisins has
ὁ ξένος πάλιν „δέσποτα, καὶ ὁ πλακοῦς καλὸς καὶ
the stranger again master both the cake fine and
οὐδὲν τῷ δείπνῳ λείπει· μὴ εἰκῇ τύψῃς τοὺς δούλους.“
nothing to-the dinner lacks not rashly beat the slaves
ὁ δὲ Ξάνθος νεύει τῷ Αἰσώπῳ „ἰδοὺ τρίτα.“ ὁ δὲ
— and Xanthus nods — to-Aesop look three he and
„ἀνέχω“ φησί. ἀναστάντων οὖν αὐτῶν ἀπὸ τοῦ δείπνου
I-hold-out he-says having-risen then they from the dinner
κρεμᾶται ὁ Αἴσωπος καὶ τύπτεται. καὶ ὁ Ξάνθος αὐτῷ
is-hung-up — Aesop and is-beaten and — Xanthus to-him
φησι „καὶ ταῦτα μὲν ἔχεις. εἰ δὲ μὴ καλέσεις μοι
says and these-things indeed you-have if but not you-will-call for-me
ἄνθρωπον ἀπερίεργον, παιδεύσας διαρρήξω σε.“ τῇ δὲ
a-man unmeddlesome having-chastised I-will-tear you on-the and
ἐπαύριον ἔξω τῆς πόλεως ἀπελθὼν ἐζήτει εὑρεῖν ἄνθρωπον
next-day outside the city having-gone he-sought to-find a-man
ἀπερίεργον. πολλοὺς οὖν βλέπων παροδίτας εἶδέ τινα
unmeddlesome many then seeing passers-by he-saw one
τῇ μὲν θέᾳ ἀγροῖκον, τοῖς δὲ ἤθεσι πολιτικὸν ὄντα,
in-the indeed look rustic in-the but manners civil being
ὀνάριον ἐλαύνοντα μεστὸν ξύλων καὶ τῇ λεωφόρῳ ὁδῷ
a-little-ass driving full of-logs and on-the public road
ἐννενυχευκότα, κατὰ τὴν τῶν πολλῶν ἀπάντησιν ἱστάμενον
having-spent-the-night by the of-the many meeting standing

καὶ πρὸς τὸ ὀνάριον λαλοῦντα. ὁ δὲ ἐπηκολούθει αὐτῷ,
and to the little-ass talking he and followed him
τοῦτον ἀπερίεργον στοχασάμενος. ὁ δὲ χωρικὸς τῷ
this-one unmeddlesome having-guessed the and countryman to-the
ὀναρίῳ φησί „περιπάτει, ὅπως ταχέως φθάσωμεν εἰς τὴν
little-ass says walk so-that quickly we-may-reach to the
πόλιν καὶ πραθῶσι τὰ ξυλάρια ἀσσαρίων δώδεκα, καὶ
city and may-be-sold the sticks for-pennies twelve and
ἔξῃς σοὶ δύο εἰς χόρτον καὶ κριθήν, κἀγὼ δύο εἰς
you-will-have for-yourself two for fodder and barley and-I two for
ἐμαυτόν, τὰ δὲ ὀκτὼ τηρήσωμεν εἰς ἑτέρας τύχας, μή
myself the and eight let-us-keep for other fortunes lest
τις ἀσθένεια ἐπιδράμῃ ἢ αἰφνίδιος γένηται χειμών.“ ὁ
some illness come-upon-us or sudden happen a-storm —
δὲ Αἴσωπος ἐν ἑαυτῷ „τί ταῦτα; ὀναρίῳ διαλέγεται.
and Aesop in himself why these-things with-a-little-ass he-talks
τίς μᾶλλον ἀπερίεργός ἐστιν; ἀσπάσομαι αὐτόν. χαῖρε.“
who more unmeddlesome is I-will-greet him greetings
ἀντησπάσατο „χαῖρε“ εἰπών. Αἴσωπός φησι „πόσου τὰ
he-greeted-back greetings having-said Aesop says at-how-much the
ξυλάρια;“ ὁ χωρικὸς ἔφη „δώδεκα ἀσσαρίων.“ Αἴσωπος
sticks the countryman said twelve pennies Aesop
ἔφη „Ξάνθον οἶδας τὸν φιλόσοφον;“ ὁ δέ φησιν „οὔ,
said Xanthus do-you-know the philosopher he and says no
τέκνον.“ Αἴσωπος „διὰ τί;“ ὁ ξένος ἔφη „ἐγὼ ἀγροῖκός
child Aesop for what the stranger said I a-rustic
εἰμι, οὐδένα ἐπίσταμαι.“ Αἴσωπος „ἐκείνου“ φησί „δοῦλός
am no-one I-know Aesop of-that-one says slave
εἰμι.“ ὁ ξένος ἔφη „καὶ τί ἠρώτησα, πότερον δοῦλος
I-am the stranger said and what did-I-ask whether slave
εἶ ἢ ἐλεύθερος; ἐμοὶ τί διαφέρει;“ Αἴσωπος ἔφη
you-are or free to-me what does-it-matter Aesop said

„ἀγαθά σοι γένοιτο, ἀκολούθει μοι, κἀγώ σοι δώσω
good-things to-you may-happen follow me and-I to-you will-give
τὸ ἀργύριον μετὰ καὶ ἀρίστου.“ ἀγαγὼν δ’ αὐτὸν εἰς
the money with also breakfast having-led and him into
τὴν οἰκίαν καθεῖλε τὰ ξυλάρια δεδωκὼς τὸ τίμημα, καί
the house he-unloaded the sticks having-given the price and
φησιν „ὁ δεσπότης μου ἐρωτᾷ ἐπ’ αὐτῷ ἀριστῆσαι.“
says the master my asks on him to-breakfast
ὁ δὲ ἀγροῖκος οὐ περιεργασάμενος ἐπὶ ποίαν αἰτίαν
the and rustic not having-inquired on what cause
καλεῖται, εἰσελθὼν σὺν τῷ πηλῷ καὶ τοῖς ὑποδήμασιν
he-is-invited having-gone-in with the mud and the shoes
οὕτως ἀνέπεσεν. ὁ δὲ Ξάνθος ἔφη „τίς οὗτος;“ Αἴσωπος
so reclined — and Xanthus said who is-this Aesop
ἔφη „ἄνθρωπος ἀπερίεργος.“ ἰδὼν δὲ αὐτὸν ἐκεῖνος
said a-man unmeddlesome having-seen and him that-one
ἀγροῖκον ὄντα λέγει τῇ γυναικί „κυρία, ὑποκρίθητί μοι,
a-rustic being says to-the wife lady play-a-part for-me
ἵνα δαμάσω τὸν Αἴσωπον. σὺ δὲ ἀναστᾶσα καὶ ὕδωρ
so-that I-may-tame — Aesop you and having-risen and water
εἰς λεκάνην βαλοῦσα πρόσφερε τῷ ξένῳ ὡς νίψουσα
into a-basin having-put bring-it to-the stranger as-if going-to-wash
αὐτοῦ τοὺς πόδας· ἴσως εὐλαβηθεὶς φανῇ περίεργος
his the feet perhaps having-been-cautious he-will-appear meddlesome
καὶ ὁ Αἴσωπος δαρήσεται.“ ἡ δὲ θέλουσα μαστιγωθῆναι
and — Aesop will-be-flogged she and wishing to-be-whipped
τὸν Αἴσωπον ὑπεκρίθη καὶ λαβοῦσα λέντιον προσέφερε
— Aesop played-the-part and having-taken a-towel brought
τῷ ξένῳ τὴν λεκάνην. ὁ δὲ θεασάμενος καὶ γνοὺς ὅτι
to-the stranger the basin he and having-seen and having-known that
ἐστὶν ἡ οἰκοδέσποινα, φησὶ καθ’ ἑαυτόν „πάντως τιμῆσαί
she-is the mistress-of-the-house says to himself surely to-honor

με θέλει καὶ διὰ τοῦτο αὐτοχείρως μου νίπτει τοὺς
me she-wishes and for this with-her-own-hand my she-washes the
πόδας.“ φησί „νίψον, κυρία,“ καὶ νιψάμενος ἀνέπεσεν.
feet he-says wash lady and having-been-washed lay-down
ὁ δὲ Ξάνθος φησί „δοθήτω τῷ ξένῳ πρῶτον οἰνόμελι.“
— and Xanthus says let-be-given to-the stranger first honeyed-wine
ὁ δὲ ξένος πρὸς ἑαυτόν „αὐτοὺς μὲν ἔδει πρῶτον
the and stranger to himself them indeed it-was-needful first
πιεῖν· ἐπεὶ δὲ αὐτοῖς οὕτως δοκεῖ, οὐ περιεργάσομαι,“
to-drink since and to-them so it-seems not I-will-meddle
καὶ λαβὼν ἔπιεν. ἀριστώντων δὲ αὐτῶν παρετίθει ἰχθῦς.
and having-taken drank breakfasting and they he-was-serving fishes
ὁ δὲ Ξάνθος τῷ ξένῳ λέγει „φάγε.“ ὁ δὲ ὡς ἀδελφὸς
— and Xanthus to-the stranger says eat he and like a-brother
ἤσθιε τοὺς ἰχθύας. ὁ οὖν Ξάνθος ἐπαφορμιζόμενος ἔφη
ate the fishes — then Xanthus seeking-a-pretext said
τῷ μαγείρῳ „διὰ τί κακῶς ἤρτυσας; ἐκδυθήτω οὖν καὶ
to-the cook for what badly did-you-season let-be-stripped then and
τυφθήτω.“ ὁ δὲ ἀγροῖκος καθ’ ἑαυτὸν ἐλάλει „καλῶς
let-be-beaten the and rustic to himself said well
ἕψηται καὶ οὐδὲν αὐτῷ λείπει· εἰ δὲ δίχα προφάσεως τὸν
it-is-boiled and nothing to-it lacks if but without pretext the
δοῦλον θέλει τύψαι, τί πρὸς ἐμέ;“ δαρέντος δὲ τοῦ
slave he-wishes to-beat what to me having-been-flogged and the
δούλου καὶ τοῦ ξένου σιωπῶντος ὁ Ξάνθος ἠδολέσχει.
slave and the stranger keeping-silent — Xanthus prattled
μετὰ δὲ μικρὸν προσηνέχθη πλακοῦς. ὁ οὖν ξένος μηδέπω
after and a-little was-brought a-cake the then stranger not-yet
εἰδὼς ἤρξατο ψωμοὺς ποιεῖν ὡς πλίνθους καὶ ἐσθίειν.
knowing began morsels to-make like bricks and to-eat
ἰδὼν δὲ αὐτὸν ὁ Ξάνθος οὕτως ἡδέως τρώγοντα
having-seen and him — Xanthus so pleasantly munching

ἀνέκραγε „τὸν ἀρτοκόπον μοί τις καλεσάτω,“ καὶ λέγει
shouted the baker for-me someone let-call and says
„διὰ τί, κατάρατε, ὁ πλακοῦς οὔτε μέλι οὔτε πέπερι ἔχει,
for what accursed-one the cake neither honey nor pepper has
ἀλλὰ καὶ ὤζησεν;“ ὁ δὲ ἔφη „εἰ ὠμός ἐστιν ὁ πλακοῦς,
but even it-stank he and said if raw is the cake
ἐμὲ δαῖρε· εἰ δὲ οὐ καλῶς ἤρτυται, τοῦτο οὐκ ἐμὸν τὸ
me flog if but not well it-is-seasoned this not mine the
αἴτιον, ἀλλὰ τῆς κυρίας βραδυνάσης δοῦναι τὴν ἄρτυσιν.“
fault but of-the mistress having-delayed to-give the seasoning
ὁ δὲ Ξάνθος ἔφη „εἰ παρὰ τῆς γυναικός μου ἀμέλεια
— and Xanthus said if from the wife my negligence
γέγονε, ζῶσαν αὐτὴν κατακαύσω.“ τῇ δὲ γυναικὶ ἔφη
has-happened alive her I-will-burn to-the and wife he-said
„συνυποκρίθητί μοι, ὅπως τυφθείη ὁ Αἴσωπος.“ καί φησιν
play-the-part-with me so-that may-be-beaten — Aesop and says
„Αἴσωπε, ἄγε μοι κληματίδας καὶ ἄναψον εἰς τὸ μέσον.“
Aesop bring me vine-twigs and kindle-them in the middle
ὁ δὲ ἐνέγκας ἀνῆψε πυράν. φωνήσας δὲ τὴν γυναῖκα
he and having-brought kindled a-pyre having-called and the wife
ἤνεγκεν εἰς τὸ μέσον, ὥστε δοκεῖν καυθῆναι, διεβλέπετο
he-brought-her into the middle so-as to-seem to-be-burned he-was-watching
δὲ τὸν ἀγροῖκον, εἰ ἄρα ἐκπηδήσας κωλύσει αὐτὸν
and the rustic whether then having-leapt-up he-will-prevent him
τοῦτο πρᾶξαι. ὁ δὲ ἀγροῖκος ἔλεγε καθ’ ἑαυτόν „αἰτίου
this to-do the and rustic said to himself a-cause
μὴ παρόντος τί οὗτος θυμοῦται;“ καί φησι πρὸς αὐτόν
not being-present why this-one is-angry and says to him
„οἰκοδέσποτα, εἰ τοῦτο κέκρικας γενέσθαι, παρακαλῶ
master-of-the-house if this you-have-decided to-happen I-beg
σε μικρὸν ἀνασχεῖν, ἕως κἀγὼ ἀπελθὼν ἐνέγκω μου τὴν
you a-little to-hold-off until and-I having-gone bring my the

γυναῖκα ἀπὸ τοῦ ἀγροῦ, ὅπως ἂν ὁμοῦ κατακαύσῃς τὰς
wife from the field so-that — together you-may-burn the
δύο.“ ὁ δὲ Ξάνθος ἀκούσας καὶ θαυμάσας τὸ τοῦ
two — and Xanthus having-heard and having-marveled-at the of-the
ἀνδρὸς μεγαλόψυχον ἔφη πρὸς τὸν Αἴσωπον „ἴδε ἀληθῶς
man magnanimity said to — Aesop see truly
ἄνθρωπος ἀπερίεργος. Αἴσωπε, νενίκηκάς με, ἀρκεῖ τὸ
a-man unmeddlesome Aesop you-have-beaten me enough the
λοιπὸν ἕως τούτου. ἀπὸ δὲ τοῦ νῦν πιστῶς καὶ εὐνοϊκῶς
rest until this from and the now faithfully and loyally
δούλευσόν μοι, ἵνα τύχῃς παρ᾽ ἐμοῦ ἐλευθερίας.“ ὁ
serve me so-that you-may-obtain from me freedom he
δέ φησι „πάντως, οὐκέτι με μέμψῃ, δέσποτα.“
and says surely no-longer me will-you-blame master

VI · THE BATH, THE SEA, AND THE MISTRESS ASLEEP

Sent to see whether the bath is crowded, Aesop tells a general that he does not know where he is going, is taken for a mocker and led to prison, and is freed for the reply; he reports one man at the bath, the only one to move the stone that tripped the rest. He explains why men look at their droppings. Drunk, Xanthus stakes his property that he can drink the sea, and Aesop saves him by having him require that the rivers be shut off first, but is refused his freedom. Told that a pair of crows is a good omen, he reports two; one flies off before Xanthus comes out, and Aesop is flogged. Told to watch the table, the mistress says even her backside has eyes, and Aesop bares her backside as she sleeps, to Xanthus' shame before his guests.

11 Τῇ δὲ ἐπαύριον λέγει ὁ Ξάνθος τῷ Αἰσώπῳ „τῇ τακτῇ
on-the and next-day says — Xanthus — to-Aesop at-the appointed
ὥρᾳ ἄπελθε εἰς τὸ βαλανεῖον καὶ βλέπε, ἐὰν οὐ πολυοχλῇ,
hour go-off to the bath and see if not it-is-crowded
ἵνα λούσωμαι.“ πορευομένου δὲ τοῦ Αἰσώπου ὑπήντησεν
so-that I-may-bathe going and — Aesop met

αὐτῷ στρατηγός, καὶ γνωρίσας, ὅτι τοῦ Ξάνθου ἐστίν,
him a-general and having-recognized that — of-Xanthus he-is
λέγει αὐτῷ „ποῦ πορεύῃ;“ ὁ δὲ Αἴσωπός φησιν „οὐκ
says to-him where are-you-going — and Aesop says not
οἶδα.“ δόξας δὲ ὁ στρατηγός, ὅτι καταγελᾷ αὐτοῦ,
I-know having-thought and the general that he-mocks him
ἐκέλευσε βληθῆναι αὐτὸν εἰς τὴν φυλακήν. Αἴσωπος δὲ
ordered to-be-thrown him into the prison Aesop and
ἀπαγόμενος ἔφη „ὁρᾷς, κύριε, ὅτι καλῶς σοι ἀπελογήθην·
being-led-away said you-see sir that well to-you I-answered
μὴ προσδοκῶν ὑπήντηκά σοι, καὶ εἰς φυλακὴν ἄπειμι.“
not expecting I-have-met you and to prison I-go-off
ἐκπλαγεὶς οὖν ὁ στρατηγὸς εἰς τὸ εὐαπολόγητον αὐτοῦ
astounded then the general at the ready-answer his
παρῆκεν αὐτόν. ὁ δὲ Αἴσωπος παραγενόμενος εἰς τὸ
let-go him — and Aesop having-arrived at the
βαλανεῖον εἶδε πλῆθος πολὺ τοῦ λαοῦ, πρὸς δὲ τὸ μέσον
bath saw a-crowd great of-the people at and the middle
τῆς εἰσόδου κείμενον εἰκῇ λίθον, ἐν ᾧ ἕκαστος τῶν
of-the entrance lying at-random a-stone on which each of-the
εἰσερχομένων καὶ ἐξερχομένων προσκόπτων κατηρᾶτο τὸν
going-in and coming-out stumbling cursed the
θήσαντα. εἷς δέ τις μεταθεὶς αὐτὸν εἰσῆλθε λούσασθαι·
having-put one and some having-moved it went-in to-bathe
ὁ δὲ Αἴσωπος εἰς τὸν οἶκον ἐλθὼν λέγει τῷ κυρίῳ
— and Aesop to the house having-come says to-the master
αὐτοῦ „εἰ κελεύεις, δέσποτα, λούθητι, ἕνα ἄνθρωπον εἶδον
his if you-order master bathe one man I-saw
ἐν τῷ βαλανείῳ.“ καὶ ὁ Ξάνθος φησί „καλόν ἐστι τὸ
in the bath and — Xanthus says fine is the
εὐρύχωρον λούσασθαι· ἆρον τὰ πρὸς τὴν χρείαν.“
roominess to-bathe take the-things for the need

εἰσελθὼν οὖν ὁ Ξάνθος καὶ ἰδὼν τὸ πλῆθος τῶν
having-gone-in then — Xanthus and having-seen the crowd of-the
λουομένων λέγει „Αἴσωπε, τί τοῦτο; οὐκ εἶπάς μοι ὅτι
bathers says Aesop what is-this not did-you-tell me that
ἕνα μόνον ἄνθρωπον εἶδες;“ ὁ δὲ „καὶ μάλα“ φησί „εἶδον
one only man you-saw he and indeed very he-says I-saw
γὰρ τὸν λίθον τοῦτον πρὸ τῆς εἰσόδου κείμενον, πρὸς
for the stone this before the entrance lying against
ὃν οἱ εἰσιόντες προσέκοπτον· εἷς δὲ μόνος προσκόψας
which the going-in stumbled one and alone having-stumbled
ἄρας μετέθηκε πρὸς τὸ μηδένα προσκόπτειν. ἐκεῖνον
having-lifted moved-it for the no-one to-stumble that-one
οὖν προκρίνας τῶν ἄλλων ἐδήλωσά σοι τὴν ἀλήθειαν.“
then having-preferred of-the others I-showed to-you the truth
Ξάνθος λέγει „οὐδὲν παρὰ τῷ Αἰσώπῳ ἀργὸν πρὸς
Xanthus says nothing with — Aesop idle for
ἀπολογίαν.“ λουσάμενος δὲ παρεγένετο ἐπὶ τὸ ἄριστον. καὶ
defense having-bathed and he-arrived at the breakfast and
μετὰ τὸ ἀριστῆσαι τῆς γαστρὸς νυξάσης ἐξῆλθε πρὸς
after the to-breakfast the belly having-pricked he-went-out for
ὑποχώρησιν. τοῦ δὲ Αἰσώπου παρεστῶτος ξέστου μεστοῦ
relief — and Aesop standing-by a-jug full
ὕδατος ἐπιφερόμενος λέγει ὁ Ξάνθος „Αἴσωπε, δύνασαί μοι
of-water carrying says — Xanthus Aesop can-you me
εἰπεῖν, διὰ τί ἔθος τοῖς ἀνθρώποις, ὅταν καθεζώμεθα
tell for what custom-is for-the men when we-sit
εἰς τὰ ἀναγκαῖα, πυκνῶς τὰ ἑαυτῶν βλέπειν ἀφοδεύματα;“
to the necessaries often the their-own to-look-at droppings
Αἴσωπος εἶπε „κατὰ τοὺς παλαιοὺς σοφός τις διὰ
Aesop said in the ancients a-wise-man some through
σπατάλην πολὺν χρόνον ἐκαθέζετο εἰς τὰ ἀναγκαῖα, μέχρις
luxury much time sat at the necessaries until

οὗ καθεζόμενος τὰς ἰδίας ἔχεσε φρένας. ἀπ᾽ ἐκείνου οὖν
— sitting the own he-shat wits from that then
οἱ ἄνθρωποι φοβούμενοι, μὴ καὶ αὐτοὶ τὰς ἰδίας χέσωσι
the men fearing lest also they the own should-shit
φρένας, πυκνῶς τὰ ἴδια ἀφοδεύματα βλέπουσιν. ἀλλὰ σύ,
wits often the own droppings look-at but you
δέσποτα, μηδὲν ἀγωνιάσῃς· οὐ γὰρ ἔχεις φρένας.“
master not-at-all be-anxious not for you-have wits
Τῇ δὲ ἐπαύριον τοῦ Ξάνθου μετὰ φίλων ἐπὶ πότον 12
on-the and next-day — Xanthus with friends for drinking
ἀνακλιθέντος καὶ τοῦ πότου ἐπικρατοῦντος ἐγένοντο
having-reclined and the drinking prevailing there-arose
προβλήματα ἱκανὰ μεταξύ. τοῦ δὲ Ξάνθου ἀρχομένου
problems many among-them — and Xanthus beginning
συνταράσσεσθαι, ἐπιγνοὺς ὁ Αἴσωπος ὅτι μέλλει μάχην
to-be-confused having-perceived — Aesop that he-is-about a-fight
ποιεῖν λέγει „δέσποτα, Διόνυσος τὸ οἰνικὸν πόμα τρεῖς
to-make says master Dionysus the wine drink three
κράσεις τῷ ἀνθρώπῳ διὰ πόματος ποιήσασθαι εἶπε, τὴν
mixtures for-the man through drinking to-make said the
μὲν πρώτην ἡδονῆς εἶναι, τὴν δὲ δευτέραν ἀφροσύνης,
indeed first of-pleasure to-be the and second of-folly
τὴν δὲ τρίτην ὕβρεως. διὸ, δέσποτα, πιόντες καὶ
the and third of-outrage therefore master having-drunk and
εὐφρανθέντες παραχωρήσατε ἐν οἷς δεδώκατε ἀπόδειξιν,
having-made-merry give-up in what you-have-given proof
ἤγουν ἅπαντα καταλείψατε.“ ὁ δὲ Ξάνθος μεθύων φησί
that-is all leave — and Xanthus drunk says
„σιώπα, τοῦ ᾅδου σύμβουλε.“ ὁ δὲ Αἴσωπος εἶπεν „ἔκδεξαι
be-silent — of-Hades counselor — and Aesop said wait
καὶ εἰς ᾅδην καταβαίνεις.“ τὶς δὲ τῶν σχολαστικῶν
and to Hades you-go-down one and of-the students

ἰδὼν τὸν Ξάνθον συμπεφυρμένον ὅλον ὑπὸ τῆς μέθης
having-seen — Xanthus befuddled wholly by the drink
λέγει „καθηγητά, μῶν πάντα δυνατὰ ἀνθρώπῳ;“ ὁ
says master surely-not all possible for-a-man —
Ξάνθος ἔφη „πανοῦργον τὸ ζῶον καὶ δυνατὸν ἐν πᾶσι τὰ
Xanthus said a-crafty the animal and able in all-things the
ὑπὲρ λόγον πράττειν.“ ὁ δὲ σχολαστικὸς ἔφη „δύναται
beyond reason to-do the and student said can
ἄνθρωπος τὴν θάλασσαν ἐκπιεῖν;“ Ξάνθος λέγει „ναί φημι·
a-man the sea drink-up Xanthus says yes I-say
κἀγὼ γὰρ αὐτὸς τὴν θάλασσαν δύναμαι ἐκπιεῖν.“ καὶ ὁ
and-I for myself the sea can drink-up and the
σχολαστικός „ἐὰν δὲ μὴ ἐκπίῃς, τί;“ ὁ δὲ Ξάνθος ὅλος
student if and not you-drink-up what — and Xanthus wholly
νενικημένος ὢν ὑπὸ τοῦ οἴνου ἔφη „τίθημι τὰς συνθήκας
overcome being by the wine said I-stake the agreements
ὑπὲρ παντὸς τοῦ βίου μου.“ ἐπὶ τούτοις δὲ προβάλλοντες
for all the livelihood my on these and putting-forward
τοὺς δακτυλίους ἐκύρωσαν τὰς συνθήκας. πρωίας δὲ
the rings they-ratified the agreements morning and
γενομένης ἀναστὰς ὁ Ξάνθος καὶ τὴν ὄψιν νιπτόμενος,
having-come having-risen — Xanthus and the face washing
μὴ ἰδὼν δὲ τὸν δακτύλιον ἐζήτει. καί φησιν „Αἴσωπε,
not having-seen and the ring he-sought-it and says Aesop
τί μοι γέγονεν ὁ δακτύλιος;“ ὁ δὲ Αἴσωπος „οὐκ οἶδα“
what to-me has-become the ring — and Aesop not I-know
φησίν „ἀλλὰ τοῦτο γινώσκω, ὅτι ξένος ἐγένου τοῦ
he-says but this I-know that a-stranger you-became to-the
βίου σου.“ Ξάνθος ἔφη „τί λέγεις;“ Αἴσωπος ἔφη „ἐπὶ
livelihood your Xanthus said what do-you-say Aesop said at
τῷ χθὲς πότῳ συνθήκας ἔθου, τὴν θάλασσαν ἐκπιεῖν
the yesterday drinking agreements you-made the sea to-drink-up

ὑπὲρ ὅλου τοῦ βίου σου, καὶ τὸν δακτύλιον προεβάλλου.“
for whole the livelihood your and the ring you-put-forward
καὶ ὁ Ξάνθος „πῶς ἄρα ἐγὼ δύναμαι τὴν θάλασσαν
and — Xanthus how then I can the sea
ἐκπιεῖν; ἀλλὰ δέομαί σου, εἰ δυνατὸς εἶ, διὰ τῆς
drink-up but I-beg you if able you-are through the
ἐνούσης σοι ἐμπειρίας βοήθησόν μοι, ἵνα διὰ προφάσεώς
being-in you experience help me so-that by pretext
τινος νικήσω ἢ λύσω τὰς συνθήκας.“ ὁ δὲ Αἴσωπος
some I-may-win or undo the agreements — and Aesop
ἔφη „νικῆσαι μὲν οὐ δυνατόν, λυθῆναι δὲ ποιήσω.“ ὁ
said to-win indeed not possible to-be-undone but I-will-make —
Ξάνθος λέγει „δός μοι γνώμην, ποίῳ λόγῳ ἢ τρόπῳ.“
Xanthus says give me counsel by-what reason or way
Αἴσωπος ἔφη „ὅταν ἔλθῃ ὁ συνθηκοφύλαξ ἅμα τῷ
Aesop said when comes the agreement-keeper together-with the
ἀντιδίκῳ σου, λέγοντες, τὴν θάλασσαν εἶπας ἐκπιεῖν, μὴ
opponent your saying the sea you-said to-drink-up not
ἀρνοῦ, ἀλλὰ ἅπερ συνέθου ἐν οἴνῳ, ταῦτα καὶ νήφων
deny but what you-agreed in wine these-things also sober
λέγε, καὶ κέλευσον στρώματα παρὰ τὸν αἰγιαλὸν τεθῆναι
say and order bedding by the shore to-be-laid
καὶ κραββάτους καὶ τράπεζαν καὶ παῖδας πιγκέρνας
and couches and a-table and boys cupbearers
παραστῆναι. ὅταν δὲ ἴδῃς, ὅτι πάντα πεπλήρωται, τοῦ
to-stand-by when and you-see that all has-been-filled the
ὄχλου ἐπὶ τὴν θέαν συνδραμόντος, ἀναπεσὼν κέλευσον
crowd to the spectacle having-run-together having-reclined order
πλησθῆναι σκύφους ἐκ τῆς θαλάσσης, καὶ λαβὼν ἕνα
to-be-filled cups from the sea and having-taken one
ἐν ταῖς χερσί σου εἰπέ δημοσίᾳ πρὸς τὸν συνθηκοφύλακα·
in the hands your say publicly to the agreement-keeper

πῶς ἄρα τεθείκαμεν τὰς συνθήκας; καὶ τότε ἐρεῖ
how then have-we-made the agreements and then he-will-say
σοι· ἵνα τὴν θάλασσαν ἐκπίῃς.“ ὁ δὲ Ξάνθος τῷ
to-you that the sea you-drink-up — and Xanthus —
Αἰσώπῳ ἔφη „μή τι πλέον ἐρεῖ τούτου;“ ὁ δὲ „οὔ“
to-Aesop said not anything more will-he-say than-this he and no
φησί „ἀλλὰ τοῦτο μαρτύρομαι. λέγε, ἐπειδὴ παρ’ αὐτῶν
he-says but this I-call-to-witness say since from them
ἀντίφρασιν ἔχεις, δέξασθαι, καὶ δημηγόρησον παρρησίᾳ·
a-contrary-sense you-have to-receive and harangue with-frankness
ἄνδρες πολῖται τιμιώτατοι καὶ φιλούμενοι περὶ τοῦ Διός
men citizens most-honored and beloved by — Zeus
τε καὶ Ἀπόλλωνος, ἔστι κἀμοὶ πρὸς ὑμᾶς εἰπεῖν εὔνοιάν
both and Apollo it-is also-for-me to you to-say goodwill
τινα, ἥτις κἀμοὶ ὠφελία γενήσεται μεγίστη καὶ ἄνεσις.
some which also-for-me benefit will-become greatest and relief
πάντως οἴδατε, ὅτι πολλοί εἰσι ποταμοὶ καὶ χείμαρροι
surely you-know that many are rivers and torrents
ἀέναοι, οἵτινες ἐν τῇ θαλάσσῃ ἐπιχέονται καὶ διαρρέουσιν.
ever-flowing which into the sea pour and flow-through
ἐγὼ δὲ συνεθέμην τοῦ μόνην τὴν θάλασσαν ἐκπιεῖν, οὐ
I and agreed the alone the sea to-drink-up not
μὴν δὲ καὶ τοὺς ποταμούς, οἵτινες ἐπιρρέουσιν εἰς τὴν
indeed and also the rivers which flow-in into the
θάλασσαν. οὕτως οὖν ὁ σχολαστικὸς ἀπελθέτω καὶ τὰ
sea so then the student let-him-go-off and the
ἐν αὐτῇ εἰσερχόμενα ὕδατα ἐπιστρεψάτω, κἀγὼ τότε τὴν
into it entering waters let-him-turn-back and-I then the
θάλασσαν ἐκπίω. καὶ οὕτως τὸ ἀδύνατον ἀναλυθήσεται.“
sea will-drink-up and so the impossible will-be-undone
ὁ δὲ Ξάνθος ἐπιγνοὺς τὸ συμφέρον καὶ περιχαρὴς
— and Xanthus having-recognized the advantage and overjoyed

γενόμενος χαρᾷ διεχύθη. ὁ δὲ τὴν συνθήκην θεὶς
having-become with-joy melted he and the agreement having-made
ἅμα τοῖς ἐντιμοτέροις τῆς πόλεως ἐξεδέχετο τὸν
together-with the more-honored of-the city awaited —
Ξάνθον. προελθόντι δὲ τῷ Ξάνθῳ ἐζήτει ἐκβιβασθῆναι
Xanthus having-come-forward and — Xanthus he-sought to-be-carried-out
τὴν συνθήκην. ὁ δὲ Αἴσωπος εἶπε „σὺ μὲν δίδου τὸν σὸν
the agreement — and Aesop said you indeed give the your
βίον τῷ δεσπότῃ μου· αὐτῷ γὰρ ἤδη ἡμίκενος γέγονε
livelihood to-the master my for-him for already half-empty has-become
ἡ θάλασσα.“ ὁ σχολαστικὸς ἔφη „ἐμὸς εἶ, Αἴσωπε,
the sea the student said mine you-are Aesop
οὐκ ἔτι γὰρ Ξάνθου.“ ὁ δὲ Ξάνθος ἐκέλευσε κλίνην
not any-longer for of-Xanthus — and Xanthus ordered a-couch
πρὸς τὸν αἰγιαλὸν στρωθῆναι καὶ τράπεζαν τεθῆναι. τὸ
by the shore to-be-spread and a-table to-be-set the
δὲ πλῆθος ἅπαν τῆς πόλεως συνέδραμεν ἰδεῖν. τοῦ δὲ
and crowd whole of-the city ran-together to-see — and
Ξάνθου ἀνακλιθέντος ἐπὶ κραββάτῳ δραμὼν Αἴσωπος καὶ
Xanthus having-reclined on a-couch having-run Aesop and
σκύφον ἀναλαβὼν καὶ πλήσας ἐκ τῆς θαλάσσης ἐπέδωκε
a-cup having-taken-up and having-filled from the sea handed-it
τῷ Ξάνθῳ. ὁ δὲ λαβὼν λέγει τῷ συνθηκοφύλακι „εἰπὲ
— to-Xanthus he and having-taken says to-the agreement-keeper say
δημοσίᾳ, πῶς τεθείκαμεν τὰς συνθήκας;“ ὁ δὲ λέγει „ἵνα
publicly how have-we-made the agreements he and says that
τὴν θάλασσαν ἐκπίῃς.“ ὁ δὲ Ξάνθος „μὴ ἕτερόν τι;“
the sea you-drink-up — and Xanthus not other anything
ὁ δὲ „οὔ“ φησί. Ξάνθος ἔφη „ἄνδρες πολῖται, πολλοὶ
he and no says Xanthus said men citizens many
ποταμοὶ ἐν τῇ θαλάσσῃ ὕδωρ εἰσάγουσιν. ἀποκλεισάτω
rivers into the sea water bring-in let-shut-off

οὖν ὁ ἀντίδικός μου τὰ τούτων στόμια, κἀγὼ νικήσω
then the opponent my the of-these mouths and-I will-win
μόνην ἐκπίων τὴν θάλασσαν.“ ἀνέκραξαν δὲ ἅπαντες
alone having-drunk-up the sea cried-out and all
εὐφημοῦντες τὸν Ξάνθον, ὁ δὲ σχολαστικὸς πεσὼν πρὸς
acclaiming — Xanthus the and student having-fallen at
τοὺς πόδας τοῦ Ξάνθου λέγει „μέγας εἶ, καθηγητά,
the feet — of-Xanthus says great you-are master
νενίκηκάς με, παρακαλῶ λυθῆναι τὰς συνθήκας.“ τοῦ οὖν
you-have-beaten me I-beg to-be-undone the agreements the then
ὄχλου συμπαρακαλοῦντος ἐπείσθη ὁ Ξάνθος λυθῆναι τὰς
crowd joining-in-the-plea was-persuaded — Xanthus to-be-undone the
συνθήκας. ἐλθόντος δὲ αὐτοῦ εἰς τὴν οἰκίαν, προσελθὼν
agreements having-come and he into the house having-come-up
αὐτῷ ὁ Αἴσωπος λέγει „ὁ πάντα σου τὸν βίον
to-him — Aesop says the-one all your the livelihood
περισώσας ἀνάξιός εἰμι τυχεῖν ἐλευθερίας;“ ὁ δὲ Ξάνθος
having-saved unworthy am-I to-obtain freedom — and Xanthus
ὑβρίσας ἐξεδίωξεν αὐτὸν λέγων „τί; μὴ γὰρ τοῦτο καὶ
having-insulted-him drove-out him saying what not for this also
ἐγὼ οὐκ ἐνεθυμούμην; ἔξελθε οὖν πρὸ τοῦ πυλῶνος, καὶ
I not was-considering go-out then before the gateway and
ἐὰν ἴδῃς δικόρωνον, ἀνάγγειλόν μοι, ὅτι καλὸν τὸ σημεῖον·
if you-see a-pair-of-crows announce to-me that fine the sign
εἰ δὲ μονοκόρωνον, κακὴ ἡ οἰωνοσκοπία.“ ἐξελθὼν δὲ
if but a-single-crow bad the augury having-gone-out and
ὁ Αἴσωπος καὶ ἰδὼν κατὰ τύχην πρὸ τοῦ πυλῶνος,
— Aesop and having-seen by chance before the gateway
εἰσελθὼν ἀπήγγειλε τῷ Ξάνθῳ καὶ προσελθεῖν παρῄνει.
having-gone-in announced — to-Xanthus and to-come-out urged
ἐν δὲ τῷ ἐξέρχεσθαι αὐτὸν ἡ μία ἀπέπτη. ὁ δὲ Ξάνθος
in and the to-come-out him the one flew-off — and Xanthus

ἰδὼν τὴν μίαν ἔφη „οὐκ εἶπάς μοι, κατάρατε, ὅτι
having-seen the one said not did-you-tell me accursed-one that
δικόρωνον εἱστήκει πρὸ τοῦ πυλῶνος;“ Αἴσωπος ἔφη „ναί,
a-pair-of-crows stood before the gateway Aesop said yes
ἀλλὰ μία ἀπέπτη.“ ὁ δὲ Ξάνθος φησί „ἔθος ἐστί σοι,
but one flew-off — and Xanthus says a-custom it-is for-you
δράπετα, τοῦ χλευάζειν με.“ καὶ εὐθέως ἐκέλευσεν αὐτὸν
runaway of-the to-mock me and at-once ordered him
ἐκδυθέντα τύπτεσθαι. τυπτομένου δὲ αὐτοῦ ἐλθών τις
stripped to-be-beaten being-beaten and he having-come someone
ἐπὶ δεῖπνον μέγα ἐκάλει τὸν Ξάνθον, ὁ δὲ Αἴσωπος ἔφη
to a-dinner great invited — Xanthus — and Aesop said
„οἴμοι ὁ τάλας, ἐγὼ ἰδὼν τὸ δικόρωνον ἐμαστιγώθην,
alas the wretched I having-seen the pair-of-crows was-whipped
σὺ δὲ μονοκόρωνον ἰδὼν ἐπὶ τρυφὴν πορεύῃ. οὐκοῦν
you and a-single-crow having-seen to luxury go then
μάτην αἱ οἰωνοσκοπίαι καὶ ὀρνεοσκοπίαι.“
in-vain the auguries and bird-watchings
Ὁ δὲ Ξάνθος λέγει αὐτῷ „ποίησον ἡμῖν ἄριστον καλόν· 13
— and Xanthus says to-him make us a-breakfast fine
σχολαστικοὺς γὰρ κέκληκα.“ ὁ δὲ Αἴσωπος τὰ πρὸς
students for I-have-invited — and Aesop the-things for
τὴν ἑστίασιν αὐτῶν εὐτρεπίσας καὶ τῆς κυρίας αὐτοῦ
the feast their having-prepared and the mistress his
ἐπὶ τῆς κλίνης ἀνακειμένης ἔφη πρὸς αὐτήν „πρόσεχε τῇ
on the couch lying said to her watch the
τραπέζῃ, κυρία μου, μή πως ἐλθοῦσα ἡ κύων καταφάγῃ
table lady my lest somehow having-come the bitch eat-up
τι τῶν ἐδεσμάτων.“ ἡ δὲ πρὸς αὐτόν „ἄπελθε μηδὲν περὶ
any of-the foods she and to him go-off nothing about
τούτων φροντίζων· ἐμοῦ γὰρ καὶ ὁ κῶλος ὀφθαλμοὺς
these caring of-me for even the backside eyes

ἕξει.“ τοῦ δὲ Αἰσώπου ἕτερον χρόνον ἀσχολουμένου καὶ
will-have — and Aesop other time being-busy and
πάλιν ἐπὶ τῆς τραπέζης ἐλθόντος, εὗρε τὴν κυρίαν αὐτοῦ
again to the table having-come found the mistress his
κοιμωμένην καὶ τὰ ὄπισθεν αὐτῆς ἐπὶ τῆς τραπέζης
sleeping and the behind her toward the table
ὑπάρχοντα, καὶ φοβηθεὶς μή πως ἡ κύων ἀνελθοῦσα
being and having-feared lest somehow the bitch having-come-up
ἀχρειώσῃ τὴν τράπεζαν, ἀναμνησθεὶς καὶ τῆς κυρίας αὐτοῦ
spoil the table having-remembered and of-the mistress his
τὸν λόγον, ἀνακομβώσας αὐτῆς τοὺς χιτῶνας καὶ τὰ
the word having-tucked-up her the tunics and the
ὄπισθεν αὐτῆς γυμνώσας εἴασεν αὐτὴν κεῖσθαι οὕτως. τοῦ
behind her having-bared let her lie so —
δὲ Ξάνθου σὺν τοῖς σχολαστικοῖς ἐλθόντος ἀνῆλθον ἐπὶ τὸ
and Xanthus with the students having-come they-went-up to the
ἄριστον. ἰδόντες δὲ αὐτὴν γεγυμνωμένην καὶ ὑπνώττουσαν,
breakfast having-seen and her bared and sleeping
αἰσχυνθέντες ἀπέστρεψαν τὰς ὄψεις αὐτῶν. ὁ δὲ Ξάνθος
ashamed turned-away the eyes their — and Xanthus
ἔφη πρὸς τὸν Αἴσωπον „τί τοῦτο, ὦ κατάρατε;“ ὁ δέ φησι
said to — Aesop what is-this O accursed-one he and says
„δέσποτα, ἐμοῦ πρὸς τὴν θεραπείαν ὑμῶν ἠσχολημένου
master me for the service of-you being-busy
εἶπον τῇ κυρίᾳ μου, προσέχειν τῇ τραπέζῃ, μή πως
I-told the mistress my to-watch the table lest somehow
ἀνελθοῦσα ἡ κύων καταφάγῃ τι. αὐτὴ δὲ ἔφη πρός
having-come-up the bitch should-eat-up anything she and said to
με· ἄπελθε μηδὲν περὶ τούτων φροντίζων· ἐμοῦ γὰρ καὶ
me go-off nothing about these caring of-me for even
ὁ κῶλος ὀφθαλμοὺς ἕξει. ἄρτι οὖν, ὡς ὁρᾷς, κύριέ μου,
the backside eyes will-have now then as you-see sir my

ὑπνοῖ. ἐγὼ δὲ ἐγύμνωσα αὐτήν, ὅπως οἱ τοῦ κώλου αὐτῆς
she-sleeps I and bared her so-that the of-the backside her
ὀφθαλμοὶ ὁρῶσι τὴν τράπεζαν.“ καὶ ὁ Ξάνθος „πλειστάκις
eyes may-see the table and — Xanthus very-often
με, ὦ δράπετα, ἠχρείωσας, τούτου δὲ ἀχρειότερον οὔπω
me O runaway you-have-disgraced than-this and more-disgraceful not-yet
εἰργάσω, αἰσχύνας κἀμὲ καὶ τὴν κυρίαν σου. ἀλλὰ διὰ
have-you-done having-shamed both-me and the mistress your but because-of
τοὺς κεκλημένους οὐκ ὀργισθήσομαι· εὑρήσω γὰρ ὥραν
the invited not I-will-be-angry I-will-find for an-hour
ὅτε μαστιγώσω καὶ σφοδρῶς ἀπολέψω σε.“
when I-will-flog and violently will-skin you

VII · THE TREASURE AND THE EAGLE'S SIGN

Set at the door to admit only the learned, Aesop asks each guest what the dog shakes and admits only the one who answers his tail. At a tomb he reads seven letters as directions to a treasure, then as a claim of the king of Byzantium, and Xanthus throws him into prison rather than free him. When an eagle drops the public ring into a slave's lap, the Samians force Xanthus to free Aesop, who reads the sign: a king means to enslave them.

Μετ᾽ οὐ πολὺ δὲ ῥήτορας καὶ φιλοσόφους τοῦ Ξάνθου 14
after not much and orators and philosophers — Xanthus
καλέσαντος ἔφη τῷ Αἰσώπῳ „πρὸ τοῦ πυλῶνος σταθεὶς
having-invited he-said — to-Aesop before the gateway having-stood
μὴ ἐάσῃς τινὶ τῶν ἰδιωτῶν ἀνδρῶν εἰσελθεῖν ἐν τῷ
not allow any of-the ordinary men to-come-in into the
οἴκῳ μου, ἀλλὰ μόνους τοὺς φιλοσόφους.“ τῇ δὲ ὥρᾳ
house my but only the philosophers at-the and hour
τοῦ ἀρίστου κλείσας ὁ Αἴσωπος τὸν τοῦ οἴκου πυλῶνα
of-the breakfast having-shut — Aesop the of-the house gateway

ἐκαθέζετο εἴσω. ἐλθόντος δέ τινος τῶν κεκλημένων καὶ
sat inside having-come and one of-the invited and
κρούσαντος τῷ πυλῶνι ὁ Αἴσωπος ἔφη „τί σείει ὁ κύων;“
having-knocked at-the gateway — Aesop said what shakes the dog
ὁ δὲ ἡγησάμενος, ὅτι κύνα αὐτὸν ἀπεκάλεσεν, ὀργισθεὶς
he and having-thought that dog him he-called enraged
ἀνεχώρησεν. οὕτως οὖν τοῦ Αἰσώπου πολλοῖς διαλεγομένου
withdrew so then — Aesop to-many talking
ἀνεχώρουν ἅπαντες, ὕβριν τὸν λόγον νομίζοντες εἶναι. εἷς
withdrew all an-insult the word thinking to-be one
δὲ ἐλθὼν καὶ τῷ πυλῶνι κρούσας, ἔφη αὐτῷ ὁ Αἴσωπος
and having-come and on-the gateway having-knocked said to-him — Aesop
„τί σείει ὁ κύων;“ ὁ δὲ φησι „τὴν κέρκον.“ ὁ δὲ Αἴσωπος
what shakes the dog he and says the tail — and Aesop
τοῦτον ἀκούσας καλῶς ἀπολογησάμενον, ἀνοίξας εἰσήγαγεν
him having-heard well having-answered having-opened led-in
αὐτόν. ἀπελθὼν δὲ πρὸς τὸν κύριον αὐτοῦ ἔφη „δέσποτα,
him having-gone and to the master his said master
ἕτερος φιλόσοφος οὐκ ἦλθε τοῦ συνεστιαθῆναί σοι εἰ μὴ
other philosopher not came for-the to-feast-with you if not
οὗτος μόνος.“ ὁ δὲ Ξάνθος ἐλυπήθη πάνυ, δοκῶν ὅτι
this-one alone — and Xanthus was-grieved very thinking that
παρελογίσαντο αὐτόν. τῇ οὖν ἐπαύριον ἐλθόντων αὐτῶν
they-had-deceived him on-the then next-day having-come they
ἐν τῇ διατριβῇ, λέγουσι τῷ Ξάνθῳ „καθηγητά, ὡς ἔοικεν
in the school they-say — to-Xanthus master as it-seems
ἐπιθυμῶν τοῦ ἐξουδενῆσαι ἡμᾶς καὶ αἰδούμενος ἔστησας
desiring the to-slight us and being-ashamed you-stationed
πρὸ τοῦ πυλῶνος τὸν σαπρὸν Αἴσωπον, ὅπως ὑβρίσῃ
before the gateway the rotten Aesop so-that he-might-insult
καὶ κύνας ἡμᾶς ἀποκαλέσῃ.“ καὶ ὁ Ξάνθος „ὅραμα τοῦτο
and dogs us call and — Xanthus a-vision this

ἢ ἀληθές;“ οἱ δὲ σχολαστικοί „εἰ οὐ κοιμώμεθα, ἀλήθειά
or true the and students if not we-are-asleep truth
ἐστι,“ καὶ ὁ Ξάνθος „Αἴσωπόν τίς μοι καλεσάτω.“
it-is and — Xanthus Aesop someone for-me let-call
τούτου δὲ ἐλθόντος λέγει ὁ Ξάνθος „λέγε μοι, κάθαρμα,
he and having-come says — Xanthus tell me scum
διὰ τί τοὺς ἐμοὺς φίλους καὶ φοιτητὰς ἀντὶ τοῦ μετὰ
for what the my friends and pupils instead-of the with
πάσης τιμῆς εἰσαγαγεῖν σε αὐτοὺς ἐν τῷ οἴκῳ μου τοῦ
all honor to-lead-in you them into the house my for-the
συνευφρανθῆναί μοι ἐξουθένησας καὶ ὕβρισας καὶ ἀτίμως
to-make-merry-with me you-slighted and insulted and dishonorably
αὐτοὺς ὑπέστρεψας;“ καὶ ὁ Αἴσωπος „δέσποτα, οὐχὶ σύ
them turned-back and — Aesop master not you
μοι εἴρηκας· μὴ ἐάσῃς τινὶ τῶν ἀνοήτων ἀνδρῶν εἰσελθεῖν
to-me said not allow any of-the foolish men to-come-in
ἐν τῷ οἴκῳ μου, εἰ μὴ ῥήτορας καὶ φιλοσόφους;“
into the house my except — orators and philosophers
καὶ ὁ Ξάνθος „ναί“ φησί „καὶ τί, μορμολύκιον, οὗτοι
and — Xanthus yes he-says and what bogey these-ones
οὐκ εἰσὶ τῶν σοφῶν;“ ὁ δὲ Αἴσωπος „οὐχί, ἀλλὰ καὶ
not are of-the wise — and Aesop no but even
πάνυ ἰδιῶται ὑπάρχουσι. τῷ γὰρ πυλῶνι τῷ σῷ
very ordinary-men they-are on-the for gateway the your
προσκεκρουκότες ἐμοῦ ἔσωθεν ὄντος, ἠρώτων αὐτούς· τί
having-knocked me inside being I-asked them what
σείει ὁ κύων; καὶ οὐδεὶς ἐξ αὐτῶν ἐπέγνω τῷ ῥήματι
shakes the dog and none of them recognized the word
τούτῳ τῷ συνεστιαθέντι τῷ κυρίῳ αὐτοῦ.“ καὶ οὕτως
this the having-feasted-with the master his and so
τοῦ Αἰσώπου ἀπολογουμένου ἔφησαν αὐτῷ ὀρθῶς λέγειν.
— Aesop defending-himself they-said to-him rightly to-speak

15 Μεθ᾽ ἡμέρας δέ τινας ὁ Ξάνθος ἅμα τῷ Αἰσώπῳ ἐπὶ
after days and some — Xanthus together-with — Aesop to
τὰ μνήματα παρεγένετο καὶ τὰ ἐν τοῖς λάρναξιν ἐπιτάφια
the tombs came and the on the coffins epitaph
γράμματα ἀναγινώσκων ἐτέρπετο. ὁ δὲ Αἴσωπος ἰδὼν
letters reading was-delighted — and Aesop having-seen
ἐφ᾽ ἑνὶ λάρνακι ἀσύμφωνα στοιχεῖα κεχαραγμένα, Α. Β. Δ.
on one coffin unconnected letters engraved A B D
Ο. Ε. Θ. Χ., ἐπιδείξας τῷ Ξάνθῳ φησὶ πρὸς αὐτόν „τί
O E Th Ch having-shown-them — to-Xanthus says to him what
ἐστιν ἄρα ταῦτα, ὦ δέσποτα;“ ὁ δὲ ἐπιμελῶς καταμαθὼν
is then these O master he and carefully having-studied
καὶ πολλὰ στρεβλωθεὶς καὶ βιασθεὶς οὐκ ἠδυνήθη τὴν
and much twisted and strained not was-able the
τούτων λύσιν ἐξευρεῖν, καί φησιν „Αἴσωπε, ἠπόρησα, σὺ
of-these solution to-find and says Aesop I-am-at-a-loss you
δὲ τὸ ζήτημα, εἰ δύνασαι, διασάφησον.“ ὁ δὲ πρὸς αὐτόν
and the problem if you-can make-clear he and to him
„δέσποτα, ἐὰν διὰ ταύτης τῆς στήλης θησαυρὸν χρυσίου
master if through this the stele a-treasure of-gold
σοι δώσω, τί μοι χαρίζῃ;“ ὁ δὲ Ξάνθος ἀκούσας λέγει
to-you I-give what to-me will-you-grant — and Xanthus having-heard says
„θάρσει, Αἴσωπε, λήψῃ τὴν ἐλευθερίαν σου καὶ τὸ ἥμισυ
take-heart Aesop you-will-take the freedom your and the half
τοῦ χρυσίου.“ ὁ δὲ Αἴσωπος ἀκούσας, ὄστρακον λαβὼν
of-the gold — and Aesop having-heard a-potsherd having-taken
ἀνεπήδησεν ἀπὸ τῆς στήλης βήματα τέσσαρα καὶ ὀρύξας
leapt from the stele steps four and having-dug
τὸν θησαυρὸν ἔλαβε καὶ τῷ δεσπότῃ προσήνεγκε καί
the treasure took and to-the master brought and
φησι „δέσποτα, δός μοι τὴν ἐπαγγελίαν.“ ὁ δὲ Ξάνθος
says master give me the promise — and Xanthus

„οὐ δώσω“ ἔφη „ἐὰν μή μοι φράσῃς, ποίᾳ ἐπινοίᾳ τὸν
not I-will-give said if not to-me you-tell by-what device the
θησαυρὸν εὗρες· τὸ γὰρ μαθεῖν πολὺ τοῦ εὑρήματος
treasure you-found the for to-learn much than-the find
τιμιώτερον.“ Αἴσωπος ἔφη „δέσποτα, ὁ τὸν θησαυρὸν
more-valuable Aesop said master the-one the treasure
καταθέμενος ὡς φιλόσοφος τὰ ἑπτὰ ἐχαράξατο στοιχεῖα,
having-deposited as a-philosopher the seven engraved letters
ἃ λέγει Α ἀποβὰς, Β βήματα, Δ τέσσαρα, Ο ὀρύξας, Ε
which say A having-stepped-off B steps D four O having-dug E
εὑρήσεις, Θ θησαυρὸν, Χ χρυσίου.“ Ξάνθος λέγει „ἐπείπερ
you-will-find Th a-treasure Ch of-gold Xanthus says since
τοιοῦτος εἶ πανοῦργος καὶ συνετός, οὐ τεύξῃ τῆς
such you-are cunning and intelligent not you-will-obtain the
ἐλευθερίας.“ ὁ δὲ λέγει πρὸς αὐτόν „δέσποτα, ἀναγγελῶ
freedom he and says to him master I-will-report
τὸ χρυσίον ἀποδοθῆναι βασιλεῖ τῶν Βυζαντίων Διονυσίῳ.“
the gold to-be-given-back to-the-king of-the Byzantines Dionysius
καὶ ὁ Ξάνθος „πόθεν αὐτὸ γινώσκεις;“ Αἴσωπος ἔφη
and — Xanthus whence it do-you-know Aesop said
„ἐκ τῶν γραμμάτων ἐπέγνων, ὡς λέγει Α ἀποδὸς, Β
from the letters I-recognized as it-says A give-back B
βασιλεῖ, Δ Διονυσίῳ, Ο ὃν, Ε εὗρες, Θ θησαυρὸν, Χ
to-the-king D Dionysius O what E you-found Th the-treasure Ch
χρυσίου.“ ὁ δὲ Ξάνθος ἀκούσας τοῦ βασιλέως εἶναι τὸ
of-gold — and Xanthus having-heard of-the king to-be the
χρυσίον λέγει „λαβὼν τὸ ἥμισυ τοῦ εὑρέματος ἡσύχασον.“
gold says having-taken the half of-the find keep-quiet
Αἴσωπος ἔφη „οὐχὶ σύ μοι χαρίζῃ, ἀλλ’ ὁ τὸ χρυσίον
Aesop said not you me grant but the-one the gold
καταθέμενος. ὅμως ἄκουε· Α ἀνελόμενοι, Β βαδίσαντες,
having-deposited nevertheless hear A having-taken-up B having-gone

Δ διέλεσθε, Ο ὂν, Ε εὕρατε, Θ θησαυρὸν, Χ χρυσίου.“
D divide O what E you-found Th the-treasure Ch of-gold
ὁ δὲ Ξάνθος „δεῦρο“ φησίν „εἰς τὴν οἰκίαν, ἵνα καὶ τὸ
— and Xanthus come-here he-says into the house so-that both the
χρυσίον διελώμεθα καὶ τὴν ἐλευθερίαν λάβῃς.“ ἐλθόντων
gold we-may-divide and the freedom you-may-take having-come
δὲ αὐτῶν καὶ φοβούμενος ὁ Ξάνθος τὴν τοῦ Αἰσώπου
and they and fearing — Xanthus the — of-Aesop
γλῶσσαν ἐκέλευσε βληθῆναι αὐτὸν εἰς τὴν φυλακήν, ὁ
tongue ordered to-be-thrown him into the prison —
δὲ Αἴσωπός φησι „τοιαῦταί εἰσιν αἱ τῶν φιλοσόφων
and Aesop says such are the of-the philosophers
ὑποσχέσεις· οὐ μόνον γὰρ τὴν ἐλευθερίαν μου οὐ λαμβάνω,
promises not only for the freedom my not I-receive
ἀλλὰ καὶ εἰς φυλακὴν προστάσσεις με ἐμβληθῆναι. ἔχε τὸ
but also into prison you-order me to-be-thrown have the
χρυσίον, μόνον δός μοι τὴν ἐλευθερίαν.“ ὁ Ξάνθος ἔφη
gold only give me the freedom — Xanthus said
„γενναίως καὶ καλῶς λέγεις, ἵνα τῆς ἐλευθερίας τυχὼν
nobly and well you-speak so-that the freedom having-obtained
ἰσχυρότερός μοι κατήγορος γένῃ.“ Αἴσωπος ἔφη
a-stronger against-me accuser you-may-become Aesop said
„ἄκων ἔχεις τοῦτο εἰς ἐμὲ πρᾶξαι.“
unwillingly you-have this to me to-do

16 Κατὰ δὲ τὸν καιρὸν ἐκεῖνον συνέβη τι σημεῖον ἐν
at and the time that it-happened some sign in
τῇ Σάμῳ γενέσθαι. πανδήμου γὰρ ἑορτῆς ἀγομένης καὶ
— Samos to-happen all-the-people's for festival being-held and
τῶν θυμελικῶν παιζομένων ἄφνω ἀετὸς καταπτὰς,
the stage-shows being-played suddenly an-eagle having-swooped-down
τὸν δημόσιον ἁρπάσας δακτύλιον ἔρριψεν αὐτὸν εἰς
the public having-snatched ring threw it into

δούλου κόλπον. οἱ δὲ Σάμιοι θροηθέντες ἐν πολλῷ
a-slave's lap the and Samians alarmed in much
γεγόνασιν ἀγῶνι περὶ τοῦ τοιούτου σημείου. ἐκκλησίαν
were anxiety about the such sign an-assembly
οὖν συναθροίσαντες ἤρξαντο δέεσθαι τοῦ Ξάνθου ὡς
then having-gathered they-began to-beg — Xanthus as
πρωτοπολίτου καὶ φιλοσόφου, ὅπως ἂν διαλύσῃ αὐτοῖς
first-citizen and philosopher that — he-might-solve for-them
τὸ ζήτημα τοῦ σημείου. ὁ δὲ Ξάνθος διαπορῶν, αἰτήσας
the problem of-the sign — and Xanthus being-at-a-loss having-asked
διωρίαν εἰσῆλθεν εἰς τὸν ἴδιον οἶκον. ἐν πολλῇ δὲ
a-delay went into the own house in much and
γενόμενος ἀθυμίᾳ ἔμελλεν ἑαυτὸν διαχειρίσασθαι, μὴ
having-become despondency was-about himself to-make-away-with not
δυνάμενος τὸ ζήτημα διαλῦσαι. ὁ οὖν Αἴσωπος γνοὺς
being-able the problem to-solve — then Aesop having-learned
ὡς φιλόσοφος, μᾶλλον δὲ καὶ φιλοδέσποτος, προσελθὼν
as philosopher rather and also master-loving having-come-up
ἔφη τῷ Ξάνθῳ „δέσποτα, τί σύννους εἶ καὶ οὕτω
said — to-Xanthus master why thoughtful are-you and so
δυσφημεῖς, ὥστε κινδυνεύεις; ἐμοὶ τοῦτο προσανάθου καὶ
speak-ill-of-yourself so-that you-are-in-danger to-me this refer and
μὴ δυσχέραινε. ἕωθεν δὲ προσελθὼν εἰπὲ τοῖς Σαμίοις·
not be-vexed at-dawn and having-come say to-the Samians
οὐκέτι εἰμὶ ἐγὼ σημειολύτης οὐδὲ ὀρνεοσκόπος, οἰκέτην δὲ
no-longer am I a-sign-reader nor bird-watcher a-servant but
ἔχω πολύπειρον, καὶ αὐτὸς ὑμῖν τὸ σημεῖον διαλύσει. καὶ
I-have much-experienced and he to-you the sign will-solve and
ἐὰν μὲν ἐπιτύχω, σὺ ἕξεις τὴν δόξαν, εἰ δ' ἀποτύχω,
if indeed I-succeed you will-have the glory if but I-fail
ὑπὲρ δόξης δεσπότου ἐγὼ καθυβρισθήσομαι.“ πεισθεὶς οὖν
for glory of-a-master I shall-be-insulted persuaded then

ὁ Ξάνθος τῷ Αἰσώπῳ ἔωθεν προθύμως ὑπήντησεν εἰς τὸ
— Xanthus — by-Aesop at-dawn eagerly went to the
θέατρον, καὶ στὰς ἐν τῷ μέσῳ ἔφη τοὺς λόγους, οὓς
theater and having-stood in the middle said the words which
ὑπέδειξεν αὐτῷ ὁ Αἴσωπος. οἱ δὲ εὐθέως παρεκάλουν
suggested to-him — Aesop they and at-once begged
τὸν Αἴσωπον ἐλθεῖν. τοῦ δὲ ἐληλυθότος καὶ στάντος εἰς
— Aesop to-come he and having-come and having-stood in
τὸ μέσον κατανοήσαντες οἱ Σάμιοι τὴν τούτου μορφήν,
the middle having-observed the Samians the his form
ἐμπαίζοντες αὐτὸν ἔλεγον „αὕτη ἡ ὄψις σημειολυτεῖ;
mocking him said this the face reads-signs
ἐκ τοῦ σαπροῦ τούτου τι ἀγαθὸν ἀκουσώμεθα;“ καὶ
from the rotten this-one anything good shall-we-hear and
ἤρξαντο γελᾶν. ὁ δὲ Αἴσωπος ἐφ’ ὑψηλοῦ τόπου στὰς
they-began to-laugh — and Aesop on a-high place having-stood
καὶ τὴν χεῖρα τῷ ὄχλῳ κατασείσας ᾔτησεν ἡσυχίαν
and the hand to-the crowd having-waved asked silence
γενέσθαι, σιγῆς δὲ γενομένης ἔφη „ἄνδρες Σάμιοι, τί
to-be-made silence and having-come he-said men Samians why
μου σκώπτετε τὴν θέαν; οὐκ εἰς τὴν ὄψιν δεῖ
my do-you-mock the look not at the appearance it-is-needful
ἀποβλέπειν, ἀλλ’ εἰς τὴν διάνοιαν· πολλάκις γὰρ κακίστην
to-look but at the mind often for worst
μορφὴν ἡ φύσις δέδωκε καὶ σώφρονα νοῦν· οὐδ’ εἰς
form — nature has-given and a-sober mind nor at
τὴν ἀρετὴν τῶν κεραμίων σκοπεῖν δεῖ, ἀλλ’ εἰς τὴν
the excellence of-the jars to-look it-is-needful but at the
ἔνδοθεν τοῦ οἴνου γεῦσιν.“ ταῦτα οὖν καὶ τὰ τοιαῦτα
within of-the wine taste these-things then and the such
ἀκούσαντες οἱ ὄχλοι διεπύππυζον εἰς ἀλλήλους λέγοντες
having-heard the crowds cried-bravo to one-another saying

„Αἴσωπε, δυνάμενος λέγειν τῇ πόλει λέγε.“ ὁ δὲ
Aesop being-able to-say to-the city speak he and
γνοὺς ἑαυτὸν ἐπαινούμενον μετὰ παρρησίας ἔφη „ἄνδρες
having-known himself being-praised with frankness said men
Σάμιοι, εὐκαταφρονήτους ἡ ἀμορφία εἴωθε ποιεῖν τὸν
Samians easily-despised the ugliness is-wont to-make the
νοῦν ἔχοντας σώφρονα καὶ ὄντας εὐγενεῖς τῷ λαλεῖν· καὶ
mind having sober and being noble in-the speaking and
γὰρ ἐν ἀκάνθαις φύεται κάλλιστα ῥόδα.“ οἱ δὲ ὄχλοι
for among thorns grow most-beautiful roses the and crowds
πεισθέντες αὐτοῦ τῇ πιθανολογίᾳ εἶπον „θάρσει, Αἴσωπε,
persuaded his by-the persuasive-speech said take-heart Aesop
καὶ εὐψύχει λέγων· καλῶς λέγεις.“ ὁ δὲ Αἴσωπος
and be-of-good-courage speaking well you-speak — and Aesop
σιγὴν αἰτήσας εἶπεν „ἄνδρες τίμιοι, ἐπεὶ ἡ τύχη φιλόκαλος
silence having-asked said men honored since — fortune beauty-loving
οὖσα ἀγῶνα δόξης τέθεικε δεσπότῃ τε καὶ δούλῳ, καὶ ὁ
being a-contest of-glory has-set for-master both and slave and the
μὲν δοῦλος ἐὰν ἀμείνω τοῦ δεσπότου φανῇ, τὰς διὰ
indeed slave if better than-the master he-appears the through
μαστίγων λήψεται ὕβρεις. ἐὰν οὖν μοι δι᾽ ἐλευθερίας
whips will-receive insults if then to-me with freedom
τὴν παρρησίαν χαρίσησθε, μετὰ πάσης ἀδείας κἀγὼ
the frankness you-grant with all safety and-I
φράσω ἅπαντα τὰ ζητούμενα.“ οἱ δὲ ὄχλοι παμπληθεί
will-tell all the-things sought the and crowds in-full-number
τε καὶ ὁμοθυμαδὸν ἔκραζον „ἐλευθέρωσον Αἴσωπον,
both and with-one-mind shouted free Aesop
ὑπάκουσον Σαμίοις, χάρισαι τῇ πόλει τὴν ἐλευθερίαν.“
obey the-Samians grant to-the city the freedom
ὁ δὲ Ξάνθος „οὐκ ἐλευθερῶ δοῦλον“ ἔφη „ὀλίγον μοι
— and Xanthus not I-free a-slave said a-little with-me

συγκαταζήσαντα χρόνον.“ ὁ δὲ πρύτανις ἔφη „ἐὰν μὴ
having-lived time the and president said if not
τῷ πλήθει ὑπακούσῃς, ποιήσω αὐτὸν ἐγὼ ἀπελεύθερον
the multitude you-obey I-will-make him I a-freedman
τῆς Ἥρας, καὶ τότε ἔσται σοὶ ἰσότιμος.“ οἱ δὲ φίλοι
— of-Hera and then he-will-be to-you equal-in-honor the and friends
συμβουλεύοντες τῷ Ξάνθῳ ἔλεγον „ἐλευθέρωσον αὐτὸν
advising — to-Xanthus said free him
σοί· ἐὰν γὰρ τῆς Ἥρας ἀπελεύθερος γένηται, ἐλευθερικὰ
for-yourself if for — of-Hera a-freedman he-becomes free
ἔχει δίκαια καὶ ἔσται σοὶ ὁμότιμος.“ ἀναγκασθεὶς οὖν ὁ
has rights and he-will-be to-you of-equal-honor compelled then —
Ξάνθος ἔδωκε τὴν ἐλευθερίαν, καὶ ὁ κῆρυξ ἐβόα „Ξάνθος
Xanthus gave the freedom and the herald shouted Xanthus
Δεξικράτους φιλόσοφος Σαμίοις Αἴσωπον ἐλευθεροῖ.“ καὶ
son-of-Dexicrates philosopher to-the-Samians Aesop frees and
ἐπληρώθη τότε τοῦ Αἰσώπου ῥῆμα τὸ „ἄκων εἰς ἐμὲ
was-fulfilled then — of-Aesop word the unwillingly to me
ἔχεις τοῦτο ποιῆσαι.“ τούτου δὲ γενομένου ἐλθὼν εἰς
you-have this to-do this and having-happened having-come into
μέσον Αἴσωπος καὶ σιγὴν αἰτήσας ἔφη „ἄνδρες φιλόσοφοι,
the-middle Aesop and silence having-asked said men philosophers
ἐπεὶ ὁ ἀετός ἐστι τῶν ὀρνέων κύριος, ὡς βασιλεὺς τῶν
since the eagle is of-the birds lord as king of-the
ἀνθρώπων, τὸν δὲ ἀπὸ τῶν νόμων στρατηγικὸν δακτύλιον
men the and from the laws general's ring
ἁρπάσας ἔβαλεν εἰς δούλου κόλπον, τὶς τῶν νῦν βασιλέων
having-snatched threw-it into a-slave's lap one of-the now kings
βουλεύεται ὑμῶν τὴν ἐλευθερίαν καταδουλῶσαι καὶ τοὺς
plans your the freedom to-enslave and the
τῶν θεῶν νόμους ἀκυρῶσαι.“
of-the gods laws to-annul

A letter from Croesus demands tribute; Aesop tells the Samians the fable of the two roads, and they refuse. Croesus asks for Aesop instead; Aesop tells the fable of the wolves and the sheep and goes to Croesus of his own will, wins his life with the fable of the cicada, and obtains the king's reconciliation with Samos, leaving his fables with him. The Samians honor him and name a precinct the Aesopeum.

17

Ταῦτα ἐν τῷ θεάτρῳ παρὰ τοῦ Αἰσώπου ἀκούσαντες
these-things in the theater from — Aesop having-heard
οἱ Σάμιοι περίλυποι γεγόνασι. καὶ ἰδοὺ παραχρῆμα
the Samians very-grieved became and look immediately
γραμματοφόρος ἐν χλαμύδι διαλεύκῳ ἥκει ἐπιζητῶν τοὺς
a-letter-carrier in a-cloak all-white comes seeking the
ἄρχοντας Σαμίων· μαθὼν δὲ ἐκκλησίαν γίνεσθαι
magistrates of-the-Samians having-learned and an-assembly to-be-held
παρῄει εἰς τὸ θέατρον καὶ εὐθέως δέδωκε τὰ τοῦ βασιλέως
he-came into the theater and at-once gave the of-the king
γράμματα. λύσαντες δὲ εὗρον οὕτως „Κροῖσος βασιλεὺς
letter having-opened and they-found thus Croesus king
Λυδῶν Σαμίων ἄρχουσι, βουλῇ καὶ δήμῳ χαίρειν.
of-the-Lydians of-the-Samians to-magistrates council and people greeting
κελεύω δὲ ὑμᾶς φόρους μοι παρέχειν καὶ τέλη χορηγεῖν·
I-order and you tribute to-me to-pay and taxes to-supply
ἐὰν δὲ μὴ πεισθῆτε, ὅσον ἡ ἐμὴ ἰσχύει βασιλεία,
if but not you-obey as-much-as the my is-strong kingdom
τοσοῦτον ὑμᾶς βλάψω.“ ἐβουλεύσαντο οὖν ἅπαντες ὑπήκοοι
so-much you I-will-harm they-resolved then all subject
τῷ βασιλεῖ γενέσθαι, ὅμως συνοῖσον εἶναι τὸν Αἴσωπον
to-the king to-become however expedient to-be — Aesop
ἐρωτῆσαι, τὸ τί δεῖ αὐτοὺς ποιῆσαι. ὁ δὲ Αἴσωπος
to-ask the what it-is-needful them to-do — and Aesop

ἔφη „τῶν ἀρχόντων ὑμῶν πεισθέντων φόρους τῷ
said the magistrates your having-been-persuaded tribute to-the
βασιλεῖ παρέχειν γνώμην μὲν οὐ δώσω, λόγον δὲ ἐρῶ
king to-pay advice indeed not I-will-give a-story but I-will-tell
ὑμῖν, καὶ τὸ συμφέρον γνῶτε. ἡ τύχη δύο ὁδοὺς ἔδειξεν
you and the advantage learn — fortune two roads showed
ἐν τῷ βίῳ, μίαν μὲν ἐλευθερίας, ἧς ἡ ἀρχὴ τραχεῖα
in the life one indeed of-freedom whose the beginning rough
καὶ δύσβατος, τὸ δὲ τέλος ὁμαλὸν καὶ ἴσον, ἑτέραν δὲ
and hard-to-pass the but end smooth and level another and
δουλείας, ἧς ἡ ἀρχὴ πεδινὴ καὶ λεία, τὸ δὲ τέλος
of-slavery whose the beginning flat and smooth the but end
ἐπώδυνον καὶ σκληρόν.“ ταῦτα ἀκούσαντες οἱ Σάμιοι καὶ
painful and hard these-things having-heard the Samians and
τὸ συμφέρον γνόντες ἀνεβόησαν λέγοντες „ἡμεῖς ἐλεύθεροι
the advantage having-learned shouted saying we free
ὄντες δοῦλοι οὐ γινόμεθα,“ καὶ σκληρῶς τὸν ἀποκρισιάριον
being slaves not become and harshly the envoy
ἀπέπεμψαν. ὁ δὲ διωχθεὶς ἀπήγγειλε Κροίσῳ τῷ βασιλεῖ
sent-away he and driven-off reported to-Croesus the king
ἅπαντα τὰ γενόμενα. ὁ δὲ Κροῖσος ἀκούσας ἐταράχθη
all the things-that-happened — and Croesus having-heard was-troubled
καὶ ἐβουλεύσατο πρὸς ὑπόδειγμα τῶν ἄλλων τὴν Σάμον
and resolved for an-example of-the others — Samos
κατασκάψαι. ὁ δὲ ἀποκρισιάριος ἔφη τῷ βασιλεῖ „οὐ
to-raze the and envoy said to-the king not
δύνασαι, δέσποτα, Σαμίους ὑποτάξαι τοῦ Αἰσώπου αὐτοῖς
you-can master the-Samians subdue — Aesop to-them
γνώμας διδόντος. δύνασαι οὖν δόλῳ πέμψαι πρεσβευτὰς
advice giving you-can then by-guile to-send envoys
καὶ αἰτῆσαι παρ᾽ αὐτῶν τὸν Αἴσωπον δέσμιον, ὑποσχόμενος
and to-ask from them — Aesop in-chains promising

ἀντ᾽ αὐτοῦ χάριτας δοῦναι καὶ φόρους μὴ λαβεῖν, καὶ ἴσως
for him favors to-give and tribute not to-take and perhaps
τότε δυνήσῃ ἐγκρατὴς αὐτῶν γενέσθαι.“ ὁ δὲ Κροῖσος
then you-will-be-able master of-them to-become — and Croesus
ἀρεσθεὶς τοῦ σκόπου ἕνα τῶν ἀρχόντων ἔστειλεν εἰς τὴν
pleased with-the plan one of-the magistrates sent to —
Σάμον, ὁ δὲ παραγενόμενος καὶ ἐκκλησίαν συναγαγὼν ἔπειθε
Samos he and having-arrived and an-assembly having-gathered urged
τοὺς Σαμίους ἔκδοτον δοῦναι τὸν Αἴσωπον. ὁ δὲ Αἴσωπος
the Samians to-surrender to-give — Aesop — and Aesop
εἰς μέσον ἐλθὼν καὶ σιγὴν αἰτήσας ἔφη „ἄνδρες Σάμιοι,
into the-middle having-come and silence having-asked said men Samians
κἀμοὶ πόθος ἐστὶ παρὰ τοὺς πόδας τοῦ βασιλέως γενέσθαι.
also-in-me longing is at the feet of-the king to-be
θέλω δὲ λόγον ὑμῖν εἰπεῖν. καθ᾽ ὃν καιρὸν ἦν ὁμόφωνα
I-wish and a-story to-you to-tell at which time were of-one-speech
τὰ ζῶα, πόλεμον ἔσχον οἱ λύκοι μετὰ τῶν προβάτων. οἱ
the animals war had the wolves with the sheep the
οὖν λύκοι κατεδυνάστευον. τῶν δὲ κυνῶν συμμαχησάντων
then wolves were-prevailing the and dogs having-allied
τοῖς προβάτοις ἀπεσόβησαν τοὺς λύκους. οἱ δὲ λύκοι ἕνα
with-the sheep drove-off the wolves the and wolves one
πρέσβυν ἀποστείλαντες πρὸς τὰ πρόβατα εἶπον· ἐὰν θέλητε
envoy having-sent to the sheep said if you-wish
μετ᾽ εἰρήνης ζῆν καὶ πολέμου ὑποψίαν μὴ ἔχειν, ἔκδοτε
with peace to-live and of-war suspicion not to-have surrender
ἡμῖν τοὺς κύνας. τὰ δὲ πρόβατα μωρὰ ὄντα ἐπείσθησαν
to-us the dogs the and sheep foolish being were-persuaded
τοῖς λύκοις καὶ παρέδωκαν τοὺς κύνας. οἱ δὲ λύκοι τοὺς
by-the wolves and handed-over the dogs the and wolves the

κύνας διασπαράξαντες εὐκαίρως διέφθειραν καὶ τὰ πρόβατα.
dogs having-torn-apart at-their-ease destroyed also the sheep
ὁ μῦθος οὖν ἔδειξε, μὴ εἰκῇ τοὺς εὐχρήστους προδιδόναι.“
the tale then showed not rashly the useful to-betray
18 Οἱ δὲ Σάμιοι τὰ τοῦ πράγματος κατανοήσαντες
the and Samians the of-the matter having-understood
ἠβουλήθησαν τὸν Αἴσωπον κατασχεῖν, ὁ δὲ οὐκ ἠνέσχετο
wished — Aesop to-hold-back he and not endured
μεῖναι, ἀλλὰ μετὰ τοῦ πρεσβευτοῦ συμπλεύσας ἀφίκετο
to-stay but with the envoy having-sailed arrived
πρὸς τὸν βασιλέα Κροῖσον, καὶ εἰσελθὼν ἔστη ἐνώπιον
at the king Croesus and having-gone-in stood before
αὐτοῦ. ὁ δὲ βασιλεὺς ἰδὼν τὸν Αἴσωπον ἠγανάκτει
him the and king having-seen — Aesop was-vexed
λέγων „ἴδε τίς ἐκώλυσέ με τοσοῦτον μὴ ὑποτάξαι λαόν;“
saying see who hindered me so-great not to-subdue a-people
Αἴσωπος ἔφη „μέγιστε βασιλεῦ, οὐ βίᾳ οὐδ’ ἀνάγκῃ
Aesop said greatest king not by-force nor by-necessity
ἑλκόμενος ἦκον πρὸς σέ, ἀλλ’ αὐτοβούλως πάρειμι.
dragged I-came to you but of-my-own-will I-am-here
ὅμοια δὲ πάσχετε οἱ ἐξ ἀκοῆς ὀργιζόμενοι τοῖς
like-things and you-suffer the-ones from hearsay being-angry to-those
αἰφνιδίως τραυματιζομένοις καὶ ἀνακράζουσι. καὶ τὰ μὲν
suddenly wounded and crying-out and the indeed
τραύματα ἐπιστήμῃ ἰατρῶν ὑγιάζεται, τὴν δὲ σὴν ὀργὴν
wounds by-the-skill of-physicians are-healed the but your anger
ὁ ἐμὸς θεραπεύσει λόγος. ἐὰν γὰρ ἐγὼ αὐτοθελὴς ἐλθὼν
the my will-cure word if for I of-my-own-will having-come
πρὸς σὲ παρὰ τοῖς ποσί σου ἀποθάνω, καταγράψω
to you at the feet your should-die I-will-write-down
σου τὴν βασιλείαν εἰς ἐλάττωσιν γενέσθαι. τοὺς γὰρ
your the kingdom for diminution to-come the for

φίλους σου ἀναγκάσεις ἐναντίας σοι γνώμας συμβουλεύειν.
friends your you-will-compel contrary to-you opinions to-advise
ἐὰν γὰρ τὰ τοιαῦτα συμβουλεύοντες κακῶς παρὰ σοὶ
if for the such-things advising badly by you
κρίνωνται, πάντοτε ἐναντία σοι ἐροῦσιν. οἱ δὲ
they-are-judged always contrary-things to-you they-will-say the-ones and
ταχὺ ἐμπιστεύοντες λόγοις ὥσπερ τὰ κενὰ τῶν ἀγγείων
quickly trusting words like the empty of-the vessels
τοῖς ὠταρίοις εὐβάστακτα εὑρίσκονται. ὅμως ἄκουσον.
by-the handles easy-to-carry are-found nevertheless hear
ἄνθρωπος πένης ἀκρίδας θηρεύων ἤγρευσε καὶ τὴν εὔλαλον
a-man poor locusts hunting caught also the chatty
τέττιγα τὴν τερετίστριαν καὶ ἤθελεν ἀποκτεῖναι. ἡ δὲ πρὸς
cicada the shrill-singer and wished to-kill-her she and to
αὐτὸν εἶπε· μὴ μάτην ἀποκτείνῃς, οὐ στάχυν ἀδικῶ, οὐκ
him said not in-vain kill-me not an-ear-of-grain I-wrong not
ἀκρεμόνα βλάπτω, συνθέσει δὲ τῶν πτερῶν καὶ ποδῶν
a-branch I-harm by-the-composition and of-the wings and of-feet
ἁρμονίᾳ χρηστὰ φθέγγομαι ὁδοιπόρους τέρπουσα, φωνῆς
by-harmony good-things I-utter wayfarers delighting than-voice
δὲ πλεῖον παρ᾽ ἐμοὶ οὐδὲν εὑρήσεις. ὁ δὲ ταῦτα ἀκούσας
and more in me nothing you-will-find he and these-things having-heard
ἀφῆκεν αὐτήν. κἀγώ, βασιλεῦ, δέομαί σου τῶν ποδῶν, μὴ
let-go her and-I king beg you by-the feet not
εἰκῇ ἀποκτείνῃς· οὔτε γὰρ δυνατός εἰμί τινα ἀδικῆσαι, ἐν
rashly kill-me neither for able am-I anyone to-wrong in
εὐτελείᾳ δὲ σώματος χρηστὰ φθεγγόμενος βίους μερόπων
slightness and of-body good-things uttering the-lives of-mortals
ὀφέλλω.“ ὁ δὲ βασιλεὺς θαυμάσας, ἅμα δὲ καὶ
I-benefit the and king having-marveled at-the-same-time and also
συμπαθήσας αὐτῷ ἔφη „Αἴσωπε, ἐγώ σοι τὸ ζῆν οὐ
having-pitied him said Aesop I to-you the to-live not

δίδωμι, ἀλλ᾽ ἡ μοῖρα. ὃ δὲ θέλεις, αἴτησαί μου καὶ
give but — fate what and you-wish ask of-me and
λήψῃ.“ Αἴσωπος ἔφη „δέομαί σου, δέσποτα, διαλλάγηθι
you-will-receive Aesop said I-beg you master be-reconciled
Σαμίοις.“ εἰπόντος δὲ τοῦ βασιλέως „κατήλλαγμαι“
to-the-Samians having-said and the king I-am-reconciled
προσπεσὼν ὁ Αἴσωπος ηὐχαρίστησε. συγγράψας οὖν
having-fallen-down — Aesop gave-thanks having-written then
τοὺς ἰδίους μύθους τοὺς μέχρι καὶ νῦν ἀναγινωσκομένους
the own fables the until even now read
κατέλιπε τῷ βασιλεῖ. καὶ λαβὼν παρ᾽ αὐτοῦ γράμματα
he-left-them to-the king and having-received from him a-letter
πρὸς τοὺς Σαμίους, ὡς ἕνεκεν Αἰσώπου κατηλλάχθη
to the Samians that for-the-sake-of Aesop he-had-been-reconciled
αὐτοῖς, καὶ πολλά τε καὶ καλὰ δῶρα παρὰ τοῦ βασιλέως
to-them and many both and fine gifts from the king
εἰληφώς, πλεύσας ἦλθεν εἰς τὴν Σάμον. ὡς οὖν εἶδον
having-received having-sailed came to — Samos when then saw
αὐτὸν οἱ Σάμιοι, στέμματα καὶ χοροὺς ἤγειραν εἰς τὴν
him the Samians garlands and dances they-raised in the
πόλιν. ὁ δὲ ἐκκλησίαν ἐπιστησάμενος ἀνέγνω αὐτοῖς
city he and an-assembly having-convened read to-them
τὰ τοῦ βασιλέως γράμματα, δείξας αὐτοῖς ἀνταμοιβὴν
the of-the king letter showing them recompense
τῆς παρ᾽ αὐτῶν γενομένης ἐλευθερίας ἐπ᾽ αὐτόν. οἱ δὲ
of-the from them having-happened freedom for him the and
Σάμιοι εὐεργετηθέντες τιμὰς καὶ τέμενος αὐτῷ ἐψηφίσαντο,
Samians benefited honors and a-precinct to-him voted
καλέσαντες τὸν τόπον ἐκεῖνον Αἰσώπειον.
having-called the place that Aesopeum

In Babylon Aesop makes King Lycurgus great by solving the riddles other kings send. His adopted son Aenus, threatened over an affair with a royal concubine, forges a letter of treason in Aesop's name, and the king orders his death; the friend Hermippus hides him in a tomb. When Nectanebo of Egypt demands builders for a tower touching neither earth nor heaven, Hermippus reveals Aesop, who is restored, spares Aenus, and gives him a long string of precepts; Aenus, stung, ends his life.

Μετὰ δὲ ταῦτα ἐξελθὼν παρεπορεύετο τὴν οἰκουμένην 19
after and these-things having-gone-out he-traveled-through the inhabited-world
καὶ ἐν τοῖς ἀκροατηρίοις διελέγετο. παραγενομένου δὲ
and in the lecture-halls discoursed having-arrived and
αὐτοῦ ἐν Βαβυλῶνι καὶ τὴν ἑαυτοῦ ἐπιδειξαμένου σοφίαν,
he in Babylon and the his-own having-displayed wisdom
μέγας ἐγένετο παρὰ Λυκούργῳ τῷ βασιλεῖ. ἐν ἐκείνοις
great he-became with Lycurgus the king in those
γὰρ τοῖς καιροῖς οἱ βασιλεῖς εἰρηνεύοντες πρὸς ἀλλήλους
for the times the kings being-at-peace with one-another
καὶ τερπόμενοι προβλήματα φιλοσοφικὰ διὰ γραμμάτων
and delighting problems philosophical by letters
ἔστελλον πρὸς ἀλλήλους, καὶ οἱ μὴ διαλυσάμενοι φόρους
sent to one-another and the-ones not having-solved tribute
παρεῖχον τοῖς προτιθεμένοις. ὁ δὲ Αἴσωπος τὰ στελλόμενα
paid to-the proposers — and Aesop the sent
τῷ Λυκούργῳ προβλήματα ἐπιλύων εὐδοκιμεῖν ἐποίει τὸν
— to-Lycurgus problems solving to-be-esteemed made the
βασιλέα, αὐτὸς δὲ διὰ τοῦ Λυκούργου τοῖς βασιλεῦσι
king himself and through — Lycurgus to-the kings
προβλήματα ἔπεμπε. καὶ μὴ δυνάμενοι λῦσαι φόρους
problems sent and not being-able to-solve tribute
τῷ Λυκούργῳ παρεῖχον, καὶ οὕτως ἡ τῶν Βαβυλωνίων
— to-Lycurgus paid and so the of-the Babylonians

προέκοπτε βασιλεία. ὁ δὲ Αἴσωπος ἄτεκνος ὑπάρχων
advanced kingdom — and Aesop childless being
ἰδιοποιήσατο παῖδα τῶν εὐγενῶν ὀνόματι Αἶνον, ὃν καὶ
adopted a-boy of-the well-born by-name Aenus whom also
προσήνεγκε τῷ βασιλεῖ ὡς οἰκεῖον τέκνον, προπαιδείαν
he-presented to-the king as own child preliminary-education
πᾶσαν διδάξας σοφίαν. ὁ δὲ Αἶνος γαμητιῶν τῶν
all having-taught wisdom — and Aenus wanting-to-marry of-the
τοῦ βασιλέως παλλακῶν μιᾷ συνεπλάκη. γνοὺς δὲ
of-the king concubines with-one became-entangled having-learned and
ὁ Αἴσωπος πικρὸν αὐτῷ ἠπείλησε θάνατον. ὁ δὲ Αἶνος
— Aesop bitter to-him threatened death — and Aenus
φόβῳ συσχεθεὶς ψευδέσι λόγοις ὑποβάλλει τὸν Αἴσωπον
by-fear seized with-false words undermines — Aesop
πρὸς τὸν βασιλέα. γράψας γὰρ πλαστὴν ἐπιστολὴν ὡς
with the king having-written for a-forged letter as-if
ἐκ τοῦ Αἰσώπου πρὸς τοὺς ἀντιδίκους Λυκούργου ὡς
from — Aesop to the opponents of-Lycurgus as-if
ἐκείνοις βοηθοῦντος καὶ σφραγίσας τῷ τοῦ Αἰσώπου
to-those helping and having-sealed-it with-the — of-Aesop
δακτυλίῳ ὑπέδειξε τῷ Λυκούργῳ, ὁ δὲ βασιλεὺς πεισθεὶς
ring showed-it — to-Lycurgus the and king persuaded
τῇ σφραγῖδι καὶ ὀργισθεὶς τῷ Αἰσώπῳ παραχρῆμα
by-the seal and enraged — at-Aesop immediately
ἀνεξετάστως ἐκέλευσε τῷ Ἑρμίππῳ τοῦτον ὡς προδότην
without-inquiry ordered — to-Hermippus him as a-traitor
ἀποκτεῖναι. ὁ δὲ Ἕρμιππος φίλος ὢν τοῦ Αἰσώπου
to-kill — and Hermippus a-friend being — of-Aesop
ἔκρυψεν αὐτὸν ἐν τάφῳ μηδενὸς συνειδότος καὶ ἔτρεφεν
hid him in a-tomb no-one knowing and fed
αὐτὸν ἐν τῷ κρυπτῷ. ὁ δὲ Αἶνος ἀπέλαβε τὴν τοῦ
him in the secret — and Aenus took-over the —

Αἰσώπου διοίκησιν πᾶσαν. μετὰ δὲ χρόνον τινὰ ἀκούσας
of-Aesop administration all after and time some having-heard
Νεκτεναβὼ τὸν Αἴσωπον τεθνηκέναι, ἔστειλεν ἐξ Αἰγύπτου
Nectanebo — Aesop to-have-died sent from Egypt
πρὸς τὸν Λυκοῦργον δι᾽ ἐπιστολῶν ζητήματα προβλημάτων
to — Lycurgus by letters questions of-problems
ἔχοντα οὕτως· „Νεκτεναβὼ βασιλεὺς Αἰγυπτίων Λυκούργῳ
containing thus Nectanebo king of-the-Egyptians to-Lycurgus
βασιλεῖ Βαβυλωνίων χαίρειν. ἐπειδὴ θέλω οἰκοδομῆσαι
king of-the-Babylonians greeting since I-wish to-build
πύργον μήτε γῆς μήτ᾽ οὐρανοῦ ἁπτόμενον, ἀπόστειλόν
a-tower neither earth nor heaven touching send
μοι τοὺς μέλλοντας τὸν πύργον ἐποικοδομεῖν καὶ τὸν
me the-ones about-to the tower to-build and the
ἀποκρινόμενόν μοι εἰς ὅσα ἂν καὶ ἐρωτήσω, καὶ λάβε
one-answering me to whatever — even I-ask and receive
παρ᾽ ἐμοῦ ὑπὲρ ὅλης τῆς ὑπ᾽ ἐμαυτὸν ἐνορίας φόρους ἐτῶν
from me for whole the under myself territory tribute of-years
δέκα· εἰ δ᾽ ἀπορεῖς, πέμψον μοι ὑπὲρ πάσης τῆς ὑπὸ σὲ
ten if but you-are-at-a-loss send me for all the under you
γῆς φόρους ἐτῶν δέκα.“ ταῦτα οὖν ἀκούσας Λυκοῦργος
land tribute of-years ten these-things then having-heard Lycurgus
περίλυπος γέγονεν ἐπὶ τῇ τοιαύτῃ ἀποτομίᾳ Νεκτανεβώ,
very-grieved became at the such peremptoriness of-Nectanebo
καὶ συγκαλέσας τοὺς ἑαυτοῦ φίλους ἅπαντας ἔφη „εἰ
and having-called-together the his-own friends all said if
δύνασθε διαλῦσαι τὸ τοῦ πύργου ζήτημα, διασαφήσατέ
you-can to-solve the of-the tower problem make-it-clear
μοι.“ πάντων δὲ ἀπορησάντων καθίσας αὐτὸς εἰς τὸ
to-me all and being-at-a-loss having-sat himself on the
ἔδαφος ἐθρήνει τὸν Αἴσωπον καὶ στενάζων ἔλεγε „τὸν
ground he-mourned — Aesop and groaning said the

κίονά μου, τὸν κίονα τῆς βασιλείας ἀπώλεσα διὰ τὴν
pillar my the pillar of-the kingdom I-have-lost through the
ἀβουλίαν μου. ποία με εἱμαρμένη ἐζώγρησεν ἀπολέσθαι
folly my what me fate took-captive to-perish
τὸν Αἴσωπον;“ ἐπιγνοὺς δὲ ὁ Ἕρμιππος, ὅτι περίλυπος
— Aesop having-perceived and — Hermippus that very-grieved
ἦν ὁ βασιλεὺς διὰ τὸν Αἴσωπον, θέλων τὸ ἑαυτοῦ
was the king because-of — Aesop wishing the his-own
ἁμάρτημα εὔκαιρον δεῖξαι, προσελθὼν τῷ βασιλεῖ εἶπε
fault timely to-show having-come-up to-the king said
„δέσποτα βασιλεῦ, μὴ οὕτως κατάλυπος γίνου· τὴν γὰρ
master king not so grief-stricken be the for
ἀπόφασιν, ἣν ἔδωκας τῷ Αἰσώπῳ, ἐγὼ οὐκ ἐποίησα,
sentence which you-gave — for-Aesop I not carried-out
εἰδὼς ὅτι μετάμελον ἔχεις. γνωστὸν ἔστω σοι, βασιλεῦ,
knowing that regret you-have known let-it-be to-you king
ὅτι ὁ Αἴσωπος ζῇ. ἀλλὰ διὰ τὸν βασιλικὸν νόμον
that — Aesop lives but because-of the royal law
ζῶντα αὐτὸν εἰς τάφον ἔβαλλον, τρέφων αὐτὸν ἄρτῳ
living him into a-tomb I-put feeding him with-bread
καὶ ὕδατι.“ ἀκούσας δὲ ὁ βασιλεὺς καὶ ἐξ ἀνελπίστων
and water having-heard and the king and beyond hope
χαρᾶς πλησθείς, ἀναστὰς ἀπὸ τοῦ ἐδάφους ἠσπάσατο
with-joy filled having-risen from the ground kissed
τῷ στόματι τὸν Ἕρμιππον καί φησι „εἴθε ἠδυνάμην
with-the mouth — Hermippus and says would-that I-could
τὴν σήμερον ἡμέραν αἰωνίαν ποιῆσαι, ἐὰν ἀληθεύῃς, ὅτι
the today day everlasting to-make if you-speak-truly that
Αἴσωπος ζῇ· ἐκεῖνον γὰρ τηρήσας τὴν ἐμὴν ἐτήρησας
Aesop lives that-one for having-kept the my you-have-kept
βασιλείαν.“ καὶ παραχρῆμα κελεύει αὐτὸν κληθῆναι.
kingdom and immediately he-orders him to-be-called

παραγενομένου δὲ τοῦ Αἰσώπου ἐν ῥύπῳ καὶ κόνει διὰ
having-arrived and — Aesop in filth and dust because-of
τὴν χρόνιον κάθειρξιν ἀποστραφεὶς ὁ βασιλεὺς ἐδάκρυσε,
the long imprisonment having-turned-away the king wept
καὶ αὐτίκα ἐκέλευσεν αὐτὸν λουσάμενον ἀλλάξαι. ὁ δὲ
and at-once ordered him having-bathed to-change — and
Αἴσωπος εἰς αὐτὸν γενόμενος κατασταθεὶς ἠσπάσατο τὸν
Aesop to himself having-come having-been-restored greeted the
βασιλέα, καὶ ἀπελογίσατο ὑπὲρ ὧν κατηγόρησεν αὐτοῦ
king and defended-himself about what accused him
Αἶνος ὁ παρ᾽ αὐτοῦ υἱοποιηθείς. τοῦ δὲ βασιλέως
Aenus the-one by him adopted the and king
μέλλοντος τὸν Αἶνον ἀνελεῖν ὡς εἰς πατέρα ἀσεβήσαντα
being-about — Aenus to-kill as toward a-father having-been-impious
ἠτήσατο ὁ Αἴσωπος αὐτὸν συγχωρῆσαι, εἰπὼν μὴ
asked — Aesop him to-pardon saying not
τεθνεῶτα αὐτὸν ἔξειν· εἰς ἑαυτὸν γὰρ τῆς αἰσχύνης ἔχειν
dead him to-have into himself for of-the shame to-have
ἔφη τὸν θάνατον. ἐκείνῳ οὖν τὸ ζῆν συγχωρήσας ὁ
he-said the death to-that-one then the to-live having-granted the
βασιλεὺς τῷ Αἰσώπῳ ἔφη „λαβὼν τὴν ἐπιστολὴν τοῦ
king — to-Aesop said having-taken the letter of-the
βασιλέως Αἰγύπτου ἀνάγνωθι.“ ἐπιγνοὺς δὲ ὁ Αἴσωπος
king of-Egypt read having-learned and — Aesop
τὸ ζήτημα μειδιάσας ἔφη „ἀντίγραψον αὐτῷ· ἐὰν ὁ χειμὼν
the problem having-smiled said write-back to-him when the winter
παρέλθῃ, πέμψω σοι τοὺς τὸν πύργον οἰκοδομήσοντας
has-passed I-will-send you the-ones the tower going-to-build
καὶ τὸν ἀποκριθησόμενόν σοι.“ γράψας οὖν ταῦτα ὁ
and the-one going-to-answer you having-written then these-things the
βασιλεὺς ἀπέλυσε τοὺς πρέσβεις τῶν Αἰγυπτίων, τῷ δὲ
king dismissed the envoys of-the Egyptians — and

Αἰσώπῳ ἅπαντα τὰ αὐτοῦ ἀποδοὺς καὶ τὴν ἐξ ἀρχῆς
to-Aesop all the his having-restored also the from the-beginning
διοίκησιν τῶν πραγμάτων ἐνεχειρίσατο, δοὺς αὐτῷ καὶ
administration of-the affairs entrusted giving him also
τὸν Αἶνον ἔκδοτον. ὁ δὲ λαβὼν αὐτὸν ἐνουθέτει λέγων
— Aenus surrendered he and having-taken him admonished saying
„ἐπάκουσον τοὺς ἐμοὺς λόγους, τέκνον, καὶ φύλαξον ἐν τῇ
hear the my words child and keep-them in the
καρδίᾳ σου, κἂν μέχρι τοῦ νῦν οὐ δικαίας μοι χάριτας
heart your even-if until the now not just to-me favors
ἀνταπέδωκας. πάντες ἐσμὲν τοῦ νουθετεῖν σοφοί, αὐτοὶ
you-repaid all we-are for-the admonishing wise ourselves
δὲ ἁμαρτάνοντες οὐ γινώσκομεν. ἄνθρωπος ὢν μέμνησο
but erring not we-know a-man being remember
τῆς κοινῆς τύχης· αἱ ταύτης γὰρ δόσεις οὐκ εἰσὶν ἔμμονοι.
the common fortune the of-this for gifts not are lasting
πρὸ πάντων σέβου τὸ θεῖον, τὸν βασιλέα δὲ τίμα.
before all-things revere the divine the king and honor
ἄνθρωπος ὢν ἀνθρώπινα φρόνει· ἄγει γὰρ τὸ θεῖον τοὺς
a-man being human-things think brings for the divine the
κακοὺς πρὸς τὴν δίκην. ἄδικον τὸ λυπεῖν ἑκουσίως τοὺς
bad to the justice unjust the to-grieve willingly the
φίλους, τὰ δὲ συμβαίνοντα ἀνδρὶ γενναίως δεῖ φέρειν.
friends the and happening to-a-man nobly one-must to-bear
τοῖς ἐχθροῖς σου δεινὸν σεαυτὸν παρασκεύαζε, ἵνα μὴ
to-the enemies your terrible yourself make so-that not
καταφρονήσωσί σου, τοῖς δὲ φίλοις πρᾷον καὶ μεταδοτικόν,
they-may-despise you to-the but friends mild and generous
ἵνα εὐνοϊκώτεροί σοι γίνωνται. τοὺς ἐχθρούς σου εὔχου
so-that more-kindly to-you they-may-become the enemies your pray
ἀρρωστεῖν καὶ πένεσθαι, ἵνα ἀδυνατῶσι βλάπτειν σε,
to-be-sick and to-be-poor so-that they-may-be-unable to-harm you

τοὺς δὲ φίλους κατὰ πάντα εὐτυχεῖν θέλε. τῇ συγκοίτῳ
the but friends in all-things to-prosper wish with-the bedfellow
σου χρηστὰ ὁμίλει, ὅπως ἄλλου ἀνδρὸς μὴ ζητήσῃ
your kindly converse so-that of-another man not she-may-seek
πεῖραν λαβεῖν· κοῦφον γάρ ἐστι τὸ γυναικεῖον γένος καὶ
trial to-take light for is the female race and
κολακευόμενον ἐλάττω φρονεῖ κακά. πάντα δεινὸν ἄνδρα
flattered fewer thinks evil-things every terrible man
φεῦγε, ἐπιστάμενος ἰσχυρότερον αὐτοῦ ἀνταγωνιστὴν μὴ
flee knowing stronger than-him rival not
εἶναι. ἀνὴρ πονηρὸς δυστυχεῖ κἂν εὐτυχῇ. ὀξυτέραν τοῦ
to-be a-man wicked is-unfortunate even-if he-prospers keener than-the
λέγειν κτῆσαι τὴν ἀκοήν, τῆς δὲ γλώττης σου ἐγκρατὴς
to-speak acquire the hearing of-the and tongue your master
γίνου. ἐν οἴνῳ μὴ βαττολόγει σοφίαν ἐπιδεικνύμενος·
be in wine not babble wisdom showing-off
ἀκαίρως γὰρ κατασοφιζόμενος διαγελασθήσῃ. τοῖς εὖ
unseasonably for playing-the-sage you-will-be-laughed-at those well
πράττουσι μὴ φθόνει, ἀλλὰ σύγχαιρε· φθονῶν γὰρ μᾶλλον
faring not envy but rejoice-with envying for rather
σαυτὸν βλάψεις. τῶν οἰκετῶν σου ἐπιμελοῦ ἐπιδιδόναι
yourself you-will-harm of-the servants your take-care to-give-out
ἀφθόνως, ἵνα μὴ μόνον ὡς κύριον, ἀλλὰ καὶ ὡς εὐεργέτην
ungrudgingly so-that not only as master but also as benefactor
ἐντρέπωνται. θυμοῦ κράτει, μὴ φρενῶν ἔξω πέσῃς· ἀεὶ
they-may-respect anger master lest of-wits outside you-fall always
δὲ τὸ φρονεῖν αἴτιόν ἐστι τοῦ πλουτεῖν. παρηκμακὼς
and the to-be-wise cause is of-the being-rich past-your-prime
μανθάνειν μὴ αἰσχύνου τὰ κρείττονα· βέλτιον γὰρ ὀψιμαθῆ
to-learn not be-ashamed the better-things better for a-late-learner
καλεῖσθαι ἢ παντελῶς ἀμαθῆ. τῇ γυναικί σου μηδέποτε
to-be-called than wholly unlearned to-the wife your never

ἀπόρρητα φθέγγου· ἀεὶ γὰρ ὁπλίζεται τὸ πῶς σου
secrets utter always for she-arms-herself the how you
κυριεύσῃ. τὸν καθημερινὸν ζήτει προσλαμβανόμενος καὶ
she-may-master the daily seek adding-to-it and
εἰς τὴν αὔριον ἀποθησαύριζε· βέλτιον γάρ ἐστι τελευτῶντα
for the morrow lay-up better for it-is dying
ἐχθροῖς καταλιπεῖν ἢ ζῶντα τῶν φίλων ἐπιδέεσθαι.
to-enemies to-leave than living of-the friends to-need
εὐπροσήγορος ἔσο τοῖς συναντῶσί σοι, εἰδὼς ὅτι καὶ τῷ
affable be to-those meeting you knowing that also for-the
κυνὶ ἡ οὐρὰ ἄρτον προσπορίζεται. αἰσχρὸν ἀτυχοῦντι
dog the tail bread procures shameful at-one-unfortunate
ἐπιγελᾶν. ἀεὶ θέλε χρήσιμα προσμανθάνειν καὶ φρόνιμα
to-laugh always wish useful-things to-learn-more and sensible-things
ἐπιτάσσειν. λαβών τι ταχὺ προθύμως ἀπόδος, ἵνα
to-enjoin having-taken anything quickly readily give-back so-that
πάλιν λάβῃς, ἀγαθοποιεῖν δὲ δυνάμενος μὴ μετανόει.
again you-may-take to-do-good and being-able not regret
ψίθυρον ἄνδρα καὶ διαβεβλημένον ἔκβαλε ἐκ θυρῶν σου·
a-whispering man and discredited throw-out from doors your
τὰ γὰρ ὑπὸ σοῦ λεγόμενα καὶ πραττόμενα ἑτέροις
the-things for by you said and done to-others
ἀναθήσεται. πράττε τὰ μὴ λυποῦντά σε, ἐπὶ δὲ τοῖς
he-will-impart do the-things not grieving you at and the
συμβαίνουσι μὴ λυποῦ, ἀλλὰ φέρε γενναίως. πονηρὰ δὲ μὴ
happening-things not grieve but bear nobly wicked-things and not
βουλεύου μηδὲ τρόπους κακῶν μιμήσῃ. ἐπὶ τοῖς θλιβεροῖς
plan nor ways of-the-bad imitate in the afflictions
ὑπόμενε· πάντα γὰρ καιρῷ ἰδίῳ ἔχει χάριν. πάντα γὰρ
endure all-things for in-season own has grace all-things for
θάλλει καὶ πάλιν μαραίνεται. καιρὸς γὰρ παρέχει καὶ
flourish and again wither season for provides and

πάλιν ἀφαιρεῖται. ξένους ξένιζε καὶ προτίμα καὶ
again takes-away strangers entertain and honor-above-others and
παροδίτας τίμα, μήποτε καὶ σὺ ξένος γένῃ. ὁ ἀγαθὸς
passers-by honor lest-ever also you a-stranger become the good
λόγος ἰατρός ἐστι τῶν κατὰ ψυχὴν πόνων. μακάριος ὅστις
word a-physician is of-the in soul pains blessed whoever
ἔτυχε γνησίου φίλου. μακάριος ὃς χάριτας καλὰς ἐκτίνειν
has-found a-genuine friend blessed who favors fine to-repay
οἶδεν· οὐδεὶς γὰρ κακῶς πράσσοντι γίγνεται καλὸς φίλος.
knows no-one for badly to-one-faring becomes a-fine friend
πάντα δὲ τὰ καλυπτόμενα ὁ χρόνος εἰς φῶς ἄγει.“
all and the-things hidden the time to light brings
ταῦτα οὖν καὶ ἕτερα τῷ νεανίᾳ εἰπὼν Αἴσωπος
these-things then and other-things to-the young-man having-said Aesop
ἐχωρίσθη τούτου, ὁ δὲ Αἶνος διὰ λόγων μαστιγωθεὶς
parted from-him — and Aenus by words whipped
καὶ ὑπὸ τῆς συνειδήσεως τρυχόμενος ἐπὶ τῷ ἠδικηκέναι
and by the conscience consumed for the having-wronged
Αἴσωπον ἀποκρημνισάμενος ἑαυτὸν μετήλλαξε τὸν βίον.
Aesop having-thrown-down himself changed the life

X · NECTANEBO

Aesop trains eagles to carry boys and sails to Egypt. He likens Nectanebo to the sun, while setting Lycurgus above him. The boys, lifted on the eagles, call for clay and bricks to build the tower; to the riddle of the mares he answers by having a cat whipped; he reads the Heliopolitans' temple as the world and its pillar of twelve cities as the year; and for a thing never seen or heard he produces a bond for a loan Nectanebo never took. Nectanebo pays the tribute, and Lycurgus sets up a golden statue of Aesop.

20 Μετὰ δὲ ταῦτα συγκαλέσας Αἴσωπος πάντας τοὺς
after and these-things having-called-together Aesop all the
ἰχνευτὰς ἐκέλευσεν συλληφθῆναι ἀετῶν προτίων νεοσσοὺς
trackers ordered to-be-caught of-eagles early-born nestlings
τέσσαρας, συλληφθέντων δὲ αὐτῶν ἀφείλατο τὰ ἔσχατα
four having-been-caught and they he-removed the outermost
πτερά· οὕτως τε αὐτοὺς τρέφεσθαι καὶ μανθάνειν παῖδας
feathers so both them to-be-reared and to-learn boys
διὰ θυλάκων βαστάζειν. γενόμενοι δὲ οἱ ἀετοὶ τέλειοι καὶ
in sacks to-carry having-become and the eagles full-grown and
τοὺς παῖδας βαστάζοντες ἀνίπταντο εἰς ὕψος δεδεμένοι
the boys carrying flew-up to the-height tied
καλῶς, ὑπήκοοι δὲ τοῖς παισὶν ὅλως ἐγένοντο πρὸς τὸ
well obedient and to-the boys wholly they-became to the
ἐκείνων βούλημα φερόμενοι· ὅτε γὰρ ἤθελον οἱ παῖδες,
their will borne when for wished the boys
ἀνίπταντο εἰς τὸν οὐρανὸν ἄνω, ὅτε δὲ πάλιν ἐβούλοντο,
they-flew-up into the sky above when and again they-wished
κατήεσαν εἰς τὴν γῆν. τῆς δὲ χειμερινῆς παρελθούσης
they-came-down to the earth the and winter having-passed
τροπῆς πάντα εὐτρεπίσας Αἴσωπος τὰ πρὸς ὁδοιπορίαν,
solstice all-things having-prepared Aesop the-things for journey
συνταξάμενος τῷ Λυκούργῳ ἀπέπλευσεν εἰς τὴν Αἴγυπτον
having-taken-leave — of-Lycurgus sailed-off to — Egypt
σὺν τοῖς ἀετοῖς καὶ τοῖς παισὶ καὶ μεθ' ἑτέρας φαντασίας
with the eagles and the boys and with other display
τε καὶ παρασκευῆς πολλῆς καὶ δόξης ἀνεικάστου πρὸς
both and preparation much and glory incomparable for
κατάπληξιν τῶν Αἰγυπτίων. ἰδόντες δὲ οἱ Αἰγύπτιοι τὸν
the-amazement of-the Egyptians having-seen and the Egyptians —
Αἴσωπον μυσαρὸν ὄντα τῇ θέᾳ ἔδοξαν παίγνιον εἶναι,
Aesop loathsome being in-the look thought a-plaything to-be

μὴ εἰδότες ὅτι ἐν σαπροῖς σκεύεσι βάλσαμον πολυτελὲς ἢ
not knowing that in rotten vessels balsam costly or
οἶνος κάλλιστος ἐγκαταγγίζεται. ἀκούσας δὲ Νεκτεναβὼ
wine finest is-stored having-heard and Nectanebo
τὸν Αἴσωπον παραγεγονέναι, μετακαλεσάμενος τοὺς φίλους
— Aesop to-have-arrived having-summoned the friends
αὐτοῦ εἶπεν „ἠνεδρεύθην μεμαθηκὼς Αἴσωπον τεθνάναι.“
his said I-have-been-ambushed having-learned Aesop to-have-died
τῇ δὲ ἐπαύριον ἐκέλευσεν ἅπαντας τοὺς ἄρχοντας
on-the and next-day he-ordered all the officers
αὐτοῦ λευκὰς στολὰς περιβαλέσθαι, αὐτὸς δὲ περιεβάλετο
his white robes to-put-on himself and put-on
στολὴν ἱερὰν καὶ κίδαριν καὶ διάδημα κατὰ τῆς κεφαλῆς
a-robe sacred and a-tiara and a-diadem on the head
αὐτοῦ ἔχον κέρατα διάλιθα. προκαθίσας δὲ ἐπὶ θρόνου
his having horns jeweled having-sat-down and on a-throne
ὑψηλοῦ ἐκέλευσε τὸν Αἴσωπον εἰσελθεῖν. εἰσελθὼν δὲ
high ordered — Aesop to-come-in having-come-in and
καὶ τὴν παρασκευὴν θεασάμενος προσκυνήσας ἔστη. ὁ
and the array having-beheld having-bowed he-stood —
δὲ Νεκτεναβὼ πρὸς αὐτὸν ἔφη „τίνι ἄρα εἰκάζεις ἐμέ
and Nectanebo to him said to-whom then do-you-liken me
τε καὶ τοὺς περὶ ἐμὲ βλέπειν;“ ὁ δὲ ἔφη „σὲ μὲν
both and those around me to-look-like he and said you indeed
ἡλίῳ τῷ τῆς ἐαρινῆς ὥρας ἐξανατέλλοντι, τοὺς δὲ
to-the-sun the of-the spring season rising the and
περὶ σὲ τῶν ἐκ τῆς γῆς καρπῶν τῇ ὡραιότητι· ὡς
around you of-the from the earth fruits to-the ripeness as
γὰρ βασιλεὺς πορφυρίζουσαν ἔχεις τὴν ἀπὸ τῆς ὁράσεως
for king purple you-have the from the sight
τέρψιν καὶ τοὺς καρποὺς εὐανθεῖς ἀναλαμβάνεις.“ ὁ
delight and the fruits blooming you-take-up the

δὲ βασιλεὺς θαυμάσας αὐτοῦ τὸ νοερὸν δῶρα αὐτῷ
and king having-marveled-at his the cleverness gifts to-him
ἐπέδωκε. τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὁ βασιλεὺς στολὴν
gave on-the and following day the king a-robe
λευκὴν καὶ καθαρὰν ἐνδυσάμενος, τοῖς δὲ φίλοις κόκκινα
white and pure having-put-on on-the and friends scarlet
περιθεὶς ἐλθόντος τοῦ Αἰσώπου ἐπύθετο ὡσαύτως λέγων
having-put having-come — Aesop he-asked likewise saying
„τίνι ἄρα εἰκάζεις ἡμᾶς εἶναι;“ ὁ δὲ Αἴσωπός φησι „σὺ
to-whom then do-you-liken us to-be — and Aesop says you
μὲν τῷ ἡλίῳ, οἱ δὲ περὶ σὲ τοῖς ἀκτῖσιν· ὥσπερ γὰρ ὁ
indeed to-the sun the and around you to-the rays as for the
ἥλιος λαμπρὸς καὶ διαυγὴς ὑπάρχει, οὕτω καὶ σὺ λαμπρὸς
sun bright and radiant is so also you bright
καὶ διαυγὴς ὑπάρχεις καὶ καθαρὸς εἶ ὡς ὁ ἡλιακὸς
and radiant are and pure you-are as the solar
κύκλος, οὗτοι δὲ διάπυροι ὡς αἱ τοῦ ἡλίου ἀκτῖνες.“ ὁ
disk these and fiery as the of-the sun rays —
δὲ Νεκτεναβὼ ἔφη „ὥστε οἶμαι κατὰ τὴν ἐμὴν βασιλείαν
and Nectanebo said so-that I-think against the my kingdom
μηδὲν εἶναι Λυκούργῳ.“ ὁ δὲ Αἴσωπος μειδιάσας ἔφη
nothing to-be to-Lycurgus — and Aesop having-smiled said
„μὴ εὐχερῶς ἐκεῖνον πρόσφερε, βασιλεῦ. πρὸς δὲ τὸ ἴδιον
not lightly that-one compare king to and the own
ἔθνος ἐπιδεικνυμένη ὡς ἡλίου καὶ σελήνης αὐγὴ φαίνει
nation displaying as of-sun and moon brightness shines
ἡ ὑμῶν βασιλεία· ἐὰν δὲ Λυκοῦργος ὀργισθῇ, ταύτης
the your kingdom if but Lycurgus is-angered of-this
τὴν λαμπρότητα ἀφανῆ ποιήσει· πάντων γὰρ ἐν ὑπεροχῇ
the brilliance obscure he-will-make all for in eminence
διαφέρει.“ καταπλαγεὶς δὲ Νεκτεναβὼ τὴν εὐστοχίαν
he-surpasses astounded and Nectanebo at-the aptness

τῶν λόγων αὐτοῦ μετ᾽ ὀλίγον ἔφη „ἤνεγκας ἡμῖν τοὺς
of-the words his after a-little said have-you-brought us the-ones
μέλλοντας οἰκοδομεῖν τὸν πύργον;“ Αἴσωπος ἔφη „ἕτοιμοί
going to-build the tower Aesop said ready
εἰσιν, ἐὰν τὸν τόπον ὑποδείξῃς.“ εὐθέως δὲ ὁ βασιλεὺς
they-are if the place you-show at-once and the king
ἔξω τῆς πόλεως εἰς τὸ πεδίον σὺν τῷ Αἰσώπῳ ἀφίκετο
outside the city into the plain with — Aesop arrived
καὶ μέτρα ποιησάμενος ἔδωκε τῷ Αἰσώπῳ. ὁ δὲ Αἴσωπος
and measures having-made gave-them — to-Aesop — and Aesop
στήσας κατὰ γωνίαν τοῦ δειχθέντος τόπου τοὺς ἀετοὺς
having-stationed at the-corner of-the shown place the eagles
καὶ τοὺς παῖδας διὰ τῶν θυλάκων τοῖς ποσὶν ἀπαρτίσας
and the boys by the sacks to-the feet having-fastened
καὶ μύστρα αὐτοῖς ἐπιδοὺς ἐκέλευσεν ἀναπτῆναι. οἱ δὲ
and trowels to-them having-given ordered to-fly-up they and
εἰς ὕψος γενόμενοι ἐφώνουν „δότε πηλόν, δότε πλίνθον,
into height having-come called give clay give brick
δότε ξύλα, καὶ ὅσα πρὸς οἰκοδομὴν χρὴ ἀνάγετε
give timber and whatever for building is-needful bring-up
ἡμῖν.“ ὁ δὲ Νεκτεναβὼ θεασάμενος τοὺς παῖδας ὑπὸ τῶν
to-us — and Nectanebo having-seen the boys by the
ἀετῶν εἰς ὕψος ἀναφερομένους ἔφη „πόθεν ἐμοὶ πτηνοί
eagles into height carried-up said whence to-me winged
εἰσιν ἄνθρωποι;“ Αἴσωπος ἔφη „ἀλλὰ Λυκοῦργος ἔχει. σὺ
are men Aesop said but Lycurgus has-them you
δὲ θέλεις ἄνθρωπος ὢν ἰσοθέῳ ἐρίζειν βασιλεῖ;“ ὁ δὲ
and wish a-man being with-a-godlike to-contend king — and
Νεκτεναβὼ ἔφη „Αἴσωπε, ἥττημαι. ὃ δέ σε ἐρωτήσω,
Nectanebo said Aesop I-am-beaten what but you I-shall-ask
ἀποκρίθητί μοι.“ καί φησι „μετεπεμψάμην ἵππους ἀπὸ τῆς
answer me and says I-sent-for horses from —

Ἑλλάδος καὶ τοῖς ἐνθάδε συνέμιξα ἵπποις. αἱ οὖν θήλειαι
Greece and with-the here I-mixed horses the then mares
ὅταν ἀκούσωσι τῶν ἐν Βαβυλῶνι ἵππων χρεμετιζόντων,
when they-hear the in Babylon horses neighing
ἐκτιτρώσκουσιν.“ Αἴσωπος ἔφη „αὔριόν σοι περὶ τούτου
miscarry Aesop said tomorrow to-you about this
ἀποκριθήσομαι.“ ἐλθὼν δὲ εἰς τὴν οἰκίαν ἐκέλευσε τοῖς
I-will-answer having-gone and into the house he-ordered the
ἰδίοις δούλοις αἴλουρον συλλαβέσθαι· συλλαβόντες δὲ ἕνα
own slaves a-cat to-catch having-caught and one
παμμεγέθη ἤρξαντο δημοσίᾳ μαστίζειν. οἱ δὲ Αἰγύπτιοι
enormous they-began publicly to-whip the and Egyptians
θεασάμενοι δεινοπαθοῦντες συνέδραμον εἰς τὴν οἰκίαν τοῦ
having-seen being-indignant ran-together to the house —
Αἰσώπου, ἀπαιτοῦντες τὸν αἴλουρον, ὁ δὲ οὐ προσεποιεῖτο.
of-Aesop demanding the cat he and not paid-heed
ἐλθόντες οὖν προσεφώνησαν τῷ βασιλεῖ τὸ συμβάν, ὁ
having-come then they-reported to-the king the occurrence he
δὲ ἀγανακτήσας μεταπέμπεται τὸν Αἴσωπον. ἐλθόντος
and having-been-vexed sends-for — Aesop having-come
δὲ αὐτοῦ ἔφη „κακῶς πέπραχας, Αἴσωπε· θεᾶς γὰρ
and he he-said badly you-have-done Aesop of-the-goddess for
Βυβάστεως τοῦτο εἴδωλόν ἐστιν, ὃ μάλιστα σέβουσιν
Bubastis this image is which most revere
οἱ Αἰγύπτιοι.“ Αἴσωπος ἔφη „Λυκοῦργος ὁ βασιλεὺς ὑπ’
the Egyptians Aesop said Lycurgus the king by
αὐτοῦ ἠδικήθη· ἐν τῇ νυκτὶ γὰρ ταύτῃ ἡ αἴλουρος αὕτη
it was-wronged in the night for this the cat this
ὃν εἶχεν ἀλεκτρυόνα γενναῖον καὶ μάχιμον, ἔτι δὲ καὶ
which he-had a-cock noble and warlike still and also
τὰς ὥρας αὐτῷ σημαίνοντα ἀκριβῶς, ἀπέκτεινεν.“ ὁ δὲ
the hours to-him signaling exactly killed — and

Νεκτεναβὼ ἔφη „οὐκ αἰσχύνῃ ψευδόμενος, Αἴσωπε; πῶς
Nectanebo said not are-you-ashamed lying Aesop how
γὰρ ἐν μιᾷ νυκτὶ αἴλουρος ἀπ᾽ Αἰγύπτου εἰς Βαβυλῶνα
for in one night a-cat from Egypt to Babylon
ἐπορεύθη;“ ὁ δὲ μειδιάσας ἔφη „εἰπέ μοι οὖν, βασιλεῦ,
went he and having-smiled said tell me then king
πῶς ἐν Βαβυλῶνι τῶν ἵππων χρεμετιζόντων ἐνθάδε αἱ
how in Babylon the horses neighing here the
θήλειαι ἀκούσασαι ἐκτιτρώσκουσιν;“ ἀκούσας δὲ ταῦτα ὁ
mares having-heard miscarry having-heard and these-things the
βασιλεὺς ἐμακάρισεν αὐτοῦ τὴν φρόνησιν. τῇ δὲ ἐπιούσῃ
king blessed his the wisdom on-the and following
ἡμέρᾳ μετεπέμψατο ἀπὸ Ἡλιουπόλεως ἄνδρας σοφοὺς
day he-sent-for from Heliopolis men wise
ἐπισταμένους τὰ φυσικὰ ἐπερωτήματα, καὶ διαλεχθεὶς
knowing the natural questions and having-talked
αὐτοῖς περὶ τοῦ Αἰσώπου ἐκάλεσεν αὐτοὺς ἐπὶ δεῖπνον
with-them about — Aesop he-invited them to dinner
ἅμα τῷ Αἰσώπῳ. ἀνακλιθέντων αὐτῶν τις τῶν
together-with — Aesop having-reclined they one of-the
Ἡλιουπολιτῶν πρὸς τὸν Αἴσωπον ἔφη „ἀπεστάλημεν παρὰ
Heliopolitans to — Aesop said we-have-been-sent from
θεοῦ πρὸς σὲ λόγους εἰπεῖν, ὅπως ἂν αὐτοὺς διαλύσῃς.“
a-god to you words to-say so-that — them you-may-solve
ὁ δὲ „ψεύδῃ“ φησί, „θεὸς γὰρ παρὰ ἀνθρώπου οὐδὲν
he and you-lie he-says a-god for from a-man nothing
βούλεται μαθεῖν, ἐτάζειν δὲ οἶδεν ἑκάστου τὸν νοῦν
wishes to-learn to-examine but he-knows of-each the mind
καὶ τὸν τρόπον. ὑμεῖς δὲ καὶ ἑαυτῶν κατηγορεῖτε καὶ
and the character you and both yourselves accuse and
τοῦ θεοῦ ὑμῶν. πλὴν εἴπατε ὃ θέλετε.“ οἱ δέ φασιν
the god your but say what you-wish they and say

„ἔστι ναὸς καὶ στῦλος ἐπὶ τῷ ναῷ ἔχων πόλεις δώδεκα,
there-is a-temple and a-pillar on the temple having cities twelve
ἑκάστη δὲ πόλις ἐστεγασμένη τριάκοντα δοκοῖς, ταύτας
each and city roofed with-thirty beams these
περιτρέχουσι δύο γυναῖκες.“ Αἴσωπος ἔφη „τοῦτο τὸ
run-around two women Aesop said this the
πρόβλημα καὶ οἱ παρ᾽ ἡμῖν διαλύουσι παῖδες. ὁ ναὸς
problem even the with us solve children the temple
οὖν ἐστιν ἡ οἰκουμένη διὰ τὸ περιέχειν ἅπαντα, ὁ
then is the inhabited-world because-of the to-contain all-things the
δὲ ἐπὶ τῷ ναῷ στῦλος ὁ ἐνιαυτός ἐστιν, αἱ δὲ ἐπὶ
and on the temple pillar the year is the and on
τούτῳ δώδεκα πόλεις οἱ δώδεκα μῆνές εἰσιν, οἱ δὲ
this twelve cities the twelve months are the and
τριάκοντα δοκοὶ αἱ τοῦ μηνὸς τριάκοντα ἡμέραι εἰσίν,
thirty beams the of-the month thirty days are
αἱ δὲ περιερχόμεναι δύο γυναῖκες ἡ ἡμέρα ἐστὶ καὶ
the and going-around two women the day is and
ἡ νύξ, ἄλλη παρ᾽ ἄλλην πορευόμεναι, τὸν καθημερινὸν
the night one after another proceeding the daily
μερόπων εὐθύνουσαι βίον.“ καὶ τοῦτο εἰπὼν ἐπέλυσεν
of-mortals directing life and this having-said he-solved
αὐτῶν τὸ ζήτημα. τῇ δὲ ἑξῆς ἡμέρᾳ συναγαγὼν ὁ
their the problem on-the and next day having-gathered —
Νεκτεναβὼ ἅπαντας τοὺς φίλους λέγει πρὸς αὐτούς „διὰ
Nectanebo all the friends says to them because-of
τὸν Αἴσωπον τοῦτον μέλλομεν φόρους τελεῖν Λυκούργῳ
— Aesop this-one we-are-about tribute to-pay to-Lycurgus
τῷ βασιλεῖ Βαβυλωνίων.“ εἷς δὲ τῶν μεγιστάνων αὐτοῦ
the king of-the-Babylonians one and of-the grandees his
ἔφη „ἐπερωτήσωμεν προβλήματα, καὶ φράσῃ ἡμῖν ὃ
said let-us-ask problems and let-him-tell us what

οὔτε εἴδομεν οὔτε ἠκούσαμεν, καὶ ὅ τι ἂν εἴπῃ, ἡμεῖς
neither we-saw nor we-heard and what thing — he-says we
ἐροῦμεν, τοῦτο ἡμεῖς ἠκούσαμεν καὶ εἴδομεν.“ ἀρεσθεὶς οὖν
will-say this we have-heard and seen pleased then
ἐπὶ τούτῳ Νεκτεναβὼ εἶπεν „Αἴσωπε, φράσον ἡμῖν τι,
at this Nectanebo said Aesop tell us something
ὃ οὔτε ἠκούσαμεν οὔτε εἴδομεν.“ ὁ δέ φησι „ἔνδοτέ
which neither we-heard nor we-saw he and says grant
μοι ἡμέρας τρεῖς καὶ ἀποκριθήσομαι.“ πανοῦργος δὲ ὢν
me days three and I-will-answer cunning and being
ὁ Αἴσωπος τυποῦται συγγραφὴν δανείου τοιαύτην, τόν τε
— Aesop draws-up a-contract of-loan such — both
Νεκτεναβὼ δεδανεισμένον παρὰ Λυκούργου τάλαντα χίλια,
Nectanebo having-borrowed from Lycurgus talents a-thousand
προσθεὶς χρόνον τὸν παρεληλυθότα. μετὰ δὲ τρεῖς ἡμέρας
having-added time the past after and three days
ἦλθεν Αἴσωπος καὶ εὗρε τὸν Νεκτεναβὼ μετὰ τῶν φίλων
came Aesop and found — Nectanebo with the friends
ἐκδεχόμενον Αἴσωπον. εἰσελθὼν δὲ Αἴσωπος ἐπέδωκε τὸ
awaiting Aesop having-gone-in and Aesop handed-over the
χαρτίον. οἱ δὲ πρὸ τοῦ τὴν δύναμιν διαγνῶναι ἔφασαν
paper they and before the the meaning to-discern said
τοῦτο ἐπίστασθαι. ὁ δὲ Αἴσωπος ἔφη „χάριν ἔχω· ἡ γὰρ
this to-know — and Aesop said thanks I-have the for
προθεσμία τῆς ἀποδόσεως παρῆλθεν.“ ἀναγνοὺς δὲ τὴν
term of-the repayment has-passed having-read and the
ὁμολογίαν ὁ Νεκτεναβὼ εἶπεν „ἐμοῦ μηδὲν χρεωστοῦντος
agreement — Nectanebo said me nothing owing
Λυκούργῳ ὑμεῖς μαρτυρεῖτε.“ οἱ δὲ εἶπον „οὔτε εἴδομεν
to-Lycurgus you bear-witness they and said neither we-saw
οὔτε ἠκούσαμεν.“ εἶπεν οὖν πρὸς αὐτοὺς ὁ Αἴσωπος „εἰ
nor we-heard said then to them — Aesop if

ταῦτα οὕτως δοκεῖ, λέλυται τὸ ζήτημα.“ ὁ δὲ Νεκτεναβὼ
these-things so seem-good is-solved the problem — and Nectanebo
ἔφη „μακάριος Λυκοῦργος ἔχων τοιαύτην φιλοσοφίαν ἐν
said blessed Lycurgus having such philosophy in
τῇ βασιλείᾳ αὐτοῦ.“ δοὺς δὲ αὐτῷ φόρους δέκα ἐτῶν
the kingdom his having-given and to-him tribute ten of-years
ἀπέπεμψεν. ὁ δὲ Αἴσωπος παραγενόμενος εἰς Βαβυλῶνα
he-sent-him-off — and Aesop having-arrived in Babylon
διηγήσατο Λυκούργῳ πάντα τὰ ἐν Αἰγύπτῳ πραχθέντα,
related to-Lycurgus all the-things in Egypt done
ἀποδοὺς αὐτῷ καὶ τὰ χρήματα· ὁ δὲ Λυκοῦργος
having-handed-over to-him also the money — and Lycurgus
ἐκέλευσεν ἀνδριάντα χρυσοῦν ἀνατεθῆναι τῷ Αἰσώπῳ.
ordered a-statue golden to-be-set-up — to-Aesop

XI · DEATH AT DELPHI

Touring Greece, Aesop tells the Delphians they are like driftwood, impressive only from afar, and descended from slaves. They hide a golden bowl of Apollo in his baggage, find it there, imprison him, and vote to throw him from the cliff as a temple robber. He tells a friend the fable of the widow and the plowman, and the Delphians those of the mouse and the frog, the eagle and the beetle, the old farmer and his asses, the foolish girl, and the man and his daughter, then curses them and is thrown from the cliff. Plague strikes Delphi; an oracle bids them atone for his death, they raise a stele to him, and the leaders of Greece avenge him.

21 Μετ’ ὀλίγον δὲ χρόνον τῷ βασιλεῖ συνταξάμενος
after a-little and time with-the king having-taken-leave
ἐβουλεύσατο εἰς τὴν Ἑλλάδα πλεῦσαι, ὀμόσας αὐτῷ
he-resolved to — Greece to-sail having-sworn to-him
πάλιν ὑποστρέψαι εἰς Βαβυλῶνα κἀκεῖ τὸν λοιπὸν βιῶσαι
again to-return to Babylon and-there the rest to-live

χρόνον. περιερχομένου οὖν τὰς πόλεις τῆς Ἑλλάδος καὶ
time going-around then the cities — of-Greece and
τὴν ἑαυτοῦ ἐπιδεικνυμένου σοφίαν, παρεγένετο ἐν Δελφοῖς,
the his-own displaying wisdom he-arrived at Delphi
οἱ δὲ ὄχλοι ἡδέως μὲν αὐτοῦ ἠκροῶντο, οὐδὲν δὲ αὐτὸν
the and crowds pleasantly indeed him listened-to nothing but him
ἐτίμησαν. προσκρούσας δὲ πρὸς αὐτοὺς ὁ Αἴσωπος
honored having-taken-offense and at them — Aesop
ἔφη „ὅμοιοί ἐστε ξύλῳ ἐν θαλάσσῃ φερομένῳ· ἐκεῖνο
said like you-are to-wood in sea borne that
γὰρ θεωροῦντες ἐκ πολλοῦ διαστήματος ὑπὸ κυμάτων
for seeing from much distance by waves
φερόμενον δοκοῦμέν τινος χρυσίου ἄξιον εἶναι, ἐπειδὰν
borne we-think some gold worth to-be when
δὲ ἐγγυτάτω προσέλθωμεν, ἐλάχιστον ὁρῶμεν. κἀγὼ οὖν
and nearest we-come least-worth we-see and-I then
πόρρωθεν ὑπάρχων τῆς ὑμῶν πόλεως κατεπληττόμην
far-off being from-the your city was-amazed-at
ὑμᾶς ὡς μεγίστους, ἐλθὼν δὲ πρὸς ὑμᾶς, ὦ Δελφοί,
you as greatest having-come and to you O Delphians
εὗρον ὑμᾶς ταπεινοτέρους τῶν ἄλλων ἀνθρώπων καὶ
I-found you meaner than-the other men and
ἀχρειοτέρους ὄντας. πεπλάνημαι καλὴν ἔχων ὑπὲρ ὑμῶν
more-useless being I-have-been-misled fine having about you
διάνοιαν. ὧδε ἄξιον ποιεῖτε τῶν προγόνων ὑμῶν.“ ταῦτα
opinion thus worthily you-act of-the ancestors your these-things
ἀκούσαντες οἱ ἐν Δελφοῖς ἔφησαν „τίνες γάρ εἰσιν
having-heard the-ones in Delphi said who for are
οἱ πρόγονοι ἡμῶν;“ ὁ δέ „σύνδουλοι. εἰ δὲ ἀγνοεῖτε,
the ancestors our he and fellow-slaves if and you-are-ignorant
μάθετε. νόμος ἦν παρὰ τοῖς Ἕλλησιν, ἐὰν πόλεις
learn a-law there-was among the Greeks if cities

καταβάλωνται, τῶν λαφύρων τὸ δέκατον μέρος πέμπειν
they-overthrow of-the spoils the tenth part to-send
ἀπό τε βοῶν, προβάτων, αἰγῶν καὶ τῶν λοιπῶν κτήνων,
from both oxen sheep goats and the other beasts
ἀπὸ χρημάτων, ἀπὸ σωμάτων ἀνδρῶν τε καὶ γυναικῶν.
from goods from bodies of-men both and of-women
ἐκ τούτων οὖν ὑμεῖς γεννηθέντες ἀνελεύθεροί ἐστε, ἐκεῖθεν
from these then you born unfree are from-there
γεννηθέντες τῶν Ἑλλήνων δοῦλοι καθεστήκατε.“ ταῦτα
born of-the Greeks slaves you-are these-things
εἰπὼν ὁ Αἴσωπος περὶ ἐκδημίαν ἐγένετο. οἱ δὲ Δελφοὶ
having-said — Aesop for departure was the and Delphians
λογισάμενοι, ὅτι καὶ ἂν εἰς ἑτέρας ἀπελθὼν Αἴσωπος πόλεις
having-reckoned that even — to others having-gone Aesop cities
χείρονα αὐτοὺς κακολογήσαι, ἐβουλεύσαντο ἀνελεῖν δόλῳ
worse them would-revile resolved to-kill-him by-guile
καὶ ὡς ἱερόσυλον αὐτὸν καταδικάσαι. παρατηρησάμενοι
and as a-temple-robber him to-condemn having-watched
οὖν τὸν δοῦλον αὐτοῦ πρὸ τῆς πύλης τῆς πόλεως
then the slave his before the gate of-the city
σκεύη φέροντα ἐνέκρυψαν εἰς τὰ στρώματα ἣν ἔλαβον
baggage carrying they-hid in the bedding which they-had-taken
φιάλην χρυσῆν ἐκ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος. ὁ δὲ
a-bowl golden from the temple — of-Apollo — and
Αἴσωπος ἀγνοῶν τὰ συνεσκευασμένα αὐτῷ ὥδευεν εἰς
Aesop not-knowing the-things packed for-him traveled to
τὴν Φωκίδα. οἱ δὲ Δελφοὶ εἰσδραμόντες ἐκράτησαν αὐτὸν
— Phocis the and Delphians having-run-up seized him
καὶ εἰσήγαγον εἰς τὴν πόλιν. διαπορουμένου οὖν τοῦ
and led-him-in into the city being-at-a-loss then —
Αἰσώπου, τί τοῦτο, ἔφησαν „ἵνα τί ἔκλεψας ἐκ τοῦ
Aesop what is-this they-said for what did-you-steal from the

ἱεροῦ ἃ ἡμεῖς διαβεβαιούμεθα;“ τοῦ δὲ ἀρνουμένου καὶ
temple what we affirm he and denying and
δυσχυριζομένου, μηδὲν εἰδέναι, ἔτι δὲ ἀπολέσθαι λέγοντος
insisting nothing to-know still and to-perish saying
ἐὰν καταγνωσθῇ, ἐκτινάξαντος αὐτοῦ τὰ σκεύη εὗρον
if he-be-convicted having-shaken-out he the baggage they-found
τὴν χρυσῆν φιάλην τοῦ Ἀπόλλωνος, καὶ λαβόντες οἱ
the golden bowl — of-Apollo and having-taken-it the
Δελφοὶ ἐπεδείκνυον πᾶσι τοῖς ἐν τῇ πόλει, μετὰ πολλοῦ
Delphians showed-it to-all those in the city with much
θορύβου καὶ ταραχῆς περικομίζοντες αὐτήν. ὁ δὲ Αἴσωπος
uproar and confusion carrying-around it — and Aesop
αἰσθόμενος τὴν ἐπιβουλὴν πολλὰ ἐδέετο ἀπολυθῆναι, οἱ
having-perceived the plot much begged to-be-released they
δὲ αὐτὸν συλλαβόμενοι ἐνέκλεισαν εἰς φυλακήν. ὁ δὲ
and him having-seized shut-up in prison — and
Αἴσωπος οὐχ εὑρὼν μηχανὴν τῆς πονηρᾶς τύχης, ὡς
Aesop not having-found a-device against-the wicked fortune how
θνητὸς ὢν δυνήσεται τὸ μέλλον ἐκφυγεῖν, ἐπένθει. φίλος
mortal being he-will-be-able the future to-escape mourned a-friend
δὲ αὐτοῦ τις, Δημέας ὀνόματι, παρακαλέσας τοὺς φύλακας
and his one Demeas by-name having-begged the guards
εἰσῆλθε πρὸς αὐτόν, καὶ ἰδὼν αὐτὸν κλαίοντα ἔλεγε „ἵνα
went-in to him and having-seen him weeping said for
τί οὕτω πενθεῖς;“ μειδιάσας δὲ ὁ Αἴσωπος λέγει πρὸς
what so do-you-mourn having-smiled and — Aesop says to
αὐτόν „γυνή τις προσφάτως τὸν ἄνδρα θάψασα καθ’
him a-woman some lately the husband having-buried every
ἡμέραν ἀπιοῦσα πρὸς τὸ μνῆμα ἐθρήνει. ἀροτριῶν δέ τις
day going-off to the tomb lamented plowing and one
σύνεγγυς ἐπεθύμησε μετ’ αὐτῆς συγγενέσθαι. καταλιπὼν
near desired with her to-be-together having-left

οὖν τὰς βόας αὐτοῦ ἔκλαιε παραγενόμενος μετὰ τῆς
then the cows his he-wept having-come-up with the
γυναικός. ἡ δὲ ἐπύθετο αὐτοῦ, διὰ τί καὶ αὐτὸς κλαίει,
woman she and asked him for what also he-himself weeps
ὁ δὲ εἶπεν „ὅτι κἀγὼ γυναῖκα εὐπρεπῆ κατώρυξα· ὅταν
he and said that I-too a-wife comely buried when
οὖν κλαύσω, τῆς λύπης κουφίζομαι.“ ἡ δὲ ἔφη „κἀγὼ
then I-weep from-the grief I-am-relieved she and said I-too
τὸ αὐτὸ πάσχω.“ κἀκεῖνός φησιν „εἰ τοίνυν ταῖς αὐταῖς
the same suffer and-he says if then into-the same
περιεπέσαμεν λύπαις, τί οὐκ ἐπισυγγενόμεθα ἑαυτοῖς;
we-have-fallen griefs why not do-we-come-together with-each-other
ἐγὼ μὲν γὰρ ἀγαπήσω σε ὡς ἐκείνην, σὺ δὲ κἀμὲ
I indeed for will-love you as her you and also-me
ὡς τὸν ἄνδρα.“ ταῦτα λέγων ἔπεισε τὴν γυναῖκα,
as the husband these-things saying he-persuaded the woman
καὶ συγγινόμενος ἀνέπηξεν αὐτήν. ἐλθὼν δέ τις καὶ
and lying-with-her fixed her having-come and someone and
λύσας αὐτοῦ τὰς βόας ἀπήλασεν. ὁ δὲ ἐλθὼν καὶ
having-loosed his the cows drove-them-off he and having-come and
μηδὲν εὑρὼν ἤρξατο θρηνεῖν καὶ κόπτεσθαι ὀδυρόμενος.
nothing having-found began to-lament and to-beat-his-breast wailing
ἡ δὲ γυνὴ ἐλθοῦσα καὶ εὑροῦσα αὐτὸν ὀλοφυρόμενον
the and woman having-come and having-found him lamenting
ἔφη „πάλιν κλαίεις;“ ὁ δέ φησι „ἄρτι ἐν ἀκριβείᾳ τῷ
said again do-you-weep he and says now in exactness in-the
ὄντι πενθῶ.“ καὶ ἐκεῖνος μὲν οὕτως. σὺ δὲ βλέπων
reality I-mourn and that-one indeed so you and seeing
τὴν ἐνσχοῦσάν με ἐξ ἐνέδρας τύχην διὰ τί ὀδύρομαι
the having-seized me from ambush fortune for what I-lament
ἐρωτᾶς;“ ὁ δὲ ἐπ᾽ αὐτῷ λυπούμενος ἔφη „τί γάρ σοι
do-you-ask he and over him grieving said why for to-you

ἔδοξεν ὑβρίζειν τοὺς Δελφούς; ἡ τοιαύτη σου σοφία
did-it-seem-good to-insult the Delphians the such your wisdom
εἰς τὸ ὑβρίζειν πολίτας κατέληξε, καὶ μάλιστα ἐν τῇ
into the insulting citizens ended and especially in the
ἰδίᾳ πατρίδι.“ ὁ οὖν φίλος πάλιν πρὸς αὐτὸν ἔφη „σὲ
own fatherland the then friend again to him said you
οἱ Δελφοὶ ἀνέκαμψαν ψηφισάμενοι ὡς βλάσφημον καὶ
the Delphians have-turned-back having-voted as blasphemer and
ἀλαζόνα καὶ ἱερόσυλον ἀπὸ κρημνοῦ βληθῆναι, ἵνα μηδὲ
boaster and temple-robber from a-cliff to-be-thrown so-that not-even
ταφῆς τύχῃς.“ ταῦτα οὖν αὐτοῦ ἐν τῇ φυλακῇ τῷ
burial you-obtain these-things then he in the prison —
Αἰσώπῳ λαλοῦντος συνῆλθον οἱ Δελφοὶ καὶ ἐκβαλόντες
to-Aesop saying came-together the Delphians and having-thrown-out
τὸν Αἴσωπον ἀπὸ τῆς φυλακῆς εἷλκον μετὰ βίας ἐπὶ τὸ
— Aesop from the prison dragged-him with force to the
κατακρημνίσαι αὐτόν. ὁ δὲ Αἴσωπος παρεκάλει αὐτοὺς ἐπὶ
to-throw-down him — and Aesop begged them to
τὸ ἀκοῦσαι αὐτοῦ. ἐπιστρεψάντων δὲ αὐτῶν ἔφη „ὅτε ἦν
the to-hear him having-turned and they he-said when were
ὁμόφωνα τὰ ζῶα, μῦς βάτραχον φιλήσας ἐκάλεσεν
of-one-speech the animals a-mouse a-frog having-befriended invited
αὐτὸν εἰς δεῖπνον καὶ ἀπήγαγεν αὐτὸν εἰς ταμιεῖον
him to dinner and led-away him into a-storeroom
πλουσίου, ὅπου ἦν ἄρτος, τυρός, μέλι, ἰσχάδες καὶ ὅσα
of-a-rich-man where was bread cheese honey dried-figs and whatever
ἀγαθά, καί φησιν· ἔσθιε, βάτραχε, ἐξ ὧν βούλει. μετὰ δὲ
good-things and says eat frog of what you-wish after and
τὸ εὐφρανθῆναι αὐτοὺς ἔφη ὁ βάτραχος πρὸς τὸν μῦν·
the to-have-made-merry them said the frog to the mouse
ἐλθὲ καὶ σὺ πρός με νῦν, πλήσθητι τῶν ἀγαθῶν μου· ἀλλ’
come also you to me now be-filled with-the good-things my but

ἵνα μὴ ὄκνος σοι γένηται, προσαρτίσω τὸν πόδα σου
so-that not hesitation to-you come I-will-fasten the foot your
τῷ ποδί μου. δήσας οὖν τὸν ποῦν τοῦ μυὸς τῷ αὐτοῦ
to-the foot my having-tied then the foot of-the mouse to-the his-own
ποδὶ ἥλατο εἰς τὴν λίμνην, ἕλκων καὶ τὸν μῦν δέσμιον.
foot he-leapt into the lake dragging also the mouse bound
ὁ δὲ πνιγόμενος ἔλεγεν· ἐγὼ μὲν ὑπὸ σοῦ νεκρωθήσομαι,
he and drowning said I indeed by you I-shall-be-killed
ἐκδικηθήσομαι δὲ ὑπὸ ζώντων. ἰκτὶν δὲ θεασάμενος τὸν
I-shall-be-avenged but by the-living a-kite and having-seen the
μῦν πλέοντα καταπτὰς ἥρπασεν. ἐφέλκεται οὖν σὺν αὐτῷ
mouse floating having-swooped seized-it is-dragged then with it
καὶ ὁ βάτραχος. καὶ οὕτως ἀμφοτέρους διεσπάραξεν.
also the frog and so both he-tore-apart
οὕτως οὖν καὶ αὐτὸς παρ᾽ ὑμῶν ἀβούλως ἀποθανὼν νόμῳ
so then also I by you thoughtlessly having-died by-law
ἐκδικηθήσομαι. Βαβυλὼν γὰρ καὶ ἡ Ἑλλὰς ὅλη τὸν ἐμὸν
shall-be-avenged Babylon for and — Greece whole the my
ἐκζητήσουσι θάνατον.“ τοῦτο δὲ ἀκούσαντες οἱ Δελφοὶ οὐκ
will-seek-out death this and having-heard the Delphians not
ἐφείσαντο αὐτοῦ, ἀλλ᾽ εἷλκον αὐτὸν ἐπὶ τὸν κρημνόν. τοῦ
spared him but dragged him to the cliff —
δὲ Αἰσώπου δραμόντος καὶ ἐπὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος
and Aesop having-run and to the temple — of-Apollo
καταφυγόντος οὐκ ἠλέησαν, ἀλλ᾽ ἐκβαλόντες αὐτὸν εἷλκον
having-taken-refuge not they-pitied but having-thrown-out him dragged
μετ᾽ ὀργῆς εἰς τὸ κρημνίσαι. ἀπαγόμενος δὲ ὁ Αἴσωπος
with anger for the to-throw-down being-led-away and — Aesop
ἔφη „ἀκούσατέ μου, ἀδελφοὶ Δελφοί. λαγωός ποτε ὑπὸ
said hear me brothers Delphians a-hare once by
ἀετοῦ διωκόμενος κατέφυγεν εἰς κοίτην κανθάρου, δεόμενος
an-eagle pursued fled to a-lair of-a-beetle begging

αὐτοῦ διασωθῆναι. ὁ δὲ κάνθαρος ἱκέτευε τὸν ἀετὸν
him to-be-saved the and beetle besought the eagle
μὴ ἀνελεῖν τὸν ἱκέτην, καὶ ἐξώρκιζεν αὐτὸν κατὰ τοῦ
not to-kill the suppliant and adjured him by the
μεγάλου Διός, μὴ καταφρονῆσαι αὐτοῦ τῆς σμικρότητος.
great Zeus not to-despise his the smallness
ὀργῆς δὲ πλησθεὶς ὁ ἀετὸς καὶ θυμοῦ ταῖς πτέρυξι
with-anger and filled the eagle and with-rage with-the wings
ῥαπίσας τὸν κάνθαρον, ἁρπάσας τὸν λαγωὸν κατέφαγεν.
having-struck the beetle having-seized the hare ate-it-up
ὁ δὲ κάνθαρος ἐμπλακεὶς συνεπετάσθη τῷ ἀετῷ καὶ
the and beetle having-clung flew-along with-the eagle and
παρατηρησάμενος αὐτοῦ τὴν νοσσίαν διέφθειρεν αὐτοῦ
having-watched his the nest destroyed his
τὰ ᾠά. ὁ δὲ ἀετὸς ἐδεινοπάθει ἐπὶ τῇ διαφθορᾷ τῶν
the eggs the and eagle was-indignant at the destruction of-the
ἰδίων ᾠῶν καὶ ἐζήτει τὸν τοῦτο τολμήσαντα πιάσαι. τοῦ
own eggs and sought the-one this having-dared to-catch the
δὲ καιροῦ πάλιν ἐλθόντος εἰς ὑψηλότερον ἐνεοττοποίησε
and season again having-come in a-higher nested
τόπον. ὁ δὲ κάνθαρος τὰ αὐτὰ διαπραξάμενος πάλιν
place the and beetle the same having-done again
τὰ ᾠὰ διέφθειρεν. ἐλθὼν δὲ ὁ ἀετὸς καὶ τὸ συμβὰν
the eggs destroyed having-come and the eagle and the occurrence
εὑρηκὼς ἐθρήνει, λέγων ἐκ θεῶν εἶναι τὸν χόλον, ἵνα
having-found lamented saying from gods to-be the wrath so-that
τὸ γένος τῶν ἀετῶν σπανισθῇ. τοῦ δὲ καιροῦ πάλιν
the race of-the eagles be-made-scarce the and season again
ἀνώξαντος δυσφορῶν ὁ ἀετὸς οὐκέτι εἰς τὰς νοσσίας
having-opened distressed the eagle no-longer in the nests
ἔθηκε τὰ ᾠά, ἀλλ' ἀναβὰς ἐπὶ τὰ τοῦ Διὸς γόνατα
put the eggs but having-gone-up onto the — of-Zeus knees

ἱκέτευε λέγων· δεύτερον ἤδη ἠρήμωμαι, τὸ δὲ τρίτον
besought saying a-second-time already I-have-been-bereft the and third
σοὶ τὰ ᾠὰ παρατίθημι, ἵνα αὐτὰ διατηρήσῃς. καὶ ἔθηκεν
to-you the eggs I-entrust so-that them you-may-preserve and he-put
αὐτὰ ἐπὶ τοῖς τοῦ Διὸς γόνασιν. ὁ δὲ κάνθαρος ἐπιγνοὺς
them on the — of-Zeus knees the and beetle having-learned
τὸ γενόμενον κατέπασσεν ἑαυτὸν πλῆθος κόπρου, καὶ
the happening sprinkled himself a-mass of-dung and
ἀναβὰς πρὸς τὸν Δία καὶ περινοστήσας διετινάξατο τὸν
having-gone-up to — Zeus and having-flown-around shook-off the
κόπρον ἐπὶ τὸ τοῦ Διὸς πρόσωπον. ὁ δὲ ἀναπηδήσας,
dung onto the — of-Zeus face he and having-leapt-up
ἐπιλαθόμενος ὅτι ἐν τῷ κόλπῳ βαστάζει τὰ τοῦ ἀετοῦ ᾠά,
forgetting that in the lap he-carries the of-the eagle eggs
ῥίψας αὐτὰ κατέαξε. γνοὺς δὲ ὁ Ζεὺς τὴν ἀδικίαν
having-thrown them broke-them having-learned and — Zeus the injustice
καὶ παραπόνησιν τοῦ κανθάρου ᾔσθετο τὴν ἐξ αὐτοῦ πρὸς
and complaint of-the beetle perceived the from him against
τὸν ἀετὸν βλάβην. καὶ δὴ παραγενομένου αὐτοῦ ἔφη·
the eagle harm and indeed having-arrived he he-said
δικαίως ἀπώλεσας τὰ τέκνα σου· κάνθαρός ἐστιν ὁ σὲ
justly you-lost the children your a-beetle it-is the-one you
ἀδικήσας. ὁ δὲ κάνθαρος ἔφη πρὸς αὐτόν· οὐκ ἐμὲ μόνον
having-wronged the and beetle said to him not me only
ἠδίκησεν, ἀλλὰ καὶ εἰς σὲ ἠσέβησεν· ὁρκισθεὶς γὰρ
he-wronged but also against you he-sinned having-been-adjured for
οὐκ ἐπείσθη, ἀλλὰ τὸν ἱκέτην ἀπέκτεινεν· οὐ παύσομαι
not he-obeyed but the suppliant killed not I-will-stop
δέ, εἰ μὴ τελείως αὐτὸν ἐκριζώσω. ὁ δὲ Ζεὺς μὴ
and unless — completely him I-uproot — and Zeus not
θέλων τὸ τῶν ἀετῶν γένος σπανισθῆναι συνεβούλευσε τῷ
wishing the of-the eagles race to-be-made-scarce advised the

κανθάρῳ διαλλαγῆναι. τοῦ δὲ μὴ βουλομένου ὑπακοῦσαι
beetle to-be-reconciled he and not wishing to-obey
μετέβαλεν ὁ Ζεὺς τὸν τοκετὸν τῶν ἀετῶν, ὁπότε μὴ
changed — Zeus the breeding of-the eagles when not
φαίνεται κάνθαρος μήτε βλάπτειν δύναται, καὶ τότε τὸν
appears the-beetle nor to-harm can and then the
ἀετὸν νεοττοποιεῖν. καὶ ὑμεῖς, ὦ ἄνδρες Δελφοί, μὴ
eagle to-nest and you O men Delphians not
ἀτιμάσητε τὸν θεὸν τοῦτον, διότι τὸ ἱερὸν μικρὸν ὑπάρχει.
dishonor the god this because the temple small is
ἐνθυμήθητε οὖν τὸ τοῦ κανθάρου καὶ αἰδέσθητε τὸν
consider then the of-the beetle and respect —
Ἀπόλλωνα διὰ τὸ ἐμὲ εἰς αὐτὸν καταφυγεῖν.“ οἱ δὲ
Apollo because-of the me to him to-have-fled they and
τοῖς ὑπ᾽ αὐτοῦ λεγομένοις μὴ πεισθέντες ἀπήγαγον αὐτὸν
the-things by him said not persuaded led-off him
ἐπὶ τὸν κρημνὸν καὶ ἔστησαν αὐτὸν ἐπὶ τοῦ ἄκρου. ὁ
to the cliff and stood him on the edge —
δὲ Αἴσωπος βλέπων τὸν ἑαυτοῦ μόρον εἶπεν „ἀτίθασσοι,
and Aesop seeing the his-own doom said untamed-ones
ἐπεὶ παντοίως ὑμᾶς οὐ πείθω, ἀκούσατέ μου τούτων τῶν
since in-every-way you not I-persuade hear me these the
λόγων. γεωργός τις γηράσας ἐπ᾽ ἀγρῷ, μηδέπω εἰς πόλιν
stories a-farmer some grown-old in the-field never-yet into a-city
εἰσελθὼν παρεκάλει τοὺς ἰδίους τὴν πόλιν θεάσασθαι. οἱ
having-gone begged the own the city to-see the
δὲ οἰκεῖοι αὐτοῦ ἔζευξαν ἅμαξαν καὶ ὀνάρια εἰπόντες·
and household his yoked a-wagon and little-asses having-said
ἔλαυνε μόνον καὶ αὐτά σε ἐν ἔθει ὄντα καταστήσει εἰς
drive only and they you in habit being will-set into
τὴν πόλιν. χειμῶνος δὲ ἤδη γενομένου σκοτοειδοῦς κατὰ
the city a-storm and already having-become dark on

τὴν ὁδὸν τὰ ὀνάρια πλανηθέντα εἰσῆλθον εἴς τινα τόπον
the road the little-asses having-strayed went into some place
ἀπόκρημνον. ὁ δὲ τὸν ἴδιον θεασάμενος κίνδυνον ἔφη· ὦ
precipitous he and the own having-seen danger said O
Ζεῦ, τί σε ἠδίκησα, ὅτι οὕτως ἀπόλλυμαι, καὶ ταῦτα
Zeus what you have-I-wronged that so I-perish and that
οὐχ ὑπὸ ἵππων ἐντίμων οὔτε ἡμιόνων γενναίων, ἀλλὰ
not by horses honored nor mules noble but
ὑπὸ ὀναρίων ἐλαχίστων; κἀγὼ δὲ πάλιν τὰ αὐτὰ
by little-asses least and-I and again the same-things
δυσφορῶ, ὃς οὐχ ὑπὸ ἐντίμων ἢ ἐλλογίμων ἀνδρῶν, ἀλλ'
bewail who not by honored or notable men but
ὑπὸ ἀχρείων καὶ κακίστων δούλων ἀπόλλυμαι. γυνή τις
by useless and worst slaves am-perishing a-woman some
εἶχε θυγατέρα παρθένον μωράν. πάντοτε οὖν ηὔχετο τῇ
had a-daughter a-maiden foolish always then she-prayed to-the
θεᾷ νοῦν αὐτῇ χαρίσασθαι, εὐχομένης δὲ αὐτῆς παριοῦσα
goddess sense to-her to-grant praying and she passing-by
ἡ παρθένος ἡ μωρὰ ἤκουε τῶν λόγων καὶ κατεῖχε.
the maiden the foolish heard the words and kept-them
μεθ' ἡμέρας δὲ σὺν τῇ μητρὶ εἰς ἀγρὸν ἐξελθοῦσα καὶ
after days and with the mother to the-field having-gone-out and
τῆς προαυλίου προκύψασα θύρας εἶδεν ὄνον θήλειαν ὑπὸ
from-the of-the-forecourt having-peeped door she-saw an-ass female by
ἀνθρώπου βιαζομένην. προσελθοῦσα δὲ τῷ ἀνθρώπῳ εἶπε·
a-man being-forced having-come-up and to-the man she-said
τί ποιεῖς, ἄνθρωπε; νοῦν αὐτῇ ἐντίθημι. ἀναμνησθεῖσα
what are-you-doing fellow sense into-her I-put having-remembered
δὲ ἡ μωρά, ὅτι καθεκάστην ἡ μήτηρ αὐτῆς νοῦν αὐτῇ
and the fool that every-day the mother her sense for-her
ηὔχετο, παρεκάλει λέγουσα· ἄνθρωπε, ἔνθες κἀμοὶ νοῦν·
prayed she-begged saying fellow put-in also-into-me sense

ἡ γὰρ μήτηρ μου πρὸς τοῦτο πολύ σε εὐχαριστήσει. ὁ
the for mother my for this much you will-thank he
δὲ ἐπακούσας καὶ καταλιπὼν τὴν ὄνον διεπαρθένευσε τὴν
and having-heard and having-left the ass deflowered the
κόρην φθείρας αὐτήν, ἡ δὲ διεφθαρμένη μετὰ περιχαρίας
girl having-ruined her she and ruined with joy
ἔρχεται πρὸς τὴν μητέρα αὐτῆς λέγουσα· ἰδού, μῆτέρ
comes to the mother her saying look mother
μου, κατὰ εὐχήν σου νοῦν ἔλαβον. ἡ δὲ μήτηρ
my according-to prayer your sense I-have-received the and mother
λέγει· ἐπήκουσάν μου οἱ θεοί, τέκνον. ἡ δὲ ἔφη· ναί,
says have-heard me the gods child she and said yes
μῆτερ. ἡ δέ· καὶ ποίῳ τρόπῳ τοῦτο ἔγνως; καὶ ἡ
mother she and and in-what way this did-you-learn and the
μωρά· ἄνθρωπός τις μακρὸν πυρὸν καὶ δύο στρογγύλα
fool a-man some a-long reddish-thing and two round
νευρώδη ἔθηκεν ἐν τῇ κοιλίᾳ μου ἔσω βαλὼν καὶ ἔξω
sinewy put into the belly my inside thrusting and outside
ἐντρέχων ἐνέβαλέ με, κἀγὼ δὲ ἡδέως εἶχον. ἡ δὲ
running he-thrust-into me and-I and pleasantly had-it the and
μήτηρ ἀκούσασα καὶ ἰδοῦσα ἔφη· ὦ τέκνον, ἀπώλεσας
mother having-heard and having-seen said O child you-have-lost
καὶ ὃν πρῶτον εἶχες νοῦν.“ μέλλων δὲ ὁ Αἴσωπος
even which first you-had sense being-about and — Aesop
ἀπὸ τοῦ κρημνοῦ ἀπόλλυσθαι ἕτερον ἔφη λόγον. „ἀνήρ
from the cliff to-perish another told story a-man
τις τῆς ἰδίας ἐρασθεὶς θυγατρὸς καὶ ἔρωτι τρωθεὶς
some with-the own having-fallen-in-love daughter and by-love wounded
σατανικῷ ἀπέστειλεν εἰς ἀγρὸν τὴν γυναῖκα αὐτοῦ, τὴν
satanic sent-off to the-field the wife his the
δὲ θυγατέρα κρατήσας ἐβιάσατο. ἡ δὲ ἔλεγε· πάτερ,
and daughter having-seized he-forced she and said father

ἀνόσια πράσσεις· ἤθελον μᾶλλον ὑπὸ ἑκατὸν ἀνδρῶν
unholy-things you-do I-would-wish rather by a-hundred men
μοιχευθῆναι ἢ σοῦ. τοῦτο δὴ καὶ ἐφ' ὑμῖν λέγω,
to-be-seduced than by-you this indeed also over you I-say
παράνομοι Δελφοί. προηρούμην Σικελίαν κακοπαθοῦντα
lawless Delphians I-would-rather Sicily suffering
κυκλεῦσαι ἢ ἐνθάδε παρανόμως ὑφ' ὑμῶν ἀποθανεῖν.
to-circle than here lawlessly by you to-die
καταρῶμαι δὲ ὑμῶν τὴν πατρίδα καὶ θεοὺς μαρτύρομαι,
I-curse and your the fatherland and gods I-call-to-witness
οἳ ὑπακούσονταί μου ἀδίκως ἀπολλυμένου καὶ ἐκδικήσουσί
who will-hearken-to me unjustly perishing and will-avenge
με." οἱ δὲ ὠθήσαντες ἔρριψαν αὐτὸν κατὰ τοῦ κρημνοῦ,
me they and having-pushed threw him down the cliff
καὶ οὕτως ἀπέθανε. λοιμῇ δὲ καὶ συνοχῇ ἰσχυρᾷ
and so he-died by-plague and and affliction strong
κατασχεθέντες οἱ Δελφοὶ χρησμὸν ἔλαβον, ἐξιλεώσασθαι
seized the Delphians an-oracle received to-propitiate
τὸν τοῦ Αἰσώπου μόρον· ἐτύπτοντο γὰρ ὑπὸ τῆς ἰδίας
the — of-Aesop doom they-were-smitten for by the own
συνειδήσεως δολοφονήσαντες τὸν Αἴσωπον. ναοποιήσαντες
conscience having-murdered — Aesop having-built-a-temple
οὖν ἔστησαν αὐτοῦ στήλην. μετὰ δὲ ταῦτ' ἀκούσαντες
then they-set-up his a-stele after and these-things having-heard
οἱ τῆς Ἑλλάδος ἔξαρχοι καὶ οἱ λοιποὶ διδάσκαλοι τὰ
the — of-Greece leaders and the other teachers the-things
εἰς τὸν Αἴσωπον πραχθέντα, παραγενόμενοι ἐν Δελφοῖς
to — Aesop done having-arrived in Delphi
συζήτησιν ποιησάμενοι ἐξεδίκησαν αὐτοῦ τὸν θάνατον.
an-inquiry having-made avenged his the death

AESOP

ΑΙΣΩΠΕΙΩΝ ΜΥΘΩΝ ΣΥΝΑΓΩΓΗ

The Fables

The goods, driven off by the evils, go up to Zeus; a seller of a wooden Hermes; an old farmer's ride to town; an eagle shot with an arrow; the eagle that robbed the fox; an eagle caught and plucked by a man; the eagle and the beetle; the jackdaw that tried to carry off a ram; the nightingale and the hawk; and the nightingale that will not live with men.

1

Ἀγαθὰ καὶ Κακά

Goods and Evils

Ἀγαθὰ πάντα ὑπὸ τῶν κακῶν ἐδιώχθη, ὡς ἀσθενῆ ὄντα· εἰς
good-things all by the evil-things were-chased as weak being to
οὐρανὸν δὲ ἀνῆλθον. Καὶ τἀγαθὰ ἠρώτησαν τὸν Δία, πῶς
heaven and went-up and the-good-things asked — Zeus how
εἶναι δεῖ μετὰ ἀνθρώπων. Ὁ δὲ εἶπε, μὴ μετ' ἀλλήλων
to-be it-is-needful with men he and said not with one-another
πάντα, ἓν δὲ καθ' ἓν τοῖς ἀνθρώποις ἐπέρχεσθαι. Διὰ τοῦτο
all one but by one to-the men to-come-upon for this
τὰ μὲν κακὰ συνεχῆ τοῖς ἀνθρώποις, ὡς πλησίον ὄντα,
the indeed evil-things constantly to-the men as near being
ἐπέρχεται, τὰ δὲ ἀγαθὰ βράδιον ἐξ οὐρανοῦ κάτεισι.
come-upon the but good-things more-slowly from heaven come-down
Ὁ λόγος δηλοῖ, ὅτι ἀγαθῷ μὲν οὐδεὶς ταχέως ἐπιτυγχάνει,
the story shows that good-thing indeed no-one quickly attains
ὑπὸ δὲ τῶν κακῶν ἕκαστος καθ' ἑκάστην πλήττεται.
by but the evil-things each-man on each-day is-struck

2

Ἀγαλματοπώλης

Statue-seller

Ξύλινόν τις Ἑρμῆν κατασκευάσας, προσενεγκὼν ἐπώλει.
wooden someone Hermes having-made having-brought-it was-selling
Μηδενὸς δὲ ὠνητοῦ προσιόντος, ἐκκαλέσασθαί τινας
no-one and buyer approaching to-call-out some
βουλόμενος ἐβόα, ὡς ἀγαθοποιὸν δαίμονα καὶ κέρδους
wishing he-shouted that a-beneficent god and of-gain
τηρητικὸν πιπράσκει. Τῶν δὲ παρατυχόντων τινὸς εἰπόντος
watchful he-sells of-the and bystanders one having-said
πρὸς αὐτόν· „ὦ οὗτος, καὶ τί τοῦτον ὄντα τοιοῦτον
to him O you-there and why him being such
πωλεῖς, δέον τῶν παρ' αὐτοῦ ὠφελειῶν ἀπολαύειν;“
do-you-sell it-being-needful the from him benefits to-enjoy
ἀπεκρίνατο· „ὅτι ἐγὼ μὲν ταχείας ὠφελείας τινὸς
he-answered that I indeed quick benefit some
ἐπιδέομαι, αὐτὸς δὲ βραδέως εἴωθε τὰ κέρδη περιποιεῖν.“
need he but slowly is-wont the gains to-produce
Πρὸς ἄνδρα αἰσχροκερδῆ καὶ τὸ θεῖον περιφρονοῦντα.
for a-man greedy and the divine despising

3

Ἀγροῖκος καὶ Ὀνάρια

Farmer and Little-asses

Γεωργός τις ἐπ' ἀγροῦ γεγηρακὼς, ἐπεὶ μηδέποτε εἰσῆλθεν
a-farmer some in the-country having-grown-old since never had-he-gone
εἰς ἄστυ, παρεκάλει τοὺς οἰκείους τοῦτο θεάσασθαι. Οἱ δὲ
into town begged the household this to-see they and

ζεύξαντες ὀνάρια καὶ ἐπὶ τῆς ἀπήνης αὐτὸν ἀναβιβασάμενοι,
having-yoked little-asses and onto the wagon him having-put-up
μόνον ἐκέλευσαν ἐλαύνειν. Ὁδεύοντι δὲ χειμῶνος καὶ
only ordered-him to-drive for-him-traveling and a-storm and
θυέλλης τὸν ἀέρα καταλαβόντων καὶ ζόφου γενομένου, τὰ
a-whirlwind the air having-seized and darkness having-come the
ὀνάρια τῆς ὁδοῦ πλανηθέντα εἴς τινα κρημνὸν ἐξετόπισαν
little-asses the road having-strayed-from to some cliff drove-out
τὸν πρεσβύτην. Ὁ δὲ μέλλων ἤδη κατακρημνίζεσθαι
the old-man he and being-about already to-be-thrown-down
„ὦ Ζεῦ,“ εἶπε „τί ποτέ σε ἠδίκησα, ὅτι οὕτω παρὰ
O Zeus he-said what 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;“
nor mules good but little-asses most-paltry

4

Ἀετός

Eagle

Ὑπεράνωθεν πέτρας ἀετὸς ἐκαθέζετο, λαγωὸν θηρεῦσαι
above a-rock an-eagle sat a-hare to-hunt
ζητῶν. Τοῦτον δέ τις ἔβαλε τοξεύσας· καὶ τὸ μὲν βέλος
seeking him and someone struck having-shot and the indeed arrow
ἐντὸς αὐτοῦ εἰσῆλθεν, ἡ δὲ γλυφὶς σὺν τοῖς πτεροῖς πρὸ
inside him went the and notch with the feathers before
τῶν ὀφθαλμῶν εἱστήκει. Ὁ δὲ ἰδὼν ἔφη· „καὶ τοῦτό
the eyes stood he and having-seen said and this
μοι ἑτέρα λύπη, τὸ τοῖς ἰδίοις πτεροῖς ἐναποθνήσκειν.“
to-me another grief the by-the own feathers to-die

Ὁ μῦθος δηλοῖ, ὅτι δεινόν ἐστιν, ὅταν τις ἐκ τῶν
the tale shows that terrible it-is when someone from the
ἰδίων κινδυνεύσῃ.
own-things is-endangered

5

Ἀετὸς καὶ Ἀλώπηξ

Eagle and Fox

Ἀετὸς καὶ ἀλώπηξ φιλεῖν ἀλλήλους συνθέμενοι, πλησίον
an-eagle and a-fox to-love one-another having-agreed near
ἑαυτῶν οἰκεῖν διέγνωσαν, βεβαίωσιν φιλίας τὴν συνήθειαν
each-other to-dwell decided confirmation of-friendship the intimacy
ποιούμενοι. Καὶ δὴ ὁ μὲν ἀναβὰς ἐπί τι περίμηκες
making and indeed the indeed having-gone-up onto some very-tall
δένδρον ἐνεοττοποιήσατο· ἡ δὲ εἰσελθοῦσα εἰς τὸν
tree nested she and having-gone into the
ὑποκείμενον θάμνον ἔτεκεν. Ἐξελθούσης δέ ποτε αὐτῆς ἐπὶ
underlying thicket gave-birth having-gone-out and once she for
νομὴν, ὁ ἀετὸς ἀπορῶν τροφῆς, καταπτὰς εἰς τὸν θάμνον
food the eagle lacking food having-swooped into the thicket
καὶ τὰ γεννήματα ἀναρπάσας, μετὰ τῶν αὑτοῦ νεοττῶν
and the offspring having-snatched-up with the his-own nestlings
κατεθοινήσατο. Ἡ δ' ἀλώπηξ ἐπανελθοῦσα ὡς ἔγνω τὸ
feasted-on the and fox having-returned when she-learned the
πραχθὲν, οὐ μᾶλλον ἐπὶ τῷ τῶν νεοττῶν θανάτῳ ἐλυπήθη,
thing-done not more at the of-the young death was-grieved
ὅσον ἐπὶ τῷ τῆς ἀμύνης ἀπόρῳ· χερσαία γὰρ οὖσα πτηνὸν
than at the of-the vengeance helplessness of-the-land for being a-winged-thing
διώκειν ἠδυνάτει. Διὸ πόῤῥωθεν στᾶσα, ὃ μόνον τοῖς
to-pursue she-was-unable therefore from-afar having-stood which alone to-the

ἀσθενέσι καὶ ἀδυνάτοις ὑπολείπεται, τῷ ἐχθρῷ κατηρᾶτο.
weak and powerless is-left to-the enemy she-cursed
Συνέβη δ' αὐτῷ τῆς εἰς τὴν φιλίαν ἀσεβείας οὐκ εἰς
it-happened and to-him of-the toward the friendship impiety not into
μακρὰν δίκην ὑπελθεῖν· θυόντων γάρ τινων αἶγα ἐπ' ἀγροῦ,
long-time punishment to-undergo sacrificing for some a-goat in the-country
καταπτὰς ἀπὸ τοῦ βωμοῦ σπλάγχνον ἔμπυρον ἀνήνεγκεν·
having-swooped from the altar an-entrail burning he-carried-up
οὗ κομισθέντος εἰς τὴν καλιάν, σφοδρὸς ἐμπεσὼν ἄνεμος
which having-been-brought into the nest a-violent having-fallen wind
ἐκ λεπτοῦ καὶ παλαιοῦ κάρφους λαμπρὰν φλόγα ἀνῆψε·
from thin and old straw a-bright flame kindled
καὶ διὰ τοῦτο καταφλεχθέντες οἱ νεοττοὶ (καὶ γὰρ ἦσαν ἔτι
and for this burned-up the nestlings and for they-were still
ἀπτῆνες οἱ ἀετιδεῖς) ἐπὶ τὴν γῆν κατέπεσον. Καὶ ἡ ἀλώπηξ
unfledged the eaglets to the ground fell-down and the fox
προσδραμοῦσα ἐν ὄψει τοῦ ἀετοῦ πάντας αὐτοὺς κατέφαγεν.
having-run-up in sight of-the eagle all them ate-up
Ὁ λόγος δηλοῖ, ὅτι οἱ φιλίαν παρασπονδοῦντες, κἂν τὴν
the story shows that those friendship violating even-if the
τῶν ἠδικημένων ἐκφύγωσι κόλασιν δι' ἀσθένειαν, ἀλλ'
of-the wronged escape punishment through weakness yet
οὖν γε τὴν ἐκ θεοῦ τιμωρίαν διακρούονται οὐδ' ὅλως.
then at-least the from god vengeance they-evade not-even at-all

6

Ἀετὸς καὶ Ἄνθρωπος

Eagle and Man

Ἀετός ποτε ἑάλω ὑπ᾽ ἀνθρώπου, ὅστις τὰ πτερὰ αὐτοῦ
an-eagle once was-caught by a-man who the wings his
εὐθέως τίλας, εἴασεν αὐτὸν ἐν οἴκῳ σὺν ὄρνισιν· ὁ
at-once having-plucked left him in house with fowls he
δὲ κατηφὴς ἐκ τῆς λύπης ὑπῆρχεν. Ἕτερος δέ τις
and downcast from the grief was another and someone
τοῦτον ἐξαγοράσας, ἀνεπτέρωσε τὸν ἀετὸν αὐτίκα. Ὁ
him having-bought-off re-feathered the eagle at-once he
δὲ πετασθεὶς καὶ λαγωὸν ἁρπάσας, ἤνεγκεν εὐθὺς δῶρον
and having-flown and a-hare having-seized brought at-once a-gift
τῷ εὐεργέτῃ. Τοῦτο ἀλώπηξ κατιδοῦσα ἐβόα· „μὴ τοῦτον
to-the benefactor this a-fox having-seen shouted not this-one
σὺ ξένιζε, ἀλλὰ τὸν πρῶτον, μήπως ὁ αὐτός σε πάλιν
you entertain but the first lest-somehow the same you again
κυνηγήσῃ, καὶ αὖθις τὰ πτερὰ τὰ σὰ κατερημώσῃ.“
hunt and again the wings the your strip
Ὁ μῦθος δηλοῖ, ὅτι δεῖ χρηστὰς ἀμοιβὰς τοῖς
the tale shows that it-is-needful good returns to-the
εὐεργέταις παρέχειν, τοὺς δὲ κακοὺς ἐκκλίνειν.
benefactors to-give the but bad to-avoid

7

Ἀετὸς καὶ Κάνθαρος

Eagle and Beetle

Ἀετὸς λαγωὸν ἐδίωκεν· ὁ δὲ ἐν ἐρημίᾳ τῶν βοηθησόντων
an-eagle a-hare was-chasing he and in lack of-the-ones going-to-help
ὑπάρχων, ὃν μόνον ὁ καιρὸς παρέσχε κάνθαρον ἰδὼν,
being whom only the occasion provided a-beetle having-seen
τοῦτον ἱκέτευεν. Ὁ δὲ παραθαῤῥύνας αὐτὸν, ὡς ἐγγὺς
him besought he and having-encouraged him when near
ἐλθόντα τὸν ἀετὸν ἐθεάσατο, παρεκάλει μὴ ἁπάγειν αὐτοῦ
having-come the eagle saw begged not to-carry-off his
τὸν ἱκέτην· κἀκεῖνος ὑπεριδὼν τὴν σμικρότητα, ἐν ὄψει
the suppliant and-he having-disdained the smallness in sight
κανθάρου τὸν λαγωὸν κατεθοινήσατο. Ὁ δὲ ἀπ᾽ ἐκείνου
of-the-beetle the hare feasted-on he and from that
μνησικακῶν διετέλει, παρατηρούμενος τοῦ ἀετοῦ τὰς καλιὰς,
bearing-a-grudge continued watching of-the eagle the nests
καὶ εἴ ποτε ἐκεῖνος ἔτικτε, μετάρσιος διαιρόμενος ἐκύλιε τὰ
and if ever that-one laid aloft rising rolled the
ᾠὰ καὶ κατέασσε, μέχρις οὗ πανταχόθεν ἐλαυνόμενος ὁ
eggs and broke-them until — on-all-sides driven the
ἀετὸς ἐπὶ τὸν Δία κατέφυγεν (ἐστὶ δὲ τοῦ Διὸς ἱερὸς ὁ
eagle to — Zeus fled is and — of-Zeus sacred the
ὄρνις), καὶ αὐτοῦ ἐδεήθη, τόπον αὐτῷ πρὸς νεοττοποιίαν
bird and him he-begged a-place for-him for nesting
ἀσφαλῆ παρασχεῖν. Τοῦ δὲ Διὸς ἐν τοῖς κόλποις αὐτοῦ
safe to-provide — and Zeus in the lap his
τίκτειν ἐπιτρέψαντος αὐτῷ, ὁ κάνθαρος τοῦτο ἑωρακὼς,
to-lay having-allowed him the beetle this having-seen
κόπρου σφαῖραν ποιήσας ἀνέπτη, καὶ γενόμενος κατὰ
of-dung a-ball having-made flew-up and having-come at

τοὺς τοῦ Διὸς κόλπους, ἐνταῦθα καθῆκεν. Ὁ δὲ Ζεὺς
the — of-Zeus lap there dropped-it — and Zeus
ἀποδύσασθαι τὴν κόπρον βουλόμενος, ὡς διανέστη,
to-shake-off the dung wishing when he-stood-up
ἔλαθεν ἀπορῥίψας τὰ ὠά· ἀπ᾽ ἐκείνου τε φασὶ, περὶ ὃν
escaped-notice having-thrown-off the eggs from that and they-say at what
καιρὸν οἱ κάνθαροι γίνονται, τοὺς ἀετοὺς μὴ νεοττεύειν.
time the beetles are-born the eagles not to-nest
Ὁ λόγος δηλοῖ, μηδενὸς καταφρονεῖν, λογιζομένους, ὅτι
the story shows no-one to-despise reckoning that
οὐδεὶς οὕτω ἐστὶν ἀδύνατος, ὡς προπηλακισθεὶς μὴ
no-one so is powerless as having-been-insulted not
δύνασθαι ἑαυτὸν ἐκδικῆσαι.
to-be-able himself to-avenge

8

Ἀετὸς καὶ Κολοιὸς καὶ Ποιμήν

Eagle and Jackdaw and Shepherd

Ἀετὸς καταπτὰς ἀπό τινος ὑψηλῆς πέτρας ἄρνα
an-eagle having-swooped from some high rock a-lamb
ἥρπασε· κολοιὸς δὲ τοῦτο θεασάμενος διὰ ζῆλον τοῦτον
seized a-jackdaw and this having-seen through envy him
μιμήσασθαι ἤθελε. Καὶ δὴ καθεὶς ἑαυτὸν μετὰ πολλοῦ
to-imitate wished and indeed having-let-down himself with much
τοῦ ῥοίζου ἐπὶ κριὸν ἠνέχθη· ἐμπαρέντων δ᾽ αὐτοῦ τῶν
the rushing onto a-ram was-borne having-been-entangled and his the
ὀνύχων τοῖς μαλλοῖς, ἐξαρθῆναι μὴ δυνάμενος ἐπτερύσσετο,
claws in-the fleece to-be-lifted not being-able he-flapped
ἕως ὁ ποιμὴν, τὸ γεγονὸς αἰσθόμενος, προσδραμὼν
until the shepherd the thing-happened having-perceived having-run-up

συνέλαβεν αὐτόν. Καὶ περικόψας αὐτοῦ τὰ ὀξύπτερα, ὡς
seized him and having-clipped his the wing-feathers when
ἑσπέρα κατέλαβε, τοῖς αὐτοῦ παισὶν ἐκόμισε. Τῶν δὲ
evening came to-the his children he-brought-him they and
πυνθανομένων, τί ἂν εἴη τὸ ὄρνεον, ἔφη· „ὡς μὲν
asking what — might-be the bird he-said as indeed
ἐγὼ σαφῶς οἶδα, κολοιός, ὡς δὲ αὐτὸς βούλεται, ἀετός.“
I clearly know a-jackdaw as but he-himself wishes an-eagle
Οὕτως ἡ πρὸς τοὺς ὑπερέχοντας ἅμιλλα πρὸς τῷ μηδὲν
thus the toward the superior rivalry besides the nothing
ἀνύειν καὶ ἐπὶ συμφοραῖς προσκτᾶται γέλωτα.
to-accomplish also at misfortunes acquires laughter

9

Ἀηδὼν καὶ Ἱέραξ

Nightingale and Hawk

Ἀηδὼν ἐπί τινος ὑψηλῆς δρυὸς καθημένη κατὰ τὸ
a-nightingale on some high oak sitting according-to the
σύνηθες ᾖδεν· ἱέραξ δὲ αὐτὴν θεασάμενος, ὡς ἠπόρει τροφῆς,
custom sang a-hawk and her having-seen as he-lacked food
ἐπιπτὰς συνέλαβεν· ἡ δὲ μέλλουσα ἀναιρεῖσθαι ἐδέετο
having-flown-at seized-her she and being-about to-be-killed begged
μεθεῖναι αὐτὴν, λέγουσα, ὡς οὐχ ἱκανή ἐστιν ἱέρακος γαστέρα
to-let-go her saying that not sufficient she-is of-a-hawk belly
αὐτὴ πληρῶσαι· δεῖν δὲ αὐτὸν, εἰ τροφῆς ἀπορεῖ,
she to-fill it-was-needful and him if food he-lacks
ἐπὶ τὰ μείζονα τῶν ὀρνέων τρέπεσθαι. Καὶ ὃς ὑποτυχὼν
to the greater of-the birds to-turn and he having-replied

εἶπεν· „ἀλλ᾽ ἔγωγε ἀπόπληκτος ἂν εἴην, εἰ τὴν ἐν χερσὶν
said but I mad — would-be if the in hands
ἑτοίμην βορὰν ἀφεὶς τὰ μηδέπω φαινόμενα διώκοιμι.“
ready food having-let-go the not-yet appearing-things I-should-chase
Ὁ λόγος δηλοῖ, ὡς οὕτω καὶ τῶν ἀνθρώπων ἀλόγιστοί
the story shows that so also of-the men foolish
εἰσιν οἳ δι᾽ ἐλπίδα μειζόνων τὰ ἐν χερσὶν ὄντα
are who through hope of-greater-things the-things in hands being
προΐενται.
let-go

10

Ἀηδὼν καὶ Χελιδών

Nightingale and Swallow

Ἀηδόνι συνεβούλευε χελιδὼν τοῖς ἀνθρώποις εἶναι
to-the-nightingale advised a-swallow with-the men to-be
ὁμόροφον καὶ σύνοικον, ὡς αὐτή. Ἡ δὲ εἶπεν· „οὐ
under-the-same-roof and dwelling-together as she she and said not
θέλω τὴν λύπην τῶν παλαιῶν μου συμφορῶν μεμνῆσθαι,
I-wish the grief of-the old my misfortunes to-remember
καὶ διὰ τοῦτο τὰς ἐρήμους οἰκῶ.“
and for this the deserts I-inhabit
Τὸν λυπηθέντα ἔκ τινος τύχης καὶ τὸν τόπον φεύγειν
the-one grieved from some fortune also the place to-flee
θέλειν, ἔνθα ἡ λύπη συνέβη.
to-wish where the grief happened

An Athenian debtor; a goatherd who favored wild goats; an Ethiopian scrubbed to whiten him; a cat's pretexts for eating a cock; a cat and the mice; a cat posing as a doctor to hens; a goat and its goatherd; a goat whose advice to an ass costs its own life; Aesop in a shipyard; and Aesop and a dog.

11

Ἀθηναῖος χρεωφειλέτης

Athenian debtor

Ἀθήνῃσιν ἀνὴρ χρεωφειλέτης ἀπαιτούμενος ὑπὸ τοῦ
at-Athens a-man debtor being-asked-back by the
δανειστοῦ τὸ χρέος, τὸ μὲν πρῶτον παρεκάλει ἀναβολὴν
lender the debt the indeed first begged a-delay
αὐτῷ παρασχέσθαι, ἀπορεῖν φάσκων· ὡς δ' οὐκ ἔπειθε,
to-him to-grant to-be-at-a-loss saying when but not he-persuaded
προσαγαγὼν ὗν, ἣν μόνην εἶχε, παρόντος αὐτοῦ
having-brought-forward a-sow which alone he-had being-present him
ἐπώλει. Ὠνητοῦ δὲ προσελθόντος καὶ διερωτῶντος,
he-was-selling-it a-buyer and having-come-up and inquiring
εἰ τοκὰς ἡ ὗς εἴη, ἐκεῖνος ἔφη, μὴ μόνον αὐτὴν
whether fertile the sow was that-one said not only her
τίκτειν, ἀλλὰ καὶ παραδόξως· τοῖς μὲν γὰρ μυστηρίοις
to-bear but also marvelously at-the indeed for mysteries
θήλεα ἀποκύειν, τοῖς δὲ Παναθηναίοις ἄρσενα. Τοῦ δὲ
females to-bring-forth at-the but Panathenaea males he and
ἐκπλαγέντος πρὸς τὸν λόγον, ὁ δανειστὴς εἶπεν· „ἀλλὰ μὴ
astounded at the word the lender said but not
θαύμαζε· αὕτη γάρ σοι καὶ Διονυσίοις ἐρίφους τέξεται."
wonder she for for-you also at-Dionysia kids will-bear

Ὁ λόγος δηλοῖ, ὅτι πολλοὶ διὰ τὸ ἴδιον κέρδος οὐκ
the story shows that many for the own gain not
ὀκνοῦσιν οὐδὲ τοῖς ἀδυνάτοις ψευδομαρτυρεῖν.
hesitate even to-the impossible-things to-bear-false-witness

12

Αἰγοβοσκὸς καὶ Αἶγες

Goatherd and Goats

Αἰπόλος τὰς αἶγας αὐτοῦ ἐπὶ νομὴν ἀπελάσας ὡς ἐθεᾶτο
a-goatherd the goats his to pasture having-driven when he-saw
ἀγρίαις αὐτὰς ἀναμιγείσας, ἑσπέρας ἐπιλαβούσης πάσας
with-wild-ones them mixed evening having-come-on all
εἰς τὸ ἑαυτοῦ σπήλαιον εἰσήλασε. Τῇ δ' ὑστεραίᾳ
into the his-own cave drove-in on-the and next-day
χειμῶνος πολλοῦ γενομένου, μὴ δυνάμενος ἐπὶ τὴν συνήθη
storm much having-arisen not being-able to the customary
νομὴν αὐτὰς παραγαγεῖν, ἔνδον ἔστησε μένειν, ταῖς μὲν
pasture them to-lead inside he-made-them to-stay to-the indeed
ἰδίαις μετρίαν τροφὴν παραβάλλων πρὸς μόνον τὸ μὴ
own moderate food throwing-down for only the not
λιμώττειν, ταῖς δὲ ὀθνείαις πλείονα περισωρεύων πρὸς τὸ
to-starve to-the but strange more heaping-up for the
καὶ αὐτὰς ἐξιδιοποιήσασθαι. Παυσαμένου δὲ τοῦ χειμῶνος
also them to-make-his-own having-stopped and the storm
ἐπειδὴ πάσας ἐπὶ νομὴν ἐξήγαγεν, αἱ ἄγριαι ἐπιλαβόμεναι
when all to pasture he-led-out the wild-ones having-reached
τῶν ὀρῶν ἔφευγον. Τοῦ δὲ ποιμένος ἀχαριστίαν
the mountains fled the and herdsman ingratitude
αὐτῶν κατηγοροῦντος, εἰ περιττοτέρας αὐταὶ ἐπιμελείας
their accusing if more they care

ἐπιτυχοῦσαι καταλείπουσιν αὐτὸν, ἔφασαν ἐπιστραφεῖσαι·
having-received leave him they-said having-turned
„ἀλλὰ καὶ δι᾽ αὐτὸ τοῦτο μᾶλλον φυλαττόμεθα· εἰ γὰρ
but even for it this the-more we-are-on-guard if for
ἡμᾶς τὰς χθές σοι προσεληλυθυίας μειζόνως τῶν
us the yesterday to-you having-come more-greatly than-the
πάλαι σὺ προετίμησας, δῆλον ὅτι, εἰ καὶ ἕτεραί σοι
old-ones you preferred plain that if also others to-you
μετὰ ταῦτα προσπελάσουσιν, ἐκείνας ἡμῶν προκρινεῖς.“
after these-things approach those than-us you-will-prefer
Ὁ λόγος δηλοῖ μὴ δεῖν τούτων προσεταιρίζεσθαι τὰς
the story shows not to-be-needful of-these to-take-as-companions the
φιλίας, οἳ τῶν παλαιῶν φίλων ἡμᾶς τοὺς προσφάτους
friendships who than-the old friends us the new
προτιμῶσι, λογιζομένους, ὅτι καὶ, κἂν ἡμῶν ἐγχρονιζόντων
prefer reckoning that even even-if we growing-old
ἑτέροις φιλιάσωσιν, ἐκείνους προκρινοῦσιν.
with-others they-make-friends those they-will-prefer

13

Αἰθίοψ

Ethiopian

Αἰθιοπά τις ὠνήσατο, τοιοῦτον εἶναι τὸ χρῶμα δοκῶν
an-Ethiopian someone bought such to-be the color thinking
ἀμελείᾳ τοῦ πρότερον ἔχοντος. Καὶ παραλαβὼν οἴκαδε,
by-the-neglect of-the formerly owning and having-taken-him home
πάντα μὲν αὐτῷ προσῆγε τὰ ῥύμματα, πᾶσι δὲ λουτροῖς
all indeed on-him he-applied the soaps with-all and baths

ἐπειρᾶτο φαιδρύνειν· καὶ τὸ μὲν χρῶμα μεταβαλεῖν οὐκ
tried to-brighten-him and the indeed color to-change not
ἔσχε, νοσεῖν δὲ τῷ πονεῖν παρεσκεύασεν.
he-could to-sicken but by-the toiling he-made-him
Μένουσιν αἱ φύσεις, ὡς προῆλθον τὸ πρότερον.
remain the natures as they-came-forth the formerly

14

Αἴλουρος καὶ Ἀλεκτρυών

Cat and Cock

Αἴλουρος συλλαβὼν ἀλεκτρυόνα, μετ' εὐλόγου τοῦτον
a-cat having-caught a-cock with reasonable him
αἰτίας ἠβουλήθη καταφαγεῖν. Καὶ δὴ κατηγόρει αὐτοῦ,
cause wished to-eat-up and indeed he-accused him
ὡς ὀχληρὸς εἴη τοῖς ἀνθρώποις, νύκτωρ κεκραγὼς καὶ
that troublesome he-was to-the men at-night crowing and
μὴ συγχωρῶν ὕπνου τυγχάνειν. Τοῦ δ' ἀπολογουμένου,
not allowing sleep to-get he and defending-himself
ἐπὶ τῇ ἐκείνων ὠφελείᾳ τοῦτο ποιεῖν, ὡς ἐπὶ τὰ
for the their benefit this to-do so-that for the
συνήθη τῶν ἔργων ἐγείρεσθαι, πάλιν ὁ αἴλουρος αἰτίαν
customary of-the works they-might-be-roused again the cat a-charge
ἐπέφερεν, ὡς ἀσεβὴς εἴη περὶ τὴν φύσιν, μητρὶ καὶ
brought that impious he-was about the nature with-mother and
ἀδελφαῖς συμμιγνύμενος. Τοῦ δὲ καὶ τοῦτο πρὸς ὠφέλειαν
sisters coupling he and also this for benefit
τῶν δεσποτῶν πράττειν φήσαντος, πολλῶν αὐτοῖς ἐντεῦθεν
of-the masters to-do having-said many for-them thence
ὠῶν τικτομένων, ὁ αἴλουρος εἰπών· „ἀλλ' εἰ σύ γε
eggs being-laid the cat having-said but if you at-least

πολλῶν εὐπορεῖς εὐπροσώπων ἀπολογιῶν, ἔγωγε μέντοι
many abound-in specious defenses I however
ἄτροφος οὐ μενῶ,“ τοῦτον κατεθοινήσατο.
foodless not will-remain him ate-up
Ὁ μῦθος δηλοῖ, ὅτι ἡ πονηρὰ φύσις πλημμελεῖν αἱρουμένη,
the tale shows that the wicked nature to-do-wrong choosing
εἰ μὴ μετ᾽ εὐλόγου δυνηθείη προσχήματος, ἀπαρακαλύπτως
if not with reasonable it-could pretext openly
γε μὴν πονηρεύεται.
at-least indeed does-evil

15

Αἴλουρος καὶ Μύες

Cat and Mice

Ἔν τινι οἰκίᾳ πολλοὶ μύες ἦσαν. Αἴλουρος δὲ τοῦτο
in some house many mice were a-cat and this
γνοὺς ἦκεν ἐνταῦθα, καὶ συλλαμβάνων ἕνα ἕκαστον
having-learned came there and catching one each
κατήσθιεν. Οἱ δὲ μύες συνεχῶς ἀναλισκόμενοι κατὰ τῶν
ate-them the and mice continually being-used-up down the
ὀπῶν ἔδυνον, καὶ ὁ αἴλουρος μηκέτι αὐτῶν ἐφικέσθαι
holes went-down and the cat no-longer them to-reach
δυνάμενος, δεῖν ἔγνω δι᾽ ἐπινοίας αὐτοὺς ἐκκαλεῖσθαι.
being-able it-was-needful knew by device them to-call-out
Διόπερ ἀναβὰς ἐπί τινα πάσσαλον καὶ ἑαυτὸν ἐνθένδε
therefore having-climbed onto some peg and himself thence
ἀποκρεμάσας προσεποιεῖτο νεκρόν. Τῶν δὲ μυῶν τις
having-hung pretended dead of-the and mice one

παρακύψας ὡς ἐθεάσατο αὐτὸν, εἶπεν· „ἀλλ', ὦ οὗτος,
having-peeped when he-saw him said but O you-there
σοί γε, κἂν θύλαξ γένῃ, οὐ προσελευσόμεθα."
to-you at-least even-if a-bag you-become not we-will-come-near
Ὁ λόγος δηλοῖ, ὅτι οἱ φρόνιμοι τῶν ἀνθρώπων, ὅταν
the story shows that the wise of-the men when
τῆς ἐνίων μοχθηρίας πειραθῶσιν, οὐκέτι αὐτῶν ταῖς
the of-some wickedness they-have-tested no-longer their by-the
ὑποκρίσεσιν ἐξαπατῶνται.
pretenses are-deceived

16

Αἴλουρος καὶ Ὄρνιθες

Cat and Hens

Αἴλουρος ἀκούσας ὅτι ἔν τινι ἐπαύλει ὄρνιθες νοσοῦσι,
a-cat having-heard that in some farmstead hens are-sick
σχηματίσας ἑαυτὸν εἰς ἰατρὸν, καὶ τὰ τῆς ἐπιστήμης
having-disguised himself as a-doctor and the of-the science
πρόσφορα ἀναλαβὼν ἐργαλεῖα, παρεγένετο, καὶ στὰς
suitable having-taken-up tools arrived and having-stood
πρὸ τῆς ἐπαύλεως, ἐπυνθάνετο αὐτῶν πῶς ἔχοιεν· αἱ
before the farmstead asked them how they-were they
δὲ ὑποτυχοῦσαι „καλῶς," ἔφασαν, „ἐὰν σὺ ἐντεῦθεν
and having-replied well they-said if you from-here
ἀπαλλαγῇς."
depart
Οὕτω καὶ τῶν ἀνθρώπων οἱ πονηροὶ τοὺς φρονίμους οὐ
so also of-the men the wicked the wise not
λανθάνουσι, κἂν τὰ μάλιστα χρηστότητα ὑποκρίνωνται.
escape-notice even-if — most goodness they-feign

17

Αἶξ καὶ Αἰπόλος

Goat and Goatherd

Αἶγα ἀποστᾶσαν ἀγέλης ἐπανάγειν αἰπόλος ἐπειρᾶτο
a-goat having-strayed from-the-herd to-bring-back a-goatherd tried
πρὸς τὰς λοιπάς. Ὡς δὲ φωναῖς καὶ συριγμοῖς χρώμενος
to the others when but with-calls and whistlings using
οὐδὲν μᾶλλον ἤννεν, λίθον ἀφεὶς καὶ τοῦ κέρως τυχών,
nothing more he-achieved a-stone having-thrown and the horn having-bit
ἐδεῖτο τῷ δεσπότῃ μὴ κατειπεῖν. Ἡ δὲ „ἀνούστατε“ εἶπεν
he-begged to-the master not to-tell she and most-foolish said
„αἰπόλων, τὸ κέρας κεκράξεται, κἂν ἐγὼ σιωπήσω.“
of-goatherds the horn will-cry-out even-if I keep-silent
Οὕτως λίαν εὐήθεις οἱ τὰ πρόδηλα κρύπτειν ἐθέλοντες.
so very simple those the obvious-things to-hide wishing

18

Αἶξ καὶ Ὄνος

Goat and Ass

Αἶγα καὶ ὄνον ἔτρεφέ τις. Ἡ δὲ αἶξ φθονήσασα τῷ
a-goat and an-ass kept someone the and goat having-envied the
ὄνῳ διὰ τὸ περισσὸν τῆς τροφῆς, ἔλεγεν, ὡς ἄπειρα
ass because-of the abundance of-the food said that endless-things
κολάζῃ, ποτὲ μὲν ἀλήθων, ποτὲ δὲ ἀχθοφορῶν· καὶ
he-is-punished at-times indeed grinding at-times and carrying-loads and
συνεβούλευεν ἐπίληπτον ἑαυτὸν ποιῆσαι καὶ καταπεσεῖν ἔν
she-advised epileptic himself to-make and to-fall-down into
τινι βόθρῳ, καὶ ἀναπαύσεως τυχεῖν. Ὁ δὲ πιστεύσας καὶ
some pit and rest to-get he and having-believed and

πεσὼν συνετρίβη. Ὁ δὲ δεσπότης τὸν ἰατρὸν καλέσας ᾔτει
having-fallen was-crushed the and master the doctor having-called asked
βοηθεῖν. Ὁ δὲ αἰγὸς πνεύμονα ἐγχυματίσαι ἔλεγεν αὐτῷ, καὶ
to-help he and of-a-goat lung to-pour-in said for-him and
τῆς ὑγείας τυχεῖν. Τὴν δὲ αἶγα θύσαντες τὸν ὄνον ἰάτρευον.
the health to-get the and goat having-sacrificed the ass they-treated
Ὅτι ὅστις καθ' ἑτέρου δόλια μηχανᾶται, ἑαυτοῦ γίνεται
that whoever against another tricks devises of-himself becomes
τῶν κακῶν ἀρχηγός.
of-the evils author

19

Αἴσωπος ἐν ναυπηγίῳ

Aesop in a-shipyard

Αἴσωπός ποτε ὁ λογοποιὸς σχολὴν ἄγων εἰς ναυπήγιον
Aesop once the fable-maker leisure having into a-shipyard
εἰσῆλθε· τῶν δὲ ναυπηγῶν σκωπτόντων τε αὐτὸν καὶ
went the and shipwrights mocking both him and
ἐκκαλουμένων εἰς ἀπόκρισιν, ὁ Αἴσωπος ἔλεγε· „Τὸ παλαιὸν
calling-him-out to answer — Aesop said the of-old
χάος καὶ ὕδωρ γενέσθαι· τὸν δὲ Δία βουλόμενον καὶ τὸ τῆς
chaos and water to-have-been — and Zeus wishing also the of-the
γῆς στοιχεῖον ἀναδεῖξαι, παραινέσαι αὐτῇ, ὅπως ἐπὶ τρὶς
earth element to-show to-have-urged her that for three-times
ἐκροφήσῃ τὴν θάλασσαν. Κἀκείνη ἀρξαμένη τὸ μὲν
she-should-gulp-down the sea and-she having-begun the indeed
πρῶτον τὰ ὄρη ἐξέφηνεν, ἐκ δευτέρου δὲ ἐκροφήσασα
first the mountains revealed for the-second-time and having-gulped

καὶ τὰ πεδία ἀπεγύμνωσεν· ἐὰν δὲ δόξῃ αὐτῇ καὶ τὸ
also the plains laid-bare if and it-seem-good to-her also the
τρίτον ἐκπιεῖν τὸ ὕδωρ, ἄχρηστος ὑμῖν ἡ τέχνη γενήσεται.“
third-time to-drink-up the water useless to-you the craft will-become
Ὁ λόγος δηλοῖ, ὅτι οἱ τοὺς κρείττονας χλευάζοντες
the story shows that those the stronger mocking
λανθάνουσι μείζονας ἑαυτοῖς τὰς ἀνίας ἐξ αὐτῶν
escape-notice greater on-themselves the griefs from them
ἐπισπώμενοι.
drawing

20

Αἴσωπος καὶ Κύων

Aesop and Dog

Αἴσωπον ἀπὸ δείπνου βαδίζονθ’ ἑσπέρας
Aesop from dinner walking in-the-evening
θρασεῖα καὶ μεθύση τις ὑλάκτει κύων.
bold and drunken some was-barking-at bitch
κἄπειτ’ ἐκεῖνος εἶπεν· „ὦ κύον, κύον,
and-then that-one said O dog dog
εἰ νὴ Δί’ ἀντὶ τῆς κακῆς γλώττης ποθὲν
if by Zeus instead-of the bad tongue from-somewhere
πυροὺς πρίαιο, σωφρονεῖν ἄν μοι δοκοῖς.“
wheat you-were-to-buy to-be-sensible — to-me you-would-seem

Two fighting cocks; cocks and a tame partridge; fishermen with a heavy seine; fishermen given a catch after an empty day; a fisherman beating the water; a fisherman whose small fish slip through the net; a fisherman who pipes to the fish; a fisherman and a sprat; the halcyon; and foxes at the Maeander.

21

Ἀλέκτορες

Cocks

Ἀλεκτόρων δύο μαχομένων περὶ θηλειῶν ὀρνίθων, ὁ εἷς
cocks two fighting about female fowls the one
τὸν ἕτερον κατετροπώσατο. Καὶ ὁ μὲν ἡττηθεὶς εἰς τόπον
the other routed and the indeed beaten to a-place
κατάσκιον ἀπιὼν ἐκρύβη· ὁ δὲ νικήσας, εἰς ὕψος ἀρθεὶς
shady going-off hid the but having-won into the-height having-risen
καὶ ἐφ' ὑψηλοῦ τοίχου στὰς, μεγαλοφώνως ἐβόησε.
and on a-high wall having-stood loudly crowed
Καὶ παρευθὺς ἀετὸς καταπτὰς ἥρπασεν αὐτόν. Ὁ δ' ἐν
and immediately an-eagle having-swooped seized him the and in
σκότῳ κεκρυμμένος ἀδεῶς ἔκτοτε ταῖς θηλείαις ἐπέβαινεν.
darkness hidden fearlessly thenceforth the females mounted
Ὁ μῦθος δηλοῖ, ὅτι κύριος ὑπερηφάνοις ἀντιτάσσεται,
the tale shows that the-lord to-the-proud opposes
ταπεινοῖς δὲ δίδωσι χάριν.
to-the-humble but gives grace

22

Ἀλεκτρυόνες καὶ Πέρδιξ

Cocks and Partridge

Ἀλεκτρυόνας τις ἐπὶ τῆς οἰκίας ἔχων, ὡς περιέτυχε
cocks someone at the house having when he-came-upon
πέρδικι τιθασσῷ πωλουμένῳ, τοῦτον ἀγοράσας ἐκόμισεν
a-partridge tame being-sold this having-bought brought-it
οἴκαδε ὡς συντραφησόμενον. Τῶν δὲ τυπτόντων αὐτὸν καὶ
home as going-to-be-reared-with-them they and striking him and
ἐκδιωκόντων, ὁ πέρδιξ ἐβαρυθύμει, νομίζων διὰ τοῦτο αὐτὸν
driving-out the partridge was-dejected thinking for this himself
καταφρονεῖσθαι, ὅτι ἀλλόφυλός ἐστι· μικρὸν δὲ ὕστερον
to-be-despised that of-another-race he-is a-little but later
ὡς ἐθεάσατο τοὺς ἀλεκτρυόνας πρὸς ἑαυτοὺς μαχομένους,
when he-saw the cocks with themselves fighting
καὶ οὐ πρότερον ἀποστάντας, πρὶν ἢ ἀλλήλους πατάξαι,
and not sooner leaving-off before than each-other to-strike
ἔφη πρὸς ἑαυτόν· „ἀλλ᾽ ἔγωγε οὐκ ἄχθομαι ὑπὸ τούτων
said to himself but I not am-vexed by these
τυπτόμενος· ὁρῶ γὰρ αὐτοὺς οὐδὲ αὐτῶν ἀπεχομένους.“
being-struck I-see for them not-even themselves sparing
Ὁ λόγος δηλοῖ, ὅτι ῥᾳδίως τὰς ἐκ τῶν πέλας ὕβρεις οἱ
the story shows that easily the from the neighbors insults the
φρόνιμοι δέχονται, ὅταν ἴδωσιν αὐτοὺς μηδὲ τῶν οἰκείων
wise accept when they-see them not-even the own
ἀπεχομένους.
sparing

23

Ἁλιεῖς

Fishermen

Ἁλιεῖς σαγήνην εἵλκον· βαρείας δ' αὐτῆς οὔσης, ἔχαιρον
fishermen a-seine were-hauling heavy and it being they-rejoiced
καὶ ὠρχοῦντο, πολλὴν εἶναι νομίζοντες τὴν ἄγραν· ὡς δὲ
and danced great to-be thinking the catch when but
ἑλκύσαντες ἐπὶ τὴν ἠόνα τὸν μὲν ἰχθὺν ὀλίγον εὗρον, λίθων
having-hauled to the shore the indeed fish little they-found of-stones
δὲ καὶ ἄμμων μεστὴν τὴν σαγήνην, οὐ μετρίως ἐβαρυθύμουν,
but and sand full the seine not moderately they-were-dejected
οὐχ οὕτω μᾶλλον ἐπὶ τῷ συμβεβηκότι δυσφοροῦντες, ὅσον
not so much at the happening being-distressed as
ὅτι καὶ τὰ ἐναντία προσειλήφασιν. Εἷς δέ τις ἐν αὐτοῖς
that also the opposite-things they-had-received one and some among them
γηραιὸς ὢν εἶπεν· „ἀλλὰ παυσώμεθα, ὦ ἑταῖροι· χαρᾶς
old being said but let-us-stop O comrades of-joy
γὰρ ὡς ἔοικεν ἀδελφή ἐστιν ἡ λύπη· καὶ ἡμᾶς ἔδει
for as it-seems sister is the grief and us it-was-needful
τοσαῦτα προησθέντας πάντως τι καὶ λυπηθῆναι."
so-many-things having-enjoyed-before surely somewhat also to-be-grieved
Ἀτὰρ οὖν καὶ ἡμᾶς δεῖ τοῦ βίου τὸ εὐμετάβλητον
but then also us it-is-needful of-the life the changeability
ὁρῶντας μὴ τοῖς αὐτοῖς ἀεὶ πράγμασιν ἐπαγάλλεσθαι,
seeing not in-the same always things to-exult
λογιζομένους, ὅτι ἐκ πολλῆς εὐδίας ἀνάγκη καὶ χειμῶνα
reckoning that from much fair-weather necessity also a-storm
γενέσθαι.
to-come

24

Ἁλιεῖς

Fishermen

Ἁλιεῖς, ἐξελθόντες ἐπ᾽ ἄγραν, ἐπειδὴ πολὺν χρόνον
fishermen having-gone-out for fishing since long time
ταλαιπωρήσαντες οὐδὲν εἷλον, σφόδρα τε ἠθύμουν καὶ
having-toiled nothing they-took very both were-despondent and
ἀναχωρῆσαι παρεσκευάζοντο. Εὐθὺς δὲ θύννος, ὑπό του
to-go-back prepared at-once and a-tuna by some
τῶν μεγίστων διωκόμενος ἰχθύων, εἰς τὸ πλοῖον αὐτῶν
of-the greatest pursued fishes into the boat their
εἰσήλατο. Οἱ δὲ τοῦτον λαβόντες μεθ᾽ ἡδονῆς ἀνεχώρησαν.
leapt they and him having-taken with pleasure went-back
Ὁ μῦθος δηλοῖ, ὅτι πολλάκις, ἃ μὴ τέχνη παρέσχε,
the tale shows that often what not skill provided
ταῦτα τύχη ἐδωρήσατο.
this chance bestowed

25

Ἁλιεύς

Fisherman

Ἁλιεὺς ἔν τινι ποταμῷ ἡλίευε. Καὶ δὴ κατατείνας τὰ
a-fisherman in some river was-fishing and indeed having-stretched the
δίκτυα ὡς περιέλαβεν ἑκατέρωθεν τὸ ῥεῦμα, προσδήσας
nets when he-enclosed on-both-sides the stream having-tied
κάλῳ λίθον, ἔτυπτε τὸ ὕδωρ, ὅπως οἱ ἰχθύες φεύγοντες
to-a-rope a-stone he-beat the water so-that the fishes fleeing
ἀπαραφυλάκτως τοῖς βρόχοις ἐμπέσωσι. Τῶν δὲ περὶ τὸν
unwarily into-the meshes might-fall of-the and about the

τόπον οἰκούντων τις θεασάμενος αὐτὸν τοῦτο ποιοῦντα,
place dwelling one having-seen him this doing
ἐμέμφετο, ὡς τὸν ποταμὸν θολοῦντα καὶ μὴ ἐῶντα
blamed-him as the river muddying and not allowing
αὐτοὺς διαυγὲς ὕδωρ πίνειν· ὁ δὲ ἀπεκρίνατο· „ἀλλ'
them clear water to-drink he and answered but
ἐὰν μὴ οὕτως ὁ ποταμὸς ταράσσηται, ἐμὲ δεήσει
if not so the river is-stirred me it-will-be-needful
λιμώττοντα ἀποθανεῖν."
starving to-die
Οὕτω καὶ τῶν πόλεων οἱ δημαγωγοὶ τότε μάλιστα
so also of-the cities the demagogues then most
ἐργάζονται, ὅταν τὰς πατρίδας εἰς στάσεις περιάγωσιν.
work when the fatherlands into factions they-bring

26

Ἁλιεύς

Fisherman

Ἁλιεὺς, τὸ πρὸς ἄγραν δίκτυον ἐκ τῆς θαλάσσης
a-fisherman the for fishing net from the sea
ἐκβαλὼν, τῶν μὲν μεγάλων ἰχθύων ἐγκρατὴς γέγονε,
having-drawn-out of-the indeed great fishes master became
καὶ τούτους ἐν τῇ γῇ ἥπλωσεν· οἱ δὲ βραχύτεροι τῶν
and these on the land spread-out the but smaller of-the
ἰχθύων διὰ τῶν τρυμαλιῶν διέδρασαν ἐν τῇ θαλάσσῃ.
fishes through the holes escaped into the sea

Ὅτι εὔκολος ἡ σωτηρία τοῖς μὴ μεγάλως εὐτυχοῦσιν,
that easy the safety for-those not greatly prospering
τοὺς δὲ μεγάλους ὄντας τῇ δόξῃ σπανίως ἴδοις ἂν
the but great being in-the glory rarely you-would-see —
ἐκφεύγειν τὴν δίκην.
escaping the penalty

27

Ἁλιεὺς αὐλῶν

Fisherman piping

Ἁλιεὺς αὐλητικῆς ἔμπειρος, ἀναλαβὼν τοὺς αὐλοὺς καὶ
a-fisherman in-flute-playing experienced having-taken-up the pipes and
τὰ δίκτυα παρεγένετο εἰς τὴν θάλασσαν, καὶ στὰς ἐπί
the nets arrived at the sea and having-stood on
τινος προβλήματος πέτρας τὸ μὲν πρῶτον ᾖδε, νομίζων
some projecting rock the indeed first sang thinking
αὐτομάτους πρὸς τὴν ἡδυφωνίαν τοὺς ἰχθύας ἐξελεύσεσθαι·
of-their-own-accord to the sweet-sound the fishes to-come-out
ὡς δ' αὐτοῦ ἐπὶ πολὺ διατεινομένου οὐδὲν πέρας ἠνύετο,
when but he at length straining no end was-achieved
ἀποθέμενος τοὺς αὐλοὺς ἀνείλετο τὸ ἀμφίβληστρον, καὶ
having-put-down the pipes he-took-up the casting-net and
βαλὼν κατὰ τοῦ ὕδατος πολλοὺς ἰχθύας ἤγρευσεν. Ἐκβαλὼν
having-cast into the water many fishes caught having-thrown
δ' αὐτοὺς ἀπὸ τῶν δικτύων ἐπὶ τὴν ἠόνα, ὡς ἐθεάσατο
and them from the nets onto the shore when he-saw-them
ἀσπαίροντας, ἔφη· „ὦ κάκιστα ζῷα, ὑμεῖς, ὅτε μὲν ηὔλουν,
gasping he-said O worst creatures you when indeed I-piped
οὐκ ὠρχεῖσθε· νῦν δὲ, ὅτε πέπαυμαι, τοῦτο πράττετε."
not you-danced now but when I-have-stopped this you-do

Πρὸς τοὺς παρὰ καιρόν τι πράττοντας ὁ λόγος
for those out-of season something doing the story
εὔκαιρος.
timely

28

Ἁλιεὺς καὶ Μαινίς

Fisherman and Sprat

Ἁλιεὺς καθεὶς τὸ δίκτυον ἀνήνεγκε μαινίδα. Τῆς δὲ
a-fisherman having-let-down the net brought-up a-sprat she and
ἱκετευούσης αὐτὸν πρὸς τὸ παρὸν μεθεῖναι αὐτὴν, ἐπειδὴ
beseeching him for the present to-let-go her since
μικρὰ τυγχάνει, ὕστερον δὲ αὐξυνθεῖσαν συλλαβεῖν εἰς
small she-is later and grown to-catch-her for
μείζονα ὠφέλειαν, ὁ ἁλιεὺς εἶπεν· „ἀλλ᾽ ἔγωγε εὐηθέστατος
greater benefit the fisherman said but I most-simple
ἂν εἴην, εἰ τὸ παρὸν κέρδος ἀφεὶς ἄδηλον ἐλπίδα
— would-be if the present gain having-let-go uncertain hope
διώκοιμι.“
I-should-chase

Ὁ λόγος δηλοῖ, ὅτι αἱρετώτερόν ἐστι κέρδος τὸ παρὸν,
the story shows that more-to-be-chosen is gain the present
κἂν μικρὸν ᾖ, τοῦ προσδοκωμένου, κἂν μέγα ὑπάρχῃ.
even-if small it-be than-the expected even-if great it-be

29

Ἀλκυών

Halcyon

Ἀλκυὼν ὄρνεόν ἐστι φιλέρημον διὰ παντὸς ἐν θαλάττῃ
the-halcyon a-bird is solitude-loving through all on sea
διαιτώμενον. Ταύτην λέγεται τὰς τῶν ἀνθρώπων θήρας
living her it-is-said the of-the men hunts
φυλαττομένην ἐν σκοπέλοις παραθαλαττίοις νεοττοποιεῖσθαι.
guarding-against on cliffs by-the-sea to-nest
Καὶ δή ποτε τίκτειν μέλλουσα παρεγένετο εἴς τι
and indeed once to-lay being-about she-came to some
ἀκρωτήριον, καὶ θεασαμένη πέτραν ἐπὶ θαλάσσῃ
headland and having-seen a-rock on the-sea
ἐνεοττοποιεῖτο ἐνταῦθα. Ἐξελθούσης δ' αὐτῆς ποτε ἐπὶ
nested there having-gone-out and she once for
νομὴν, συνέβη τὴν θάλασσαν ὑπὸ λάβρων πνευμάτων
food it-happened the sea by violent winds
κυματωθεῖσαν ἐξαρθῆναι μέχρι τῆς καλιᾶς, καὶ ταύτην
raised-into-waves to-be-lifted as-far-as the nest and it
ἐπικλύσασαν τοὺς νεοττοὺς διαφθεῖραι. Καὶ ἡ ἀλκυὼν
having-flooded the nestlings to-destroy and the halcyon
ἐπανελθοῦσα ὡς ἔγνω τὸ γεγονὸς, εἶπεν· „ἀλλ' ἔγωγε
having-returned when she-learned the thing-happened said but I
δειλαία, ἥτις τὴν γῆν ὡς ἐπίβουλον φυλαττομένη ἐπὶ
wretched who the land as treacherous guarding-against to
ταύτην κατέφυγον, ἣ πολλῷ μοι γέγονεν ἀπιστοτέρα."
this fled which much to-me has-become more-faithless

Οὕτω καὶ τῶν ἀνθρώπων ἔνιοι τοὺς ἐχθροὺς φυλαττόμενοι
so also of-the men some the enemies guarding-against
λανθάνουσι πολλῷ χαλεπωτέροις τῶν ἐχθρῶν φίλοις
escape-notice much more-grievous than-the enemies friends
ἐμπίπτοντες.
falling-into

30

Ἀλώπεκες

Foxes

Ποτὲ ἀλώπεκες ἐπὶ τὸν Μαίανδρον ποταμὸν συνηθροίσθησαν,
once foxes at the Maeander river gathered
πιεῖν ἐξ αὐτοῦ θέλουσαι· διὰ δὲ τὸ ῥοιζηδὸν φέρεσθαι
to-drink from it wishing because-of and the rushingly to-be-borne
τὸ ὕδωρ, ἀλλήλας προτρεπόμεναι οὐκ ἐτόλμων εἰσελθεῖν.
the water each-other urging-on not dared to-go-in
Μιᾶς δὲ αὐτῶν διεξιούσης, ἐπὶ τῷ εὐτελίζειν τὰς λοιπὰς, καὶ
one and of-them holding-forth for the to-belittle the others and
δειλίαν καταγελώσης, ἑαυτὴν ὡς γενναιοτέραν προκρίνασα
cowardice mocking herself as nobler having-preferred
θαρσαλέως εἰς τὸ ὕδωρ ἐπήδησεν. Τοῦ δὲ ῥεύματος ταύτην
boldly into the water leapt the and current her
εἰς μέσον κατασύραντος, καὶ τῶν λοιπῶν, παρὰ τὴν
into the-middle having-swept-down and the others by the
ὄχθην τοῦ ποταμοῦ ἑστηκυιῶν, πρὸς αὐτὴν εἰπουσῶν „μὴ
bank of-the river standing to her having-said not
ἐάσῃς ἡμᾶς, ἀλλὰ στραφεῖσα ὑπόδειξον τὴν εἴσοδον, δι᾽
leave us but having-turned show the way-in through
ἧς ἀκινδύνως δυνησόμεθα πιεῖν,“ ἐκείνη ἀπαγομένη ἔλεγεν·
which safely we-shall-be-able to-drink that-one being-carried-off said

„ἀπόκρισιν ἔχω εἰς Μίλητον, καὶ ταύτην ἐκεῖσε ἀποκομίσαι
an-answer I-have to Miletus and this there to-carry
βούλομαι· ἐν δὲ τῷ ἐπανιέναι με, ὑποδείξω ὑμῖν.“
I-wish in and the to-return me I-will-show you
Πρὸς τοὺς κατὰ ἀλαζονείαν ἑαυτοῖς κίνδυνον ἐπιφέροντας.
for those through boastfulness on-themselves danger bringing

FABLES 31–40

A fox swollen with food in a hollow oak; a fox and a bramble; the fox and the grapes; the fox and the crane; a fox betrayed by a woodcutter; Aesop's fable of the fox and the hedgehog; a fox and a crocodile on nobility; a fox and a dog; a fox who grows used to a lion; and a fox insulting a caged lion.

31

Ἀλώπηξ ἐξογκωθεῖσα τὴν γαστέρα

Fox swollen the belly

Ἀλώπηξ λιμώττουσα ὡς ἐθεάσατο ἔν τινι δρυὸς κοιλώματι
a-fox starving when she-saw in some of-an-oak hollow
ἄρτους καὶ κρέα ὑπό τινων ποιμένων καταλελειμμένα,
loaves and meat by some shepherds left-behind
ταῦτα εἰσελθοῦσα κατέφαγεν· ἐξογκωθεῖσα δὲ τὴν γαστέρα,
these having-gone-in ate-up swollen and the belly
ἐπειδὴ οὐκ ἠδύνατο ἐξελθεῖν, ἐστέναζε καὶ ὠδύρετο.
since not she-could to-come-out groaned and lamented
Ἑτέρα δὲ ἀλώπηξ τῇδε παριοῦσα εἰσήκουσε αὐτῆς τῶν
another and fox this-way passing-by heard her the
στεναγμῶν, καὶ προσελθοῦσα ἐπυνθάνετο τὴν αἰτίαν.
groans and having-come-up asked the cause
Μαθοῦσα δὲ τὰ γεγενημένα, ἔφη πρὸς αὐτήν· „ἀλλὰ
having-learned and the having-happened-things she-said to her but

μενετέον σοι ἐνταῦθα, ἕως ἂν τοιαύτη γένῃ, ὁποία
must-be-stayed by-you here until — such you-become as
οὖσα εἰσῆλθες, καὶ οὕτω ῥᾳδίως ἐξελεύσῃ."
being you-went-in and so easily you-will-come-out
Ὁ λόγος δηλοῖ, ὅτι τὰ χαλεπὰ τῶν πραγμάτων ὁ
the story shows that the difficult-things of-the affairs the
χρόνος διαλύει.
time solves

32

Ἀλώπηξ καὶ Βάτος

Fox and Bramble

Ἀλώπηξ φραγμὸν ἀναβαίνουσα, ἐπειδὴ ὀλισθαίνειν ἔμελλε,
a-fox a-fence climbing since to-slip she-was-about
βάτου ἐπελάβετο. Ξυσθεῖσα δὲ τὸ πέλμα καὶ δεινῶς
a-bramble grasped scratched and the sole and terribly
διατεθεῖσα, ᾐτιᾶτο αὐτὴν, εἴ γε καταφυγοῦσα ἐπ'
afflicted she-blamed it if at-least having-fled to
αὐτὴν ὡς ἐπὶ βοηθὸν χείρονι αὐτῇ ἐχρήσατο καὶ τοῦ
it as to a-helper worse it she-had-found even than-the
προκειμένου. Καὶ ἡ βάτος ὑποτυχοῦσα εἶπεν· „ἀλλ'
situation and the bramble having-replied said but
ἐσφάλης τῶν φρενῶν, ὦ αὖτη, ἐμοῦ ἐπιλαβέσθαι
you-were-tripped of-the wits O you me to-grasp
βουληθεῖσα, ἥτις πάντων ἐπιλαμβάνεσθαι εἴωθα."
having-wished who all-things to-grasp am-wont

Οὕτω καὶ τῶν ἀνθρώπων μάταιοί εἰσιν ὅσοι τούτοις
so also of-the men foolish are as-many-as to-these
ὡς βοηθοῖς προσφεύγουσιν, οἷς τὸ ἀδικεῖν μᾶλλόν ἐστιν
as helpers flee for-whom the to-wrong rather is
ἔμφυτον.
innate

33

Ἀλώπηξ καὶ Βότρυς

Fox and Grapes

Ἀλώπηξ λιμώττουσα ὡς ἐθεάσατο ἐπί τινος ἀναδενδράδος
a-fox starving when she-saw on some trained-vine
βότρυας κρεμαμένους, ἠβουλήθη αὐτῶν περιγενέσθαι, καὶ
grapes hanging wished them to-get-hold-of and
οὐκ ἠδύνατο· ἀπαλλαττομένη δὲ πρὸς ἑαυτὴν εἶπεν·
not she-could going-away and to herself said
„ὄμφακές εἰσιν.“
sour they-are
Οὕτω καὶ τῶν ἀνθρώπων ἔνιοι, τῶν πραγμάτων ἐφικέσθαι
so also of-the men some the affairs to-reach
μὴ δυνάμενοι δι’ ἀσθένειαν, τοὺς καιροὺς αἰτιῶνται.
not being-able through weakness the times blame

34

Ἀλώπηξ καὶ Γέρανος

Fox and Crane

Οἱ τοιαῦτα προβλήματα καθιέντες οὐδὲν ἂν τῆς
those such problems throwing-in not-at-all — than-the
Αἰσωπείου γεράνου καὶ ἀλώπεκος ἐπιεικέστεροι πρὸς
Aesopic crane and fox more-reasonable for
κοινωνίαν φανεῖεν· ὧν ἡ μὲν ἔτνος τι λιπαρὸν
fellowship would-appear of-whom the indeed pea-soup some rich
κατὰ λίθου πλατείας καταχεαμένη, ἠνία ἅμα γέλωτα
on stone flat having-poured-out vexed-her at-once laughter
παρέχουσαν· ἐξέφευγε γὰρ ὑγρότητι τὸ ἔτνος τὴν
providing escaped for by-wetness the soup the
λεπτότητα τοῦ στόματος αὐτῆς. Ἐν μέρει τοίνυν ἡ
thinness of-the mouth her in turn then the
γέρανος αὐτῇ καταγγείλασα δεῖπνον, ἐν λαγυνίδι προὔθηκε
crane to-her having-announced a-dinner in a-flask set-it-out
λεπτὸν ἐχούσῃ καὶ μακρὸν τράχηλον, ὥστε αὐτὴν μὲν
thin having and long neck so-that she indeed
καθιέναι τὸ στόμα ῥᾳδίως καὶ ἀπολαύειν, τὴν δὲ ἀλώπεκα,
to-let-down the mouth easily and to-enjoy the but fox
μὴ δυναμένην, κομίζεσθαι συμβολὰς πρεπούσας.
not being-able to-receive contributions fitting
Οὕτω τοίνυν, ὅταν οἱ φιλόσοφοι παρὰ πότον εἰς λεπτὰ
so then when the philosophers at drinking into subtle
καὶ διαλεκτικὰ προβλήματα καταδύντες, ἐνοχλῶσι τοῖς
and dialectical problems having-plunged annoy the
πολλοῖς ἕπεσθαι μὴ δυναμένοις, ἐκεῖνοι δὲ πάλιν ἐπ᾽ ᾠδάς
many to-follow not being-able they but in-turn into songs
τινας καὶ διηγήματα φλυαρώδη καὶ λόγους βαναύσους
some and tales nonsensical and words vulgar

καὶ ἀγοραίους ἐμβάλωσιν ἑαυτοὺς, οἴχεται τῆς συμποτικῆς
and of-the-market throw themselves is-gone of-the convivial
κοινωνίας τὸ τέλος καὶ καθύβρισται ὁ Διόνυσος.
fellowship the end and is-outraged — Dionysus

35

Ἀλώπηξ καὶ Δρυτόμος

Fox and Woodcutter

Ἀλώπηξ κυνηγοὺς φεύγουσα ὡς ἐθεάσατό τινα δρυτόμον,
a-fox hunters fleeing when she-saw some woodcutter
τοῦτον ἱκέτευε κατακρύψαι αὐτήν· ὁ δ' αὐτῇ παρῄνεσεν,
him besought to-hide her he and to-her advised
εἰς τὴν ἑαυτοῦ καλύβην εἰσελθοῦσαν κρυβῆναι. Μετ' οὐ
into the his-own hut having-gone-in to-hide after not
πολὺ δὲ παραγενομένων τῶν κυνηγῶν καὶ τοῦ δρυτόμου
much and having-arrived the hunters and the woodcutter
πυνθανομένων, εἰ τεθέαται ἀλώπεκα τῇδε παριοῦσαν,
asking whether he-has-seen a-fox this-way passing
ἐκεῖνος τῇ μὲν φωνῇ ἠρνεῖτο ἑωρακέναι, τῇ δὲ
that-one with-the indeed voice denied to-have-seen with-the but
χειρὶ νεύων ἐσήμαινεν ὅπου κατεκέκρυπτο. Τῶν δὲ οὐχ
hand nodding signified where she-had-hidden they and not
οἷς ἔνευε προσσχόντων, ἀλλ' οἷς ἔλεγε πιστευσάντων,
to-what he-nodded having-attended but to-what he-said having-believed
ἡ ἀλώπηξ ἰδοῦσα αὐτοὺς ἀπαλλαγέντας, ἐξελθοῦσα
the fox having-seen them gone-away having-come-out
ἀπροσφωνητὶ ἐπορεύετο· μεμφομένου δ' αὐτὴν τοῦ
without-a-word was-going blaming and her the
δρυτόμου, εἴγε διασωθεῖσα ὑπ' αὐτοῦ οὐδὲ φωνῆς αὐτὸν
woodcutter if-indeed having-been-saved by him not-even a-word him

ἠξίωσεν, ἔφη· „ἀλλ᾽ ἔγωγε ηὐχαρίστησα ἄν σοι, εἰ τοῖς
she-deemed-worthy she-said but I would-have-thanked — you if to-the
λόγοις ὅμοια τὰ ἔργα τῶν χειρῶν καὶ τοὺς τρόπους εἶχες.“
words like the deeds of-the hands and the ways you-had
Τούτῳ τῷ λόγῳ χρήσαιτ᾽ ἄν τις πρὸς ἐκείνους τῶν
this the story would-use — one for those of-the
ἀνθρώπων, οἵτινες τὰ μὲν χρηστὰ σαφῶς ἐπαγγέλλονται,
men who the indeed good-things clearly promise
ἔργα δὲ φαῦλα δρῶσιν.
deeds but bad do

36

Ἀλώπηξ καὶ Ἐχῖνος

Fox and Hedgehog

Αἴσωπος ἐν Σάμῳ δημηγορῶν, κρινομένου δημαγωγοῦ
Aesop in Samos addressing-the-people being-tried a-demagogue
περὶ θανάτου, ἔφη· Ἀλώπεκα διαβαίνουσαν ποταμὸν
for death said a-fox crossing a-river
ἀπωσθῆναι εἰς φάραγγα· οὐ δυναμένην δ᾽ ἐκβῆναι πολὺν
to-have-been-pushed into a-ravine not being-able and to-get-out much
χρόνον κακοπαθεῖν, καὶ κυνοραϊστὰς πολλοὺς ἔχεσθαι αὐτῆς·
time to-suffer and dog-ticks many to-cling-to her
ἐχῖνον δὲ πλανώμενον, ὡς εἶδεν αὐτὴν, κατοικτείραντα
a-hedgehog and wandering when he-saw her having-pitied
εἰπεῖν, εἰ ἀφέλοι αὐτῆς τοὺς κυνοραϊστάς· τὴν δὲ
to-have-said if he-should-remove from-her the dog-ticks she and
οὐκ ἐᾶν. Ἐρομένου δὲ, διὰ τί, „ὅτι οὗτοι μὲν“ φάναι
not to-allow him-asking and for what because these indeed she-said
„ἤδη μου πλήρεις εἰσὶ καὶ ὀλίγον ἕλκουσιν αἷμα, ἐὰν
already of-me full are and little draw blood if

δὲ τούτους ἀφέλῃ, ἕτεροι ἐλθόντες πεινῶντες ἐκπιοῦνταί
but these he-remove others having-come hungry will-drink-up
μου τὸ λοιπὸν αἷμα.“ — „Ἀτὰρ καὶ ὑμᾶς,“ ἔφη „ὦ
my the remaining blood but also you he-said O
ἄνδρες Σάμιοι, οὗτος μὲν οὐδὲν ἔτι βλάψει· πλούσιος
men Samians this-one indeed nothing more will-harm rich
γάρ ἐστιν· ἐὰν δὲ ἀποκτείνητε, ἕτεροι ἥξουσι πένητες,
for he-is if but you-kill-him others will-come poor
οἳ ὑμῖν ἀναλώσουσι τὰ κοινὰ κλέπτοντες.“
who for-you will-use-up the public-things stealing

37

Ἀλώπηξ καὶ Κροκόδειλος

Fox and Crocodile

Ἀλώπηξ καὶ κροκόδειλος περὶ εὐγενείας ἤριζον.
a-fox and a-crocodile about nobility disputed
Πολλὰ δὲ τοῦ κροκοδείλου διεξιόντος περὶ τῆς τῶν
many-things and the crocodile relating about the of-the
προγόνων λαμπρότητος, καὶ τὸ τελευταῖον λέγοντος, ὅτι
ancestors splendor and the last saying that
γεγυμνασιαρχηκότων ἐστὶ πατέρων, ἡ ἀλώπηξ ὑποτυχοῦσα
of-having-been-gymnasiarchs he-is fathers the fox having-replied
ἔφη· „ἀλλὰ κἂν σὺ μὴ εἴπῃς, ἀπὸ τοῦ δέρματος φαίνῃ,
said but even-if you not say from the skin you-appear
ὅτι ἀπὸ πολλῶν ἐτῶν εἶ γεγυμνασμένος.“
that from many years you-are exercised
Οὕτω καὶ τῶν ψευδολόγων ἀνθρώπων ἔλεγχός ἐστι τὰ
so also of-the lying men proof is the
πράγματα.
facts

38

Ἀλώπηξ καὶ Κύων

Fox and Dog

Ἀλώπηξ εἰς ἀγέλην προβάτων εἰσελθοῦσα θηλαζόντων,
a-fox into a-flock of-sheep having-gone giving-suck
τῶν ἀρνίων ἓν ἀναλαβομένη προσεποιεῖτο καταφιλεῖν·
of-the lambs one having-taken-up pretended to-fondle
ἐρωτηθεῖσα δὲ ὑπὸ κυνὸς „τί τοῦτο ποιεῖς;“ „τιθηνοῦμαι
asked and by a-dog what this are-you-doing I-nurse
αὐτὸ, ἔφη, καὶ προσπαίζω.“ Καὶ ὁ κύων ἔφη· „καὶ νῦν,
it she-said and play-with and the dog said and now
ἂν μὴ ἀφῇς τὸ ἀρνίον, τὰ κυνῶν σοι προσοίσω.“
if not you-let-go the lamb the of-dogs to-you I-will-apply
Πρὸς ἄνδρα ῥᾳδιουργὸν καὶ μωροκλέπτην ὁ λόγος
for a-man knavish and a-silly-thief the story
εὔκαιρος.
timely

39

Ἀλώπηξ καὶ Λέων

Fox and Lion

Ἀλώπηξ μηδέποτε θεασαμένη λέοντα, ἐπειδὴ κατά τινα
a-fox never having-seen a-lion when by some
τύχην ὑπήντησεν αὐτῷ, τὸ μὲν πρῶτον ἰδοῦσα αὐτὸν
chance she-met him the indeed first having-seen him
οὕτως ἐφοβήθη, ὡς μικροῦ καὶ ἀποθανεῖν. Ἐκ δευτέρου
so was-frightened as nearly even to-die for the-second-time
δὲ αὐτῷ περιτυχοῦσα, ἐφοβήθη μὲν, ἀλλ᾽ οὐχ ὡς
and him having-met she-was-frightened indeed but not as

τὸ πρότερον. Ἐκ τρίτου δὲ θεασαμένη αὐτὸν οὕτως
the before for the-third-time and having-seen him so
κατεθάρσησεν, ὡς καὶ προσελθοῦσα αὐτῷ διαλεχθῆναι.
took-courage as even having-gone-up to-him to-converse
Ὁ μῦθος δηλοῖ, ὅτι καὶ τὰ φοβερὰ τῶν πραγμάτων ἡ
the tale shows that even the fearful of-the things the
συνήθεια καταπραΰνει.
habit tames

40

Ἀλώπηξ καὶ Λέων

Fox and Lion

Ἀλώπηξ θεασαμένη ἐγκάθειρκτον λέοντα, καὶ τούτου στᾶσα
a-fox having-seen an-imprisoned lion and him having-stood
ἐγγὺς, δεινῶς αὐτὸν ὕβριζεν. Ὁ δὲ λέων ἔφη πρὸς αὐτήν·
near terribly him insulted the and lion said to her
„οὐ σύ με καθυβρίζεις, ἀλλ᾽ ἡ προσπεσοῦσά μοι ἀτυχία.“
not you me insult but the having-befallen me misfortune
Ὁ μῦθος οὗτος δηλοῖ, ὡς πολλοὶ τῶν ἐνδόξων, δυσπραγίαις
the tale this shows that many of-the illustrious into-misfortunes
περιπίπτοντες, ὑπ᾽ εὐτελῶν ἐξουθενοῦνται.
falling by worthless-men are-despised

A fox serving a lion; a fox and a leopard on beauty; a fox and an ape on nobility; an ape made king and the fox's trap; a fox and a goat in a well; the fox that lost its tail; a fox and a mask; a murderer fleeing by the Nile; a man promising the gods impossible things; and an Athenian and a Theban on heroes.

41

Ἀλώπηξ καὶ Λέων

Fox and Lion

Ἀλώπηξ λέοντι συνῆν ἐν ὑπηρέτου προσχήματι· καὶ ἡ
a-fox with-a-lion consorted in servant's guise and she
μὲν ἄγρας ἐμήνυεν, ὁ δὲ ἐμπίπτων ἐλάμβανεν. Ἑκατέρῳ
indeed game reported he and falling-upon took-it to-each
τοίνυν πρὸς τὴν ἀξίαν διῃρεῖτο μερίς. Ζηλοτυπήσασα
then according-to the worth was-divided a-portion having-envied
δὲ ἡ ἀλώπηξ τῶν πλεόνων τὸν λέοντα, θηρᾶν ἀντὶ
and the fox of-the more the lion to-hunt instead-of
τοῦ μηνύειν ᾑρεῖτο. Καὶ πειρωμένη ποίμνης τι λαβεῖν,
the reporting chose and trying of-a-flock something to-take
κατέστη πρώτη τοῖς θηρῶσιν εἰς θήραμα.
she-became first to-the hunters for prey
Ἄρχεσθαι μᾶλλον ἀσφαλῶς ἄμεινον, ἢ κρατεῖν σφαλερῶς.
to-be-ruled rather safely better than to-rule dangerously

42

Ἀλώπηξ καὶ Πάρδαλις

Fox and Leopard

Ἀλώπηξ καὶ πάρδαλις περὶ κάλλους ἤριζον. Τῆς δὲ
a-fox and a-leopard about beauty disputed the and
παρδάλεως παρ᾽ ἕκαστα τὴν τοῦ σώματος ποικιλίαν
leopard at each-point the of-the body variety
προβαλλομένης, ἡ ἀλώπηξ ὑποτυχοῦσα ἔφη· „καὶ πόσον
putting-forward the fox having-replied said and how-much
ἐγώ σου καλλίων ὑπάρχω, ἥτις οὐ τὸ σῶμα, τὴν δὲ
I than-you more-beautiful am who not the body the but
ψυχὴν πεποίκιλμαι;“
soul am-embroidered
Ὁ λόγος δηλοῖ, ὅτι τοῦ σωματικοῦ κάλλους ἀμείνων
the story shows that than-the bodily beauty better
ἐστὶν ὁ τῆς διανοίας κόσμος.
is the of-the mind adornment

43

Ἀλώπηξ καὶ Πίθηκος

Fox and Ape

Ἀλώπηξ καὶ πίθηκος ἐν ταὐτῷ ὁδοιποροῦντες περὶ εὐγενείας
a-fox and an-ape in the-same traveling about nobility
ἤριζον. Πολλὰ δὲ ἑκατέρων διεξιόντων, ἐπειδὴ ἐγένοντο
disputed many-things and each relating when they-came
κατά τινα τόπον, ἐνταῦθα ἀποβλέψας ἀνεστέναξεν ὁ
to some place there having-looked sighed the
πίθηκος· τῆς δ᾽ ἀλώπεκος ἐρομένης τὴν αἰτίαν, ὁ πίθηκος
ape the and fox asking the cause the ape

ἐπιδείξας αὐτῇ τὰ μνήματα, ἔφη· „ἀλλ᾽ οὐ μέλλω
having-pointed-out to-her the tombs said but not am-I-to
κλαίειν, ὁρῶν τὰς στήλας τῶν πατρικῶν μου ἀπελευθέρων
weep seeing the steles of-the paternal my freedmen
καὶ δούλων;“ Κἀκείνη πρὸς αὐτὸν ἔφη· „ἀλλὰ ψεύδου
and slaves and-she to him said but lie
ὅσα βούλει· οὐδεὶς γὰρ τούτων ἀναστάς σε ἐλέγξει.“
as-much-as you-wish no-one for of-these having-risen you will-refute
Οὕτω καὶ τῶν ἀνθρώπων οἱ ψευδολόγοι τότε μάλιστα
so also of-the men the liars then most
καταλαζονεύονται, ὅταν τοὺς ἐλέγχοντας μὴ ἔχωσι.
boast when the refuters not they-have

44

Ἀλώπηξ καὶ Πίθηκος

Fox and Ape

Ἐν συνόδῳ τῶν ἀλόγων ζώων πίθηκος ὀρχησάμενος καὶ
in an-assembly of-the irrational animals an-ape having-danced and
εὐδοκιμήσας βασιλεὺς ὑπ᾽ αὐτῶν ἐχειροτονήθη· ἀλώπηξ δὲ
having-won-favor king by them was-elected a-fox and
αὐτῷ φθονήσασα ὡς ἐθεάσατο ἔν τινι παγίδι κρέας κείμενον,
him having-envied when she-saw in some trap meat lying
ἀγαγοῦσα αὐτὸν ἐνταῦθα ἔλεγεν, ὡς εὑροῦσα θησαυρὸν αὐτὴ
having-led him there said that having-found a-treasure she
μὲν οὐκ ἐχρήσατο, γέρας δὲ αὐτῷ τῆς βασιλείας τετήρηκε,
indeed not had-used-it as-a-prize but for-him of-the kingship she-had-kept-it
καὶ παρήνει αὐτῷ λαβεῖν. Τοῦ δὲ ἀτημελήτως ἐπελθόντος,
and urged him to-take-it he and heedlessly having-gone-at-it
καὶ ὑπὸ τῆς παγίδος συλληφθέντος, αἰτιωμένου τε τὴν
and by the trap caught blaming and the

ἀλώπεκα ὡς ἐνεδρεύσασαν αὐτῷ, ἐκείνη ἔφη· „ὦ πίθηκε, σὺ
fox as having-ambushed him that-one said O ape you
δὲ τοιαύτην ψυχὴν ἔχων τῶν ἀλόγων ζώων βασιλεύσεις;“
and such soul having of-the irrational animals will-you-be-king
Οὕτως οἱ τοῖς πράγμασιν ἀπερισκέπτως ἐπιχειροῦντες
so those the affairs inconsiderately attempting
σὺν τῷ δυστυχεῖς εἶναι καὶ γέλωτα ὀφλισκάνουσι.
besides the unlucky to-be also laughter incur

45

Ἀλώπηξ καὶ Τράγος

Fox and Goat

Ἀλώπηξ πεσοῦσα εἰς φρέαρ, ἐπάναγκες ἔμενε, πρὸς τὴν
a-fox having-fallen into a-well perforce stayed for the
ἀνάβασιν ἀμηχανοῦσα· τράγος δὲ δίψῃ συνεχόμενος
ascent being-at-a-loss a-goat and by-thirst gripped
ὡς ἐγένετο κατὰ τὸ αὐτὸ φρέαρ, θεασάμενος αὐτὴν,
when he-came to the same well having-seen her
ἐπυνθάνετο, εἰ καλὸν εἴη τὸ ὕδωρ· ἡ δὲ, τὴν δυστυχίαν
asked whether good was the water she and the misfortune
ἀσμενισαμένη, πολὺν ἔπαινον τοῦ ὕδατος κατέτεινε,
welcoming much praise of-the water stretched-out
λέγουσα, ὡς χρηστὸν εἴη, καὶ καταβῆναι αὐτῷ παρῄνει.
saying that good it-was and to-come-down him urged
Ὁ δὲ ἀμελετήτως κατῆλθε διὰ μόνην ἐπιθυμίαν, καὶ
he and heedlessly went-down because-of only desire and
ἅμα τῷ τὴν δίψαν σβέσαι, μετὰ τῆς ἀλώπεκος
at-the-same-time with-the the thirst to-quench with the fox
ἐσκόπει τὴν ἄνοδον· καὶ ἡ ἀλώπηξ χρήσιμόν τι
he-considered the way-up and the fox useful something

ἔφη ἐπινενοηκέναι εἰς τὴν ἀμφοτέρων σωτηρίαν· „εἰ
said to-have-devised for the of-both safety if
γὰρ θελήσεις τοὺς ἐμπροσθίους πόδας τῷ τοίχῳ
for you-will the front feet against-the wall
προσερεῖσαι, ἐγκλίνας τὰ κέρατα, ἀναδραμοῦσα αὐτὴ διὰ
to-plant having-bent the horns having-run-up I over
τοῦ σοῦ νώτου καὶ σὲ ἀναβιβάσω.“ Τοῦ δὲ καὶ πρὸς τὴν
the your back also you I-will-bring-up he and also for the
δευτέραν παραίνεσιν ἑτοίμως ὑπηρετήσαντος, ἡ ἀλώπηξ
second advice readily having-served the fox
ἁλομένη διὰ τῶν σκελῶν αὐτοῦ ἐπὶ τὸν νῶτον ἀνέβη, καὶ
having-leapt over the legs his onto the back went-up and
ἀπ᾽ ἐκείνου ἐπὶ τὰ κέρατα διερεισαμένη, ἐπὶ τὸ στόμα
from that onto the horns having-pushed-off onto the mouth
τοῦ φρέατος ἀνελθοῦσα ἀπηλλάττετο. Τοῦ δὲ τράγου
of-the well having-climbed went-off the and goat
μεμφομένου αὐτὴν, ὡς τὰς ὁμολογίας παραβαίνουσαν,
blaming her as the agreements transgressing
ἐπιστραφεῖσα εἶπεν· „ὦ οὗτος, ἀλλ᾽ εἰ τοσαύτας φρένας
having-turned she-said O you-there but if so-many wits
εἶχες, ὅσας ἐν τῷ πώγωνι τρίχας, οὐ πρότερον δὴ
you-had as in the beard hairs not sooner indeed
κατεβεβήκεις, πρὶν ἢ τὴν ἄνοδον ἐσκέψω.“
you-would-have-gone-down before than the way-up you-considered
Οὕτω καὶ τῶν ἀνθρώπων τοὺς φρονίμους δεῖ πρότερον
so also of-the men the wise it-is-needful first
τὰ τέλη τῶν πραγμάτων σκοπεῖν, εἶθ᾽ οὕτως αὐτοῖς
the ends of-the affairs to-consider then so them
ἐπιχειρεῖν.
to-attempt

46

Ἀλώπηξ κόλουρος

Fox docked

Ἀλώπηξ ὑπό τινος παγίδος τὴν οὐρὰν ἀποκοπεῖσα,
a-fox by some trap the tail cut-off
ἐπειδὴ δι᾽ αἰσχύνην ἀβίωτον ἡγεῖτο τὸν βίον ἔχειν,
since through shame unlivable thought the life to-have
ἔγνω δεῖν καὶ τὰς ἄλλας ἀλώπεκας εἰς τὸ αὐτὸ
knew it-was-needful also the other foxes into the same
προσαγαγεῖν, ἵνα τῷ κοινῷ πάθει τὸ ἴδιον ἐλάττωμα
to-bring so-that by-the common suffering the own deficiency
συγκρύψῃ. Καὶ δὴ ἁπάσας ἀθροίσασα παρήνει αὐταῖς
she-might-hide and indeed all having-gathered she-urged them
τὰς οὐρὰς ἀποκόπτειν, λέγουσα, ὡς οὐκ ἀπρεπὲς μόνον
the tails to-cut-off saying that not unseemly only
τοῦτο, ἀλλὰ καὶ περισσόν τι αὐταῖς βάρος προσήρτηται.
this but also superfluous some on-them weight is-attached
Τούτων δέ τις ὑποτυχοῦσα ἔφη· „ὦ αὕτη, ἀλλ᾽ εἰ μή
of-these and one having-replied said O you but if not
σοι τοῦτο συνέφερεν, οὐκ ἂν ἡμῖν αὐτὸ συνεβούλευσας.“
you this profited not — to-us it you-would-have-advised
Ὁ λόγος πρὸς ἐκείνους, οἳ τὰς συμβουλίας ποιοῦνται τοῖς
the story for those who the counsels make to-the
πέλας οὐ δι᾽ εὔνοιαν, ἀλλὰ διὰ τὸ ἑαυτοῖς συμφέρον.
neighbors not through goodwill but for the to-themselves advantage

47

Ἀλώπηξ πρὸς μορμολύκειον

Fox at a-mask

Ἀλώπηξ εἰσελθοῦσα εἰς πλάστου ἐργαστήριον, καὶ
a-fox having-gone into a-modeler's workshop and
ἕκαστον τῶν ἐνόντων διερευνῶσα ὡς περιέτυχε τραγῳδῶν
each of-the things-in-it searching when she-came-upon of-tragedians
προσώπῳ, τοῦτο ἐπάρασα εἶπεν· „οἷα κεφαλὴ ἐγκέφαλον
a-mask this having-lifted said what-a head brain
οὐκ ἔχει.“
not has
Ὁ λόγος εὔκαιρος πρὸς ἄνδρα μεγαλοπρεπῆ μὲν σώματι,
the story timely for a-man magnificent indeed in-body
κατὰ ψυχὴν δὲ ἀλόγιστον.
in soul but irrational

48

Ἀνδροφόνος

Murderer

Ἄνθρωπόν τις ἀποκτείνας ὑπὸ τῶν αὐτοῦ συγγενῶν
a-man someone having-killed by the his relatives
ἐδιώκετο. Γενόμενος δὲ κατὰ τὸν Νεῖλον ποταμὸν, λύκου
was-pursued having-come and by the Nile river a-wolf
αὐτῷ ἀπαντήσαντος, φοβηθεὶς ἀνέβη ἐπί τι δένδρον
him having-met frightened went-up onto some tree
τῷ ποταμῷ παρακείμενον, κἀκεῖ ἐκρύπτετο. Θεασάμενος
to-the river lying-beside and-there was-hiding having-seen
δὲ ἐνταῦθα ἔχιν κατ᾽ αὐτοῦ ἐρχόμενον, ἑαυτὸν εἰς τὸν
and there a-viper against him coming himself into the

ποταμὸν καθῆκεν· ἐν δὲ τούτῳ ὑποδεξάμενος αὐτὸν
river let-down in and this having-received him
κροκόδειλος κατεθοινήσατο.
a-crocodile feasted-on
Ὁ λόγος δηλοῖ, ὅτι τοῖς ἐναγέσι τῶν ἀνθρώπων οὔτε
the story shows that to-the accursed of-the men neither
γῆς οὔτε ἀέρος οὔτε ὕδατος στοιχεῖον ἀσφαλές ἐστιν.
of-earth nor of-air nor of-water element safe is

49

Ἀνὴρ ἀδύνατα ἐπαγγελλόμενος

Man impossible-things promising

Ἀνὴρ πένης νοσῶν καὶ κακῶς διακείμενος, ἐπειδὴ παρὰ
a-man poor being-sick and badly disposed since by
τῶν ἰατρῶν ἀπηλπίσθη, τοῖς θεοῖς ηὔχετο ἑκατόμβην
the doctors he-was-despaired-of to-the gods prayed a-hecatomb
ποιῆσαι, ἐπαγγειλάμενος καὶ ἀναθήματα καθιερώσειν, ἐὰν
to-make promising also offerings to-dedicate if
ἐξαναστῇ. Τῆς δὲ γυναικὸς, ἐτύγχανε γὰρ αὐτὴ παρεστῶσα,
he-gets-up the and wife happened for she standing-by
πυνθανομένης „καὶ πόθεν αὐτὰ ἀποδώσεις;“ ἔφη· „νομίζεις
asking and whence these will-you-pay he-said do-you-think
γάρ με ἐξαναστήσεσθαι, ἵνα καὶ ταῦτα οἱ θεοὶ ἀπαιτήσωσι;“
for me to-be-going-to-get-up so-that also these the gods may-demand
Ὁ λόγος δηλοῖ, ὅτι ταῦτα ῥᾳδίως οἱ ἄνθρωποι
the story shows that these-things easily the men
κατεπαγγέλλονται, ἃ τελέσειν ἔργῳ οὐ προσδοκῶσι.
promise which to-fulfill in-deed not they-expect

50

Ἀνὴρ Ἀθηναῖος καὶ Θηβαῖος

Man Athenian and Theban

Ἀνὴρ Ἀθηναῖός τις ἀνδρὶ Θηβαίῳ
a-man Athenian some with-a-man Theban
κοινῶς ὁδεύων, ὥσπερ εἰκὸς, ὡμίλει·
in-common traveling as likely conversed
ῥέων δ' ὁ μῦθος ἦλθε μέχρις ἡρώων,
flowing and the talk came as-far-as heroes
μακρὴ μὲν ἄλλως ῥῆσις οὐδ' ἀναγκαίη.
long indeed otherwise speech nor necessary
τέλος δ' ὁ μὲν Θηβαῖος υἱὸν Ἀλκμήνης
at-last and the indeed Theban the-son of-Alcmene
μέγιστον ἀνδρῶν, νῦν δὲ καὶ θεῶν ὕμνει·
greatest of-men now but also of-gods hymned
ὁ δ' ἐξ Ἀθηνῶν ἔλεγεν ὡς πολὺ κρείσσων
the and from Athens said that much stronger
Θησεὺς γένοιτο, καὶ τύχης ὁ μὲν θείης
Theseus was and fortune the indeed divine
ὄντως λέλογχεν, Ἡρακλῆς δὲ δουλείης.
truly has-obtained Heracles but of-slavery
λέγων δ' ἐνίκα· στωμύλος γὰρ ἦν ῥήτωρ·
speaking and he-was-winning glib for he-was an-orator
ὁ δ' ἄλλος, ὡς Βοιωτὸς, οὐκ ἔχων ἴσην
the but other as a-Boeotian not having equal
λόγοις ἅμιλλαν, εἶπεν ἀγρίῃ μούσῃ·
in-words contest said with-rustic muse
„πέπαυσο· νικᾷς. τοιγαροῦν χολωθείη
stop you-win therefore may-be-angry
Θησεὺς μὲν ἡμῖν, Ἡρακλῆς δ' Ἀθηναίοις."
Theseus indeed with-us Heracles and with-Athenians

Ὅτι οὐ δεῖ τοὺς μεγιστᾶνας κινεῖν εἰς ὀργὴν κατὰ
that not it-is-needful the grandees to-stir to anger against
τῶν ὑπεξουσίων.
the subjects

FABLES 51–60

A man, a mare, and her foal; a man testing his difficult wife; a pious man and the Cyclops; a husband and an adulterer; a mischief-maker testing Delphi with a sparrow; a graying man and his two mistresses; a blind man who knows animals by touch; a cheat's vow of a hecatomb; a charcoal burner and a fuller; and a man counting the waves.

51

Ἀνὴρ, Ἵππος καὶ Πῶλος

Man, Horse, and Foal

Ἀνήρ τις ἐπωχεῖτο θηλείᾳ τινὶ ἵππῳ ἐγκύῳ ὑπαρχούσῃ,
a-man some rode female some horse pregnant being
καὶ ὁδοιποροῦντος αὐτοῦ πῶλον ἡ ἵππος ἀπέτεκεν. Ὁ
and traveling he a-foal the mare bore the
δὲ πῶλος κατόπιν αὐτῆς εὐθὺς πορευόμενος, καὶ ταχέως
and foal behind her at-once going and quickly
ἰλιγγιάσας, πρὸς τὸν τῆς ἰδίας μητρὸς ἐπιβάτην ἔλεγεν·
having-grown-dizzy to the of-the own mother rider said
„ἰδοὺ, ὁρᾷς με βραχύτατον καὶ πρὸς πορείαν ἀδύνατον·
look you-see me very-small and for travel unable
γίνωσκε τοίνυν, ὡς εἰ ἐνταῦθα ἐγκαταλίπῃς με, αὐθωρὸν
know then that if here you-leave me immediately
διαφθείρομαι. Εἰ δὲ ἐντεῦθεν ἄρῃς με, καὶ ἀπαγάγῃς ἐν
I-perish if but from-here you-lift me and lead-me-away into

τόπῳ, καὶ ἀνατραφῆναι παρασκευάσῃς, οὕτως αὐξυνθεὶς
a-place and to-be-reared you-provide so having-grown
ἐν ὑστέρῳ ἐποχεῖσθαί μοι ποιήσω σε.“
in later to-ride on-me I-will-make you
Ὁ μῦθος δηλοῖ, ὡς ἐκείνους χρὴ εὐεργετεῖν, ὑφ’ ὧν
the tale shows that those it-is-needful to-benefit by whom
καὶ ἡ ἀντάμειψις τῆς εὐποιίας ἐλπίζεται.
also the requital of-the kindness is-hoped

52

Ἀνὴρ καὶ Γυνή

Man and Wife

Ἔχων τις γυναῖκα πρὸς πάντας τοὺς κατ’ οἶκον λίαν
having someone a-wife toward all the-ones in house very
τὸ ἦθος ἀργαλέαν ἠβουλήθη γνῶναι, εἰ καὶ πρὸς τοὺς
the character difficult wished to-know if also toward the
πατρῴους οἰκέτας ὁμοίως διάκειται· ὅθεν μετὰ προφάσεως
her-father's servants likewise she-is-disposed whence with pretext
εὐλόγου πρὸς τὸν πατέρα αὐτὴν ἔπεμψε. Μετὰ δὲ ὀλίγας
reasonable to the father her he-sent after and few
ἡμέρας ἀνελθούσης αὐτῆς ἐπυνθάνετο, πῶς αὐτὴν οἱ
days having-come-back she he-asked how her the
οἰκεῖοι προσεδέξαντο; Τῆς δὲ εἰπούσης· „οἱ βουκόλοι καὶ
household received she and having-said the cowherds and
οἱ ποιμένες με ὑπεβλέποντο,“ ἔφη πρὸς αὐτήν· „ἀλλ’ ὦ
the shepherds me looked-askance-at he-said to her but O
γύναι, εἰ τούτοις ἀπήχθου, οἳ ὄρθρου μὲν τὰς ποίμνας
woman if to-these you-were-hateful who at-dawn indeed the flocks

ἐξελαύνουσιν, ὀψὲ δὲ εἰσίασι, τί χρὴ προσδοκᾶν περὶ
drive-out late and come-in what is-it-needful to-expect about
τούτων, οἷς πᾶσαν τὴν ἡμέραν συνδιέτριβες;“
those with-whom all the day you-spent-time
Οὕτω πολλάκις ἐκ τῶν μικρῶν τὰ μεγάλα καὶ ἐκ τῶν
so often from the small-things the great and from the
προδήλων τὰ ἄδηλα γνωρίζονται.
evident the unseen are-known

53

Ἀνὴρ καὶ Κύκλωψ

Man and Cyclops

Ἀνήρ τις τῶν εὐλαβῶν τυγχάνων, καὶ τοῖς πρακτέοις
a-man some of-the pious being and in-the things-to-be-done
σεμνὸς, ἐπὶ χρόνον ἱκανὸν εὐμαρῶς τοῖς ἰδίοις παισὶ
grave for time sufficient easily with-the own children
συμβιοτεύων, μετὰ ταῦτα ἐνδείᾳ περιπίπτει ἐσχάτῃ, καὶ
living after these-things into-want falls extreme and
τὴν ψυχὴν καιρίως ἀλγῶν, ἐβλασφήμει τὸ θεῖον, καὶ ἑαυτὸν
in-the soul mortally grieving blasphemed the divine and himself
ἀνελεῖν ἀπηναγκάζετο. Λαβὼν οὖν σπάθην, ἐπί τινα τῶν
to-kill was-driven having-taken then a-sword to some of-the
ἐρημικῶν τόπων ἐξῄει, θανεῖν μᾶλλον αἱρετισάμενος,
desert places he-went-out to-die rather having-chosen
ἤπερ κακῶς ζῆν. Πορευόμενος δὲ λάκκον τινὰ βαθύτατον
than badly to-live going and a-pit some very-deep
ἔτυχεν εὑρηκὼς, ἐν ᾧ χρυσίον οὐκ ὀλίγον παρά τινος
he-happened having-found in which gold not little by one
τῶν γιγανταίων ἀπετέθειτο, ᾧ Κύκλωψ τὸ ὄνομα.
of-the giants had-been-deposited to-whom Cyclops the name

Ἰδὼν δὲ ὁ εὐλαβὴς ἀνὴρ τὸ χρυσίον, φόβου εὐθὺς καὶ
having-seen and the pious man the gold of-fear at-once and
χαρᾶς ἀνάπλεως γίνεται, καὶ ῥίπτει μὲν τῆς χειρὸς
of-joy full becomes and throws indeed from-the hand
τὸ ξίφος, αἴρει δὲ τὸ χρυσίον ἐκεῖθεν, καὶ ἄσμενος ἐπὶ
the sword lifts but the gold from-there and gladly to
τὴν οἰκίαν καὶ τοὺς παῖδας αὐτοῦ ἐπανέρχεται. Εἶτα ὁ
the house and the children his returns then the
Κύκλωψ ἐπὶ τὸν λάκκον ἐλθὼν, καὶ τὸ μὲν χρυσίον
Cyclops to the pit having-come and the indeed gold
μὴ εὑρηκὼς, ἀντ' αὐτοῦ δὲ κείμενον ἐκεῖσε τὸ ξίφος
not having-found instead-of it but lying there the sword
ἑωρακὼς, αὐτίκα τοῦτο σπασάμενος ἑαυτὸν διεχειρίσατο.
having-seen at-once this having-drawn himself made-away-with
Ὁ μῦθος οὗτος δηλοῖ, ὡς τοῖς σκαιοῖς ἀνδράσιν ἀκολούθως
the tale this shows that to-the sinister men consequently
ἐπισυμβαίνει τὰ φαῦλα· τοῖς δὲ ἀγαθοῖς καὶ εὐλαβέσι τὰ
befall the bad-things for-the but good and pious the
ἀγαθὰ ταμιεύεται.
good-things are-stored-up

54

Ἀνὴρ καὶ Μοιχός

Man and Adulterer

Νυκτὸς μεσούσης ἦδε παῖς τις εὐφώνως·
of-night being-at-its-middle sang a-boy some sweetly
γυνὴ δ' ἀκούει τοῦδε, κἀξαναστᾶσα
a-wife and hears him and-having-risen
θυρίδων προκύπτει, καὶ βλέπουσα τὸν παῖδα
from-the-window peeps and seeing the boy
λαμπρᾶς σελήνης ἐν φάει καλὸν λίην,
of-bright moon in light handsome very
τὸν ἄνδρ' ἑαυτῆς καταλιποῦσα κοιμᾶσθαι,
the husband her having-left to-sleep
κάτω μελάθρων ἦλθε, καὶ θύρης ἔξω
down from-the-halls came and of-the-door outside
ἐλθοῦσ' ἐποίει τὴν προθυμίην πλήρη.
having-gone made the desire full
ἀνὴρ δὲ ταύτης ἐξανίστατ' ἐξαίφνης,
the-husband and of-her rises suddenly
ζητῶν ὅποὐστί, κοὐκ ἰδὼν δόμων εἴσω
seeking where-she-is and-not having-seen of-the-house within
ἀμηχανῶν τε καὐτὸς ἦλθεν εἰς οἶμον·
being-at-a-loss both and-he-himself came into the-road
καὶ τῇ συνεύνῳ φησί· „μηδὲν ἐκπλήσσου,
and to-the bedfellow says not-at-all be-alarmed
τὸν παῖδα δ' ἡμῶν πεῖσον εἰς δόμους εὕδειν."
the boy but our persuade in the-house to-sleep
ὃν καὶ λαβὼν παρῆγεν. εἶτα κἀκεῖνος,
whom also having-taken he-led-in then also-that-one
ἄμφω θελόντων δρᾶν τι, χἤδ' ἐρᾳθύμει.
both wishing to-do something and-she was-idle

Τουτὶ μὲν οὕτως· ἔμφασις δὲ τοῦ μύθου,
this indeed so the-point but of-the tale
κακόν ἐστι χαίρειν, ὅταν ἔχῃ τις ἐκτῖσαι.
bad it-is to-rejoice when has someone to-pay-back

55

Ἀνὴρ κακοπράγμων
Man mischief-making

Ἀνὴρ κακοπράγμων συνορισάμενος πρός τινα ψευδὲς
a-man mischief-making having-agreed with someone false
ἐπιδείξειν τὸ ἐν Δελφοῖς μαντεῖον, ὡς ἐνέστη ἡ προθεσμία,
to-show the in Delphi oracle when came the appointed-day
λαβὼν στρουθίον εἰς τὴν χεῖρα, καὶ τοῦτο τῷ ἱματίῳ
having-taken a-sparrow in the hand and this with-the cloak
σκεπάσας, ἦκεν εἰς τὸ ἱερὸν, καὶ στὰς ἄντικρυς
having-covered came into the temple and having-stood opposite
ἐπηρώτα, πότερόν τι ἔμπνουν ἔχει μετὰ χεῖρας ἢ
asked whether something living he-has in hands or
ἄπνουν; βουλόμενος, ἐὰν μὲν ἄψυχον εἴπῃ, ζῶν τὸ
lifeless wishing if indeed lifeless he-say alive the
στρουθίον ἐπιδεῖξαι, ἐὰν δὲ ἔμπνουν, ἀποπνίξας προενεγκεῖν.
sparrow to-show if but living having-strangled to-bring-it-forth
Καὶ ὁ θεὸς συνεὶς αὐτοῦ τὴν κακοτεχνίαν εἶπεν·
and the god having-understood his the trickery said
„ἀλλ' ὦ οὗτος, πέπαυσο· ἐν σοὶ γὰρ ἔστι, τοῦτο ὃ
but O you-there stop in you for it-is this which
ἔχεις ἢ νεκρὸν εἶναι ἢ ἔμψυχον.“
you-have either dead to-be or alive
Ὁ λόγος δηλοῖ, ὅτι τὸ θεῖον ἀπαρεγχείρητόν ἐστι.
the story shows that the divine not-to-be-tampered-with is

56

Ἀνὴρ μεσαιπόλιος καὶ ἑταῖραι

Man half-gray and mistresses

Ἀνὴρ μεσαιπόλιος δύο ἐρωμένας εἶχεν, ὧν ἡ μὲν
a-man half-gray two loved-ones had of-whom the indeed
νέα, ἡ δὲ πρεσβῦτις. Καὶ ἡ μὲν προβεβηκυῖα αἰδουμένη
young the but old and the indeed elderly being-ashamed
νεωτέρῳ αὐτῆς πλησιάζειν, διετέλει, εἴ ποτε πρὸς αὐτὴν
with-younger than-her to-be-close continued if ever to her
παρεγένετο, τὰς μελαίνας αὐτοῦ τρίχας περιαιρουμένη· ἡ
he-came the black his hairs plucking-out the
δὲ νεωτέρα ὑποστελλομένη γέροντα ἐραστὴν ἔχειν, τὰς
but younger shrinking an-old-man lover to-have the
πολιὰς αὐτοῦ ἀπέσπα. Καὶ οὕτω συνέβη ὑπὸ ἀμφοτέρων
gray-hairs his pulled-out and so it-happened by both
αὐτὸν περιτιλλόμενον φαλακρὸν γενέσθαι.
him plucked bald to-become
Οὕτω πανταχοῦ τὸ ἀνώμαλον ἐπιβλαβές ἐστι.
so everywhere the unequal harmful is

57

Ἀνὴρ πηρός

Man blind

Ἀνὴρ πηρὸς εἰώθει πᾶν τὸ ἐπιτιθέμενον εἰς τὰς χεῖρας αὐτῷ
a-man blind was-wont every the placed into the hands to-him
ζῶον ἐφαπτόμενος λέγειν, ὁποῖόν τι ἐστι. Καὶ δή ποτε
animal touching to-say what-kind it is and indeed once
λυκιδίου αὐτῷ ἐπιδοθέντος, ψηλαφήσας καὶ ἀμφιγνοῶν εἶπεν·
a-wolf-cub to-him having-been-given having-felt and being-in-doubt he-said

„οὐκ οἶδα, πότερον λύκου εἴη ἢ ἀλώπεκος ἢ τοιούτου
not I-know whether of-a-wolf it-may-be or of-a-fox or of-such
τινὸς ζώου γέννημα· τοῦτο μέντοι σαφῶς ἐπίσταμαι, ὅτι
some animal offspring this however clearly I-know that
οὐκ ἐπιτήδειον τοῦτο τὸ ζῶον προβάτων ποίμνῃ συνιέναι.“
not fit this the animal of-sheep with-a-flock to-join
Οὕτω τῶν πονηρῶν ἡ διάθεσις πολλάκις καὶ ἀπὸ τοῦ
so of-the wicked the disposition often even from the
σώματος καταφαίνεται.
body shows

58

Ἀνὴρ φέναξ

Man impostor

Ἀνὴρ πένης νοσῶν καὶ κακῶς διακείμενος ηὔξατο τοῖς
a-man poor being-sick and badly disposed prayed to-the
θεοῖς ἑκατόμβην τελέσαι, εἰ περισώσειαν αὐτόν· οἱ δὲ
gods a-hecatomb to-perform if they-saved him they and
ἀπόπειραν αὐτοῦ ποιήσασθαι βουλόμενοι, ῥαΐσαι τάχιστα
a-test of-him to-make wishing to-recover quickest
αὐτὸν παρεσκεύασαν. Κἀκεῖνος ἐξαναστὰς ἐπειδὴ ἀληθινῶν
him made and-he having-risen since real
βοῶν ἠπόρει, στεατίνους ἑκατὸν πλάσας ἐπί τινος βωμοῦ
oxen he-lacked of-tallow a-hundred having-molded on some altar
κατέκαυσεν εἰπών· „ἀπέχετε τὴν εὐχήν, ὦ δαίμονες.“ Οἱ δὲ
burned-them having-said receive the vow O spirits the and
θεοὶ βουλόμενοι αὐτὸν ἐν μέρει ἀντιβουκολῆσαι, ὄναρ αὐτῷ
gods wishing him in turn to-cheat-back a-dream to-him
ἔπεμψαν, παραινοῦντες ἐλθεῖν εἰς τὸν αἰγιαλόν· ἐκεῖ γὰρ
sent urging to-go to the beach there for

εὑρήσειν ἀττικὰς χιλίας. Καὶ ὃς περιχαρὴς γενόμενος,
he-would-find Attic-drachmas a-thousand and he overjoyed having-become
δρομαῖος ἦκεν ἐπὶ τὴν ᾐόνα, ἔνθα δὴ λῃσταῖς περιτυχὼν
running came to the shore where indeed with-robbers having-met
ἀπήχθη, καὶ ὑπ᾽ αὐτῶν πωλούμενος εὗρε δραχμὰς χιλίας.
he-was-carried-off and by them being-sold found drachmas a-thousand
Ὁ λόγος εὔκαιρος πρὸς ἄνδρα ψευδολόγον.
the story timely for a-man lying

59

Ἀνθρακεὺς καὶ Γναφεύς

Charcoal-burner and Fuller

Ἀνθρακεὺς ἐπί τινος οἰκίας ἐργαζόμενος καὶ θεασάμενος
a-charcoal-burner in some house working and having-seen
γναφέα αὐτῷ παροικισθέντα, προσελθὼν παρεκάλει αὐτὸν,
a-fuller near-him having-settled having-come-up begged him
ὅπως σύνοικος αὐτῷ γένηται, διεξιὼν ὡς οἰκειότεροι
that housemate to-him he-might-become relating that more-intimate
ἀλλήλοις ἔσονται καὶ λυσιτελέστεροι μίαν ἔπαυλιν
to-one-another they-would-be and more-profitable one dwelling
οἰκοῦντες. Καὶ ὁ γναφεὺς ὑποτυχὼν ἔφη πρὸς αὐτόν·
inhabiting and the fuller having-replied said to him
„ἀλλ᾽ ἔμοιγε παντελῶς τοῦτό ἐστιν ἀδύνατον· ὃ γὰρ
but for-me wholly this is impossible what for
ἐγὼ λευκανῶ, σὺ ἀσβολήσεις.“
I whiten you will-blacken
Ὁ λόγος δηλοῖ, ὅτι πᾶν τὸ ἀνόμοιον ἀκοινώνητόν ἐστι.
the story shows that all the unlike unsociable is

60

Ἄνθρωπος ἀριθμῶν τὰ κύματα

Man counting the waves

Αἴσωπος ἔφη, ἄνθρωπόν τινα ἐπὶ τῇ ἠϊόνι καθεζόμενον ἐπὶ
Aesop said a-man some on the shore sitting at
τὴν κυματωγὴν ἀριθμεῖν τὰ κύματα, σφαλέντα δὲ ἄχθεσθαι
the surf to-count the waves having-failed and to-be-vexed
καὶ ἀνιᾶσθαι, ἄχρι δὴ τὴν κερδὼ παραστᾶσαν εἰπεῖν αὐτῷ·
and to-be-grieved until indeed the fox standing-by to-say to-him
„τί, ὦ γενναῖε, ἀνιᾷ τῶν παρελθόντων ἕνεκα, δέον
why O noble-sir are-you-grieved the past for-sake-of it-being-needful
τὰ ἐντεῦθεν ἀρξάμενον ἀριθμεῖν, ἀμελήσαντα ἐκείνων;“
the-ones from-here having-begun to-count having-neglected those

FABLES 61–70

A fox set alight that burns its captor's fields; a dog's invited guest; a man and a lion traveling together; a satyr and a man who blows hot and cold; a man and a cicada; a man who breaks his wooden god; a coward and a golden lion; an Arab and his camel; a bear and a fox; and a plowman and a wolf.

61

Ἄνθρωπος καὶ Ἀλώπηξ

Man and Fox

Ἀλώπεκά τις ἐχθρὰν ἔχων, ὡς βλάπτουσαν αὐτὸν
a-fox someone hostile having as harming him
κρατήσας, καὶ θέλων ἐπὶ πολὺ τιμωρήσασθαι, στυππεῖα
having-caught and wishing at length to-punish tow
ἐλαίῳ βεβρεγμένα τῇ οὐρᾷ προσδήσας ὑφῆψε. Ταύτην δὲ
with-oil soaked to-the tail having-tied set-fire-to her and

δαίμων εἰς τὰς ἀρούρας τοῦ λαβόντος ὡδήγει· ἦν δὲ
a-god into the fields of-the one-having-caught guided it-was and
καιρὸς ἀμητοῦ. Ὁ δὲ ἠκολούθει θρηνῶν μηδὲν θερίσας.
the-season of-harvest he and followed lamenting nothing having-reaped
Ὅτι πρᾷον εἶναι χρὴ, καὶ μὴ ἀμέτρως θυμοῦσθαι· ἐξ
that mild to-be it-is-needful and not immoderately to-be-angry from
ὀργῆς γὰρ πολλάκις τυγχάνει βλάβην γίνεσθαι μεγάλην
anger for often it-happens harm to-come great
τοῖς δυσοργήτοις.
to-the quick-tempered

62

Ἄνθρωπος καὶ Κύων

Man and Dog

Ἄνθρωπός τις ἡτοίμαζε δεῖπνον, ἑστιάσων τινα τῶν
a-man some was-preparing a-dinner going-to-entertain some of-the
φίλων αὐτῷ καὶ οἰκείων. Ὁ δὲ κύων αὐτοῦ ἄλλον κύνα
friends to-him and kin the and dog his another dog
ἐκάλει, λέγων· „ὦ φίλε, δεῦρο συνδείπνησόν μοι.“ Ὁ δὲ
invited saying O friend come-here dine-with me he and
προσελθὼν χαίρων ἵστατο, βλέπων τὸ μέγα δεῖπνον, βοῶν
having-come rejoicing stood seeing the great dinner shouting
ἐν τῇ καρδίᾳ· „βαβαὶ, πόση μοι χαρὰ ἄρτι ἐξαπιναίως
in the heart wow how-much to-me joy now suddenly
ἐφάνη· τραφήσομαί τε γὰρ, καὶ εἰς κόρον δειπνήσω,
has-appeared I-shall-be-fed both for and to fill I-shall-dine
ὥστε με αὔριον μηδαμῇ γε πεινᾶσαι.“ Ταῦτα καθ’
so-that me tomorrow in-no-way at-least to-hunger these-things to
ἑαυτὸν λέγοντος τοῦ κυνὸς, καὶ ἅμα σείοντος τὴν
himself saying the dog and at-the-same-time wagging the

κέρκον, ὡς δὴ εἰς τὸν φίλον θαῤῥοῦντος, ὁ μάγειρος,
tail as indeed in the friend trusting the cook
ὡς εἶδε τοῦτον ὧδε κἀκεῖσε τὴν κέρκον περιστρέφοντα,
when he-saw him here and-there the tail turning
κατασχὼν τὰ σκέλη αὐτοῦ, ἔῤῥιψε παραχρῆμα ἔξωθεν
having-seized the legs his threw-him at-once outside
τῶν θυρίδων. Ὁ δὲ κατιὼν ἀπήει μεγάλως κράζων.
the windows he and having-come-down went-off loudly yelping
Τῶν τις δὲ κυνῶν, τῶν καθ' ὁδὸν αὐτῷ συναντώντων,
of-the one and dogs the on the-road him meeting
ἐπηρώτα· „πῶς ἐδείπνησας, φίλος;“ Ὁ δὲ πρὸς αὐτὸν
asked how did-you-dine friend he and to him
ὑπολαβὼν ἔφη· „ἐκ τῆς πολλῆς πόσεως μεθυσθεὶς ὑπὲρ
having-replied said from the much drinking made-drunk beyond
κόρον, οὐδὲ τὴν ὁδὸν αὐτὴν, ὅθεν ἐξῆλθον, οἶδα.“
fill not-even the road itself whence I-came-out I-know
Ὁ μῦθος δηλοῖ, ὅτι οὐ δεῖ θαῤῥεῖν τοῖς ἐξ ἀλλοτρίων
the tale shows that not it-is-needful to-trust those from others'
εὖ ποιεῖν ἐπαγγελλομένοις.
good to-do promising

63

Ἄνθρωπος καὶ Λέων συνοδεύοντες

Man and Lion traveling-together

Ποτὲ συνώδευσε λέων ἀνθρώπῳ. Ἐκαυχῶντο οὖν πρὸς
once traveled-with a-lion a-man they-boasted then to
ἀλλήλους τοῖς λόγοις. Εὗρον δὲ ἐν τῇ ὁδῷ πετρίνην στήλην
one-another in-the words they-found and in the road a-stone stele
ὁμοίαν ἀνδρὶ, ἑτέραν στήλην λέοντος συμπνίγουσαν. Καὶ
like a-man another stele of-a-lion throttling and

ὁ ἄνθρωπος ὑποδείξας πρὸς αὐτὴν, ταῦτα ἔφη· „ἴδε πῶς
the man having-pointed to it these-things said see how
ἐσμεν κρείττονες ὑμῶν πάντων, καὶ ῥωμαλέοι ὑπὲρ ἅπαν
we-are stronger than-you all and mightier beyond every
θηρίον.“ Ὑπολαβὼν δὲ ὁ λέων ἔφη· „ὑφ’ ὑμῶν εἰσιν οὕτω
beast having-replied and the lion said by you are so
ταῦτα γινόμενα καὶ πραττόμενα· εἰ γὰρ ᾔδεσαν λέοντες
these-things made and done if for knew lions
γλύφειν λίθους, πολλοὺς ἂν εἶδες ὑποκάτω λεόντων.“
to-carve stones many — you-would-have-seen under lions
Ὁ μῦθος δηλοῖ, ὅτι πολλοὶ καυχώμενοι πειρῶνται ἐν
the tale shows that many boasting try in
λόγοις ἑαυτοὺς ἐπιφημίζειν, καίπερ μὴ ὄντες τοιοῦτοι.
words themselves to-proclaim though not being such

64

Ἄνθρωπος καὶ Σάτυρος

Man and Satyr

Ἄνθρωπόν ποτε λέγεται πρὸς Σάτυρον φιλίαν σπείσασθαι.
a-man once it-is-said with a-Satyr friendship to-have-made
Καὶ δὴ χειμῶνος καταλαβόντος καὶ ψύχους γενομένου
and indeed winter having-come and cold having-arisen
ὁ ἄνθρωπος τὰς χεῖρας τῷ στόματι ἐπέπνει. Τοῦ δὲ
the man the hands with-the mouth breathed-on the and
Σατύρου τὴν αἰτίαν ἐρομένου, δι’ ἣν τοῦτο πράττει,
Satyr the cause asking for which this he-does
ἔλεγεν, ὅτι θερμαίνει τὰς χεῖρας διὰ τὸ κρύος. Ὕστερον
he-said that he-warms the hands because-of the frost later
δὲ παρατεθείσης αὐτοῖς τραπέζης καὶ προσφαγήματος
and having-been-set-before them a-table and a-relish

θερμοῦ σφόδρα ὄντος, ὁ ἄνθρωπος ἀναιρούμενος κατὰ
hot very being the man taking-up by
μικρὸν τῷ στόματι προσέφερε καὶ ἐφύσα· πυνθανομένου
little to-the mouth brought-it and blew asking
δὲ πάλιν τοῦ Σατύρου, τί τοῦτο ποιεῖ; ἔφασκε καταψύχειν
and again the Satyr what this he-does he-said to-cool
τὸ ἔδεσμα, ἐπεὶ λίαν θερμόν ἐστι. Κἀκεῖνος ἔφη πρὸς
the food since very hot it-is and-he said to
αὐτόν· „ἀλλ' ἀποτάσσομαί σου τῇ φιλίᾳ, ὦ οὗτος, ὅτι
him but I-renounce your the friendship O you-there because
ἐκ τοῦ αὐτοῦ στόματος τὸ θερμὸν καὶ τὸ ψυχρὸν ἐξιεῖς."
from the same mouth the hot and the cold you-send-out
Ἀτὰρ οὖν καὶ ἡμᾶς περιφεύγειν δεῖ τὴν φιλίαν
but then also us to-flee it-is-needful the friendship
ὧν ἀμφίβολός ἐστιν ἡ διάθεσις.
of-those-whose ambiguous is the disposition

65

Ἄνθρωπος καὶ Τέττιξ

Man and Cicada

Ἀνήρ τις, ἀκρίδας συλλέγων καὶ ἀποκτιννὺς, εἷλε καὶ
a-man some locusts collecting and killing caught also
τέττιγα. Ἐπεὶ δὲ κἀκεῖνον ἠβούλετο κτεῖναι, φησὶν ὁ
a-cicada when and that-one-too he-wished to-kill says the
τέττιξ· „ἄνθρωπε, μή με μάτην ἀνέλῃς· ἐγὼ γὰρ οὔτε
cicada fellow not me in-vain kill I for neither
στάχυν βλάπτω, οὔτ' ἄλλο τι τῶν ἁπάντων σε ἀδικῶ·
ear-of-grain harm nor other anything of-the all you wrong
τῇ κινήσει δὲ τῶν ἐν ἐμοὶ ὑμένων ἡδὺ φθέγγομαι,
by-the movement and of-the in me membranes sweetly I-utter

τέρπων τοὺς ὁδοιπόρους· φωνῆς οὖν παρ᾽ ἐμοὶ πλέον οὐδὲν
delighting the wayfarers than-voice then in me more nothing
εὑρήσεις.“ Κἀκεῖνος, ταῦτα ἀκούσας, ἀφῆκεν ἀπιέναι.
you-will-find and-he these-things having-heard released-her to-go-away

66

Ἄνθρωπος καταθραύσας ἄγαλμα

Man having-smashed a-statue

Ἄνθρωπός τις, ξύλινον ἔχων θεὸν, πένης ὢν καθικέτευε
a-man some wooden having a-god poor being besought-it
τοῦ ἀγαθοποιῆσαι. Ὡς οὖν ταῦτ᾽ ἔπραττε, καὶ μᾶλλον
for-the to-do-good when then these-things he-did and more
ἐν πενίᾳ διῆγε, θυμωθεὶς ἐκ τοῦ σκέλους ἄρας αὐτὸν
in poverty lived enraged by the leg having-lifted it
τῷ τοίχῳ προσέκρουσε. Τῆς δὲ κεφαλῆς αὐτοῦ
against-the wall dashed-it the and head its
παραχρῆμα κλασθείσης, ἔῤῥευσε χρυσὸς ἐξ αὐτῆς, ὃν
at-once broken flowed gold from it which
συναγαγὼν ὁ ἄνθρωπος ἐβόα· „στρεβλὸς τυγχάνεις, ὡς
having-gathered the man shouted perverse you-are as
οἶμαι, καὶ ἀγνώμων· τιμῶντά σε γὰρ οὐδὲν ὠφέλησάς
I-think and unfeeling honoring you for in-no-way you-benefited
με· τυπτήσαντα δὲ πολλοῖς καλοῖς ἠμείψω.“
me having-struck and with-many good-things you-have-repaid
Ὁ μῦθος δηλοῖ, ὅτι οὐδὲν ὠφελήσεις σαυτὸν, πονηρὸν
the tale shows that nothing you-will-benefit yourself a-wicked
ἄνδρα τιμῶν, αὐτὸν δὲ τύπτων πλέον ὠφελήσεις.
man honoring him but striking more you-will-benefit

67

Ἄνθρωπος λέοντα χρυσοῦν εὑρών

Man a-lion golden having-found

Δειλὸς φιλάργυρος λέοντα χρυσοῦν εὑρὼν ἔλεγεν· Οὐκ
a-coward money-loving a-lion golden having-found said not
οἶδα τίς γένωμαι ἐν τοῖς παροῦσιν· ἐγὼ ἐκβέβλημαι
I-know what I-am-to-become in the present-things I am-thrown-out
τῶν φρενῶν, καὶ τί πράττειν οὐκ ἔχω· μερίζει με
of-the wits and what to-do not I-have divides me
φιλοχρηματία καὶ τῆς φύσεως ἡ δειλία. Ποία γὰρ τύχη ἢ
love-of-money and of-the nature the cowardice what for fortune or
ποῖος δαίμων εἰργάσατο χρυσοῦν λέοντα; Ἡ μὲν γὰρ ἐμὴ
what spirit wrought a-golden lion the indeed for my
ψυχὴ πρὸς τὰ παρόντα ἑαυτῇ πολεμεῖ· ἀγαπᾷ μὲν τὸν
soul toward the present-things against-itself wars it-loves indeed the
χρυσὸν, δέδοικε δὲ τοῦ χρυσοῦ τὴν ἐργασίαν· ἅπτεσθαι
gold fears but of-the gold the workmanship to-touch
μὲν ἐλαύνει ὁ πόθος, ἀπέχεσθαι δὲ ὁ τρόπος. Ὦ τύχης
indeed drives the longing to-keep-off but the character O fortune
διδούσης καὶ μὴ λαμβάνεσθαι συγχωρούσης! ὦ θησαυρὸς
giving and not to-be-taken allowing O treasure
ἡδονὴν μὴ ἔχων! ὦ χάρις δαίμονος ἄχαρις γενομένη! Τί
pleasure not having O grace of-a-god graceless having-become what
οὖν; ποίῳ τρόπῳ χρήσωμαι; ἐπὶ ποίαν ἔλθω μηχανήν;
then in-what way shall-I-act to what shall-I-come device
ἄπειμι τοὺς οἰκέτας δεῦρο κομίσων, λαβεῖν ὀφείλοντας
I-will-go-off the servants here going-to-bring to-take obliged
τῇ πολυπληθεῖ συμμαχίᾳ· κἀγὼ πόῤῥω ἔσομαι θεατής.
with-the numerous alliance and-I far-off will-be spectator

Ὁ λόγος ἁρμόζει πρός τινα πλούσιον, μὴ τολμῶντα
the story fits for some rich-man not daring
προσψαῦσαι καὶ χρήσασθαι τῷ πλούτῳ.
to-touch and to-use the wealth

68

Ἄραψ καὶ Κάμηλος

Arab and Camel

Ἄραψ κάμηλον ἀχθίσας ἐπηρώτα,
an-Arab a-camel having-loaded asked
πότερ᾽ ἀναβαίνειν μᾶλλον ἢ κάτω βαίνειν
whether to-go-up rather or down to-go
αἱροῖτο. χὠ κάμηλος, οὐκ ἄτερ μούσης,
he-would-choose and-the camel not without muse
εἶφ᾽· „ἦ γὰρ ὀρθὴ τῶν ὁδῶν ἀπεκλείσθη;“
said the for straight of-the roads has-been-shut

Ὁ λόγος εὔθετος πρὸς ἄνδρας διεστραμμένους τῆς
the story apt for men perverse from-the
εὐθείας ὁδοῦ ἐκκλίνοντας.
straight road turning-aside

69

Ἄρκτος καὶ Ἀλώπηξ

Bear and Fox

Ἄρκτος τίς ποτε μεγάλως ἐκαυχᾶτο, ὡς φιλανθρωπότατον
a-bear some once greatly boasted that most-kind-to-man
πάντων ἐστὶ τῶν ζώων· φασὶ γὰρ ἄρκτον νεκρὸν μηδὲν
of-all it-is of-the animals they-say for a-bear a-corpse not-at-all
βιβρώσκειν. Ἡ δὲ ἀλώπηξ ἀκούουσα ταῦτα ἐμειδίασε,
to-eat the and fox hearing these-things smiled
καὶ πρὸς αὐτὴν ἀντέφη· „εἴθε τοὺς νεκροὺς ἤσθιες καὶ
and to her replied would-that the dead you-ate and
μὴ τοὺς ζῶντας.“
not the living
Ὁ μῦθος τοὺς πλεονέκτας καὶ ἐν ὑποκρίσει βιοῦντας
the tale the greedy and in hypocrisy living
ἐλέγχει.
exposes

70

Ἀρότης καὶ Λύκος

Plowman and Wolf

Ἀρότης λύσας τὸ ζεῦγος ἐπὶ πότον ἀπήγαγε· λύκος δὲ
a-plowman having-loosed the yoke-team to drinking led-it-away a-wolf and
λιμώττων καὶ τροφὴν ζητῶν ὡς περιέτυχε τῷ ἀρότρῳ,
starving and food seeking when he-came-upon the plow
τὸ μὲν πρῶτον τὰς τῶν ταύρων ζεύγλας περιέλειχε,
the indeed first the of-the bulls yoke-straps licked-around
λαθὼν δὲ κατὰ μικρὸν, ἐπεὶ καθῆκε τὸν αὐχένα, ἀνασπᾶν
unawares and by little when he-let-down the neck to-draw-up

μὴ δυνάμενος, ἐπὶ τὴν ἄρουραν τὸ ἄροτρον ἕσυρεν. Ὁ δὲ
not being-able onto the field the plow dragged the and
ἀρότης ἐπανελθὼν καὶ θεασάμενος αὐτὸν ἔλεγεν· „εἴθε
plowman having-returned and having-seen him said would-that
γὰρ, ὦ κακὴ κεφαλὴ, καταλιπὼν τὰς ἁρπαγὰς καὶ τὸ
for O bad head having-left the robberies and the
ἀδικεῖν ἐπὶ τὸ γεωπονεῖν τραπείης.“
wrongdoing to the farming you-might-turn
Οὕτως οἱ πονηροὶ τῶν ἀνθρώπων κἂν χρηστότητα
so the wicked of-the men even-if goodness
ἐπαγγέλλωνται, ψεύδονται.
they-profess lie

FABLES 71–80

The mole; the astronomer; Aphrodite and a slave girl; two frogs and a well; two frogs, one living by the road; the frogs who ask for a king; frogs at the Sun's wedding; the frog doctor; oxen and the axle; and oxen and the butchers.

71

Ἀσπάλαξ

Mole

Ὁ ἀσπάλαξ τυφλὸν ζῷόν ἐστι. Φησὶν οὖν ποτε τῇ μητρί·
the mole a-blind animal is says then once to-the mother
„συκαμινέαν, μῆτερ, ὁρῶ.“ Εἶτα αὖθίς φησι· „λιβάνου
a-mulberry-tree mother I-see then again he-says of-frankincense
ὀσμῆς πεπλήρωμαι.“ Κἀκ τρίτου πάλιν „χαλκῆς“ φησὶ
smell I-am-filled and-for third-time again of-bronze he-says
„ψηφῖδος κτύπον ἀκούω.“ Ἡ δὲ μήτηρ ὑπολαβοῦσα εἶπεν·
of-a-pebble a-clatter I-hear the and mother having-replied said

„ὦ τέκνον, ὡς ἤδη μανθάνω, οὐ μόνον ὄψεως ἐστέρησαι,
O child as now I-learn not only of-sight you-are-deprived
ἀλλὰ καὶ ἀκοῆς καὶ ὀσφρήσεως.“
but also of-hearing and of-smell
Ὁ μῦθος δηλοῖ, ὅτι ἔνιοι τῶν ἀλαζόνων τὰ ἀδύνατα
the tale shows that some of-the boasters the impossible-things
κατεπαγγέλλονται καὶ ἐν τοῖς ἐλαχίστοις ἐλέγχονται.
promise and in the least are-refuted

72

Ἀστρολόγος

Astronomer

Ἀστρολόγος ἐξιὼν ἑκάστοτε ἑσπέρας ἔθος εἶχε τοὺς
an-astronomer going-out each-time in-the-evening a-custom had the
ἀστέρας ἐπισκοπῆσαι· καὶ δή ποτε περιὼν εἰς τὸ
stars to-watch and indeed once going-around into the
προάστειον, καὶ τὸν νοῦν ὅλον ἔχων ἐν τῷ οὐρανῷ,
suburb and the mind whole having in the heaven
ἔλαθε καταπεσὼν εἰς φρέαρ. Ὀδυρομένου δὲ αὐτοῦ
he-unawares fell-down into a-well lamenting and him
καὶ βοῶντος, παριών τις ὡς ἤκουσε τῶν στεναγμῶν,
and shouting passing-by someone when he-heard the groans
προσελθὼν καὶ μαθὼν τὰ συμβεβηκότα, ἔφη πρὸς
having-come-up and having-learned the having-happened-things said to
αὐτόν· „ὦ οὗτος, σὺ τὰ ἐν οὐρανῷ βλέπειν πειρώμενος
him O you-there you the-things in heaven to-see trying
τὰ ἐπὶ τῆς γῆς οὐχ ὁρᾷς;“
the-things on the earth not see

Τῷ λόγῳ τούτῳ χρήσαιτο ἄν τις πρὸς ἐκείνους τῶν
the story this would-use — one for those of-the
ἀνθρώπων, οἳ παραδόξως ἀλαζονεύοντες οὐδὲ τὰ
men who marvelously boasting not-even the
κοινὰ τοῖς ἀνθρώποις ἐπιτελεῖν δύνανται.
common-things to-the men to-accomplish are-able

73

Ἀφροδίτη καὶ Δούλη

Aphrodite and Slave-woman

Αἰσχρᾶς τις ἤρα καὶ κακορρύπου δούλης
ugly someone loved and filthy slave-woman
ἰδίας ἑαυτοῦ, καὶ παρεῖχεν αἰτούσῃ
own his and provided to-her-asking
ἅπανθ' ἑτοίμως. ἡ δὲ χρυσίου πλήρης,
all-things readily she and with-gold full
σύρουσα λεπτὴν πορφύραν ἐπὶ κνήμας,
trailing fine purple over the-shins
πάσῃ μάχην συνῆπτεν οἰκοδεσποίνῃ·
with-every battle joined mistress-of-the-house
τὴν δ' Ἀφροδίτην, ὥσπερ αἰτίην τούτων,
— and Aphrodite as cause of-these
λύχνοις ἐτίμα καὶ καθ' ἡμέραν πᾶσαν
with-lamps she-honored and on day every
ἔθυεν, ηὔχετ', ἱκέτευεν, ἠρώτα·
sacrificed prayed besought asked

ἕως πότ᾽ αὐτῶν ἡ θεὸς καθευδόντων
until once they the goddess sleeping
ἦλθεν καθ᾽ ὕπνους, καὶ φανεῖσα τῇ δούλῃ
came in sleep and having-appeared to-the slave-woman
„μή μοι χάριν σχῇς ὡς καλήν σε ποιούσῃ·
not to-me thanks have as fair you making
τούτῳ χολοῦμαι“ φησὶν, „ᾧ καλὴ φαίνῃ.“
with-him I-am-angry she-says to-whom fair you-appear

Ἅπας ὁ τοῖς αἰσχροῖσιν ὡς καλοῖς χαίρων
every-one who in-the ugly-things as fine rejoicing
θεοβλαβής τίς ἐστι καὶ φρένας πηρός.
god-harmed some is and in-wits maimed

74

Βάτραχοι

Frogs

Βάτραχοι δύο ἐν λίμνῃ ἐνέμοντο· θέρους δὲ ξηρανθείσης
frogs two in a-marsh lived in-summer and dried-up
τῆς λίμνης, ἐκείνην καταλιπόντες ἐπεζήτουν ἑτέραν. Καὶ
the marsh that having-left they-sought another and
δὴ βαθεῖ περιέτυχον φρέατι, ὅπερ ἰδὼν ἄτερος θατέρῳ
indeed a-deep they-came-upon well which having-seen the-one to-the-other
φησί· „συγκατέλθωμεν, ὦ οὗτος, εἰς τόδε τὸ φρέαρ.“
says let-us-go-down-together O you-there into this the well
Ὁ δὲ ὑπολαβὼν εἶπεν· „ἂν οὖν καὶ τὸ ἐνθάδε ὕδωρ
he and having-replied said if then also the here water
ξηρανθῇ, πῶς ἀναβησόμεθα;“
dry-up how shall-we-go-up

Ὁ μῦθος δηλοῖ, ὅτι οὐ δεῖ ἀπερισκέπτως προσιέναι
the tale shows that not it-is-needful inconsiderately to-approach
τοῖς πράγμασιν.
the affairs

75

Βάτραχοι
Frogs

Δύο βάτραχοι ἀλλήλοις ἐγειτνίαζον· ἐνέμοντο δὲ ὁ
two frogs to-one-another were-neighbors lived and the-one
μὲν βαθεῖαν καὶ τῆς ὁδοῦ πόῤῥω λίμνην, ὁ δὲ ἐν ὁδῷ
indeed deep and from-the road far a-marsh the other in road
μικρὸν ὕδωρ ἔχων. Καὶ δὴ τοῦ ἐν τῇ λίμνῃ παραινοῦντος
little water having and indeed the in the marsh urging
θατέρῳ μεταβῆναι πρὸς αὐτὸν, ἵνα καὶ ἀμείνονος καὶ
the-other to-move-over to him so-that both better and
ἀσφαλεστέρας διαίτης ἀπολαύῃ, ἐκεῖνος οὐκ ἐπείθετο
safer living he-might-enjoy that-one not was-persuaded
λέγων, δυσαποσπάστως ἔχειν τῆς τοῦ τόπου συνηθείας·
saying hard-to-tear-away to-be from-the of-the place habit
ἕως οὗ συνέβη ἅμαξαν τῇδε παριοῦσαν ὀλέσαι αὐτόν.
until — it-happened a-wagon this-way passing to-destroy him
Οὕτω καὶ τῶν ἀνθρώπων οἱ τοῖς φαύλοις ἐπιτηδεύμασιν
so also of-the men those in-the bad pursuits
ἐνδιατρίβοντες φθάνουσιν ἀπολλύμενοι, πρὶν ἢ ἐπὶ τὰ
lingering are-first being-destroyed before than to the
καλλίονα τραπέσθαι.
better-things to-turn

76

Βάτραχοι αἰτοῦντες βασιλέα

Frogs asking-for a-king

Βάτραχοι λυπούμενοι ἐπὶ τῇ ἑαυτῶν ἀναρχίᾳ πρέσβεις
frogs grieving at the their-own anarchy envoys
ἔπεμψαν ἐπὶ τὸν Δία, δεόμενοι βασιλέα αὐτοῖς παρασχεῖν.
sent to — Zeus asking a-king for-them to-provide
Ὁ δὲ συνιδὼν τὴν εὐήθειαν, ξύλον εἰς τὴν λίμνην
he and having-perceived the simplicity a-log into the marsh
καθῆκε. Καὶ οἱ βάτραχοι τὸ μὲν πρῶτον καταπλαγέντες
let-down and the frogs the indeed first astounded
τὸν ψόφον, ἑαυτοὺς εἰς τὰ βάθη τῆς λίμνης ἐδίδοσαν·
at-the noise themselves into the depths of-the marsh gave
ὕστερον δὲ, ὡς ἀκίνητον ἦν τὸ ξύλον, ἀναδύναντες εἰς
later but when motionless was the log having-come-up to
τοσοῦτον καταφρονήσεως ἦλθον, ὡς ἐπιβαίνοντας αὐτῷ
such contempt came as climbing-on it
ἐπικαθέζεσθαι. Ἀναξιοπαθοῦντες δὲ τοιοῦτον ἔχειν βασιλέα,
to-sit-on-it being-indignant and such to-have a-king
ἦκον ἐκ δευτέρου πρὸς τὸν Δία, καὶ τοῦτον παρεκάλουν
they-came for the-second-time to — Zeus and him begged
ἀλλάξαι αὐτοῖς τὸν ἄρχοντα· τὸν γὰρ πρῶτον λίαν εἶναι
to-change for-them the ruler the for first too to-be
νωχελῆ. Καὶ ὁ Ζεὺς ἀγανακτήσας κατ᾽ αὐτῶν, ὕδραν
sluggish and — Zeus vexed against them a-water-snake
αὐτοῖς ἐπέπεμψεν, ὑφ᾽ ἧς συλλαμβανόμενοι κατησθίοντο.
upon-them sent by which being-caught they-were-eaten
Ὁ λόγος δηλοῖ, ὅτι ἄμεινόν ἐστι νωθεῖς καὶ μὴ πονηροὺς
the story shows that better it-is sluggish and not wicked
ἔχειν ἄρχοντας, ἢ ταρακτικοὺς καὶ κακούργους.
to-have rulers than troublemaking and evildoing

77

Βάτραχοι καὶ Ἥλιος

Frogs and Sun

Γάμοις ἔχαιρον βάτραχοι τοῖς Ἡλίου.
at-the-wedding rejoiced frogs the of-the-Sun
Καί τις πρὸς αὐτοὺς εἶπεν· „ὦ δειλὸν γένος·
and someone to them said O cowardly race
εἰ γὰρ μόνου τρέμοιμεν αὐγὰς ἡλίου,
if for of-one-alone we-tremble-at the-rays of-sun
τίς, εἴγε τεκνώσειε, τοῦτον βαστάσει;“
who if-indeed he-beget this-one will-bear

Πρὸς τοὺς ἐπ᾽ ἰδίᾳ βλάβῃ ἀγνωσίᾳ χαίροντας.
for those at own harm through-ignorance rejoicing

78

Βάτραχος ἰατρός

Frog doctor

Ὄντος ποτὲ βατράχου ἐν τῇ λίμνῃ, καὶ τοῖς ζώοις πᾶσιν
being once a-frog in the marsh and to-the animals all
ἀναβοήσαντος, „ἐγὼ ἰατρός εἰμι φαρμάκων ἐπιστήμων,“
having-shouted I a-doctor am of-drugs skilled
ἀλώπηξ ἀκούσασα ἔφη· „πῶς σὺ ἄλλους σώσεις, σαυτὸν
a-fox having-heard said how you others will-save yourself
χωλὸν ὄντα μὴ θεραπεύων;“
lame being not treating

Ὁ μῦθος δηλοῖ, ὅτι ὁ παιδείας ἀμύητος ὑπάρχων, πῶς
the tale shows that the-one of-learning uninitiated being how
ἄλλους παιδεῦσαι δυνήσεται;
others to-educate will-be-able

79

Βόες καὶ Ἄξονες

Oxen and Axles

Βόες ἅμαξαν εἵλκον· τοῦ δὲ ἄξονος τρίζοντος,
oxen a-wagon were-pulling the and axle creaking
ἐπιστραφέντες ἔφασαν οὕτως πρὸς αὐτόν· „ὦ οὗτος, ἡμῶν
having-turned they-said thus to it O you-there we
τὸ ὅλον βάρος φερόντων, σὺ τί κράζεις;“
the whole weight carrying you why shriek
Οὕτω καὶ ἔνιοι ἑτέρων μοχθούντων αὐτοὶ προσποιοῦνται
so also some others toiling themselves pretend
κάμνειν.
to-be-tired

80

Βόες καὶ Μάγειροι

Oxen and Butchers

Βόες μαγείρους ἀπολέσαι πότ᾽ ἐζήτουν,
oxen the-butchers to-destroy once sought
ἔχοντας αὐτοῖς πολεμίαν ἐπιστήμην.
having for-them hostile skill

καὶ δὴ συνηθροίζοντο, πρὸς μάχην ἤδη
and indeed they-gathered for battle already
κέρατ᾽ ἀποξύνοντες· εἷς δέ τις λίην
horns sharpening one and some very
γέρων ἐν αὐτοῖς (πολλὰ δ᾽ ἦν ἀροτρεύσας),
old among them many-things and he-had having-plowed
„οὗτοι μὲν ἡμᾶς“ εἶπε „χερσὶν ἐμπείροις
these indeed us said with-hands skilled
σφάζουσι καὶ κτείνουσι χωρὶς αἰκίης·
slaughter and kill without torment
ἢν δ᾽ εἰς ἀτέχνους ἐμπέσωμεν ἀνθρώπους,
if but into unskilled we-fall men
διπλοῦς τότ᾽ ἔσται θάνατος· οὐ γὰρ ἐλλείψει
double then will-be the-death not for will-be-lacking
τὸν βοῦν ὁ θύσων, κἂν μάγειρος ἐλλείῳ.“
the ox the one-to-sacrifice even-if a-butcher be-lacking

Ὁ μῦθος τοῦτο δηλοῖ, ὅτι ἄμεινον δουλεύειν σοφοῖς καὶ
the tale this shows that better to-serve the-wise and
ἐπιεικέσιν ἢ δεσπόζεσθαι ὑπὸ σκαιῶν τε καὶ ἀπαιδεύτων.
reasonable than to-be-mastered by boorish both and uneducated

Heracles and the carter; the North Wind and the Sun; a cowherd's vow; an ox and a toad; a singing bird and a bat; the weasel and the file; a cobbler's weasel; the weasel and Aphrodite; a captured weasel; and the old man and Death.

81

Βοηλάτης καὶ Ἡρακλῆς

Ox-driver and Heracles

Βοηλάτης ἐκ κώμης ἅμαξαν ἄγων, καὶ ταύτης ἐμπεσούσης
an-ox-driver from a-village a-wagon driving and it having-fallen
εἰς φάραγγα κοιλώδη, δέον βοηθεῖν, ἀργὸς ἵστατο
into a-ravine hollow it-being-needful to-help idle stood
τῷ Ἡρακλεῖ προσευχόμενος· ἐκεῖνον γὰρ ἐκ πάντων
— to-Heracles praying that-one for out-of all
ἀσπαζόμενος ἐτίμα. Ὁ δὲ θεὸς ἐπιστὰς εἶπε· „τῶν
welcoming he-honored the and god having-stood-by said the
τροχῶν ἅπτου, καὶ τοὺς βόας νύττε, καὶ τότε τῷ θεῷ
wheels grasp and the oxen goad and then to-the god
εὔχου, ὅταν καὐτός τι ποιῇς· μὴ μέντοιγε μάτην εὔχου.“
pray when also-yourself something you-do not however in-vain pray

82

Βορέας καὶ Ἥλιος

North-Wind and Sun

Βορέας καὶ Ἥλιος περὶ δυνάμεως ἤριζον· ἔδοξε δὲ
the-North-Wind and the-Sun about power disputed it-seemed and
αὐτοῖς ἐκείνῳ τὴν νίκην ἀπονεῖμαι, ὃς ἂν αὐτῶν ἄνθρωπον
to-them to-that-one the victory to-award who — of-them a-man

ὁδοιπόρον ἐκδύσῃ. Καὶ ὁ Βορέας ἀρξάμενος σφοδρὸς
traveler should-strip and the North-Wind having-begun violent
ἦν· τοῦ δὲ ἀνθρώπου ἀντεχομένου τῆς ἐσθῆτος, μᾶλλον
was the and man holding-on-to the clothing the-more
ἐπέκειτο. Ὁ δὲ, ὑπὸ τοῦ ψύχους καταπονούμενος ἔτι μᾶλλον,
he-pressed he and by the cold overcome still more
καὶ περιττοτέραν ἐσθῆτα προσελάμβανεν, ἕως ἀποκαμὼν
also extra clothing put-on until having-grown-weary
ὁ Βορέας τῷ Ἡλίῳ μετὰ τοῦτο παρέδωκε. Κἀκεῖνος τὸ
the North-Wind to-the Sun after this handed-over and-that-one the
μὲν πρῶτον μετρίως προσέλαμψε· τοῦ δὲ ἀνθρώπου τὰ
indeed first moderately shone the and man the
περισσὰ τῶν ἱματίων ἀποτιθεμένου, σφοδρότερον τὸ καῦμα
extra of-the garments putting-off more-violently the heat
ἐπέτεινε, μέχρις οὗ πρὸς τὴν ἀλέαν ἀντέχειν μὴ δυνάμενος,
he-intensified until — against the warmth to-hold-out not being-able
ἀποδυσάμενος ποταμοῦ ῥέοντος ἐπὶ λουτρὸν ἀπῄει.
having-stripped of-a-river flowing to bath went-off
Ὁ λόγος δηλοῖ, ὅτι πολλάκις τὸ πείθειν τοῦ βιάζεσθαι
the story shows that often the persuading than-the forcing
ἀνυτικώτερόν ἐστι.
more-effective is

83

Βουκόλος

Cowherd

Βουκόλος βόσκων ἀγέλην ταύρων ἀπώλεσε μόσχον·
a-cowherd grazing a-herd of-bulls lost a-calf
περιελθὼν δὲ καὶ μὴ εὑρὼν ηὔξατο τῷ Διὶ, ἐὰν
having-gone-around and and not having-found he-vowed — to-Zeus if

τὸν κλέπτην εὕρῃ, ἔριφον αὐτῷ θῦσαι. Ἐλθὼν δὲ
the thief he-should-find a-kid to-him to-sacrifice having-come and
εἴς τινα δρυμῶνα, καὶ θεασάμενος λέοντα κατεσθίοντα τὸν
into some thicket and having-seen a-lion eating-up the
μόσχον, περίφοβος γενόμενος, ἐπάρας εἰς τὸν οὐρανὸν
calf terrified having-become having-raised to the heaven
τὰς χεῖρας εἶπε· „δέσποτα Ζεῦ, πάλαι μέν σοι ηὐξάμην
the hands said master Zeus long-ago indeed to-you I-vowed
ἔριφον θῦσαι, ἐὰν τὸν κλέπτην εὕρω· νῦν δὲ ταῦρον
a-kid to-sacrifice if the thief I-should-find now but a-bull
θύσω, ἐὰν τὰς τοῦ κλέπτου χεῖρας ἐκφύγω.“
I-will-sacrifice if the of-the thief hands I-escape
Οὗτος ὁ λόγος λεχθείη ἂν κατ᾽ ἀνδρῶν δυστυχούντων,
this the story might-be-said — against men unfortunate
οἵτινες ἀπορούμενοι εὔχονται εὑρεῖν, εὑρόντες δὲ ζητοῦσιν
who being-at-a-loss pray to-find having-found but seek
ἀποφυγεῖν.
to-escape

84

Βοῦς καὶ Φρῦνος

Ox and Toad

Γέννημα φρύνου συνεπάτησε βοῦς πίνων·
an-offspring of-a-toad trampled an-ox drinking
ἐλθοῦσα δ᾽ αὐτόσ᾽ (οὐ παρῆν γὰρ) ἡ μήτηρ
having-come and there not was-present for the mother
παρὰ τῶν ἀδελφῶν, ποῦ ποτ᾽ ἦν, ἐπεζήτει.
from the brothers where ever it-was sought

„τέθνηκε, μῆτερ· ἄρτι γὰρ πρὸ τῆς ὥρης
it-is-dead mother just-now for before the hour
ἦλθεν πάχιστον τετράπουν, ὑφ' οὗ κεῖται
came a-very-thick four-footed-thing under which it-lies
χηλῇ μαλαχθείς.“ ἡ δὲ φρῦνος ἠρώτα,
by-a-hoof crushed the and toad asked
φυσῶσ' ἑαυτὴν, εἰ τοιοῦτον ἦν ὄγκῳ
puffing herself if such was in-bulk
τὸ ζῶον. οἱ δὲ μητρὶ „παῦε, μὴ πρίου·
the animal they and to-the-mother stop not saw-at-it
θᾶσσον σεαυτὴν“ εἶπον „ἐκ μέσου ῥήξεις,
sooner yourself they-said through the-middle you-will-burst
ἢ τὴν ἐκείνου ποιότητα μιμήσῃ.“
than the that-one's size you-will-imitate

Ὅτι ἐπικίνδυνον τοῖς ἐλάττοσι παρατείνεσθαι τοῖς μείζοσι.
that dangerous for-the lesser to-stretch-themselves to-the greater

85

Βωταλὶς καὶ Νυκτερίς

Songbird and Bat

Βωταλὶς ἀπό τινος θυρίδος κρεμαμένη νυκτὸς ᾖδε· νυκτερὶς
a-songbird from some window hanging by-night sang a-bat
δὲ προσελθοῦσα ἐπυνθάνετο αὐτῆς τὴν αἰτίαν, δι' ἣν
and having-come-up asked her the cause for which
ἡμέρας μὲν ἡσυχάζει, νύκτωρ δὲ ᾄδει. Τῆς δὲ λεγούσης,
by-day indeed she-is-quiet by-night but sings she and saying
ὡς οὐ μάτην τοῦτο πράττει· „ἡμέρας γάρ ποτε ᾄδουσα
that not in-vain this she-does by-day for once singing

συνελήφθην, διὸ ἀπ᾽ ἐκείνου ἐσωφρονίσθην·“ ἡ νυκτερὶς
I-was-caught therefore from that I-was-taught-sense the bat
εἶπεν· „ἀλλ᾽ οὐ νῦν σε δεῖ φυλάττεσθαι, ὅτε οὐδὲν
said but not now you it-is-needful to-be-on-guard when nothing
ὄφελός ἐστι, τότε δὲ πρὶν ἢ συλληφθῆναι.“
use it-is then but before than to-be-caught
Ὁ λόγος δηλοῖ, ὅτι ἐπὶ τοῖς ἀτυχήμασι μετάνοια ἀνωφελὴς
the story shows that after the misfortunes repentance useless
καθέστηκε.
is

86

Γαλῆ

Weasel

Γαλῆ εἰσελθοῦσα εἰς χαλκέως ἐργαστήριον, τὴν ἐκεῖ κειμένην
a-weasel having-gone into a-smith's workshop the there lying
ῥίνην περιέλειχε. Συνέβη δὲ ἐκτριβομένης τῆς γλώσσης
file licked it-happened and being-worn-away the tongue
πολὺ αἷμα φέρεσθαι. Ἡ δὲ ἐτέρπετο, ὑπονοοῦσά τι τοῦ
much blood to-flow she and was-delighted suspecting something of-the
σιδήρου ἀφαιρεῖσθαι, μέχρι παντελῶς ἀπέβαλε τὴν γλῶσσαν.
iron to-be-removed until wholly she-lost the tongue
Ὁ λόγος εἴρηται πρὸς τοὺς ἐν φιλονεικίαις ἑαυτοὺς
the story has-been-told for those in quarrels themselves
καταβλάπτοντας.
harming

87

Γαλῆ μέλαινα

Weasel black

Ἦν τις ἀνὴρ τὴν τέχνην σκυτεὺς γαλῆν ἔχων τὸ χρῶμα
there-was some man by-the trade a-cobbler a-weasel having in-the color
λευκὴν, ἣ τῶν κατ' οἶκον μυῶν καθ' ἡμέραν ἐθήρευεν
white which of-the in house mice each day hunted
ἕνα. Αὕτη λαθοῦσά ποτε κατὰ μέσην κρημνίζεται τὴν
one she unawares once into middle falls the
λεκάνην, ἐν ᾗ τὸ τὰ σκύτη μελαῖνον ὁ σκυτεὺς ἐκεῖνος
tub in which the the leathers blackening the cobbler that-one
εἶχεν ὑγρὸν, καὶ μόλις ἐκεῖθεν ἄνεισι μέλαν ἔχουσα χρῶμα.
had liquid and hardly from-there comes-up black having color
Ἔδοξεν οὖν τοῖς μυσὶν, ἐκείνην ἴσως μηκέτι κρεωφαγεῖν
it-seemed then to-the mice that-one perhaps no-longer to-eat-meat
ἐθελήσειν εἰς μοναδικὸν ἑαυτὴν μεταμείψασαν σχῆμα. Ὅθεν
would-wish into monastic herself having-changed habit whence
καὶ ἀδεῶς ἑαυτοὺς ἐς τὸ ἔδος ἐφήπλωσαν, ῥινηλατοῦντες
also fearlessly themselves onto the floor spread sniffing
ἄνω καὶ κάτω οἷς τραφήσονται. ἀλλ' ἐκείνη πρὸς
up and down for-what they-would-be-fed but that-one into
τοσοῦτον ἄγρας παρελθοῦσα θέατρον, πάντας μὲν ὁμοῦ
so-great of-hunting having-come a-spectacle all indeed together
σαγηνεύειν οὐκ εἶχε καὶ μάλα ἐθέλουσα· δύο δ' οὖν ὅμως
to-net not could even very wishing two but then nevertheless
συλλαβοῦσα κατεθοινήσατο. Οἱ δ' ἕτεροι πάντες ᾤχοντο
having-caught feasted-on the and other all went-off
φεύγοντές τε ἅμα καὶ θαυμάζοντες, ὅπως ἀπηνεστέρα
fleeing both at-the-same-time and wondering how more-cruel
γέγονεν, ἀφ' οὗ τὸ μοναδικὸν περιέθετο σχῆμα.
she-had-become from which the monastic she-had-put-on habit

88

Γαλῆ καὶ Ἀφροδίτη

Weasel and Aphrodite

Γαλῆ ἐρασθεῖσα νεανίσκου εὐπρεποῦς ηὔξατο τῇ
a-weasel having-fallen-in-love-with a-young-man handsome prayed —
Ἀφροδίτῃ, ὅπως αὐτὴν μεταμορφώσῃ εἰς γυναῖκα. Καὶ
to-Aphrodite that her she-might-transform into a-woman and
ἡ θεὸς ἐλεήσασα αὐτῆς τὸ πάθος μετετύπωσεν αὐτὴν εἰς
the goddess having-pitied her the passion transformed her into
κόρην εὐειδῆ· καὶ οὕτως ὁ νεανίσκος θεασάμενος αὐτὴν καὶ
a-girl comely and so the young-man having-seen her and
ἐρασθεὶς οἴκαδε ὡς ἑαυτὸν ἀπήγαγε. Καθημένων δὲ
having-fallen-in-love home to himself led-her-off sitting and
αὐτῶν ἐν τῷ θαλάμῳ, ἡ Ἀφροδίτη γνῶναι βουλομένη, εἰ
they in the bedroom — Aphrodite to-know wishing whether
μεταβαλοῦσα τὸ σῶμα ἡ γαλῆ καὶ τὸν τρόπον κατήλλαξε,
having-changed the body the weasel also the character had-changed
μῦν εἰς τὸ μέσον καθῆκεν· ἡ δὲ ἐπιλαθομένη τῶν
a-mouse into the middle let-down she and forgetting the
παρόντων, ἐξαναστᾶσα ἀπὸ τῆς κοίτης τὸν μῦν ἐδίωκε,
present-things having-risen from the bed the mouse chased
καταφαγεῖν θέλουσα. Καὶ ἡ θεὸς ἀγανακτήσασα κατ᾽
to-eat-up wishing and the goddess vexed against
αὐτῆς, πάλιν αὐτὴν εἰς τὴν ἀρχαίαν φύσιν ἀποκατέστησεν.
her again her to the ancient nature restored
Οὕτως καὶ τῶν ἀνθρώπων οἱ φύσει πονηροὶ κατὰ
so also of-the men the by-nature wicked in
πάντα, κἂν τὴν φύσιν ἀλλάξωσι, τὸν γοῦν τρόπον οὐ
all-things even-if the nature they-change the at-least character not
μεταλλάσσουσι.
change

89

Γαλῆ συλληφθεῖσα
Weasel caught

Γαλῆν δόλῳ τις συλλαβών τε καὶ δήσας
a-weasel by-guile someone having-caught both and having-bound
ἔπνιγε βάλλων ὑδάτων συναγκείᾳ.
was-drowning-her throwing-her of-waters into-a-trough
τῆς δ' αὖ λεγούσης „ὡς κακὴν χάριν τίνεις
she and in-turn saying how bad thanks you-pay
ὧν σ' ὠφέλουν, θηρῶσα μῦς τε καὶ σαύρας,"
for-what you I-benefited hunting mice both and lizards
„ἐπιμαρτυρῶ σοι" φησίν· „ἀλλὰ καὶ πάσας
I-bear-witness to-you he-says but also all
ἔπνιγες ὄρνεις, πάντα δ' οἶκον ἠρήμους,
you-throttled fowls whole and house you-emptied
κρεῶν δ' ἀνέῳγες ἄγγος, ὥστε τεθνήξῃ,
of-meats and you-opened the-jar so-that you-will-die
βλάπτουσα μᾶλλον ἤπερ ὠφελοῦσ' ἡμᾶς."
harming rather than benefiting us

Πρὸς τοὺς μετρίως μὲν ὠφελοῦντας, βλάπτοντας δὲ τὰ
for those moderately indeed benefiting harming but the
μεγάλα, εὔκαιρός ἐστιν ὁ λόγος.
great-things timely is the story

90

Γέρων καὶ Θάνατος

Old-man and Death

Γέρων ποτὲ ξύλα κόψας ταῦτα φέρων πολλὴν ὁδὸν
an-old-man once wood having-cut it carrying much road
ἐβάδιζε. Διὰ δὲ τὸν κόπον τῆς ὁδοῦ ἀποθέμενος
was-walking because-of and the weariness of-the road having-put-down
τὸ φορτίον τὸν Θάνατον ἐπεκαλεῖτο. Τοῦ δὲ Θανάτου
the load — Death he-called-upon — and Death
φανέντος καὶ πυθομένου, δι' ἣν αἰτίαν αὐτὸν παρακαλεῖται,
having-appeared and having-asked for what cause him he-summons
ὁ γέρων ἔφη· „ἵνα τὸ φορτίον ἄρῃς."
the old-man said so-that the load you-may-lift
Ὁ λόγος δηλοῖ, ὅτι πᾶς ἄνθρωπος φιλόζωος ἐν τῷ βίῳ,
the story shows that every man life-loving in the life
κἂν δυστυχῇ.
even-if he-be-unfortunate

A farmer who lost his mattock; a farmer and a grateful eagle; a farmer and the cranes; a farmer and the sea; a farmer and his dogs; a farmer and the snake that killed his son; the farmer and the frozen snake; a farmer's sons and the vineyard; a farmer, his boy, and the jackdaws; and a farmer and a stork.

91

Γεωργὸς δίκελλαν ἀπολέσας

Farmer a-mattock having-lost

Ἀνὴρ γεωργὸς ἀμπελῶνα ταφρεύων
a-man farmer a-vineyard trenching
καὶ τὴν δίκελλαν ἀπολέσας ἀνεζήτει,
and the mattock having-lost searched
μὴ τῶν παρόντων τήνδ' ἔκλεψεν ἄγροικος.
whether of-the present-ones it had-stolen a-rustic
ἠρνεῖθ' ἕκαστος· οὐκ ἔχων δ' ὃ ποιήσει,
denied each-one not having and what he-should-do
εἰς τὴν πόλιν κατῆγε πάντας ὁρκώσων·
to the city he-brought-down all going-to-put-them-on-oath
τῶν γὰρ θεῶν δοκοῦσι τοὺς μὲν εὐήθεις
of-the for gods they-think the indeed simple
ἀγροὺς κατοικεῖν, τοὺς δ' ἐσωτέρω τείχους
the-country to-inhabit the but within the-wall
εἶναί τ' ἀληθεῖς καὶ τὰ πάντ' ἐποπτεύειν.
to-be both true and the all-things to-oversee
ὡς δ' εἰσιόντες τὰς πύλας ἐπὶ κρήνης
when and going-in the gates at a-spring
τοὺς πόδας ἔνιζον κἀπέθεντο τὰς πήρας,
the feet they-washed and-put-down the wallets

κῆρυξ ἐφώνει χιλίας ἀριθμήσειν
a-herald called-out a-thousand he-would-count
μήνυτρα σύλων, ὧν ὁ θεὸς ἐσυλήθη.
as-reward of-the-spoils of-which the god was-robbed
ὁ δὲ τοῦτ' ἀκούσας εἶπεν· „ὡς μάτην ἦκω!
he and this having-heard said how in-vain I-have-come
κλέπτας γὰρ ἄλλους πῶς θεός γ' ἂν εἰδείη,
thieves for other how a-god at-least — would-know
ὃς τοὺς ἑαυτοῦ φῶρας οὐχὶ γιγνώσκει,
who the his-own thieves not knows
ζητεῖ δὲ μισθοῦ, μή τις οἶδεν ἀνθρώπων;"
seeks but for-pay whether anyone knows of-men

Ὅτι χρὴ ἀπιστεῖν τοῖς ὑπισχνουμένοις ὧν οὐκ εἰσὶ
that one-must to-distrust those promising what not they-are
δεσπόται.
masters-of

92

Γεωργὸς καὶ Ἀετός

Farmer and Eagle

Γεωργὸς ἀετὸν εὑρὼν ἀγρευόμενον, τὸ κάλλος αὐτοῦ
a-farmer an-eagle having-found being-caught the beauty his
θαυμάσας, ἀπέλυσεν αὐτὸν ἐλεύθερον. Ὁ δὲ οὐκ ἄμοιρος
having-admired released him free he and not without-share
αὐτῷ χάριτος κατεφάνη, ἀλλ' ὑπὸ τεῖχος σαθρὸν
to-him of-gratitude was-shown but under a-wall rotten
καθήμενον ἰδὼν, προσπετάσας τοῖς ποσὶν ἦρε τὸν
sitting having-seen-him having-flown-at with-the feet lifted the

ἐπὶ τῆς κεφαλῆς αὐτοῦ φάκελον. Ὁ δὲ ἐξαναστὰς ἐδίωκε·
on the head his bundle he and having-risen chased
τοῦτον δὲ ὁ ἀετὸς ἔῤῥιψε. Καὶ ἀναλαβόμενος αὐτὸν καὶ
it and the eagle threw-down and having-taken-up it and
ὑποστρέψας, εὗρε τὸ τεῖχος συμπεπτωκὸς, ἔνθα ἐκάθητο,
having-turned-back he-found the wall collapsed where he-had-sat
καὶ τὴν ἀμοιβὴν ἐθαυμάσατο.
and the requital he-marveled-at
Ὅτι τοὺς ἀγαθόν τι πεπονθότας ἀντευεργετεῖν χρή.
that those good something having-received to-do-good-in-return it-is-needful

93

Γεωργὸς καὶ Γέρανοι

Farmer and Cranes

Γέρανοι γεωργοῦ κατενέμοντο τὴν χώρην,
cranes of-a-farmer grazed-down the land
ἐσπαρμένην νεωστὶ πυρίνῳ σίτῳ.
sown newly with-wheaten grain
ὁ δ' ἄχρι πολλοῦ σφενδόνην κενὴν σείων,
he and for long a-sling empty brandishing
ἐδίωκεν αὐτὰς τῷ φόβῳ καταπλήσσων.
chased them with-the fear striking
αἱ δ' ὡς ἐπέσχον σφενδονῶντα τὰς αὔρας,
they and when they-noticed him-slinging the breezes
κατεφρόνησαν λοιπὸν, ὥστε μὴ φεύγειν,
despised-him for-the-rest so-as not to-flee
ἕως ἐκεῖνος οὐκέθ', ὡς πρὶν εἰώθει,
until that-one no-longer as before he-was-wont
λίθους δὲ βάλλων, ἠλόησε τὰς πλείους.
stones but throwing crushed the most

αἱ δ' ἐκλιποῦσαι τὴν ἄρουραν, ἀλλήλαις
they and having-left the field to-one-another
„φεύγωμεν" ἐκραύγαζον „εἰς τὰς Πυγμαίων·
let-us-flee cried to the of-the-Pygmies
ἄνθρωπος οὗτος οὐκέτ' ἐκφοβεῖν ἡμᾶς
the-man this no-longer to-frighten us
ἔοικεν· ἤδη δ' ἄρχεταί τι καὶ πράσσειν."
seems already but he-begins something also to-do

Παραίνεσιν ὁ λόγος ἔχει, δεῖν ταῖς ἐκ λόγων
advice the story has that-it-is-needful to-the from words
παραινέσεσι πταίοντας εἴκειν, ἵνα μὴ ταῖς ἐξ ἔργων
advice those-failing to-yield so-that not the from deeds
ὀψέ ποτε πειραθεῖεν ὀδύναις.
late ever they-may-experience pains

94

Γεωργὸς καὶ Θάλασσα

Farmer and Sea

Γεωργός τις ἰδὼν ναῦν ἐν θαλάσσῃ κυμαινομένην καὶ
a-farmer some having-seen a-ship in sea tossed and
βυθῷ πεμπομένην, κατηρᾶτο τὴν θάλασσαν δακρύων.
to-the-deep sent cursed the sea weeping
Ἡ δὲ πρὸς αὐτὸν ἀνεβόα τοιαῦτα· „ἵνα τί, ἄνθρωπε,
she and to him cried such-things for what fellow
μέμφῃ με μάτην; οὐ γὰρ ἔγωγε τῶν κινδύνων αἰτία,
do-you-blame me in-vain not for I of-the dangers cause

ἀλλ᾽ οἱ ἄνεμοι οἱ ἐκταράττοντές με. Εἰ δὲ βουληθῇς χωρὶς
but the winds the stirring-up me if but you-will without
τούτων πλεῦσαι, ἡμερωτέραν δή με τῆς γῆς εὑρήσεις.
these to-sail gentler indeed me than-the land you-will-find
Ὅτι γαληνοὺς δεσπότας οἱ χαιρέκακοι παραφυσῶντες
that calm masters the malicious blowing-on
ἐπεγείρουσι πρὸς ὀργάς τε καὶ ζάλας.
rouse to angers both and storms

95

Γεωργὸς καὶ Κύνες

Farmer and Dogs

Γεωργὸς ὑπὸ χειμῶνος ἐναποληφθεὶς ἐν τῇ ἐπαύλει, ἐπειδὴ
a-farmer by a-storm shut-in in the farmstead since
οὐκ ἠδύνατο προελθὼν τροφὴν ἑαυτῷ πορίσασθαι, τὸ μὲν
not he-could having-gone-out food for-himself to-provide the indeed
πρῶτον τὰ πρόβατα κατέφαγεν· ἐπειδὴ δὲ ὁ χειμὼν ἐπέμενε,
first the sheep ate-up when and the storm continued
καὶ τὰς αἶγας κατεθοινήσατο· ἐκ τρίτου δὲ, ὡς οὐδεμία
also the goats he-feasted-on for the-third-time and when no
ἄνεσις ἐγίνετο, καὶ ἐπὶ τοὺς ἀροτῆρας βοῦς ἐχώρησεν.
relief came also to the plow oxen he-went
Οἱ δὲ κύνες θεασάμενοι τὰ πραττόμενα, ἔφασαν πρὸς
the and dogs having-seen the being-done-things said to
ἀλλήλους· „ἀπιτέον ἡμῖν ἐντεῦθεν· ὁ δεσπότης γὰρ εἰ οὐδὲ
one-another must-go-off for-us from-here the master for if not-even
τῶν συνεργαζομένων βοῶν ἀπέσχετο, ἡμῶν πῶς φείσεται;“
the fellow-working oxen he-spared us how will-he-spare

Ὁ λόγος δηλοῖ, ὅτι δεῖ τούτους φυλάττεσθαι μάλιστα,
the story shows that it-is-needful against-these to-be-on-guard most
οἳ οὐδὲ τῆς τῶν οἰκείων ἀδικίας ἀπέχονται.
who not-even from-the of-the own wronging refrain

96

Γεωργὸς καὶ Ὄφις

Farmer and Snake

Γεωργοῦ παῖδα ὄφις ἑρπύσας ἀπέκτεινεν. Ὁ δὲ ἐπὶ τούτῳ
of-a-farmer the-son a-snake having-crept killed he and at this
δεινοπαθήσας πέλεκυν ἀνέλαβε, καὶ παραγενόμενος εἰς τὸν
being-indignant an-axe took-up and having-come to the
φωλεὸν αὐτοῦ εἱστήκει, παρατηρούμενος, ὅπως, ἂν ἐξίῃ,
hole its stood watching that if it-come-out
εὐθέως αὐτὸν πατάξῃ. Παρακύψαντος δὲ τοῦ ὄφεως
at-once it he-might-strike having-peeped-out and the snake
κατενεγκὼν τὸν πέλεκυν τοῦ μὲν διήμαρτε, τὴν δὲ
having-brought-down the axe it indeed he-missed the but
παρακειμένην πέτραν διέκοψεν. Εὐλαβηθεὶς δὲ ὕστερον
lying-by rock he-cut-through having-become-cautious and later
παρεκάλει αὐτὸν, ὅπως αὐτῷ διαλλαγῇ· ὁ δὲ εἶπεν· „ἀλλ᾽
he-begged it that with-him it-might-be-reconciled it and said but
οὔτε ἐγὼ δύναμαί σοι εὐνοῆσαι, ὁρῶν τὴν κεχαραγμένην
neither I can to-you be-well-disposed seeing the gashed
πέτραν, οὔτε σὺ ἐμοὶ, ἀποβλέπων εἰς τὸν τοῦ παιδὸς τάφον.“
rock nor you to-me looking-at to the of-the son tomb
Ὁ λόγος δηλοῖ, ὅτι αἱ μεγάλαι ἔχθραι οὐ ῥαδίως τὰς
the story shows that the great enmities not easily the
μεταλλαγὰς ἔχουσι.
changes have

97

Γεωργὸς καὶ Ὄφις

Farmer and Snake

Γέρων τις γεωργὸς χειμῶνος ὥρᾳ ὄφιν εὑρὼν
an-old some farmer of-winter in-the-season a-snake having-found
ὑπὸ κρύους πεπηγότα, τοῦτον ἐλεήσας καὶ λαβὼν ὑπὸ
by cold frozen it having-pitied and having-taken in
κόλπον ἔθετο. Θερμανθεὶς δὲ ἐκεῖνος καὶ ἀναλαβὼν τὴν
his-bosom put warmed and that-one and having-regained the
ἰδίαν φύσιν, ἔπληξε τὸν εὐεργέτην καὶ ἀνεῖλε· θνήσκων
own nature struck the benefactor and killed-him dying
δὲ ἔλεγε· „δίκαια πάσχω, τὸν πονηρὸν οἰκτείρας.“
and he-said just-things I-suffer the wicked having-pitied
Ὁ λόγος δηλοῖ, ὅτι ἀμετάθετοί εἰσιν αἱ πονηρίαι, κἂν
the story shows that unchangeable are the wickednesses even-if
τὰ μέγιστα φιλανθρωπεύωνται.
the greatest-things they-be-treated-kindly

98

Γεωργὸς καὶ Παῖδες αὐτοῦ

Farmer and Sons his

Γεωργός τις, μέλλων καταλύειν τὸν βίον, καὶ βουλόμενος
a-farmer some being-about to-end the life and wishing
τοὺς ἑαυτοῦ παῖδας πεῖραν λαβεῖν τῆς γεωργίας,
the his-own sons experience to-take of-the farming
προσκαλεσάμενος αὐτοὺς ἔφη· „παῖδες ἐμοί, ἐγὼ μὲν
having-called them said children my I indeed
ἤδη τοῦ βίου ὑπέξειμι, ὑμεῖς δ', ἅπερ ἐν τῇ ἀμπέλῳ
already from-the life depart you but what in the vineyard

μοι κέκρυπται, ζητήσαντες, εὑρήσετε πάντα.“ Οἱ μὲν
for-me is-hidden having-sought you-will-find all they indeed
οὖν οἰηθέντες θησαυρὸν ἐκεῖ που κατορωρύχθαι, πᾶσαν
then having-thought a-treasure there somewhere to-have-been-buried all
τὴν τῆς ἀμπέλου γῆν μετὰ τὴν ἀποβίωσιν τοῦ πατρὸς
the of-the vineyard earth after the decease of-the father
κατέσκαψαν· καὶ θησαυρῷ μὲν οὐ περιέτυχον, ἡ δὲ ἄμπελος,
dug-up and treasure indeed not they-came-upon the but vineyard
καλῶς σκαφεῖσα, πολλαπλασίονα τὸν καρπὸν ἀνέδωκεν.
well dug many-times-greater the fruit yielded
Ὁ μῦθος δηλοῖ, ὅτι ὁ κάματος θησαυρός ἐστι τοῖς
the tale shows that the toil a-treasure is for-the
ἀνθρώποις.
men

99

Γεωργὸς καὶ Παῖς καὶ Κολοιοί

Farmer and Boy and Jackdaws

Δυσμαὶ μὲν ἦσαν Πλειάδων, σπόρου δ’ ὥρη·
settings indeed were of-the-Pleiades of-sowing and the-season
καί τις γεωργὸς πυρὸν εἰς νεὸν ῥίψας
and some farmer wheat into fallow having-thrown
ἐφύλασσεν ἑστώς· καὶ γὰρ ἄκριτον πλήθει
was-guarding standing and for countless in-number
μέλαν κολοιῶν ἔθνος ἦλθε δυσφώνων,
black of-jackdaws a-tribe came harsh-voiced
ψαρές τ’ ὀρύκται σπερμάτων ἀρουραίων.
starlings and diggers of-seeds of-the-field

τῷ δ᾽ ἠκολούθει σφενδόνην ἔχων κοίλην
him and followed a-sling having hollow
παιδίσκος. οἱ δὲ ψᾶρες ἐκ συνηθείης
a-little-boy the and starlings from habit
ἤκουον, εἰ τὴν σφενδόνην πότ᾽ ᾐτήκει,
heard if the sling ever he-had-asked-for
καὶ πρὶν λαβεῖν ἔφευγον. εὗρε δὴ τέχνην
and before to-take-it fled found indeed a-device
ὁ γεωργὸς ἄλλην, τόν τε παῖδα φωνήσας
the farmer another the and boy having-called
ἐδίδασκεν· „ὦ παῖ, χρὴ γὰρ ὀρνέων ἡμᾶς
taught O boy one-must for of-birds us
σοφὸν δολῶσαι φῦλον· ἡνίκ᾽ ἂν τοίνυν
the-clever to-trick tribe when — then
ἔλθωσ᾽, ἐγὼ μὲν“ εἶπεν „ἄρτον αἰτήσω,
they-come I indeed he-said bread will-ask
σὺ δ᾽ οὐ τὸν ἄρτον, σφενδόνην δέ μοι δώσεις.“
you and not the bread the-sling but to-me will-give
οἱ ψᾶρες ἦλθον καὶ ἐμόντο τὴν χώρην.
the starlings came and-grazed the land
ὁ δ᾽ ἄρτον ᾔτει, καθάπερ εἶχε συνθήκην·
he and bread asked just-as he-had the-agreement
οἱ δ᾽ οὐκ ἔφευγον. τῷ δ᾽ ὁ παῖς λίθων πλήρη
they and not fled to-him and the boy with-stones full
τὴν σφενδόνην ἔδωκεν· ὁ δὲ γέρων ῥίψας
the sling gave the and old-man having-thrown
τοῦ μὲν τὸ βρέγμα, τοῦ δ᾽ ἔτυψε τὴν κνήμην,
of-one indeed the head of-another and struck the shin
ἑτέρου τὸν ὦμον· οἱ δ᾽ ἔφευγον ἐκ χώρης.
of-another the shoulder they and fled from the-land
γέρανοι συνήντων καὶ τὸ συμβὰν ἠρώτων.
cranes met and the happening asked

καί τις κολοιῶν εἶπε· „φεύγετ᾽ ἀνθρώπων
and one of-the-jackdaws said flee of-men
γένος πονηρὸν, ἄλλα μὲν πρὸς ἀλλήλους
the-race wicked other-things indeed to one-another
λαλεῖν μαθόντων, ἄλλα δ᾽ ἔργα ποιούντων.“
to-say having-learned other but deeds doing

100

Γεωργὸς καὶ Πελαργός

Farmer and Stork

Ἐν ἀρούρᾳ παγίδας γεωργὸς ἔστησε. Θηρεύσας δὲ
in a-field snares a-farmer set having-hunted and
γεράνους, τοὺς τὸν σπόρον φθείροντας, σὺν αὐτοῖς καὶ
cranes the-ones the seed destroying with them also
πελαργὸν εἰλήφει. Ὁ δὲ χωλεύων ἱκέτευεν ἀφεθῆναι
a-stork he-had-caught he and limping begged to-be-released
λέγων· „οὐ γάρ εἰμι γέρανος· πελαργός εἰμι, εὐσεβέστατον
saying not for I-am a-crane a-stork I-am most-pious
ζῶον, ὃς τιμῶ τὸν πατέρα καὶ δουλεύω· ἴδε καὶ τὴν
animal who honor the father and serve see also the
χροιὰν, ὡς οὐχ ὁμοία.“ Ὁ δ᾽ ἔφη· „οὐκ οἶδα τί λέγεις·
color how not like he and said not I-know what you-say
ἐγὼ σὺν οἷς εἴληφά σε, μετ᾽ αὐτῶν καὶ ἀπολέσω.“
I with whom I-have-caught you with them also will-destroy-you
Ὅτι καλόν ἐστι φεύγειν, καὶ μὴ συγκοινωνεῖν ἀνδράσι
that fine it-is to-flee and not to-associate with-men
κακοῖς, μή πως κινδύνοις σὺν αὐτοῖς ἐμπέσῃς.
bad lest somehow into-dangers with them you-fall

A farmer and Fortune; a farmer and a barren tree; the farmer's quarreling sons; an ass yoked with an ox; the owl and the birds, twice; an old woman and a doctor; a woman and her drunken husband; a widow and a plowman; and a widow and her maidservants.

101

Γεωργὸς καὶ Τύχη

Farmer and Fortune

Γεωργός τις σκάπτων χρυσίῳ περιέτυχε. Καθ' ἑκάστην
a-farmer some digging gold came-upon on each-day
οὖν τὴν Γῆν, ὡς ὑπ' αὐτῆς εὐεργετηθεὶς, ἔστεφε. Τῷ δὲ
then the Earth as by her benefited he-garlanded to-him and
ἡ Τύχη ἐπιστᾶσά φησιν· „ὦ οὗτος, τί τῇ Γῇ τὰ ἐμὰ
— Fortune having-stood-by says O you-there why to-the Earth the my
δῶρα προσανατίθης, ἅπερ ἐγώ σοι δέδωκα, πλουτίσαι σε
gifts do-you-ascribe which I to-you have-given to-enrich you
βουλομένη; Εἰ γὰρ ὁ καιρὸς μεταβάλοι, καὶ πρὸς ἑτέρας
wishing if for the time should-change and to other
χεῖρας τοῦτό σοι τὸ χρυσίον ἔλθοι, οἶδ' ὅτι τηνικαῦτα
hands this to-you the gold should-go I-know that then
ἐμὲ, τὴν Τύχην, μέμψῃ."
me — Fortune you-will-blame
Ὁ μῦθος δηλοῖ, ὅτι χρὴ τὸν εὐεργέτην ἐπιγινώσκειν
the tale shows that it-is-needful the benefactor to-recognize
καὶ τούτῳ χάριτας ἀποδιδόναι.
and to-him thanks to-render

102

Γεωργὸς καὶ Φυτόν

Farmer and Tree

Φυτὸν ἦν εἰς γεωργοῦ χώραν, καρπὸν μὴ φέρον, ἀλλὰ
a-tree there-was in a-farmer's land fruit not bearing but
μόνον στρουθῶν καὶ τεττίγων κελαδούντων ἦν καταφυγή.
only of-sparrows and of-cicadas chirping it-was a-refuge
Ὁ δὲ γεωργὸς ὡς ἄκαρπον ἐκτέμνειν ἤμελλε· καὶ δὴ τὸν
the and farmer as fruitless to-cut-down was-about and indeed the
πέλεκυν λαβὼν ἐπέφερε τὴν πληγήν. Οἱ δὲ τέττιγες καὶ
axe having-taken he-brought the blow the and cicadas and
οἱ στρουθοὶ ἱκέτευον τὴν καταφυγὴν αὐτῶν μὴ ἐκκόψαι,
the sparrows besought the refuge their not to-cut-down
ἀλλ' ἐᾶσαι, ὥστε ᾄδειν ἐν αὐτῷ, καὶ αὐτὸν τὸν γεωργὸν
but to-let-be so-as to-sing in it and him the farmer
τέρπειν. Ὁ δὲ μηδὲν αὐτῶν φροντίσας, καὶ δευτέραν πληγὴν
to-delight he and nothing for-them having-cared also a-second blow
καὶ τρίτην ἐπέφερε. Ὡς δὲ ἐκοίλανε τὸ δένδρον, σμῆνος
and a-third brought when and he-hollowed the tree a-swarm
μελισσῶν καὶ μέλι εὗρε. Γευσάμενος δὲ τὸν πέλεκυν
of-bees and honey he-found having-tasted and the axe
ἔῤῥιψε, καὶ τὸ φυτὸν ἐτίμα ὡς ἱερὸν, καὶ ἐπεμελεῖτο.
he-threw-away and the tree honored as sacred and tended-it
Ὅτι οὐ τοσοῦτον οἱ ἄνθρωποι φύσει τὸ δίκαιον ἀγαπῶσι
that not so-much the men by-nature the just love
καὶ τιμῶσιν, ὅσον τὸ κερδαλέον ἐπιδιώκουσιν.
and honor as the profitable they-pursue

103

Γεωργοῦ Παῖδες

Farmer's Sons

Γεωργοῦ παῖδες ἐστασίαζον· ὁ δ', ὡς πολλὰ παραινῶν οὐκ
of-a-farmer the-sons were-quarreling he and when much advising not
ἠδύνατο πεῖσαι αὐτοὺς λόγοις μεταβάλλεσθαι, ἔγνω δεῖν
could persuade them by-words to-change knew it-was-needful
πρᾶγμα τοῦτο πρᾶξαι. Καὶ παρήνεσεν αὐτοῖς ῥάβδων
a-deed this to-do and he-urged them of-rods
δέσμην κομίσαι. Τῶν δὲ τὸ προσταχθὲν ποιησάντων, τὸ
a-bundle to-bring they and the ordered having-done the
μὲν πρῶτον δοὺς αὐτοῖς ἀθρόας τὰς ῥάβδους ἐκέλευσε
indeed first having-given them all-together the rods he-ordered
κατεάσσειν· ἐπειδὴ δὲ καὶ περιβιαζόμενοι οὐκ ἠδύναντο,
to-break when and also forcing not they-could
ἐκ δευτέρου λύσας τὴν δέσμην ἀνὰ μίαν αὐτοῖς ῥάβδον
for the-second-time having-loosed the bundle by one to-them rod
ἐδίδου· τῶν δὲ ῥᾳδίως κατακλώντων, ἔφη· „ἀτὰρ οὖν
he-gave they and easily breaking he-said but then
καὶ ὑμεῖς, ὦ παῖδες, ἐὰν μὲν ὁμοφρονῆτε, ἀχείρωτοι τοῖς
also you O sons if indeed you-agree unconquerable to-the
ἐχθροῖς ἔσεσθε· ἐὰν δὲ στασιάζητε, εὐάλωτοι."
enemies you-will-be if but you-quarrel easily-caught
Ὁ λόγος δηλοῖ, ὅτι τοσοῦτον ἰσχυρότερόν ἐστιν ἡ ὁμόνοια,
the story shows that so-much stronger is the concord
ὅσον εὐκαταγώνιστος ἡ στάσις.
as easy-to-overcome the faction

104

Γηπόνος, Ὄνος καὶ Βοῦς

Farmer, Ass, and Ox

Ὄνον τις ἔχων καὶ τῷ βοῒ συζεύξας ἠροτρία, πτωχῶς
an-ass someone having and to-the ox having-yoked-it plowed poorly
μὲν, ἀλλ᾽ ἀναγκαίως. Ἐπεὶ δὲ τὸ ἔργον ἐπληρώθη, καὶ
indeed but necessarily when and the work was-finished and
λύειν ἔμελλεν αὐτοὺς, ἡ ὄνος διηρώτα τὸν βοῦν· „τίς
to-loose he-was-about them the ass asked the ox who
ἄξει τῷ γηπόνῳ τὰ σκεύη;“ Ὁ δὲ πρὸς αὐτὴν εἶπε·
will-carry for-the farmer the tools he and to her said
„πάντως ὅσπερ εἴωθεν.“
surely he-who is-wont

105

Γλαὺξ καὶ Ὄρνεα

Owl and Birds

Γλαὺξ, σοφὴ οὖσα, ξυνεβούλευε τοῖς ὀρνέοις, τῆς δρυὸς ἐν
the-owl wise being advised the birds the oak in
ἀρχῇ φυομένης, μὴ ἐᾶσαι, ἀλλ᾽ ἀνελεῖν πάντα τρόπον·
beginning growing not to-let-be but to-destroy-it every way
ἔσεσθαι γὰρ φάρμακον ἀπ᾽ αὐτῆς ἄφυκτον, ὑφ᾽ οὗ
there-would-be for a-drug from it inescapable by which
ἁλώσονται, τὸν ἰξόν. Πάλιν δὲ τὸ λίνον τῶν ἀνθρώπων
they-would-be-caught the birdlime again and the flax the men
σπειρόντων, ἐκέλευε καὶ τοῦτο ἐκλέγειν τὸ σπέρμα· μὴ γὰρ
sowing she-ordered also this to-pick-out the seed not for
ἐπ᾽ ἀγαθῷ φυήσεσθαι. Τρίτον δὲ, ἰδοῦσα τοξευτήν τινα
for good to-grow third and having-seen an-archer some

ἄνδρα, προέλεγεν, ὅτι οὗτος ὁ ἀνὴρ φθάσει ὑμᾶς τοῖς
man foretold that this the man will-overtake you with-the
ὑμετέροις πτεροῖς, πεζὸς ὢν αὐτὸς πτηνὰ ἐπιπέμπων βέλη.
your-own feathers on-foot being himself winged sending arrows
Τὰ δὲ ἠπίστει τοῖς λόγοις καὶ ἀνόητον αὐτὴν ἡγοῦντο
they and distrusted the words and foolish her thought
καὶ μαίνεσθαι ἔφασκον· ὕστερον δὲ πειρώμενα ἐθαύμαζε
and to-be-mad said later but trying-it they-marveled
καὶ τῷ ὄντι σοφωτάτην ἐνόμιζεν. Καὶ διὰ τοῦτο, ἐπὰν
and in-the reality wisest thought-her and for this whenever
φανῇ, πρόσεισιν ὡς πρὸς ἅπαντα ἐπισταμένην· ἡ δὲ
she-appears they-come-to-her as to all-things one-knowing she but
ξυμβουλεύει μὲν οὐδὲν ἔτι αὐτοῖς, ὀδύρεται δὲ μόνον.
advises indeed nothing more them laments but only

106

Γλαὺξ καὶ Ὄρνεα

Owl and Birds

Αἴσωπος ξυνετίθει λόγον τοιοῦτον· ὡς τὰ ὄρνεα ξυνῆλθε
Aesop composed a-story such that the birds came-together
πρὸς τὴν γλαῦκα καὶ ἐδεῖτο, τῆς μὲν ἀπὸ τῶν
to the owl and begged-her the indeed from the
οἰκοδομημάτων σκέπης ἀπανίστασθαι, πρὸς δὲ τὰ δένδρα
buildings shelter to-leave to and the trees
τὴν καλιὰν, ὥσπερ καὶ αὐτὰ, καὶ τοὺς τούτων μεταπήγνυσθαι
the nest as also they and the of-these to-fix
κλῶνας, ἀφ᾽ ὧν καὶ ᾄδειν ἔστιν εὐσημότερον· καὶ δὴ καὶ
branches from which also to-sing it-is more-clearly and indeed also
πρὸς δρῦν ἄρτι ταυτηνὶ φυομένην, ἐπειδὰν πρὸς ὥραν
toward an-oak just-now this-one-here growing when to maturity

ἀφίκηται, ἑτοίμως ἔχειν ἱζάνειν καὶ τῆς χλοερᾶς κόμης
it-comes ready to-be to-sit and the green foliage
ἀπόνασθαι. Ἀλλ᾽ οὖν τήν γε γλαῦκα μὴ τοῦτο τοῖς
to-enjoy but then the at-least owl not this to-the
ὀρνέοις ποιεῖν παραινεῖν μηδὲ φυτοῦ βλάστῃ ἐφήδεσθαι
birds to-do to-advise nor of-a-plant at-the-shoot to-rejoice
ἰξὸν πεφυκότος φέρειν, πτηνοῖς ὄλεθρον. Τὰ δὲ μὴ τῆς
birdlime naturally to-bear for-winged-things destruction they and not the
ξυμβουλῆς ἀποδέχεσθαι τὴν γλαῦκα· τοὐναντίον δὲ ἔχαιρε
advice to-accept of-the owl the-opposite but they-rejoiced
τῇ δρυὶ φυομένῃ· ἐπειδὴ δὲ ἱκανὴ ἦν, καθίσαντα ἐπ᾽
in-the oak growing when and sufficient it-was having-sat on
αὐτὴν ᾖδεν. Γενομένου δὲ τοῦ ἰξοῦ ῥᾳδίως ἤδη ὑπὸ τῶν
it they-sang having-come and the birdlime easily already by the
ἀνθρώπων ἁλισκόμενα μετενόουν καὶ τὴν γλαῦκα ἐθαύμαζον
men being-caught they-repented and the owl admired
ἐπὶ τῇ ξυμβουλῇ. Καὶ νῦν ἔτι οὕτως ἔχουσιν, ὡς δεινῆς
for the advice and now still so they-are as terrible
καὶ σοφῆς οὔσης αὐτῆς, καὶ διὰ τοῦτο ἐθέλουσι πλησιάζειν,
and wise being her and for this they-wish to-be-near
ἡγούμενα ἀγαθόν τι ἀπολαύειν τῆς ξυνουσίας.
thinking good something to-enjoy from-the company
Προσίασι δὲ μάτην ἐπὶ κακῷ. Ἡ μὲν γὰρ ἀρχαία γλαὺξ
they-approach but in-vain to evil the indeed for ancient owl
τῷ ὄντι φρονίμη τε ἦν καὶ ξυμβουλεύειν ἐδύνατο· αἱ δὲ νῦν
in-the reality sensible both was and to-advise could the but now
μόνον τὰ πτερὰ ἔχουσιν ἐκείνης καὶ τοὺς ὀφθαλμοὺς καὶ τὸ
only the wings have of-that-one and the eyes and the
ῥάμφος, τὰ δὲ ἄλλα ἀφρονέστεραί εἰσι τῶν ἄλλων ὀρνέων.
beak the but rest more-foolish are than-the other birds

107

Γραῦς καὶ Ἰατρός

Old-woman and Doctor

Γυνὴ πρεσβῦτις τοὺς ὀφθαλμοὺς νοσοῦσα ἰατρὸν ἐπὶ
a-woman old in-the eyes sick a-doctor for
μισθῷ παρεκάλεσεν· ὁ δὲ εἰσιὼν, ὁπότε αὐτὴν ἔχριε,
pay summoned he and coming-in whenever her he-anointed
διετέλει ἐκείνης συμμυούσης καθ' ἓν ἕκαστον τῶν σκευῶν
continued she having-her-eyes-shut by one each of-the furnishings
ὑφαιρούμενος. Ἐπεὶ δὲ πάντα ἐκφορήσας κἀκείνην
stealing when and all having-carried-off also-her
ἐθεράπευσεν, ἀπῄτει τὸν συνταχθέντα μισθόν. Μὴ
he-cured he-demanded the agreed pay not
βουλομένης δ' αὐτῆς ἐπιδοῦναι, ἤγαγεν αὐτὴν ἐπὶ τοὺς
wishing and she to-pay he-brought her before the
ἄρχοντας. Ἡ δ' ἔλεγε, τὸν μὲν μισθὸν ὑπισχνεῖσθαι, ἐὰν
magistrates she and said the indeed pay to-have-promised if
θεραπεύσῃ αὐτῆς τὰς ὁράσεις· νῦν δὲ χεῖρον διατεθῆναι·
he-should-cure her the sight now but worse to-be-disposed
„τότε μὲν γὰρ ἔβλεπον“ ἔφη „πάντα τὰ ἐπὶ τῆς οἰκίας
then indeed for I-saw she-said all the in the house
μου σκεύη, νῦν δὲ οὐδὲν ἰδεῖν δύναμαι.“
my furnishings now but nothing to-see I-can
Οὕτως οἱ πονηροὶ τῶν ἀνθρώπων διὰ πλεονεξίαν
so the wicked of-the men through greed
λανθάνουσι καθ' ἑαυτῶν τὸν ἔλεγχον ἐπισπώμενοι.
escape-notice against themselves the refutation drawing

108

Γυνή
Woman

Γυνή τις ἄνδρα μέθυσον εἶχε· τοῦ δὲ πάθους
a-woman some a-husband drunken had from-the and affliction
αὐτὸν ἀπαλλάξαι θέλουσα, τοιόνδε τι σοφίζεται.
him to-free wishing such something she-devises
Κεκαρωμένον γὰρ αὐτὸν ὑπὸ τῆς μέθης παρατηρήσασα
stupefied for him by the drunkenness having-watched
καὶ νεκροῦ δίκην ἀναισθητοῦντα, ἐπ' ὤμων ἄρασα, ἐπὶ
and of-a-corpse like insensible on shoulders having-lifted to
τὸ πολυάνδριον ἀπενεγκοῦσα κατέθετο καὶ ἀπῆλθεν. Ἡνίκα
the common-tomb having-carried-off she-laid-him and went-away when
δ' αὐτὸν ἤδη ἀνανήφειν ἐστοχάσατο, προσελθοῦσα τὴν
and him already to-be-sobering-up she-guessed having-come-up the
θύραν ἔκοπτε τοῦ πολυανδρίου. Ἐκείνου δὲ φήσαντος „τίς
door she-knocked of-the tomb he and having-said who
ὁ τὴν θύραν κόπτων;" ἡ γυνὴ ἀπεκρίνατο· „ὁ τοῖς
the-one the door knocking the wife answered the-one for-the
νεκροῖς τὰ σιτία κομίζων ἐγὼ πάρειμι." Κἀκεῖνος· „μή
dead the food bringing I am-here and-he not
μοι φαγεῖν, ἀλλὰ πιεῖν, ὦ βέλτιστε, μᾶλλον προσένεγκε·
to-me to-eat but to-drink O best-sir rather bring
λυπεῖς γάρ με βρώσεως, ἀλλὰ μὴ πόσεως μνημονεύων."
you-grieve for me of-food but not of-drink mentioning
Ἡ δὲ τὸ στῆθος πατάξασα „οἴμοι τῇ δυστήνῳ" φησίν·
she and the breast having-struck alas for-the wretched-me she-says
„οὐδὲν γὰρ οὐδὲ σοφισαμένη ὤνησα· σὺ γὰρ, ἄνερ, οὐ
nothing for not-even having-devised did-I-profit you for husband not

μόνον οὐκ ἐπαιδεύθης, ἀλλὰ καὶ χείρων σαυτοῦ γέγονας,
only not were-taught but also worse than-yourself have-become
εἰς ἕξιν σοι καταστάντος τοῦ πάθους.“
into habit for-you having-settled the affliction
Ὁ μῦθος δηλοῖ, ὅτι οὐ δεῖ ταῖς κακαῖς πράξεσιν
the tale shows that not it-is-needful in-the bad deeds
ἐγχρονίζειν. Ἔστι γὰρ ὅτε καὶ μὴ θέλοντι τῷ ἀνθρώπῳ
to-linger it-is for when even not wishing the man
τὸ ἔθος ἐπιτίθεται.
the habit is-imposed-upon

109

Γυνὴ καὶ Γεωργός

Woman and Farmer

Γυνή τις, προσφάτως τὸν ἑαυτῆς ἄνδρα θάψασα, καθ’
a-woman some lately the her-own husband having-buried by
ἡμέραν ἀπιοῦσα πρὸς τὸ μνημεῖον ἐθρήνει. Ἀροτριῶν δέ
day going-off to the tomb lamented plowing and
τις οὐ πόῤῥω τοῦ μνήματος εἰς ἐπιθυμίαν ἦκε τῆς
someone not far-from the tomb into desire came of-the
γυναικὸς, καὶ καταλιπὼν τοὺς βόας ἦλθε καὶ αὐτὸς πρὸς
woman and having-left the oxen came also himself to
τὸ μνῆμα, καὶ καθίσας συνεθρήνει τῇ γυναικί. Τῆς δὲ
the tomb and having-sat lamented-with the woman she and
πυθομένης, τί δήποτε καὶ αὐτὸς οὕτως ὀδύρεται; „ὅτι
having-asked why ever also himself so laments because
κἀγὼ“ φησὶν „εὐπρεπῆ γυναῖκα κατώρυξα, καὶ, ἐπειδὰν
I-too he-says a-comely wife buried and when
κλαύσω, τῆς λύπης κουφίζομαι.“ Ἡ δὲ „κἀμοὶ τοῦτ’
I-weep from-the grief I-am-relieved she and to-me-too this

αὐτὸ προσγίνεται.“ Κἀκεῖνος· „εἰ τοίνυν τοῖς αὐτοῖς
same happens and-he if then into-the same
περιπεπτώκαμεν πάθεσι, τί δήποτε ἀλλήλοις μὴ σύνεσμεν;
we-have-fallen sufferings why ever with-each-other not are-we-together
ἐγώ τε γὰρ φιλήσω σε ὡς ἐκείνην, κἀμὲ σὺ πάλιν ὡς
I both for will-love you as her and-me you in-turn as
τὸν σαυτῆς ἄνδρα.“ Ταῦτα ἔπεισε τὴν γυναῖκα, καὶ δὴ
the your-own husband these-things persuaded the woman and indeed
συνῆλθον. Ἐν τούτῳ δὲ κλέπτης ἐλθὼν καὶ τοὺς βόας
they-came-together in this and a-thief having-come and the oxen
λύσας ἀπήλασεν. Ὁ δὲ ἐπανελθὼν καὶ τοὺς βόας μὴ
having-loosed drove-them-off he and having-returned and the oxen not
εὑρηκὼς, κόπτεσθαί τε καὶ οἰμώζειν ἰσχυρῶς ἐνεστήσατο.
having-found to-beat-himself both and to-wail strongly began
Ἐλθοῦσα δὲ καὶ ἡ γυνὴ καὶ ὀλοφυρόμενον εὑροῦσα, φησί
having-come and also the woman and lamenting having-found-him says
„πάλιν κλαίεις;“ κἀκεῖνος „νῦν“ εἶπεν „ἐπ᾽ ἀληθείας κλαίω.“
again you-weep and-he now said in truth I-weep

110

Γυνὴ καὶ Θεράπαιναι

Woman and Maids

Γυνὴ χήρα φιλεργὸς, θεραπαινίδας ἔχουσα, ταύτας εἰώθει
a-woman widow industrious maidservants having them was-wont
νυκτὸς ἐγείρειν ἐπὶ τὰ ἔργα πρὸς τὰς τῶν ἀλεκτρυόνων
by-night to-rouse to the works at the of-the cocks
ᾠδάς. Αἱ δὲ, συνεχῶς τῷ πόνῳ ταλαιπωρούμεναι, ἔγνωσαν
songs they and continually by-the toil distressed decided
δεῖν τὸν ἐπὶ τῆς οἰκίας ἀποκτεῖναι ἀλεκτρυόνα, ὡς
it-was-needful the in the house to-kill cock as

ἐκείνου νύκτωρ ἐξανιστάντος τὴν δέσποιναν. Συνέβη δ'
that-one at-night rousing the mistress it-happened and
αὐταῖς τοῦτο διαπραξαμέναις χαλεπωτέροις περιπεσεῖν τοῖς
to-them this having-done into-harsher to-fall the
δεινοῖς. Ἡ γὰρ δεσπότις, ἀγνοοῦσα τὴν τῶν ἀλεκτρυόνων
troubles the for mistress not-knowing the of-the cocks
ὥραν, ἐννυχώτερον ταύτας ἀνίστη.
hour earlier-in-the-night them roused
Ὁ μῦθος δηλοῖ, ὅτι πολλοῖς ἀνθρώποις τὰ βουλεύματα
the tale shows that for-many men the counsels
κακῶν αἴτια γίνεται.
of-evils causes become

FABLES 111–120

A widow and her hen; a sorceress; a heifer and an ox; a timid hunter and a woodcutter; a pig among sheep; dolphins, whales, and a goby; the orator Demades; a man stung by an ant, and Hermes; Diogenes at a river; and a serpent, an eagle, and a farmer.

111

Γυνὴ καὶ Ὄρνις

Woman and Hen

Γυνή τις χήρα ὄρνιν εἶχε καθ' ἑκάστην ἡμέραν ὠὸν αὐτῇ
a-woman some widow a-hen had on each day an-egg for-her
τίκτουσαν. Νομίσασα δὲ, ὡς, εἰ πλείους τῇ ὄρνιθι κριθὰς
laying having-thought and that if more to-the hen barley
παραβάλοι, δὶς τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν.
she-threw twice it-would-lay of-the day this she-did

Ἡ δ' ὄρνις, πιμελὴς γενομένη, οὐδ' ἅπαξ τῆς ἡμέρας
the and hen fat having-become not-even once of-the day
τεκεῖν ἠδύνατο.
to-lay could
Ὁ μῦθος δηλοῖ, ὅτι οἱ διὰ πλεονεξίαν τῶν πλειόνων
the tale shows that those through greed the more
ἐπιθυμοῦντες καὶ τὰ παρόντα ἀποβάλλουσι.
desiring also the present-things throw-away

112

Γυνὴ μάγος

Woman sorceress

Γυνὴ μάγος ἐπῳδὰς θείων μηνιμάτων ἐπαγγελλομένη
a-woman sorceress charms of-divine wraths professing
διετέλει πολλὰ ποιοῦσα, κἀκ τούτου οὐ μικρὸν βίον
continued many-things doing and-from this not small livelihood
πορίζουσα. Ἐπὶ τούτῳ γραψάμενοί τινες αὐτὴν ὡς
getting for this having-indicted some her as
καινοτομοῦσαν περὶ τὰ θεῖα εἰς δίκην ὑπήγαγον,
innovating about the divine-things to trial brought-her
καὶ κατηγορήσαντες κατεδίκασαν αὐτὴν ἐπὶ θανάτῳ.
and having-accused condemned her to death
Θεασάμενος δέ τις αὐτὴν ἐκ τῶν δικαστηρίων, ἔφη
having-seen and someone her out-of the courts said
αὐτῇ· „ἦ τὰς δαιμόνων ὀργὰς τρέπειν ἐπαγγελλομένη
to-her the-one the of-spirits angers to-turn professing
πῶς οὐδὲ ἀνθρώπους πεῖσαι ἠδυνήθης;“
how not-even men to-persuade could-you

Τούτῳ τῷ λόγῳ χρήσαιτο ἄν τις πρὸς γυναῖκα πλάνον,
this the story would-use — one for a-woman deceiver
ἥτις τὰ μείζονα κατεπαγγελλομένη τοῖς μετρίοις
who the greater-things promising in-the moderate-things
ἀδύνατος ἀπελέγχεται.
unable is-convicted

113

Δάμαλις καὶ Βοῦς

Heifer and Ox

Δάμαλις βοῦν ὁρῶσα ἐργαζόμενον, ἐταλάνιζεν αὐτὸν
a-heifer an-ox seeing working pitied him
ἐπὶ τῷ κόπῳ. Ἐπειδὴ δὲ ἑορτὴ κατέλαβε, τὸν βοῦν
for the toil when and a-festival came the ox
ἀπολύσαντες, τὴν δάμαλιν ἐκράτησαν τοῦ σφάξαι. Ἰδὼν
having-released the heifer they-seized for-the to-slaughter having-seen
δὲ ὁ βοῦς ἐμειδίασε καὶ πρὸς αὐτὴν εἶπεν· „ὦ δάμαλις,
and the ox smiled and to her said O heifer
διὰ τοῦτο ἤργεις, διότι ἔμελλες ἀρτίως τυθῆναι.“
for this you-were-idle because you-were-about just-now to-be-sacrificed
Ὁ μῦθος δηλοῖ, ὅτι τὸν ἀργοῦντα κίνδυνος μένει.
the tale shows that the idle danger awaits

114

Δειλὸς κυνηγὸς καὶ Δρυοτόμος

Cowardly hunter and Woodcutter

Λέοντός τινος ἴχνη ἐζήτει κυνηγός· δρυοτόμον δὲ ἐρωτήσας,
of-a-lion some tracks sought a-hunter a-woodcutter and having-asked
εἰ εἶδεν ἴχνη λέοντος, καὶ ποῦ κοιτάζει, ἔφη· „καὶ
whether he-saw tracks of-a-lion and where it-lairs he-said even
αὐτὸν τὸν λέοντα ἤδη σοι δείξω.“ Ὁ δὲ ὠχριάσας
him the lion at-once to-you I-will-show he and having-gone-pale
ἐκ τοῦ φόβου, καὶ τοὺς ὀδόντας συγκρούων εἶπεν· „ἴχνη
from the fear and the teeth chattering said tracks
μόνα ζητῶ, οὐχὶ αὐτὸν τὸν λέοντα.“
only I-seek not him the lion
Ὅτι τοὺς θρασεῖς καὶ δειλοὺς ὁ λόγος ἐλέγχει, τοὺς
that the bold and cowardly the story refutes the
τολμηροὺς ἐν τοῖς λόγοις μόνοις καὶ οὐκ ἐν τοῖς ἔργοις.
daring in the words only and not in the deeds

115

Δέλφαξ καὶ Πρόβατα

Pig and Sheep

Ἔν τινι ποίμνῃ δέλφαξ εἰσελθὼν ἐνέμετο. Καὶ δή ποτε
in some flock a-pig having-gone grazed and indeed once
τοῦ ποιμένος συλλαμβάνοντος αὐτὸν, ἐκεκράγει τε καὶ
the shepherd seizing him he-squealed both and
ἀντέτεινε· τῶν δὲ προβάτων αὐτὸν αἰτιωμένων ἐπὶ τῷ
resisted the and sheep him blaming for the
βοᾶν, καὶ λεγόντων, „ἡμᾶς μὲν συνεχῶς συλλαμβάνει,
shrieking and saying us indeed continually he-seizes

καὶ οὐ κράζομεν,“ ἔφη πρὸς ταῦτα· „ἀλλ᾽ οὐχ ὁμοία
and not we-cry he-said to these-things but not like
τῇ ὑμετέρᾳ ἡ ἐμὴ σύλληψις· ὑμᾶς γὰρ ἢ διὰ τὰ ἔρια
to-the yours the my seizure you for either for the wool
ἀγρεύει ἢ διὰ τὸ γάλα· ἐμὲ δὲ διὰ τὸ κρέας.“
he-catches or for the milk me but for the meat
Ὁ λόγος δηλοῖ, ὅτι εἰκότως ἐκεῖνοι ἀνοιμώζουσιν, οἷς
the story shows that reasonably those wail for-whom
ὁ κίνδυνος οὐ περὶ χρημάτων ἐστὶν, ἀλλὰ περὶ αὐτῆς
the danger not about property is but about very
τῆς σωτηρίας.
the safety

116

Δελφῖνες καὶ Κωβιός

Dolphins and Goby

Δελφῖνες καὶ φάλαιναι πρὸς ἀλλήλους ἐμάχοντο. Ἐπὶ
dolphins and whales with one-another fought at
πολὺ δὲ τῆς μάχης κορυφουμένης, κωβιὸς ἀνέδυ (ἔστι
length and the battle coming-to-a-head a-goby came-up is
δὲ οὗτος μικρὸς ἰχθὺς), καὶ ἐπειρᾶτο αὐτοὺς διαλλάττειν.
and this a-small fish and tried them to-reconcile
Εἷς δέ τις τῶν δελφίνων ὑπολαβὼν ἔφη πρὸς αὐτόν·
one and some of-the dolphins having-replied said to him
„ἀλλ᾽ ἡμῖν ἀνεκτότερόν ἐστι μαχομένοις ὑπ᾽ ἀλλήλων
but for-us more-bearable it-is fighting by one-another
διαφθαρῆναι, ἢ σοῦ διαλλακτοῦ τυχεῖν.“
to-be-destroyed than you as-reconciler to-get

Οὕτως ἔνιοι τῶν ἀνθρώπων οὐδενὸς ἄξιοι ὄντες, ὅταν
so some of-the men of-nothing worth being when
ταραχῆς λάβωνται, δοκοῦσί τινες εἶναι.
of-confusion they-get-hold seem somebodies to-be

117

Δημάδης ὁ ῥήτωρ

Demades the orator

Δημάδης ὁ ῥήτωρ δημηγορῶν ποτε ἐν Ἀθήναις, ἐκείνων οὐ
Demades the orator addressing-the-people once in Athens they not
πάνυ αὐτῷ προσεχόντων, ἐδεήθη αὐτῶν, ὅπως ἐπιτρέψωσιν
very to-him attending asked them that they-would-allow
αὐτῷ Αἰσώπειον μῦθον εἰπεῖν. Τῶν δὲ προτρεψαμένων,
him an-Aesopic fable to-tell they and having-urged-him-on
αὐτὸς ἀρξάμενος ἔλεγε· „Δήμητρα καὶ χελιδὼν καὶ ἔγχελυς
he having-begun said Demeter and a-swallow and an-eel
τὴν αὐτὴν ἐβάδιζον ὁδόν· γενομένων δὲ αὐτῶν κατά τινα
the same walked road having-come and they to some
ποταμὸν, ἡ μὲν χελιδὼν ἀνέπτη, ἡ δὲ ἔγχελυς κατέδυ·“
river the indeed swallow flew-up the but eel dived-down
καὶ ταῦτα εἰπὼν ἐσιώπησεν. Ἐρομένων δ’ αὐτῶν „τί οὖν
and these-things having-said he-fell-silent asking and they what then
ἡ Δήμητρα ἔπαθεν;“ ἔφη· „κεχόλωται ὑμῖν, οἵτινες τὰ τῆς
— Demeter suffered he-said she-is-angry with-you who the of-the
πόλεως πράγματα ἐάσαντες Αἰσωπείων μύθων ἀντέχεσθε.“
city affairs having-neglected to-Aesopic fables cling

Οὕτω καὶ τῶν ἀνθρώπων ἀλόγιστοί εἰσιν, ὅσοι τῶν
so also of-the men foolish are as-many-as the
μὲν ἀναγκαίων ὀλιγωροῦσι, τὰ δὲ πρὸς ἡδονὴν μᾶλλον
indeed necessary-things neglect the but for pleasure rather
αἱροῦνται.
choose

118

Δηχθεὶς ὑπὸ μύρμηκος καὶ Ἑρμῆς

Bitten by an-ant and Hermes

Ναῦν ποτε μετὰ τῶν ἀνδρῶν βυθισθεῖσαν ἰδών τις,
a-ship once with the men sunk having-seen someone
ἀδίκως ἔλεγε τοὺς θεοὺς κρίνειν· „δι' ἕνα γὰρ ἀσεβῆ
unjustly said the gods to-judge because-of one for impious-man
συναπώλοντο καὶ ἀναίτιοι." Ταῦτα αὐτοῦ λέγοντος,
perished-together also innocent-ones these-things he saying
μυρμήκων πολλῶν ὄντων ἐν τῷ τόπῳ, ἐν ᾧ ἔτυχεν
ants many being in the place in which he-happened
ἱστάμενος, συνέβη ὑφ' ἑνὸς δηχθῆναι τούτων. Ὁ δὲ ὑφ'
standing it-happened by one to-be-bitten of-these he and by
ἑνὸς δηχθεὶς συνεπάτησε τοὺς πάντας. Ἑρμῆς δ' ἐπιστὰς
one bitten trampled the all Hermes and having-stood-by
αὐτῷ καὶ τῇ ῥάβδῳ παίων, εἶπεν· „εἶτα οὐκ ἀνέχῃ
him and with-the staff striking said then not do-you-allow
σὺ τοὺς θεοὺς δικαστὰς εἶναι, οἷος εἶ σὺ τῶν μυρμήκων;"
you the gods judges to-be such-as are you of-the ants

Ὁ λόγος διδάσκει ἡμᾶς, μηδὲν ψέγειν τὰς τοῦ θεοῦ περὶ
the story teaches us nothing to-blame the of-the god about
τοὺς ἀνθρώπους ἀκαταλήπτους οἰκονομίας, κἂν ἄδικοι
the men incomprehensible dispensations even-if unjust
τοῖς ἀπαιδεύτοις δοκοῖεν εἶναι.
to-the uneducated they-should-seem to-be

119

Διογένης ὁδοιπορῶν

Diogenes traveling

Διογένης ὁ κυνικὸς ὁδοιπορῶν, ὡς ἐγένετο κατά τινα
Diogenes the cynic traveling when he-came to some
ποταμὸν πλημμυροῦντα, εἱστήκει ἀμηχανῶν. Εἷς δέ τις
river flooding stood being-at-a-loss one and some
τῶν διαβιβάζειν εἰθισμένων θεασάμενος αὐτὸν διαπορούντα,
of-the to-carry-across accustomed having-seen him perplexed
προσελθὼν, καὶ ἀράμενος αὐτὸν σὺν φιλοφροσύνῃ,
having-come-up and having-lifted him with kindness
διεπέρασεν αὐτόν. Ὁ δὲ εἱστήκει τὴν αὐτοῦ πενίαν
carried-across him he and stood the his poverty
μεμφόμενος, δι᾽ ἣν ἀμείψασθαι τὸν εὐεργέτην οὐ δύναται.
blaming through which to-repay the benefactor not he-can
Ἔτι δὲ αὐτοῦ ταῦτα διανοουμένου, ἐκεῖνος θεασάμενος
still and he these-things pondering that-one having-seen
ἕτερον ὁδοιπόρον διελθεῖν μὴ δυνάμενον, προσδραμὼν καὶ
another traveler to-cross not able having-run-up also
αὐτὸν διεπέρασε. Καὶ ὁ Διογένης προσελθὼν αὐτῷ εἶπεν·
him carried-across and — Diogenes having-come-up to-him said

„ἀλλ᾽ ἔγωγε οὐκέτι σοι χάριν ἔχω ἐπὶ τῷ γεγονότι· ὁρῶ
but I no-longer to-you thanks have for the happening I-see
γὰρ, ὅτι οὐ κρίσει, ἀλλὰ νόσῳ αὐτὸ ποιεῖς.“
for that not by-judgment but by-disease it you-do
Ὁ λόγος δηλοῖ, ὅτι οἱ μετὰ τῶν σπουδαίων καὶ
the story shows that those with the worthy also
τοὺς ἀνεπιτηδείους εὐεργετοῦντες οὐκ εὐεργεσίας δόξαν,
the unfit benefiting not of-beneficence reputation
ἀλογιστίαν δὲ μᾶλλον ὀφλισκάνουσι.
of-folly but rather incur

120

Δράκων καὶ Ἀετός

Serpent and Eagle

Δράκων καὶ ἀετὸς συμπλακέντες ἀλλήλοις ἐμάχοντο· καὶ
a-serpent and an-eagle intertwined with-one-another fought and
ὁ μὲν δράκων εἶχε τὸν ἀετὸν συλλαβών. Γεωργὸς δὲ
the indeed serpent held the eagle having-seized a-farmer and
ἰδὼν, λύσας τὴν πλοκὴν τοῦ δράκοντος, αὐτόνομον
having-seen having-loosed the coil of-the serpent free
ἀφῆκε τὸν ἀετόν. Χαλεπήνας δὲ ἐπὶ τούτοις ὁ δράκων,
let-go the eagle angered and at these the serpent
ἰὸν ἀφῆκε τῷ τοῦ σώσαντος πόματι. Πιεῖν δὲ τοῦ
poison let-go into-the of-the having-saved drink to-drink and the
γεωργοῦ πρὸς ἄγνοιαν μέλλοντος, ὁ ἀετὸς καταπτὰς
farmer in ignorance being-about the eagle having-swooped
τῶν τοῦ γεωργοῦ χειρῶν ἐξαιρεῖται τὴν κύλικα.
from-the of-the farmer hands snatches the cup
Τοὺς εὖ ποιοῦντας μένουσι χάριτες.
the well doing await thanks

A runaway slave; the oaks and Zeus; woodcutters and an oak; an olive and a fig; a fir and a bramble; a one-eyed deer; a deer and a vine; a deer and a lion, twice; and a deer and its mother.

121

Δραπέτης

Runaway

Ὁ τὸν δραπέτην ἰδὼν διὰ χρόνου καὶ διώκων, ὡς
the-one the runaway having-seen after time and chasing when
κατέφυγε φθάσας εἰς μυλῶνα, „ποῦ δ' ἂν" ἔφη „σὲ
he-fled having-got-ahead into a-mill where and — said you
μᾶλλον εὑρεῖν ἐβουλήθην ἢ ἐνταῦθα;"
rather to-find did-I-wish than here

122

Δρύες καὶ Ζεύς

Oaks and Zeus

Αἱ δρύες κατεμέμφοντο τοῦ Διὸς, λέγουσαι „ὅτι μάτην
the oaks blamed — Zeus saying that in-vain
παρήχθημεν ἐν τῷ βίῳ· ὑπὲρ πάντα γὰρ τὰ φυτὰ
we-were-brought-forth in the life beyond all for the plants
βιαίως τὴν τομὴν ὑφιστάμεθα." Καὶ ὁ Ζεύς· „ὑμεῖς αὐταὶ
violently the cutting we-undergo and — Zeus you yourselves
αἴτιοι τῆς τοιαύτης ἑαυταῖς καθεστήκατε συμφορᾶς· εἰ
causes of-the such for-yourselves have-become misfortune if

μὴ γὰρ τοὺς στειλειοὺς ἐγεννᾶτε, καὶ πρὸς τεκτονικὴν καὶ
not for the handles you-produced and for carpentry and
γεωργικὴν χρήσιμοι ἦτε, οὐκ ἂν πέλεκυς ὑμᾶς ἐξέκοπτεν.“
farming useful you-were not — an-axe you would-cut-down
Αἴτιοί τινες ἑαυτοῖς τῶν κακῶν καταστάντες, τὴν μέμψιν
causes some to-themselves of-the evils having-become the blame
ἀφρόνως τιθέασι τῷ θεῷ.
foolishly put on-the god

123

Δρυοτόμοι καὶ Δρῦς

Woodcutters and Oak

Δρυοτόμοι δρῦν ἔσχιζον, ἐξ αὐτῆς σφῆνας ποιήσαντες. Ἡ
woodcutters an-oak were-splitting from it wedges having-made she
δὲ ἔφη· „οὐ τοσοῦτον τὸν κόψαντά με πέλεκυν μέμφομαι,
and said not so-much the having-cut me axe I-blame
ὅσον τοὺς ἐξ ἐμοῦ φυέντας σφῆνας.“
as the from me grown wedges
Ὅτι δεινότερόν ἐστι λύπη, ὅταν τις ὑπὸ τῶν συγγενῶν
that more-terrible is grief when someone by the kin
πάσχῃ, ἢ παρὰ τῶν ἀλλοτρίων.
suffers than from the strangers

124

Ἐλαία καὶ Συκῆ

Olive and Fig

Ἐλαία κατεγέλα συκῆς, ὡς αὐτὴ μὲν ἀνθοῦσα πρὸς
an-olive mocked a-fig as she indeed blooming toward
ἅπασαν ὥραν, συκῆς δὲ τὸ ἄνθος συμμεταβαλλούσης ταῖς
every season the-fig and the flower changing-with the
ὥραις. Αἷς καταῤῥυεῖσα χιὼν, τὴν μὲν ἐλαίαν κομῶσαν
seasons on-which having-fallen-down snow the indeed olive leafy
εὑροῦσα, τοῖς θαλλοῖς ἐνιζάνουσα, σὺν τῷ κάλλει καθάπαξ
having-found on-the branches settling with the beauty once-for-all
ταύτην διέφθειρεν· τὴν δὲ φύλλων εὑροῦσα γυμνὴν οὐδὲν
her destroyed the but of-leaves having-found bare in-no-way
ἠδίκει, πρὸς γῆν ὑποῤῥέουσα.
harmed to earth sliding-off
Κάλλος μὴ σωφρονοῦν τοῖς κεκτημένοις καθέστηκεν
beauty not sensible to-the possessors becomes
ὄνειδος.
a-reproach

125

Ἐλάτη καὶ Βάτος

Fir and Bramble

Ἐλάτη καυχωμένη τῇ βάτῳ ἔλεγεν· „ἐν οὐδενὶ οὐδὲν
a-fir boasting to-the bramble said in nothing in-no-way
χρησιμεύεις, ὅτε ἐγὼ ἐν στέγεσί που χρησιμεύω καὶ
are-you-useful when I in roofs somewhere am-useful and
οἴκοις.“ Ἡ δὲ βάτος ἔφη· „ὦ ἐλεεινὴ, μνησθεῖσα τῶν
houses the and bramble said O pitiable having-remembered the

πελέκεων καὶ πριόνων τῶν κοπτόντων σε, βάτος ἂν
axes and saws the cutting you bramble —
εἶχες θελήσειν γενέσθαι, οὐκ ἐλάτη.“
you-would-have wished to-be not fir
Κρείσσων πενία ἄφοβος ἢ πλοῦτος μετὰ ἀναγκῶν καὶ
better poverty fearless than wealth with constraints and
ἐπηρειῶν.
insults

126

Ἔλαφος

Deer

Ἔλαφος, πηρωθεῖσα τὸν ἕτερον τῶν ὀφθαλμῶν, παρεγένετο
a-deer maimed in-the one of-the eyes came
εἴς τινα αἰγιαλὸν, καὶ ἐνταῦθα ἐνέμετο, τὸν μὲν ὁλόκληρον
to some shore and there grazed the indeed whole
ὀφθαλμὸν πρὸς τὴν γῆν ἔχουσα, καὶ τὴν τῶν κυνηγῶν
eye toward the land having and the of-the hunters
ἔφοδον παρατηρουμένη, τὸν δὲ πεπηρωμένον πρὸς τὴν
approach watching the but maimed toward the
θάλασσαν· ἔνθεν γὰρ οὐδένα κίνδυνον ὑφωρᾶτο. Καὶ δή
sea from-there for no danger she-suspected and indeed
τινες παραπλέοντες ἐκεῖνον τὸν τόπον, καὶ θεασάμενοι αὐτὴν,
some sailing-past that the place and having-seen her
κατηυστόχησαν. Ἐπεὶ δὲ ἐλειποψύχει, εἶπε πρὸς ἑαυτήν·
shot-her when and she-was-fainting she-said to herself
„ἀλλ᾽ ἔγωγε ἀθλία, ἥτις τὴν γῆν ὡς ἐπίβουλον φυλαττομένη
but I wretched who the land as treacherous guarding-against
πολὺ χαλεπωτέραν ἔσχον τὴν θάλασσαν, ἐφ᾽ ἣν κατέφυγον.“
much harsher had the sea to which I-fled

Οὕτω πολλάκις παρὰ τὴν ἡμετέραν ὑπόληψιν τὰ
so often against the our supposition the
μὲν χαλεπὰ τῶν πραγμάτων δοκοῦντα εἶναι ὠφέλιμα
indeed difficult of-the things seeming to-be useful
εὑρίσκονται, τὰ δὲ σωτήρια νομιζόμενα ἐπιβλαβῆ.
are-found the but saving considered harmful

127

Ἔλαφος καὶ Ἄμπελος

Deer and Vine

Ἔλαφος, κυνηγοὺς φεύγουσα, ὑπ' ἀμπέλῳ ἐκρύβη.
a-deer hunters fleeing under a-vine hid
Παρελθόντων δ' ὀλίγον ἐκείνων, ἡ ἔλαφος τελέως ἤδη
having-passed and a-little they the deer completely already
λαθεῖν δόξασα, τῶν τῆς ἀμπέλου φύλλων ἐσθίειν
to-escape-notice having-thought of-the of-the vine leaves to-eat
ἤρξατο. Τούτων δὲ σειομένων, οἱ κυνηγοὶ ἐπιστραφέντες
began these and being-shaken the hunters having-turned
καὶ, ὅπερ ἦν ἀληθὲς, νομίσαντες, τῶν ζώων ὑπὸ τοῖς
and what was true having-thought of-the animals under the
φύλλοις τι κρύπτεσθαι, βέλεσιν ἀνεῖλον τὴν ἔλαφον. Ἡ
leaves some to-be-hidden with-arrows killed the deer she
δὲ θνήσκουσα τοιαῦτ' ἔλεγε· „δίκαια πέπονθα· οὐ γὰρ
and dying such-things said just-things I-have-suffered not for
ἔδει τὴν σώσασάν με λυμαίνεσθαι."
it-was-needful the having-saved me to-damage
Ὁ μῦθος δηλοῖ, ὅτι οἱ ἀδικοῦντες τοὺς εὐεργέτας ὑπὸ
the tale shows that those wronging the benefactors by
θεοῦ κολάζονται.
god are-punished

128

Ἔλαφος καὶ Λέων

Deer and Lion

Ἔλαφος δίψει συσχεθεῖσα παρεγένετο ἐπί τινα πηγήν.
a-deer by-thirst gripped came to some spring
Πίνουσα δὲ ὡς ἐθεάσατο τὴν ἑαυτῆς σκιὰν κατὰ τοῦ
drinking and when she-saw the her-own shadow in the
ὕδατος, ἐπὶ μὲν τοῖς κέρασιν ἠγάλλετο, ὁρῶσα τὸ
water at indeed the horns she-exulted seeing the
μέγεθος καὶ τὴν ποικιλίαν, ἐπὶ δὲ τοῖς ποσὶ σφόδρα
size and the variety at but the feet greatly
ἤχθετο ὡς λεπτοῖς οὖσι καὶ ἀσθενέσιν. Ἔτι δ' αὐτῆς
was-vexed as thin being and weak still and she
διανοουμένης, λέων ἐπιφανεὶς ἐδίωκεν αὐτὴν, κἀκείνη εἰς
pondering a-lion having-appeared chased her and-she into
φυγὴν τραπεῖσα κατὰ πολὺ αὐτοῦ προεῖχε. Μέχρι μὲν
flight having-turned by much him led as-long-as indeed
οὖν ψιλὸν ἦν τὸ πεδίον, ἡ μὲν προθέουσα ἐσώζετο·
then bare was the plain she indeed running-ahead was-safe
ἐπεὶ δὲ ἐγένετο κατά τινα ὑλώδη τόπον, τηνικαῦτα
when and she-came to some wooded place then
συνέβη, τῶν κεράτων αὐτῆς ἐμπλακέντων τοῖς κλάδοις,
it-happened the horns her having-been-entangled in-the branches
μὴ δυναμένην τρέχειν συλληφθῆναι τῷ λέοντι. Μέλλουσα
not being-able to-run to-be-caught by-the lion being-about
δὲ ἀναιρεῖσθαι ἔφη πρὸς ἑαυτήν· „δειλαία ἐγὼ, ἥτις, ὑφ'
and to-be-killed she-said to herself wretched I who by
ὧν μὲν ᾠόμην προδοθήσεσθαι, ἐσωζόμην ὑπὸ τούτων,
whom indeed I-thought to-be-going-to-be-betrayed was-saved by these
οἷς δὲ καὶ σφόδρα ἐπεποίθειν, ὑπὸ τούτων ἀπόλλυμαι."
in-whom but even very I-had-trusted by these I-perish

Οὕτω πολλάκις ἐν κινδύνοις οἱ μὲν ὕποπτοι τῶν φίλων
so often in dangers the indeed suspect of-the friends
σωτῆρες ἐγένοντο, οἱ δὲ σφόδρα ἐμπιστευθέντες προδόται.
saviors became the but greatly trusted traitors

129

Ἔλαφος καὶ Λέων

Deer and Lion

Ἔλαφος κυνηγοὺς φεύγουσα ἐγένετο κατά τι σπήλαιον, ἐν
a-deer hunters fleeing came to some cave in
ᾧ λέων ἦν, καὶ ἐνταῦθα εἰσῄει κρυβησομένη· συλληφθεῖσα
which a-lion was and there went-in going-to-hide seized
δὲ ὑπὸ τοῦ λέοντος καὶ ἀναιρουμένη εἶπε „δυσδαίμων
and by the lion and being-killed she-said wretched
ἐγὼ, ἥτις ἀνθρώπους φεύγουσα ἐμαυτὴν θηρίῳ ἐνεχείρισα.“
I who men fleeing myself to-a-beast entrusted
Οὕτως ἔνιοι τῶν ἀνθρώπων διὰ φόβον ἐλαττόνων
so some of-the men through fear of-lesser
κινδύνων ἑαυτοὺς εἰς μείζονα κακὰ εἰσιᾶσιν.
dangers themselves into greater evils thrust

130

Ἔλαφος καὶ Μήτηρ

Deer and Mother

Ἔλαφον ἡ μήτηρ ἐνουθέτει, ταῦτα λέγουσα· „κέρας, ὦ
a-deer the mother admonished these-things saying horn O
παῖ, παρὰ τῆς φύσεως εἴληφας, μεγέθει δὲ διενήνοχας
child from the nature you-have-received in-size and you-excel

σώματος, καὶ οὐκ οἶδ' ὅ,τι παθὼν ἀποδιδράσκεις
of-body and not I-know what-thing having-suffered you-run-from
ἐπιόντας τοὺς κύνας." Ταῦτα ἦν, καὶ κυνῶν δρόμος
approaching the dogs these-things were and of-dogs a-run
ἠκούετο πόῤῥωθεν. Ἡ δὲ μένειν τῷ παιδὶ παραινέσασα
was-heard from-afar she and to-stay the child having-urged
αὐτὴ τῆς φυγῆς προκατήρξατο.
herself the flight began-first
Παραινεῖν ἕτοιμον, ᾗ ποιεῖν ἀπορώτερον.
to-advise easy what to-do harder

A sick deer; Hope among men; the festival and the day after; a kid and a wolf, twice; Hermes and the drug of lying; Hermes and a sculptor; Hermes and Earth; Hermes and a dog; and Hermes and Tiresias.

131

Ἔλαφος νοσοῦσα

Deer sick

Ἔλαφος νόσῳ περιπεσοῦσα, ἐπί τινος τόπου πεδινοῦ
a-deer into-sickness having-fallen on some place flat
κατεκέκλιτο. Τινὰ δὲ τῶν θηρίων εἰς θέαν αὐτῆς ἐλθόντα,
lay some and of-the beasts to see her having-come
τὴν παρακειμένην τῇ ἐλάφῳ νομὴν κατεβοσκήθησαν·
the lying-near to-the deer pasture grazed-down
εἶτα ἐκείνη τῆς νόσου ἀπαλλαγεῖσα, τῇ ἐνδείᾳ δεινῶς
then that-one from-the sickness having-been-freed by-the want terribly
κατετρύχετο, καὶ τῇ νομῇ τὸ ζῆν προσαπώλεσεν.
was-worn-down and with-the pasture the life lost-too

Ὁ μῦθος δηλοῖ, ὡς οἱ περιττοὺς καὶ ἀνονήτους κτώμενοι
the tale shows that those superfluous and useless acquiring
φίλους ἀντὶ κέρδους ὑπ᾽ αὐτῶν ζημίαν μᾶλλον ὑφίστανται.
friends instead-of gain from them loss rather undergo

132

Ἐλπὶς ἐν ἀνθρώποις

Hope among men

Ζεὺς ἐν πίθῳ τὰ χρηστὰ πάντα συλλέξας
Zeus in a-jar the good-things all having-gathered
ἔθηκεν αὐτὸν πωμάσας παρ᾽ ἀνθρώπῳ.
put it having-lidded by a-man
ὁ δ᾽ ἀκρατὴς ἄνθρωπος εἰδέναι σπεύδων,
the and incontinent man to-know hastening
τί ποτ᾽ ἦν ἐν αὐτῷ, καὶ τὸ πῶμα κινήσας,
what ever was in it and the lid having-moved
διῆκ᾽ ἀπελθεῖν αὐτὰ πρὸς θεῶν οἴκους,
let to-go-off them to of-gods houses
κἀκεῖ πέτεσθαι τῆς τε γῆς ἄνω φεύγειν.
and-there to-fly of-the and earth up to-flee
μόνη δ᾽ ἔμεινεν Ἐλπὶς, ἣν κατειλήφει
alone and remained Hope whom had-caught
τεθὲν τὸ πῶμα. τοιγὰρ Ἐλπὶς ἀνθρώποις
put-back the lid therefore Hope with-men
μόνη σύνεστι, τῶν πεφευγότων ἡμᾶς
alone is-with of-the having-fled us
ἀγαθῶν ἕκαστον ἐγγυωμένη δώσειν.
good-things each pledging to-give

133

Ἑορτὴ καὶ Ὑστεραία

Festival and Day-after

Τῇ ἑορτῇ φασι τὴν ὑστεραίαν ἐρίσαι λέγουσαν,
with-the festival they-say the day-after to-have-disputed saying
ὡς ἐκείνη μὲν ἀσχολιῶν τε μεστὴ καὶ κοπώδης ἐστὶν,
that that-one indeed of-business both full and toilsome is
ἐν αὐτῇ δὲ πάντες ἀπολαύουσι τῶν παρεσκευασμένων
in her and all enjoy the prepared-things
σχολάζοντες· τὴν δ' ἑορτὴν πρὸς ταῦτ' εἰπεῖν· „ἀληθῆ
being-at-leisure the and festival to these-things to-have-said true-things
λέγεις· ἀλλ' ἐμοῦ μὴ γενομένης, σὺ οὐκ ἂν ἦσθα.“
you-say but me not having-been you not — would-be

134

Ἔριφος καὶ Λύκος

Kid and Wolf

Ἔριφος ὑστερήσας ἀπὸ ποίμνης ὑπὸ λύκου κατεδιώκετο·
a-kid having-fallen-behind from the-flock by a-wolf was-chased
ἐπιστραφεὶς δὲ ὁ ἔριφος λέγει τῷ λύκῳ· „πέπεισμαι,
having-turned and the kid says to-the wolf I-am-persuaded
λύκε, ὅτι σὸν βρῶμά εἰμι· ἀλλ' ἵνα μὴ ἀδόξως ἀποθάνω,
wolf that your food I-am but so-that not ingloriously I-die
αὔλησον, ὅπως ὀρχήσωμαι.“ Αὐλοῦντος δὲ τοῦ λύκου
play-the-pipe so-that I-may-dance piping and the wolf
καὶ τοῦ ἐρίφου ὀρχουμένου, οἱ κύνες ἀκούσαντες καὶ
and the kid dancing the dogs having-heard and
ἐξελθόντες τὸν λύκον ἐδίωκον· ὁ δὲ ἐπιστραφεὶς λέγει
having-come-out the wolf chased he and having-turned says

τῷ ἐρίφῳ· „ταῦτα ἐμοὶ καλῶς γίνεται· ἔδει γάρ
to-the kid these-things to-me rightly happen it-was-needful for
με, μακελλάριον ὄντα, αὐλητὴν μὴ μιμεῖσθαι.“
me a-butcher being a-piper not to-imitate
Οὕτως οἱ παρὰ γνώμην τοῦ καιροῦ τι πράττοντες
so those against judgment of-the occasion something doing
καὶ ὧν ἐν χερσὶν ἔχουσιν ὑστεροῦνται.
also what in hands they-have lose

135

Ἔριφος καὶ Λύκος
Kid and Wolf

Ἔριφος ἐπί τινος δώματος ἑστὼς, ἐπειδὴ λύκον παριόντα
a-kid on some housetop standing when a-wolf passing
εἶδεν, ἐλοιδόρει καὶ ἔσκωπτεν αὐτόν· ὁ δὲ λύκος ἔφη·
it-saw reviled and mocked him the and wolf said
„ὦ οὗτος, οὐ σύ με λοιδορεῖς, ἀλλ᾽ ὁ τόπος.“
O you-there not you me revile but the place
Ὁ μῦθος δηλοῖ, ὅτι πολλάκις καὶ ὁ τόπος καὶ ὁ καιρὸς
the tale shows that often both the place and the occasion
δίδωσι τὸ θράσος κατὰ τῶν ἀμεινόνων.
gives the boldness against the better

136

Ἑρμῆς
Hermes

Ζεὺς Ἑρμῆν προσέταξε πᾶσι τοῖς τεχνίταις ψεύδους
Zeus Hermes ordered to-all the craftsmen of-lying
φάρμακον ἐγχεῖν. Ὁ δὲ, τοῦτο τρίψας καὶ μέτρον
a-drug to-pour-in he and this having-ground and a-measure
ποιήσας ἴσον, ἑκάστῳ ἐνέχεεν. Ἐπεὶ δὲ, μόνου τοῦ
having-made equal into-each poured-it when and only the
σκυτέως ὑπολειφθέντος, πολὺ κατελέλειπτο φάρμακον,
cobbler having-been-left much was-left-over drug
ὅλην λαβὼν τὴν θυείαν ἐνέχεεν αὐτῷ. Κἀκ τούτου
whole having-taken the mortar he-poured-it-into him and-from this
συνέβη, τοὺς τεχνίτας ἅπαντας ψεύδεσθαι, μάλιστα δὲ
it-happened the craftsmen all to-lie most but
πάντων τοὺς σκυτέας.
of-all the cobblers
Ὁ μῦθος πρὸς ψευδολόγους τεχνίτας.
the tale for lying craftsmen

137

Ἑρμῆς καὶ Ἀγαλματοποιός
Hermes and Sculptor

Ἑρμῆς γνῶναι βουλόμενος, ἐν τίνι τιμῇ παρ᾽ ἀνθρώποις
Hermes to-know wishing in what honor among men
ἐστὶν, ἦκεν ἀφομοιωθεὶς ἀνθρώπῳ εἰς ἀγαλματοποιοῦ
he-is came having-been-made-like to-a-man to a-sculptor's
ἐργαστήριον· καὶ θεασάμενος Διὸς ἄγαλμα ἐπύθετο, πόσου·
workshop and having-seen of-Zeus a-statue asked at-how-much

τοῦ δὲ εἰπόντος „δραχμῆς,“ γελάσας ἠρώτα τῆς Ἥρας
he and having-said a-drachma having-laughed he-asked — of-Hera
πόσου ἐστίν· εἰπόντος δὲ ἔτι μείζονος, θεασάμενος καὶ
at-how-much it-is having-said and still more having-seen also
ἑαυτοῦ ἄγαλμα ὑπέλαβεν, ὅτι αὐτὸν, ἐπειδὴ καὶ ἄγγελός ἐστι
his-own statue he-supposed that him since both messenger he-is
καὶ ἐπικερδὴς, περὶ πολλοῦ οἱ ἄνθρωποι ποιοῦνται. Διὸ
and gainful at much the men make therefore
προσεπυνθάνετο ὁ Ἑρμῆς, καὶ ὁ ἀγαλματογλύφος ἔφη·
asked-further — Hermes and the sculptor said
„ἀλλ’ ἐὰν τούτους ἀγοράσῃς, τοῦτόν σοι προσθήκην δώσω.“
but if these you-buy this-one to-you as-makeweight I-will-give
Πρὸς ἄνδρα κενόδοξον, ἐν οὐδεμιᾷ μοίρᾳ παρὰ τοῖς ἄλλοις
for a-man vainglorious in no share among the others
ὄντα, ὁ λόγος ἁρμόζει.
being the story fits

138

Ἑρμῆς καὶ Γῆ
Hermes and Earth

Ζεὺς πλάσας ἄνδρα καὶ γυναῖκα ἐκέλευσεν Ἑρμῇ ἀγαγεῖν
Zeus having-molded a-man and a-woman ordered Hermes to-lead
αὐτοὺς ἐπὶ τὴν γῆν, καὶ δεῖξαι ὅθεν ὀρύξαντες πλεῖον
them to the earth and to-show whence having-dug more
ποιήσουσι. Τοῦ δὲ τὸ προσταχθὲν ποιήσαντος, ἡ γῆ
they-will-make he and the ordered having-done the earth
τὸ μὲν πρῶτον ἐκώλυεν· ὡς δὲ ὁ Ἑρμῆς ἠνάγκαζε
the indeed first resisted when but — Hermes compelled
λέγων, τὸν Δία προστεταχέναι· „ἀλλ’ ὀρυσσέτωσαν,“ ἔφη,
saying — Zeus to-have-ordered but let-them-dig she-said

„ὅσην βούλονται· στένοντες γὰρ αὐτὴν καὶ κλαίοντες
as-much-as they-wish groaning for it and weeping
ἀποδώσουσιν.“
they-will-give-back
Πρὸς τοὺς ῥᾳδίως δανειζομένους καὶ μετὰ λύπης
for those easily borrowing and with grief
ἀποδιδόντας ὁ λόγος εὔκαιρος.
repaying the story timely

139

Ἑρμῆς καὶ Κύων

Hermes and Dog

Ἐν ὁδῷ τις Ἑρμῆς τετράγωνος εἱστήκει,
in road some Hermes four-cornered stood
λίθων δ’ ὑπ’ αὐτῷ σωρὸς ἦν. κύων τούτῳ
of-stones and under him a-heap was a-dog to-him
εἶπε προσελθών· „χαῖρε πρῶτον, Ἑρμεία·
said having-come-up greetings first Hermes
ἔπειτ’ ἀλεῖψαι βούλομαί σε, μηδ’ οὕτω
then to-anoint I-wish you nor so
θεὸν παρελθεῖν, καὶ θεὸν παλαιστρίτην.“
a-god to-pass and a-god of-the-wrestling-school
ὁ δ’ εἶπεν· „ἂν μὴ τοῦτό μοὐπιλιχμήσῃς
he and said if not this from-me-you-lick-up
τοὔλαιον ἐλθών, μηδέ μοι προσουρήσῃς,
the-oil having-come nor on-me you-piss
χάριν εἴσομαί σοι· καὶ πλέον με μὴ τίμα.“
thanks I-will-know to-you and more me not honor

Ὅτι τοῖς κακοῖς ἀρκεῖ τέως, οὐκ ἄλλως πως δυναμένοις
that for-the bad it-suffices meanwhile not otherwise somehow being-able
δρᾶσαι τὰ βελτίω, κἂν τῶν συνήθων αὐτῶν αἰτιῶν
to-do the better-things at-least of-the customary their causes
ἀργῆσαι.
to-abstain

140

Ἑρμῆς καὶ Τειρεσίας

Hermes and Tiresias

Ἑρμῆς βουλόμενος τὴν Τειρεσίου μαντικὴν πειρᾶσαι, εἰ
Hermes wishing the of-Tiresias prophecy to-test whether
ἀληθής ἐστι, κλέψας αὐτοῦ τοὺς βόας ἐξ ἀγροῦ, ἦκε πρὸς
true it-is having-stolen his the oxen from the-field came to
αὐτὸν εἰς ἄστυ, ὁμοιωθεὶς ἀνθρώπῳ, καὶ ἐπεξενώθη
him into town having-been-made-like to-a-man and was-a-guest
παρ᾽ αὐτῷ. Παραγγελθείσης δὲ τῷ Τειρεσίᾳ τῆς τοῦ ζεύγους
with him having-been-announced and — to-Tiresias the of-the yoke
ἀπωλείας, παραλαβὼν τὸν Ἑρμῆν ἦκεν εἰς τὸ προάστειον,
loss having-taken-along — Hermes he-came into the suburb
οἰωνόν τινα περὶ τῆς κλοπῆς σκεψόμενος, καὶ τούτῳ
an-omen some about the theft going-to-observe and him
παρῄνει λέγειν ὅ τι ἂν θεάσηται ὄρνεον. Καὶ ὁ Ἑρμῆς
urged to-say what thing — he-should-see bird and — Hermes
τὸ μὲν πρῶτον θεασάμενος ἀετὸν, ἐξ ἀριστερῶν ἐπὶ δεξιὰ
the indeed first having-seen an-eagle from left to right
παριπτάμενον, ἀπήγγειλε αὐτῷ. Τοῦ δὲ εἰπόντος, μὴ πρὸς
flying-past reported-it to-him he and having-said not to
αὐτοὺς τοῦτον εἶναι, ἐκ δευτέρου ἰδὼν κορώνην, ἐπί τινος
them this to-be for the-second-time having-seen a-crow on some

δένδρου καθημένην, καὶ ποτὲ μὲν ἄνω βλέπουσαν, ποτὲ δὲ
tree sitting and at-times indeed up looking at-times and
εἰς γῆν κύπτουσαν, ἐδήλωσεν αὐτῷ. Ὁ δὲ ὑποτυχὼν ἔφη·
to earth stooping showed-it to-him he and having-replied said
„ἀλλ᾽ αὕτη ἡ κορώνη διόμνυται τόν τε οὐρανὸν καὶ τὴν
but this the crow swears-by the both heaven and the
γῆν, ὅτι, ἐὰν σὺ θέλῃς, τοὺς ἐμαυτοῦ βόας ἀπολήψομαι.“
earth that if you wish the my-own oxen I-shall-get-back
Τούτῳ τῷ λόγῳ χρήσαιτο ἄν τις πρὸς ἄνδρα κλέπτην.
this the story would-use — one for a-man thief

FABLES 141–150

Hermes' wagon of lies and the Arabs; Love among men; a eunuch and a sacrificer; two enemies on one ship; a fox and a viper on a bundle of thorns; a viper and a file; a viper and a water snake; Zeus and Shame; Zeus and a fox made king; and Zeus and men's share of sense.

141

Ἑρμοῦ ἅμαξα καὶ Ἄραβες

Hermes' wagon and Arabs

Ἑρμῆς ποτε ψεύσματα καὶ πανουργίας θεὶς εἰς ἅμαξαν,
Hermes once lies and knaveries having-put into a-wagon
εἰς πᾶσαν γῆν ἀπῄει. Ὡς δὲ Ἀράβων κατήντησε τὴν
to all earth went-off when and of-the-Arabs he-reached the
χώραν, συντρίβει τὴν ἅμαξαν κενὴν φορτίων· οἱ δὲ εἰς
land he-breaks the wagon empty of-loads they and to
ἄλλους τόπους οὐκ εἴασαν ὁδεῦσαι.
other places not allowed-him to-travel

142

Ἔρως ἐν ἀνθρώποις

Love among men

Ὅτε τοὺς ἀνθρώπους ὁ Ζεὺς ἐγέννησεν, τὰ μὲν ἄλλα
when the men — Zeus begot the indeed other-things
πάντα εἶχον, ὡς νῦν κεκόσμηνται, Ἔρως δὲ οὔπω ταῖς
all they-had as now they-are-furnished Love but not-yet in-the
ψυχαῖς τῶν ἀνθρώπων ἐγκατῳκίζετο, ἀλλ᾽ ἔχων ἔτι τὸ
souls of-the men was-settled but having still the
πτερὸν ὁ θεὸς οὗτος μετάρσιον, οὐρανῷ τε ἐνωμίλει
wing the god this aloft with-heaven both consorted
καὶ εἰς θεοὺς μόνους ἐτόξευεν. Δείσας δὲ μὴ αὐτῷ
and at gods only shot having-feared and lest for-him
ἀφανισθῇ τῶν ποιημάτων τὸ κάλλιστον, Ἔρωτα πέμπει
be-made-to-vanish of-the creations the most-beautiful Love he-sends
τοῦ τῶν ἀνθρώπων γένους ἐσόμενον φύλακα. Ὁ δὲ
of-the of-the men race going-to-be guardian he and
ταύτην ἐκ Διὸς τὴν ἐπιτροπὴν λαβὼν, τὸ μὲν ἀπάσαις
this from Zeus the charge having-received the indeed in-all
ψυχαῖς ἐγκατοικίζεσθαι, ἢ πᾶν ἐπίσης ἦθος νεοτελές τε
souls to-settle or every equally character newly-initiated both
καὶ βέβηλον ἔχειν τέμενος, οὐκ ἐδοκίμαζεν· ἀλλὰ τὰς μὲν
and profane to-have as-precinct not approved but the indeed
πολλὰς καὶ ἀγελαίους ψυχὰς ταῖς πανδήμοις Ἔρωσι, τοῖς
many and herd-like souls to-the common Loves the
τῶν νυμφῶν παισὶ, ποιμαίνειν ἀπένεμεν, αὐτὸς δὲ ταῖς θείαις
of-the nymphs children to-shepherd he-assigned himself but in-the divine
καὶ οὐρανίαις ψυχαῖς ἐνῳκίσατο, καὶ ταύτας ἀναβακχεύων
and heavenly souls settled and these rousing-to-frenzy
ἐπὶ μανίαν ἐρωτικὴν, μυρία ἀγαθὰ τὸ τῶν ἀνθρώπων γένος
to madness erotic countless good-things the of-the men race

εἰργάσατο. Ὅταν μὲν οὖν ἴδῃς τινὰ βραδύν τε τὴν φύσιν
wrought when indeed then you-see someone slow both the nature
καὶ πρὸς φιλίαν δυσκίνητον, νόησον, ὅτι τῶν Ἔρωτος ἐκείνου
and to friendship hard-to-move understand that of-the of-Love that-one
ξενίων οὐδαμῶς οὗτος ἠξίωται· ὅταν δὲ ὀξὺν καὶ
gifts in-no-way this-man has-been-deemed-worthy when but sharp and
θερμὸν τὴν γνώμην, καὶ φλογὸς δίκην ἐπ᾽ ἐρωτικὴν φιλίαν
hot the mind and of-flame like to erotic friendship
ἄττοντα, νόησον τοῦτο εἶναι ἐκείνου ξένιον τοῦ Ἔρωτος.
darting understand this to-be that-one's gift — of-Love

143

Εὐνοῦχος καὶ Θύτης

Eunuch and Sacrificer

Εὐνοῦχος ἦλθε πρὸς θύτην ὑπὲρ παίδων
a-eunuch came to a-sacrificer about children
σκεψόμενος. ὁ θύτης δ᾽ ἀγνὸν ἧπαρ ἁπλώσας
going-to-consult the sacrificer and pure liver having-spread-out
„ὅταν μὲν“ εἶπε „τοῦτ᾽ ἴδω, πατὴρ γίγνῃ·
when indeed said this I-see a-father you-become
ὅταν δὲ τὴν σὴν ὄψιν, οὐδ᾽ ἀνὴρ φαίνῃ.“
when but the your face not-even a-man you-appear

Πρὸς τοὺς τὰς εὐχὰς ὑπὲρ τῶν οὐ δεόντων ποιουμένους
for those the prayers for the not fitting making
ἢ καὶ ἄλλως μὴ δυναμένων γενέσθαι.
or also otherwise not able to-happen

144

Ἐχθροί

Enemies

Δύο ἐχθροὶ ἐν μιᾷ νηῒ ἔπλεον· βουλόμενοι δ' ἀλλήλων
two enemies in one ship sailed wishing and from-one-another
πολὺ διεζεῦχθαι, ὥρμησαν ὁ μὲν ἐπὶ τὴν πρώραν, ὁ
far to-be-separated they-rushed the-one indeed to the prow the-other
δὲ ἐπὶ τὴν πρύμναν, καὶ ἐνταῦθα ἔμενον. Χειμῶνος δὲ
but to the stern and there stayed a-storm and
σφοδροῦ καταλαβόντος, καὶ τῆς νεὼς περιτρεπομένης, ὁ
violent having-come-on and the ship capsizing the-one
ἐν τῇ πρύμνῃ ἐπυνθάνετό τινος, περὶ ποῖον μέρος καταδύεται
in the stern asked someone about which part sinks
τὸ σκάφος πρῶτον κινδυνεῦον· τοῦ δὲ εἰπόντος „κατὰ τὴν
the vessel first being-in-danger he and having-said at the
πρώραν," ἔφη· „ἀλλ' ἔμοιγε οὐκέτι λυπηρὸς ὁ θάνατός ἐστιν,
prow he-said but to-me no-longer painful the death is
εἴγε ὁρᾶν μέλλω τὸν ἐχθρόν μου προαποπνιγόμενον."
if-indeed to-see I-am-about the enemy my drowning-first
Οὕτως ἔνιοι τῶν ἀνθρώπων διὰ τὴν πρὸς ἐχθροὺς
so some of-the men through the toward enemies
δυσμένειαν αἱροῦνται καὶ αὐτοὶ τὸ δεινὸν πάσχειν, χάριν
ill-will choose also themselves the terrible to-suffer for-sake-of
τοῦ κἀκείνους ὁρᾶν δυστυχήσαντας.
the also-those to-see having-suffered-misfortune

145

Ἔχις καὶ Ἀλώπηξ

Viper and Fox

Ἔχις ἐπὶ δέσμῃ ἀκανθῶν εἷς τινα ποταμὸν ἐφέρετο·
a-viper on a-bundle of-thorns into some river was-carried
ἀλώπηξ δὲ παριοῦσα ὡς ἐθεάσατο αὐτὸν, εἶπεν· „ἄξιος
a-fox and passing-by when she-saw him said worthy
τῆς νεὼς ὁ ναύκληρος.“
of-the ship the shipmaster
Πρὸς ἄνδρα πονηρὸν μοχθηροῖς πράγμασιν ἐπιχειρήσαντα
for a-man wicked to-wretched deeds having-set-his-hand
ὁ λόγος ἁρμόσειεν ἄν.
the story would-fit —

146

Ἔχις καὶ Ῥίνη

Viper and File

Ἔχις εἰσελθὼν εἰς χαλκουργοῦ ἐργαστήριον παρὰ τῶν
a-viper having-gone into a-coppersmith's workshop from the
σκευῶν ἔρανον ᾔτει· λαβὼν δὲ παρ᾽ αὐτῶν ἦκε
tools a-contribution asked having-taken and from them he-came
πρὸς τὴν ῥίνην, καὶ ταύτην παρεκάλει δοῦναί τι
to the file and her begged to-give something
αὐτῷ. Ἡ δὲ ὑποτυχοῦσα εἶπεν· „ἀλλ᾽ εὐήθης εἶ παρ᾽
to-him she and having-replied said but simple you-are from
ἐμοῦ ἀποίσεσθαί τι οἰόμενος, ἥτις οὐ διδόναι ἀλλὰ
me to-carry-off something thinking who not to-give but
λαμβάνειν παρὰ πάντων εἴωθα.“
to-take from all am-wont

Ὁ λόγος δηλοῖ, ὅτι μάταιοί εἰσιν οἱ παρὰ φιλαργύρων
the story shows that foolish are those from misers
τι κερδαίνειν προσδοκῶντες.
something to-gain expecting

147

Ἔχις καὶ Ὕδρα

Viper and Water-snake

Ἔχις φοιτῶν ἐπί τινα κρήνην, ἔπινεν· ἡ δὲ ἐνταῦθα
a-viper going to some spring drank the and there
οἰκοῦσα ὕδρα ἐκώλυεν αὐτὸν, ἀγανακτοῦσα εἴγε μὴ
dwelling water-snake prevented him being-vexed if-indeed not
ἀρκεῖται τῇ ἰδίᾳ νομῇ, ἀλλὰ καὶ ἐπὶ τὴν ἑαυτῆς δίαιταν
he-is-content with-the own pasture but also to the her-own living-place
ἀφικνεῖται. Ἀεὶ δὲ τῆς φιλονεικίας αὐξανομένης, συνέθεντο
comes always and the rivalry increasing they-agreed
ὅπως εἰς μάχην ἀλλήλοις καταστῶσι, καὶ τοῦ νικῶντος
that into battle with-one-another they-would-come and of-the winner
ἥ τε τῆς γῆς καὶ τοῦ ὕδατος νομὴ γένηται. Ταξαμένων
the both of-the land and of-the water pasture should-be having-fixed
δ' αὐτῶν τὴν προθεσμίαν, οἱ βάτραχοι διὰ μῖσος τῆς
and they the appointed-day the frogs through hatred of-the
ὕδρας παραγενόμενοι πρὸς τὸν ἔχιν παραθαῤῥύνουσιν
water-snake having-come to the viper encourage
αὐτὸν, ἐπαγγελλόμενοι καὶ αὐτοὶ συμμαχήσειν αὐτῷ.
him promising also themselves to-ally-with him
Ἐνσταθείσης δὲ τῆς μάχης ὁ μὲν ἔχις πρὸς τὴν ὕδραν
having-begun and the battle the indeed viper against the water-snake
ἐπολέμει, οἱ δὲ βάτραχοι, μηδὲν περαιτέρω δυνάμενοι δρᾶν,
fought the but frogs nothing further being-able to-do

μεγάλα ἐκεκράγεισαν. Καὶ ὁ ἔχις νικήσας ᾐτιάσατο αὐτοὺς,
loudly croaked and the viper having-won blamed them
ὅτι συμμαχήσειν αὐτῷ ὑποσχόμενοι παρὰ τὴν μάχην οὐ
that to-ally-with him having-promised during the battle not
μόνον οὐκ ἐβοήθουν, ἀλλὰ καὶ ᾖδον. Οἱ δὲ ἔφασαν πρὸς
only not they-helped but even sang they and said to
αὐτόν· „ἀλλ᾽ εὖ ἴσθι, ὦ οὗτος, ὅτι ἡ ἡμετέρα συμμαχία
him but well know O you-there that the our alliance
οὐ διὰ χειρῶν, ἀλλὰ διὰ μόνης φωνῆς καθέστηκεν.“
not through hands but through only voice consists
Ὁ λόγος δηλοῖ, ὅτι, ἔνθα χειρῶν χρεία ἐστὶν, ἡ διὰ
the story shows that where of-hands need is the through
λόγων βοήθεια οὐδὲν λυσιτελεῖ.
words help nothing profits

148

Ζεὺς καὶ Αἰσχύνη

Zeus and Shame

Ζεὺς πλάσας ἀνθρώπους τὰς μὲν ἄλλας διαθέσεις εὐθὺς
Zeus having-molded men the indeed other dispositions at-once
αὐτοῖς ἐνέθηκε, μόνης δὲ αἰσχύνης ἐπελάθετο. Διόπερ
in-them put of-only but shame he-forgot therefore
ἀμηχανῶν, πόθεν αὐτὴν εἰσαγάγῃ, ἐκέλευσεν αὐτὴν διὰ
being-at-a-loss whence her he-should-bring-in he-ordered her through
τοῦ ἀρχοῦ εἰσελθεῖν. Ἡ δὲ τὸ μὲν πρῶτον ἀντέλεγε καὶ
the rump to-go-in she and the indeed first objected and
ἠναξιοπάθει· ἐπεὶ δὲ σφόδρα αὐτῇ ἐνέκειτο, ἔφη· „ἀλλ᾽
was-indignant when but very her he-pressed she-said but
ἔγωγε ἐπὶ τοιαύταις ὁμολογίαις εἴσειμι, ὡς, ἂν ἕτερόν
I on such terms will-go-in that if another

μοι ἐπεισέλθῃ, εὐθέως ἐξελεύσομαι.“ Ἀπὸ τούτου συνέβη
to-me comes-in-after at-once I-will-go-out from this it-happened
πάντας τοὺς πόρνους ἀναισχύντους εἶναι.
all the catamites shameless to-be
Τούτῳ τῷ λόγῳ χρήσαιτο ἄν τις πρὸς ἄνδρα πόρνον.
this the story would-use — one for a-man catamite

149

Ζεὺς καὶ Ἀλώπηξ

Zeus and Fox

Ζεὺς ἀγασάμενος ἀλώπεκος τὸ συνετὸν τῶν φρενῶν καὶ τὸ
Zeus having-admired of-a-fox the intelligence of-the wits and the
ποικίλον, τὸ βασίλειον αὐτῇ τῶν ἀλόγων ζώων ἐνεχείρισε.
cunning the kingship to-her of-the irrational animals entrusted
Βουλόμενος δὲ γνῶναι, εἰ τὴν τύχην μεταλλάξασα
wishing and to-know whether the fortune having-changed
μετεβάλετο καὶ τὴν ἕξιν, φερομένης ἐν φορείῳ, κάνθαρον
she-had-changed also the habit being-carried in a-litter a-beetle
παρὰ τὴν ὄψιν ἀφῆκεν. Ἡ δὲ ἀντισχεῖν μὴ δυναμένη,
before the face let-go she and to-hold-back not being-able
ἐπειδὴ περιίπτατο, τοῦ φορείου ἀναπηδήσασα ἀκόσμως
when it-flew-around from-the litter having-leapt-up disorderly
συλλαβεῖν αὐτὸν ἐπειρᾶτο. Καὶ ὁ Ζεὺς ἀγανακτήσας κατ᾽
to-catch it tried and — Zeus vexed against
αὐτῆς πάλιν αὐτὴν εἰς τὴν ἀρχαίαν τάξιν ἀποκατέστησεν.
her again her to the ancient rank restored

Ὁ λόγος δηλοῖ, ὅτι οἱ φαῦλοι τῶν ἀνθρώπων, κἂν τὰ
the story shows that the base of-the men even-if the
προσχήματα λαμπρότερα ἀναλάβωσι, τὴν γοῦν φύσιν οὐ
guises more-splendid they-take-up the at-least nature not
μετατίθενται.
change

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Ζεὺς καὶ Ἄνθρωποι

Zeus and Men

Ζεὺς πλάσας ἀνθρώπους ἐκέλευσεν Ἑρμῇ νοῦν αὐτοῖς
Zeus having-molded men ordered Hermes sense into-them
ἐγχέαι· κἀκεῖνος μέτρον ἴσον ποιήσας ἑκάστῳ ἐνέχεε.
to-pour and-he measure equal having-made to-each poured-in
Συνέβη οὖν τοὺς μὲν μικροφυεῖς πληρωθέντας τοῦ μέτρου
it-happened then the indeed short filled by-the measure
φρονίμους γενέσθαι, τοὺς δὲ μακροὺς, ἅτε μὴ ἐφικομένου
sensible to-become the but tall as not having-reached
τοῦ ποτοῦ μηδὲ εἰς πᾶν τὸ σῶμα, ἀλλὰ μέχρι γονάτων,
the drink not-even into all the body but as-far-as knees
ἀφρονεστέρους γενέσθαι.
more-foolish to-become
Πρὸς ἄνδρα εὐμεγέθη τῷ σώματι, κατὰ ψυχὴν δὲ
for a-man tall in-the body in soul but
ἀλόγιστον ὁ λόγος εὔκαιρος.
irrational the story timely

Zeus and Apollo; Zeus as judge; Zeus and a snake; Zeus and the tortoise; Zeus, Prometheus, Athena, and Momus; Socrates on pleasure and pain; a mule; Prodicus' Heracles between Virtue and Vice; Heracles and Athena; and Heracles and Wealth.

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Ζεὺς καὶ Ἀπόλλων

Zeus and Apollo

Ζεὺς καὶ Ἀπόλλων περὶ τοξικῆς ἤριζον· τοῦ δὲ Ἀπόλλωνος
Zeus and Apollo about archery disputed — and of-Apollo
ἐκτείναντος τὸ τόξον καὶ τὸ βέλος ἀφέντος, Ζεὺς τοσοῦτον
having-stretched the bow and the arrow having-let-fly Zeus so-far
διέβη, ὅσον Ἀπόλλων ἐτόξευσεν.
strode as Apollo had-shot
Οὕτως οἱ τοῖσι κρείττοσιν ἀνθαμιλλώμενοι γέλωτος ἄξιοί
so those with-the stronger competing of-laughter worthy
εἰσιν.
are

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Ζεὺς κριτής

Zeus judge

Ὁ Ζεὺς τὰς τῶν ἀνθρώπων ἁμαρτίας ἐν ὀστράκοις
— Zeus the of-the men sins on potsherds
τὸν Ἑρμῆν ὥρισε γράφειν, καὶ εἰς κιβωτὸν ἀποτιθέναι
— Hermes appointed to-write and into a-chest to-put
πλησίον αὐτοῦ, ὅπως ἑκάστου τὰς δίκας ἀναπράσσῃ.
near him so-that of-each the penalties he-may-exact

Συγκεχυμένων δὲ τῶν ὀστράκων ἐπ᾽ ἀλλήλοις, τὸ μὲν
jumbled and the potsherds on one-another the indeed
βράδιον, τὸ δὲ τάχιον ἐμπίπτει εἰς τὰς τοῦ Διὸς χεῖρας,
more-slowly the but more-quickly falls into the — of-Zeus hands
εἴποτε καλῶς κρίνοι.
if-ever well he-should-judge
Τῶν οὖν πονηρῶν οὐ προσῆκε θαυμάζειν, ἂν θᾶσσον
of-the then wicked not it-befits to-wonder if quicker
ἀδικῶν τις, ὀψὲ κακῶς πράσσῃ.
doing-wrong someone late badly fare

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Ζεὺς καὶ Ὄφις

Zeus and Snake

Τοῦ Διὸς γάμους ποιοῦντος, πάντα τὰ ζῶα ἀνήνεγκαν
— Zeus a-wedding making all the animals brought
δῶρα, ἕκαστον κατὰ τὴν οἰκείαν δύναμιν· ὄφις δὲ
gifts each according-to the own power a-snake and
ἕρπων, ῥόδον λαβὼν ἐν τῷ στόματι, ἀνέβη. Ἰδὼν
creeping a-rose having-taken in the mouth went-up having-seen
δὲ αὐτὸν ὁ Ζεὺς ἔφη· „τῶν ἄλλων πάντων τὰ δῶρα
and him — Zeus said of-the others all the gifts
λαμβάνω, ἀπὸ δὲ τοῦ σοῦ στόματος λαμβάνω οὐδ᾽ ὅλως.“
I-receive from but the your mouth I-receive not-even at-all
Ὁ μῦθος δηλοῖ, ὅτι τῶν πονηρῶν αἱ χάριτες φοβεραί
the tale shows that of-the wicked the favors fearful
εἰσιν.
are

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Ζεὺς καὶ Χελώνη

Zeus and Tortoise

Ζεὺς, γάμους τελῶν, συγκαλεσάμενος τὰ ζῶα πάντα
Zeus a-wedding celebrating having-called-together the animals all
εἱστία. Μόνης δὲ χελώνης ὑστερησάσης, διαπορῶν
feasted-them only and the-tortoise having-come-late being-at-a-loss-about
τὴν αἰτίαν τῇ ὑστεραίᾳ ἐπυνθάνετο αὐτῆς· „διὰ τί μόνη
the cause on-the next-day he-asked her for what alone
ἐπὶ τὸ δεῖπνον οὐκ ἦλθες;“ Τῆς δὲ εἰπούσης „φίλος οἶκος
to the dinner not did-you-come she and having-said dear home
ἄριστος οἶκος,“ ἀγανακτήσας κατ᾽ αὐτῆς παρεσκεύασεν
best home vexed against her he-made
αὐτὴν τὸν οἶκον αὐτὸν βαστάζουσαν περιφέρειν.
her the house itself carrying to-carry-around
Οὕτω πολλοὶ τῶν ἀνθρώπων αἱροῦνται λιτῶς οἰκεῖν ἢ
so many of-the men choose simply to-dwell than
παρ᾽ ἄλλοις πολυτελῶς διαιτᾶσθαι.
with others extravagantly to-live

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Ζεὺς, Προμηθεὺς, Ἀθηνᾶ, Μῶμος

Zeus, Prometheus, Athena, Momus

Ζεὺς καὶ Προμηθεὺς καὶ Ἀθηνᾶ κατασκευάσαντες, ὁ
Zeus and Prometheus and Athena having-made the-one
μὲν ταῦρον, ὁ Προμηθεὺς ἄνθρωπον, ἡ δὲ οἶκον, Μῶμον
indeed a-bull — Prometheus a-man she but a-house Momus
κριτὴν εἵλοντο. Ὁ δὲ, φθονήσας τοῖς δημιουργήμασιν,
judge chose he and having-envied the works

ἀχθόμενος ἔλεγε· τὸν μὲν Δία ἡμαρτηκέναι, τοῦ ταύρου
vexed said — indeed Zeus to-have-erred of-the bull
τοὺς ὀφθαλμοὺς ἐπὶ τοῖς κέρασι μὴ θέντα, ἵνα βλέπῃ
the eyes on the horns not having-put so-that it-may-see
ποῦ τύπτει· τὸν δὲ Προμηθέα, διότι ἀνθρώπου τὰς φρένας
where it-strikes — and Prometheus because of-a-man the wits
οὐκ ἔξωθεν ἀπεκρέμασεν, ἵνα μὴ λανθάνωσιν οἱ πονηροὶ,
not outside he-hung so-that not escape-notice the wicked
φανεροῦντες, εἴ τι ἕκαστος κατὰ νοῦν ἔχει. Τρίτον
making-plain if anything each in mind has third
δὲ ἔλεγεν, ὡς ἔδει τὴν Ἀθηνᾶν τῷ οἴκῳ τροχοὺς
and he-said that it-was-needful — Athena to-the house wheels
ὑποθεῖναι, ἵνα, ἐὰν πονηρῷ τις παροικισθῇ γείτονι,
to-put-under so-that if beside-a-wicked someone is-settled neighbor
ῥᾳδίως μεταβαίνῃ. Καὶ ὁ Ζεὺς, ἀγανακτήσας κατ᾽ αὐτοῦ
easily he-may-move and — Zeus vexed against him
ἐπὶ τῇ βασκανίᾳ, τοῦ Ὀλύμπου αὐτὸν ἐξέβαλεν.
for the envy — from-Olympus him threw-out
Ὁ λόγος δηλοῖ, ὅτι οὐδὲν οὕτως ἐστὶν ἐνάρετον, ὃ μὴ
the story shows that nothing so is virtuous which not
πάντως περί τι ψόγον ἐπιδέχεται.
entirely about something blame admits

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Ἡδονὴ καὶ Λύπη

Pleasure and Pain

Ὡς ἄτοπον, ἔφη Σωκράτης, ὦ ἄνδρες, ἔοικέ τι εἶναι
how strange said Socrates O men seems something to-be
τοῦτο, ὃ καλοῦσιν οἱ ἄνθρωποι ἡδύ· ὡς θαυμασίως
this which call the men pleasant how wonderfully

πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ λυπηρὸν,
it-is-formed toward the seeming opposite to-be the painful
τῷ ἅμα μὲν αὐτὼ μὴ ἐθέλειν παραγίγνεσθαι τῷ
by-the at-the-same-time indeed the-two not to-wish to-come to-the
ἀνθρώπῳ, ἐὰν δέ τις διώκῃ τὸ ἕτερον καὶ λαμβάνῃ,
man if but someone pursues the one and takes
σχεδόν τι ἀναγκάζεσθαι ἀεὶ λαμβάνειν καὶ τὸ ἕτερον,
nearly — to-be-compelled always to-take also the other
ὥσπερ ἐκ μιᾶς κορυφῆς συνημμένω δύ' ὄντε. Καί
as from one head joined two being and
μοι δοκεῖ, ἔφη, εἰ ἐνενόησεν αὐτὰ Αἴσωπος, μῦθον ἂν
to-me it-seems he-said if had-thought-of them Aesop a-fable —
συνθεῖναι, ὡς ὁ θεὸς βουλόμενος αὐτὰ διαλλάξαι
he-would-have-composed that the god wishing them to-reconcile
πολεμοῦντα, ἐπειδὴ οὐκ ἐδύνατο, ξυνῆψεν εἰς ταὐτὸν
warring since not he-could joined into the-same
αὐτοῖς τὰς κορυφὰς, καὶ διὰ ταῦτα, ᾧ ἂν τὸ ἕτερον
for-them the heads and for these-things to-whom — the one
παραγένηται, ἐπακολουθεῖ ὕστερον καὶ τὸ ἕτερον.
comes follows later also the other

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Ἡμίονος

Mule

Ἡμίονός τις ἐκ κριθῆς παχυνθεῖσα, ἀνεσκίρτησε, καθ' ἑαυτὴν
a-mule some from barley fattened frisked by herself
βοῶσα· πατήρ μού ἐστιν ἵππος ὁ ταχυδρόμος, κἀγὼ δὲ
shouting father my is a-horse the swift-runner and-I and
αὐτῷ ὅλη ἀφωμοιώθην. Καὶ δὴ ἐν μιᾷ ἀνάγκης ἐπελθούσης,
to-him wholly have-been-made-like and indeed on one necessity having-come

ἠναγκάζετο ἡ ἡμίονος τρέχειν· ὡς δὲ τοῦ δρόμου
was-compelled the mule to-run when and from-the running
ἐπέπαυτο, σκυθρωπάζουσα πατρὸς τοῦ ὄνου εὐθὺς ἀνεμνήσθη.
she-had-stopped sulking of-father the ass at-once she-remembered
Ὁ μῦθος δηλοῖ, ὅτι δεῖ, κἂν ὁ χρόνος ἐνέγκῃ τινὰ
the tale shows that it-is-needful even-if the time bring someone
εἰς δόξαν, τῆς ἑαυτοῦ ἀρχῆς μὴ ἐπιλαθέσθαι· ἀβέβαιος
into glory of-the his-own beginning not to-forget insecure
γάρ ἐστιν ὁ βίος οὗτος.
for is the life this

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Ἡρακλῆς, Ἀρετὴ καὶ Κακία

Heracles, Virtue, and Vice

Πρόδικος ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ Ἡρακλέους
Prodicus the wise in the treatise the about Heracles
ὧδε περὶ Ἀρετῆς ἀπεφαίνετο· φησὶ γὰρ Ἡρακλέα, ἐπεὶ
thus about Virtue declared he-says for Heracles when
ἐκ παίδων εἰς ἥβην ὡρμᾶτο, ἐν ᾗ οἱ νέοι ἤδη
from childhood to youth he-was-setting-out in which the young already
αὐτοκράτορες γιγνόμενοι δηλοῦσιν εἴτε τὴν δι᾽ ἀρετῆς
masters-of-themselves becoming show whether the through virtue
ὁδὸν τρέψονται ἐπὶ τὸν βίον εἴτε τὴν διὰ κακίας,
road they-will-turn to the life or the through vice
ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι ἀποροῦντα ὁποτέραν
having-gone-out to quiet to-sit being-at-a-loss which
τῶν ὁδῶν τράπηται· καὶ φανῆναι αὐτῷ δύο γυναῖκας
of-the roads he-should-turn and to-have-appeared to-him two women
προσιέναι μεγάλας, τὴν μὲν ἑτέραν εὐπρεπῆ τε ἰδεῖν καὶ
to-approach tall the indeed one comely both to-see and

ἐλευθέριον φύσει, κεκοσμημένην τὸ μὲν σῶμα καθαριότητι,
free by-nature adorned the indeed body with-cleanness
τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνῃ, ἐσθῆτι
the and eyes with-modesty the and bearing with-sobriety with-dress
δὲ λευκῇ, τὴν δ' ἑτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν
and white the and other nourished indeed into fleshiness
τε καὶ ἁπαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα
both and softness made-up and the indeed complexion
ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν
so-as whiter both and redder than-the being to-seem
φαίνεσθαι, τὸ δὲ σχῆμα ὥστε δοκεῖν ὀρθοτέραν τῆς
to-appear the and bearing so-as to-seem straighter than-the
φύσεως εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα
nature to-be the and eyes to-have wide-open dress
δὲ ἐξ ἧς ἂν μάλιστα ἡ ὥρα διαλάμποι· κατασκοπεῖσθαι
and from which — most the bloom might-shine-through to-watch
δὲ θαμὰ ἑαυτὴν, ἐπισκοπεῖν δὲ καὶ εἴ τις ἄλλος αὐτὴν
and often herself to-look and also whether any other her
θεᾶται, πολλάκις δὲ καὶ εἰς τὴν ἑαυτῆς σκιὰν ἀποβλέπειν.
beholds often and also at the her-own shadow to-glance
Ὡς δ' ἐγένοντο πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν
when and they-came nearer — to-Heracles the indeed
πρόσθεν ῥηθεῖσαν ἰέναι τὸν αὐτὸν τρόπον, τὴν δ' ἑτέραν
before mentioned to-go the same way the and other
φθάσαι βουλομένην προσδραμεῖν τῷ Ἡρακλεῖ καὶ εἰπεῖν·
to-get-ahead wishing to-run-up — to-Heracles and to-say
„Ὁρῶ σε, ὦ Ἡράκλεις, ἀποροῦντα ποίαν ὁδὸν ἐπὶ τὸν βίον
I-see you O Heracles being-at-a-loss which road to the life
τράπῃ. Ἐὰν οὖν ἐμὲ φίλην ποιήσῃ, ἐπὶ τὴν ἡδίστην τε
you-should-turn if then me friend you-make to the sweetest both
καὶ ῥᾴστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς
and easiest road I-will-lead you and of-the indeed delights none

ἄγευστος ἔσει, τῶν δὲ χαλεπῶν ἄπειρος διαβιώσει.
untasted will-you-be of-the but hardships inexperienced you-will-live-through
Πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲ πραγμάτων φροντιεῖς,
first indeed for not of-wars nor of-affairs will-you-think
ἀλλὰ σκοπούμενος διοίσει, τί ἂν κεχαρισμένον ἢ
but considering you-will-pass-your-life what — pleasing either
σιτίον ἢ ποτὸν εὕροις, ἢ τί ἂν ἰδὼν ἢ τί ἀκούσας
food or drink you-might-find or what — having-seen or what having-heard
τερφθείης, ἢ τίνων ὀσφραινόμενος ἢ ἁπτόμενος
you-might-be-delighted or by-what smelling or touching
ἡσθείης, τίσι δὲ παιδικοῖς ὁμιλῶν μάλιστ' ἂν
you-might-be-pleased with-what and darlings consorting most —
εὐφρανθείης, καὶ πῶς ἂν μαλακώτατα καθεύδοις, καὶ
you-might-be-gladdened and how — most-softly you-might-sleep and
πῶς ἂν ἀπονώτατα τούτων πάντων τυγχάνοις. Ἐὰν
how — most-effortlessly these all you-might-obtain if
δέ ποτε γένηταί τις ὑποψία σπάνεως ἀφ' ὧν ἔσται
and ever arise some suspicion of-scarcity from which will-be
ταῦτα, οὐ φόβος μή σε ἀγάγω ἐπὶ τὸ πονοῦντα καὶ
these-things not fear lest you I-lead to the toiling and
ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα
suffering with-the body and with-the soul these-things
πορίζεσθαι, ἀλλ' οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ
to-procure but by-what — the others work these you
χρήσει, οὐδενὸς ἀπεχόμενος ὅθεν ἂν δυνατὸν ᾖ τι
will-use from-nothing abstaining whence — possible it-be anything
κερδᾶναι· πανταχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοὶ ξυνοῦσιν
to-gain from-everywhere for to-benefit to-those with-me consorting
ἐξουσίαν ἐγὼ παρέχω." Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα
power I provide and — Heracles having-heard these-things
„ὦ γύναι," ἔφη „ὄνομα δέ σοι τί ἐστιν;" Ἡ δέ „οἱ
O woman said name and to-you what is she and the

μὲν ἐμοὶ φίλοι“ ἔφη „καλοῦσί με Εὐδαιμονίαν, οἱ δὲ
indeed my friends she-said call me Happiness the but
μισοῦντές με ὑποκοριζόμενοι ὀνομάζουσι Κακίαν.“ Καὶ ἐν
hating me nicknaming name Vice and in
τούτῳ ἡ ἑτέρα γυνὴ προσελθοῦσα εἶπε· „Καὶ ἐγὼ ἥκω
this the other woman having-come-up said and I come
πρὸς σὲ, ὦ Ἡράκλεις, εἰδυῖα τοὺς γεννήσαντάς σε καὶ
to you O Heracles knowing the having-begotten you and
τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα, ἐξ ὧν
the nature the your in the education having-learned from which
ἐλπίζω, εἰ τὴν πρὸς ἐμὲ ὁδὸν τράποιο, σφόδρ᾽ ἄν σε
I-hope if the toward me road you-should-turn very — you
τῶν καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι, καὶ
of-the fine and noble worker good to-become and
ἐμὲ ἔτι πολὺ ἐντιμοτέραν καὶ ἐπ᾽ ἀγαθοῖς διαπρεπεστέραν
me still much more-honored and for good-things more-distinguished
φανῆναι. Οὐκ ἐξαπατήσω δέ σε προοιμίοις ἡδονῆς,
to-appear not I-will-deceive and you with-preludes of-pleasure
ἀλλ᾽ ᾗπερ οἱ θεοὶ διέθεσαν τὰ ὄντα διηγήσομαι μετ᾽
but as the gods disposed the being-things I-will-relate with
ἀληθείας. Τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ
truth of-the for being good and fine nothing without
πόνου καὶ ἐπιμελείας θεοὶ διδόασιν ἀνθρώποις, ἀλλ᾽ εἴτε
toil and care gods give to-men but whether
τοὺς θεοὺς ἵλεως εἶναί σοι βούλει, θεραπευτέον τοὺς
the gods gracious to-be to-you you-wish one-must-serve the
θεοὺς, εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους
gods or by friends you-wish to-be-loved the friends
εὐεργετητέον, εἴτε ὑπό τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι,
one-must-benefit or by some city you-desire to-be-honored
τὴν πόλιν ὠφελητέον, εἴτε ὑπὸ τῆς Ἑλλάδος πάσης
the city one-must-help or by — Greece all

ἀξιοῖς ἐπ᾽ ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ
you-claim for virtue to-be-admired — Greece one-must-try well
ποιεῖν, εἴτε γῆν βούλει σοι καρποὺς ἀφθόνους φέρειν,
to-do or earth you-wish for-you fruits abundant to-bear
τὴν γῆν θεραπευτέον, εἴτε ἀπὸ βοσκημάτων οἴει δεῖν
the earth one-must-tend or from flocks you-think it-needful
πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον, εἴτε διὰ
to-be-enriched of-the flocks one-must-take-care or through
πολέμου ὁρμᾷς αὔξεσθαι καὶ βούλει δύνασθαι τούς
war you-are-eager to-grow and wish to-be-able the
τε φίλους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς
both friends to-free and the enemies to-subdue the
πολεμικὰς τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων
warlike arts themselves both from the knowing
μαθητέον καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον·
one-must-learn and how them it-is-needful to-use one-must-practice
εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι, τῇ γνώμῃ
if and also in-the body you-wish strong to-be to-the mind
ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις
to-serve one-must-accustom the body and one-must-train with toils
καὶ ἱδρῶτι.“ Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν· „ἐννοεῖς,
and sweat and — Vice having-replied said do-you-perceive
ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὁδὸν ἐπὶ τὰς
O Heracles how hard and long road to the
εὐφροσύνας ἡ γυνή σοι αὕτη διηγεῖται; ἐγὼ δὲ ῥᾳδίαν
delights the woman to-you this relates I but easy
καὶ βραχεῖαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε.“ Καὶ
and short road to the happiness will-lead you and
ἡ Ἀρετὴ εἶπεν· „ὦ τλῆμον, τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ
— Virtue said O wretch what and you good have or
τί ἡδὺ οἶσθα μηδὲν τούτων ἕνεκα πράττειν ἐθέλουσα;
what pleasant you-know nothing of-these for-the-sake to-do wishing

ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ
you-who not-even the of-the pleasant desire await but
πρὶν ἐπιθυμῆσαι πάντων ἐμπίπλασαι, πρὶν μὲν πεινῆν
before to-desire with-all fill-yourself before indeed to-be-hungry
ἐσθίουσα, πρὶν δὲ διψῆν πίνουσα, καὶ ἵνα μὲν ἡδέως
eating before and to-be-thirsty drinking and so-that indeed pleasantly
φάγῃς, ὀψοποιοὺς μηχανωμένη, ἵνα δὲ ἡδέως πίνῃς,
you-may-eat cooks devising so-that and pleasantly you-may-drink
οἴνους τε πολυτελεῖς παρασκευάζει καὶ τοῦ θέρους χιόνα
wines both costly you-provide and of-the summer snow
περιθέουσα ζητεῖς, ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον
running-around you-seek so-that and you-may-sleep pleasantly not only
τὰς στρωμνὰς μαλακὰς, ἀλλὰ καὶ τὰς κλίνας καὶ τὰ
the bedding soft but also the couches and the
ὑπόβαθρα ταῖς κλίναις παρασκευάζει· οὐ γὰρ διὰ τὸ
stands for-the couches you-provide not for because-of the
πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν ὅ,τι ποιῇς ὕπνου
toiling but because-of the nothing to-have what-thing you-may-do sleep
ἐπιθυμεῖς. Τὰ δ' ἀφροδίσια πρὸ τοῦ δεῖσθαι ἀναγκάζεις,
you-desire the and love-pleasures before the needing you-force
πάντα μηχανωμένη, καὶ γυναιξὶ τοῖς ἀνδράσι χρωμένη·
everything devising and as-women the men using
οὕτω γὰρ παιδεύεις τοὺς σεαυτῆς φίλους, τῆς μὲν νυκτὸς
so for you-train the your-own friends the indeed night
ὑβρίζουσα, τῆς δ' ἡμέρας τὸ χρησιμώτατον κατακοιμίζουσα.
outraging the and day the most-useful-part putting-to-sleep
Ἀθάνατος δὲ οὖσα ἐκ θεῶν μὲν ἀπέρρίψαι, ὑπὸ δὲ
immortal and being from gods indeed you-have-been-cast-out by but
ἀνθρώπων ἀγαθῶν ἀτιμάζει· τοῦ δὲ πάντων ἡδίστου
men good you-are-dishonored of-the but of-all sweetest
ἀκούσματος, ἐπαίνου σεαυτῆς, ἀνήκοος εἶ, καὶ τοῦ
hearing praise of-yourself unhearing you-are and of-the

πάντων ἡδίστου θεάματος ἀθέατος· οὐδὲν γὰρ πώποτε
of-all sweetest sight unseeing not-one for ever
σεαυτῆς ἔργον καλὸν τεθέασαι. Τίς δ' ἄν σοι λεγούσῃ
your-own deed fine you-have-beheld who and — you saying
τι πιστεύσειε; τίς δ' ἂν δεομένῃ τινὸς ἐπαρκέσειεν; ἢ
anything would-believe who and — needing anything would-help or
τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου τολμήσειεν εἶναι; οἳ
who — well thinking of-the your band would-dare to-be who
νέοι μὲν ὄντες τοῖς σώμασιν ἀδύνατοί εἰσι, πρεσβύτεροι δὲ
young indeed being in-the bodies powerless are older but
γενόμενοι ταῖς ψυχαῖς ἀνόητοι, ἀπόνως μὲν λιπαροὶ διὰ
having-become in-the souls senseless without-toil indeed sleek through
νεότητος φερόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως
youth carried with-toil but squalid through old-age
περῶντες, τοῖς μὲν πεπραγμένοις αἰσχυνόμενοι, τοῖς δὲ
passing in-the indeed done-things being-ashamed by-the but
πραττομένοις βαρυνόμενοι, τὰ μὲν ἡδέα ἐν τῇ νεότητι
being-done-things weighed-down the indeed pleasant-things in the youth
διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι.
having-run-through the but hard-things for the old-age having-stored-up
Ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς
I but am-with indeed gods am-with and men the
ἀγαθοῖς· ἔργον δὲ καλὸν οὔτε θεῖον οὔτ' ἀνθρώπινον
good deed and fine neither divine nor human
χωρὶς ἐμοῦ γίγνεται· τιμῶμαι δὲ μάλιστα πάντων καὶ
without me happens I-am-honored and most of-all both
παρὰ θεοῖς καὶ παρ' ἀνθρώποις οἷς προσήκει, ἀγαπητὴ
among gods and among men to-whom it-befits beloved
μὲν συνεργὸς τεχνίταις, πιστὴ δὲ φύλαξ οἴκων δεσπόταις,
indeed fellow-worker to-craftsmen faithful and guardian of-houses to-masters
εὐμενὴς δὲ παραστάτις οἰκέταις, ἀγαθὴ δὲ συλλήπτρια
kindly and helper to-servants good and partner

τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος
of-the in peace labors steadfast and of-the in war ally
ἔργων, ἀρίστη δὲ φιλίας κοινωνός. Ἔστι δὲ τοῖς μὲν
deeds best and of-friendship sharer there-is and for-the indeed
ἐμοῖς φίλοις ἡδεῖα μὲν καὶ ἀπράγμων σίτων καὶ ποτῶν
my friends pleasant indeed and untroubled of-foods and of-drinks
ἀπόλαυσις· ἀνέχονται γὰρ, ἕως ἂν ἐπιθυμήσωσιν αὐτῶν·
enjoyment they-hold-out for until — they-desire them
ὕπνος δ' αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις, καὶ
sleep and to-them is-present sweeter than to-the toil-free and
οὔτε ἀπολείποντες αὐτὸν ἄχθονται οὔτε διὰ τοῦτον
neither leaving it are-they-vexed nor because-of it
μεθιᾶσι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς
do-they-neglect the needful-things to-do and the indeed young in-the
τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι
of-the older praises rejoice the but older
ταῖς τῶν νέων τιμαῖς ἀγάλλονται, καὶ ἡδέως μὲν τῶν
in-the of-the young honors exult and pleasantly indeed the
παλαιῶν πράξεων μέμνηνται, εὖ δὲ τὰς παρούσας ἥδονται
old deeds they-remember well and the present they-delight
πράττοντες, δι' ἐμὲ φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ
doing through me dear indeed to-gods being beloved and
φίλοις, τίμιοι δὲ πατρίσιν. Ὅταν δ' ἔλθῃ τὸ πεπρωμένον
to-friends honored and to-fatherlands when and comes the fated
τέλος, οὐ μετὰ λήθης ἄτιμοι κεῖνται, ἀλλὰ μετὰ μνήμης
end not with oblivion dishonored they-lie but with memory
τὸν ἀεὶ χρόνον ὑμνούμενοι θάλλουσι. Τοιαῦτά σοι, ὦ
the forever time being-hymned they-flourish such-things to-you O
παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονησαμένῳ
child of-parents good Heracles it-is-possible having-labored-through
τὴν μακαριστοτάτην εὐδαιμονίαν κεκτῆσθαι."
the most-blessed happiness to-have-won

Οὕτω πως διώκει Πρόδικος τὴν ὑπ᾽ Ἀρετῆς Ἡρακλέους
so somehow pursues Prodicus the by Virtue of-Heracles
παίδευσιν· ἐκόσμησε μέντοι τὰς γνώμας ἔτι μεγαλειοτέροις
education he-adorned however the thoughts still with-grander
ῥήμασιν ἢ ἐγὼ νῦν. Ὑμῖν δ᾽ οὖν ἄξιον, ὦ νέοι,
words than I now for-you and then worthy O young-men
τούτων ἐνθυμουμένοις πειρᾶσθαί τι καὶ τῶν εἰς τὸν
these-things considering to-try something also of-the for the
μέλλοντα χρόνον τοῦ βίου φροντίζειν.
coming time of-the life to-think-about

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Ἡρακλῆς καὶ Ἀθηνᾶ
Heracles and Athena

Διὰ στενῆς ὁδοῦ ὥδευεν Ἡρακλῆς. Ἰδὼν δ᾽ ἐπὶ γῆς
through a-narrow road traveled Heracles having-seen and on ground
μήλῳ ὅμοιόν τι, ἐπειρᾶτο συντρῖψαι. Ὡς δὲ εἶδε
to-an-apple like something he-tried to-crush-it when and he-saw-it
διπλοῦν γενόμενον, ἔτι μᾶλλον ἐπέθετο, καὶ τῷ ῥοπάλῳ
double having-become still more he-attacked-it and with-the club
ἔπαιεν. Τὸ δὲ φυσηθὲν εἰς μέγεθος τὴν ὁδὸν ἐπέφραξεν.
struck it and puffed-up into size the road blocked
Ὁ δὲ ῥίψας τὸ ῥόπαλον ἵστατο θαυμάζων. Ἀθηνᾶ
he and having-thrown the club stood marveling Athena
δὲ, αὐτῷ ἐπιφανεῖσα, εἶπε· „πέπαυσο, ἀδελφέ· τοῦτ᾽ ἔστι
and to-him having-appeared said stop brother this is
φιλονεικία καὶ ἔρις· ἄν τις αὐτὸ καταλείπῃ ἀμάχητον,
love-of-strife and contention if someone it leave unfought
μένει οἷον ἦν πρῶτον, ἐν δὲ ταῖς μάχαις οὕτως οἰδεῖται.“
it-stays such-as it-was at-first in but the fights so it-swells

Ὅτι αἱ μάχαι καὶ ἔριδες αἰτίαι μεγάλης βλάβης ὑπάρχουσιν.
that the fights and strifes causes of-great harm are

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Ἡρακλῆς καὶ Πλοῦτος
Heracles and Wealth

Ἡρακλῆς ἰσοθεωθεὶς καὶ παρὰ Διὶ ἑστιώμενος ἕνα
Heracles made-equal-to-the-gods and with Zeus feasting one
ἕκαστον τῶν θεῶν μετὰ πολλῆς φιλοφροσύνης ἠσπάζετο.
each of-the gods with much kindness greeted
Καὶ δὴ τελευταίου εἰσιόντος τοῦ Πλούτου, κατὰ τοῦ
and indeed last coming-in — Wealth toward the
ἐδάφους κύψας ἀπεστρέψατο αὐτόν. Ὁ δὲ Ζεὺς
ground having-stooped he-turned-away-from him — and Zeus
θαυμάσας τὸ γεγονὸς, ἐπυνθάνετο αὐτοῦ τὴν αἰτίαν, δι'
having-marveled-at the happening asked him the cause for
ἣν πάντας ἀσμένως προσαγορεύσας μόνον τὸν Πλοῦτον
which all gladly having-addressed alone — Wealth
ὑποβλέπεται. Ὁ δὲ εἶπεν· „ἀλλ' ἔγωγε διὰ τοῦτο αὐτὸν
he-looks-askance-at he and said but I for this him
ὑποβλέπομαι, ὅτι παρ' ὃν καιρὸν ἐν ἀνθρώποις ἤμην,
look-askance-at because during what time among men I-was
ἑώρων αὐτὸν ὡς ἐπὶ τὸ πλεῖστον τοῖς πονηροῖς συνόντα."
I-saw him as for the most with-the wicked being
Ὁ λόγος λεχθείη ἂν ἐπ' ἀνδρὸς πλουσίου μὲν τὴν
the story might-be-said — of a-man rich indeed in-the
τύχην, πονηροῦ δὲ τὸν τρόπον.
fortune wicked but in-the character

A hero and the sacrifices; the gods' weddings; a hunter and a horseman; a hunter and a dog; a hunter and a wolf; a father and his two daughters; a tuna and a dolphin; an unskilled doctor; a doctor and a patient; and the kites that wished to neigh.

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Ἥρως

Hero

Ἥρωά τις ἐπὶ τῆς οἰκίας ἔχων τούτῳ πολυτελῶς ἔθυεν·
a-hero someone at the house having to-him lavishly sacrificed
ἀεὶ δ' αὐτοῦ ἐξαναλισκομένου καὶ πολλὰ εἰς θυσίας
always and he spending-himself-out and much on sacrifices
δαπανῶντος ὁ ἥρως ἐπιστὰς αὐτῷ νύκτωρ ἔφη· „ἀλλ'
spending the hero having-stood-by him by-night said but
ὦ οὗτος, πέπαυσο διατρίβων τὴν οὐσίαν· ἐὰν γὰρ πάντα
O you-there stop wasting the substance if for all
ἀναλώσῃς καὶ πένης γένῃ, ἐμὲ αἰτιάσῃ."
you-spend and poor become me you-will-blame
Οὕτως πολλοὶ διὰ τὴν ἑαυτῶν ἀβουλίαν δυστυχοῦντες
so many through the their-own folly being-unfortunate
τὴν αἰτίαν ἐπὶ τοὺς θεοὺς ἀναφέρουσιν.
the blame onto the gods refer

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Θεῶν γάμοι

Of-gods weddings

Θεοὶ πάντες ἔγημαν ἣν ἕκαστος εἰλήχει κλήρῳ. Πόλεμος
gods all married whom each had-obtained by-lot War
παρῆν ἐσχάτῳ κλήρῳ· Ὕβριν δὲ μόνην κατέλαβε, καὶ
was-present at-last lot Insolence and only he-got and
ταύτης περισσῶς ἐρασθεὶς ἔγημεν. Ἐπακολουθεῖ
her excessively having-fallen-in-love-with he-married he-follows
δὲ αὐτῇ πανταχοῦ βαδιζούσῃ.
and her everywhere walking

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Θηρευτὴς καὶ Ἱππεύς

Hunter and Horseman

Ἀνήρ τις θηρευτὴς, λαγωὸν κατασχὼν καὶ τοῦτον
a-man some hunter a-hare having-caught and it
ἐπιφερόμενος, τῆς ὁδοιπορίας εἶχετο, καί τινι προσυπαντηθεὶς
carrying the journey held-to and some having-met
ἐφίππῳ ἀνδρὶ, ἐζητεῖτο παρ᾽ αὐτοῦ τὸν λαγωὸν, προσχήματι
mounted man was-asked-for by him the hare under-pretense
ἀπεμπολήσεως. Λαβὼν τοίνυν ὁ ἱππεὺς τὸν λαγωὸν ἀπὸ
of-a-sale having-taken then the horseman the hare from
τοῦ θηρευτοῦ, εὐθὺς δρομαῖος ᾤχετο· ὁ δὲ θηρευτὴς κατόπιν
the hunter at-once running went-off the and hunter behind
αὐτοῦ τρέχων, φθάσαι αὐτὸν δῆθεν ἐδόκει. Τοῦ δὲ ἱππέως
him running to-overtake him supposedly seemed the and horseman
ἐκ πολλοῦ τοῦ διαστήματος μακρὰν ἐκείνου ἀπέχοντος, ὁ
by much the distance far from-him being-away the

θηρευτὴς καὶ ἄκων φωνεῖ πρὸς αὐτὸν καί φησιν· „ἄπιθι
hunter even unwilling calls to him and says go-off
λοιπόν· ἐγὼ γὰρ ἤδη τὸν λαγωὸν ἐδωρησάμην σοι.“
then I for already the hare have-presented to-you
Ὁ μῦθος δηλοῖ, ὡς πολλοὶ ἀκουσίως τὰ ἴδια ἀφαιρούμενοι,
the tale shows that many unwillingly the own-things deprived
προσποιοῦνται δῆθεν ἑκοντὶ ταῦτα δεδωκέναι.
pretend supposedly willingly these to-have-given

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Θηρευτὴς καὶ Κύων

Hunter and Dog

Ἀνὴρ θηρευτὴς παρερχόμενον κύνα ἰδὼν, διηνεκῶς αὐτῷ
a-man hunter a-passing dog having-seen continually to-him
ψωμοὺς προσεπέῤῥιπτε. Λέγει οὖν πρὸς τὸν ἄνδρα ὁ
morsels threw says then to the man the
κύων· „ἄνθρωπε, ἄπιθι ἐξ ἐμοῦ· ἡ γὰρ πολλή σου
dog fellow go-away from me the for great your
εὔνοια μᾶλλόν με τὰ μέγιστα θροεῖ.“
goodwill rather me the most alarms
Ὁ μῦθος δηλοῖ, ὡς οἱ πολλὰ δῶρά τισι παρεχόμενοι
the tale shows that those many gifts to-some offering
δῆλοί εἰσι τὴν ἀλήθειαν ἀνατρέποντες.
plain are the truth overturning

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Θηρευτὴς καὶ Λύκος

Hunter and Wolf

Ἀνήρ τις θηρευτὴς, λύκον θεασάμενος προσβάλλοντα
a-man some hunter a-wolf having-seen attacking
τῇ ποίμνῃ, καὶ πλεῖστα τῶν προβάτων, ὡς δυνατὸν,
the flock and very-many of-the sheep as possible
διασπαράττοντα, τοῦτον εὐμηχάνως θηρεύει, καὶ τοὺς
tearing-apart him with-good-contrivance hunts and the
κύνας αὐτῷ ἐπαφίησι, φθεγξάμενος πρὸς αὐτόν· „ὦ
dogs on-him sets having-uttered to him O
δειλότατον θηρίον, ποῦ σου ἡ προσβαλοῦσα ἰσχὺς, ὅτι
most-cowardly beast where your the attacking strength that
τοῖς κυσὶν ὅλως ἀντιστῆναι οὐκ ἠδυνήθης;
the dogs at-all to-withstand not could-you
Ὁ μῦθος δηλοῖ, ὡς τῶν ἀνθρώπων ἕκαστος ἐν τῇ ἰδίᾳ
the tale shows that of-the men each in the own
τέχνῃ καθέστηκε δόκιμος.
craft is approved

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Πατὴρ καὶ Θυγατέρες

Father and Daughters

Ἔχων τις δύο θυγατέρας τὴν μὲν κηπωρῷ ἐξέδωκε
having someone two daughters the-one indeed to-a-gardener gave
πρὸς γάμον, τὴν δὲ ἑτέραν κεραμεῖ. Χρόνου δὲ προελθόντος
for marriage the but other to-a-potter time and having-gone-on
ἦκε πρὸς τὴν τοῦ κηπωροῦ, καὶ ταύτην ἠρώτα, πῶς
he-came to the of-the gardener and her asked how

ἔχοι καὶ ἐν τίνι αὐτοῖς εἴη τὰ πράγματα. Τῆς δὲ εἰπούσης,
she-was and in what to-them were the affairs she and having-said
πάντα μὲν αὐτοῖς παρεῖναι, ἓν δὲ τοῦτο εὔχεσθαι τοῖς θεοῖς,
all indeed to-them to-be-at-hand one but this to-pray to-the gods
ὅπως χειμὼν γένηται καὶ ὄμβρος, ἵνα τὰ λάχανα ἀρδευθῇ·
that a-storm come and rain so-that the vegetables be-watered
μετ᾽ οὐ πολὺ παρεγένετο καὶ πρὸς τὴν τοῦ κεραμέως, καὶ
after not much he-came also to the of-the potter and
ὡσαύτως ἐπυνθάνετο, πῶς ἔχοι. Τῆς δὲ τὰ μὲν ἄλλα μὴ
likewise asked how she-was she and the indeed other-things not
ἐνδεῖσθαι εἰπούσης, τοῦτο δὲ μόνον εὔχεσθαι, ὅπως αἰθρία
to-lack having-said this but only to-pray that clear-sky
τε λαμπρὰ ἐπιμείνῃ καὶ λαμπρὸς ἥλιος, ἵνα ξηρανθῇ ὁ
both bright continue and bright sun so-that be-dried the
κέραμος, εἶπε πρὸς αὐτήν· „ἐὰν σὺ μὲν εὐδίαν ἐπιζητῇς,
pottery he-said to her if you indeed fair-weather seek
ἡ δὲ ἀδελφή σου χειμῶνα, ποτέρᾳ ὑμῶν συνεύξωμαι;“
the but sister your storm for-which of-you shall-I-pray-with
Οὕτως οἱ ἐν ταὐτῷ τοῖς ἀνομοίοις πράγμασιν ἐπιχειροῦντες
so those in the-same the unlike things undertaking
εἰκότως περὶ τὰ ἑκάτερα πταίουσιν.
reasonably about the both fail

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Θύννος καὶ Δελφίν

Tuna and Dolphin

Θύννος, διωκόμενος ὑπὸ δελφῖνος καὶ πολλῷ τῷ ῥοίζῳ
a-tuna chased by a-dolphin and with-much the rushing
φερόμενος, ἐπειδὴ καταλαμβάνεσθαι ἔμελλεν, ἔλαθεν ὑπὸ τῆς
borne when to-be-caught he-was-about unawares by the

σφοδρᾶς ὁρμῆς ἐκκρουσθεὶς εἴς τινα ᾐόνα· ὑπὸ τῆς αὐτῆς
violent rush driven-out onto some shore by the same
δὲ φορᾶς ἐλαυνόμενος καὶ ὁ δελφὶν αὐτῷ συνεξώσθη. Καὶ
and momentum driven also the dolphin with-him was-thrust-out and
ὁ θύννος, ὡς ἐθεάσατο ἐπιστραφεὶς αὐτὸν λειποψυχοῦντα,
the tuna when he-saw having-turned him fainting
ἔφη· „ἀλλ' ἔμοιγε οὐκέτι λυπηρὸς ὁ θάνατος· ὁρῶ γὰρ καὶ
said but to-me no-longer painful the death I-see for also
τὸν αἴτιόν μου τοῦ θανάτου γενόμενον συναποθνήσκοντα."
the cause my of-the death having-become dying-with-me
Ὁ λόγος δηλοῖ, ὅτι ῥᾷον φέρουσι τὰς συμφορὰς
the story shows that more-easily bear the misfortunes
οἱ ἄνθρωποι, ὅταν ἴδωσι καὶ τοὺς αἰτίους τούτων
the men when they-see also the causes of-them
συναποθνήσκοντας.
dying-together

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Ἰατρὸς ἄτεχνος

Doctor unskilled

Ἰατρὸς ἦν ἄτεχνος. Οὗτος ἀῤῥώστῳ παρακολουθῶν,
a-doctor there-was unskilled this-one a-sick-man attending
πάντων ἰατρῶν λεγόντων αὐτῷ μὴ κινδυνεύειν, ἀλλὰ
all doctors saying to-him not to-be-in-danger but
χρονίσειν ἐν τῇ νόσῳ, οὗτος μόνος ἔφη αὐτῷ, πάντα τὰ
to-linger in the illness this-one alone told him all the
αὐτοῦ ἑτοιμάσαι· „τὴν αὔριον γὰρ οὐχ ὑπερβήσῃ." Ταῦτα
his to-prepare the tomorrow for not you-will-pass these-things
εἰπὼν ὑπεχώρησε. Μετὰ χρόνον δέ τινα ἀναστὰς ὁ
having-said he-withdrew after time and some having-risen the

νοσῶν προῆλθεν, ὠχρὸς καὶ μόλις βαδίζων. Ὁ δὲ ἰατρὸς
sick-man came-forth pale and barely walking the and doctor
ἐκεῖνος συναντήσας αὐτῷ „χαῖρε,“ ἔφη· „πῶς ἔχουσιν οἱ
that-one having-met him greetings said how are the
κάτω;“ Κἀκεῖνος εἶπεν· „ἠρεμοῦσι, πιόντες τὸ τῆς λήθης
below and-he said they-are-quiet having-drunk the of-the oblivion
ὕδωρ. Πρὸ ὀλίγου δὲ ὁ Θάνατος καὶ ὁ Ἅιδης δεινὸν
water before little and — Death and — Hades terribly
ἠπείλουν τοὺς ἰατροὺς πάντας, ὅτι τοὺς νοσοῦντας οὐκ
threatened the doctors all because the sick not
ἐῶσιν ἀποθνήσκειν, καὶ κατεγράφοντο πάντας. Ἔμελλον
they-allow to-die and were-registering all they-were-about
δὲ καὶ σὲ γράψαι, ἀλλ’ ἐγὼ προσπεσὼν αὐτοῖς καὶ
and also you to-register but I having-fallen-before them and
δυσωπήσας, ἐξωμοσάμην αὐτοῖς μὴ ἀληθῆ ἰατρὸν εἶναί
having-shamed-them swore to-them not true doctor to-be
σε, ἀλλὰ μάτην διαβληθῆναι.“
you but in-vain to-have-been-slandered
Ὅτι τοὺς ἀπαιδεύτους καὶ ἀμαθεῖς καὶ κομψολόγους
that the uneducated and ignorant and smooth-talking
ἰατροὺς ὁ παρὼν μῦθος ἐλέγχει καὶ στηλιτεύει.
doctors the present tale refutes and pillories

169

Ἰατρὸς καὶ Νοσῶν

Doctor and Sick-man

Ἰατρὸς ἐκκομιζομένου τινὸς τῶν οἰκείων ἔλεγε πρὸς τοὺς
a-doctor being-carried-out one of-the household said to the
συμπροπέμποντας, ὡς οὗτος ὁ ἄνθρωπος, εἰ οἴνου
escorting that this the man if from-wine

ἀπείχετο καὶ κλυστῆρσιν ἐχρήσατο, οὐκ ἂν ἀπέθανε.
he-had-kept-away and enemas had-used not — would-have-died
Τούτῳ δέ τις ὑποτυχὼν ἔφη· „ὦ οὗτος, ἀλλ᾽ οὔ σε
to-him and someone having-replied said O you-there but not you
ἔδει ταῦτα νῦν λέγειν, ὅτε οὐδὲν ὄφελός ἐστι, τότε
it-was-needful these-things now to-say when nothing use it-is then
δὲ παραινεῖν, ὅτε καὶ χρῆσθαι ἠδύνατο.“
but to-advise when also to-use-them he-could
Ὁ λόγος δηλοῖ, ὅτι χρὴ τοῖς φίλοις παρὰ τὰς χρείας τὰς
the story shows that one-must to-the friends during the needs the
βοηθείας παρέχεσθαι, ἀλλὰ μὴ μετὰ τὴν τῶν πραγμάτων
helps provide but not after the of-the affairs
ἀπόγνωσιν κατειρωνεύεσθαι.
despair to-dissemble

170

Ἰκτῖνοι

Kites

Ὅσην τοῖς κύκνοις ἡ φύσις ᾠδὴν, τοσαύτην ἰκτίνοις παρέσχε
as-much to-the swans the nature song so-much to-kites gave
τὸ πρότερον. Ἵππων δὲ χρεμετιζόντων ἀκούσαντες, εἰς
the formerly horses and neighing having-heard into
ἔρωτα ἦκον τῆς ἐκείνων φωνῆς· καὶ μιμεῖσθαι πειρώμενοι
love they-came of-the those voice and to-imitate trying
συναποβάλλουσιν ἃ εἶχον, οἷς μαθεῖν ἐπετήδευον·
lose-besides what they-had with-which to-learn they-endeavored
χρεμετίζειν μὲν γὰρ οὐκ ἔμαθον, ᾄδειν δὲ ἐπελάθοντο.
to-neigh indeed for not they-learned to-sing but they-forgot

Φέρει τῶν προσόντων τὴν στέρησιν ἡ τοῦ μὴ προσήκοντος
brings of-the present-things the loss the of-the not fitting
μίμησις.
imitation

FABLES 171–180

A fowler and an asp; a fowler and a cicada; a horse, an ox, a dog, and a man; an old horse; Stesichorus' fable of the horse and the deer; a horse and its groom; a horse and an ass; a horse and a soldier; the reeds and the oak; and the camel first seen.

171

Ἰξευτὴς καὶ Ἀσπίς

Fowler and Asp

Ἰξευτὴς ἀναλαβὼν ἰξὸν καὶ τοὺς καλάμους ἐξῆλθεν ἐπ᾽
a-fowler having-taken-up birdlime and the reeds went-out for
ἄγραν· θεασάμενος δὲ κίχλαν ἐπί τινος ὑψηλοῦ δένδρου
hunting having-seen and a-thrush on some high tree
καθημένην, ταύτην συλλαβεῖν ἠβουλήθη. Καὶ δὴ ἀνάψας
sitting her to-catch wished and indeed having-joined
εἰς μῆκος τοὺς καλάμους, ἀτενὲς ἔβλεπεν, ὅλος ὢν πρὸς
into length the reeds intently he-looked whole being toward
τῷ ἀέρι τὸν νοῦν. Τοῦτον δὲ τὸν τρόπον ἄνω νεύων
the air the mind in-this and the way upward nodding
ἔλαθεν ἀσπίδα πρὸ τῶν ἑαυτοῦ ποδῶν κοιμωμένην
he-unawares an-asp before the his-own feet sleeping
πατήσας, ἥτις ἐπιστραφεῖσα ἔπληξεν αὐτόν· ὁ δὲ
having-trodden-on which having-turned struck him he and

λειποψυχῶν ἔφη πρὸς ἑαυτόν· „ἄθλιος ἔγωγε, ὃς ἕτερον
fainting said to himself wretched I who another
θηρεῦσαι βουλόμενος, ἔλαθον αὐτὸς ἀγρευθεὶς εἰς θάνατον.“
to-hunt wishing unawares myself caught for death
Οὕτως οἱ τοῖς πέλας ἐπιβουλὰς ῥάπτοντες φθάνουσιν
so those for-the neighbors plots stitching are-first
αὐτοὶ συμφοραῖς περιπίπτοντες.
themselves into-misfortunes falling

172

Ἰξευτὴς καὶ Τέττιξ

Fowler and Cicada

Ἰξευτὴς τέττιγος ἀκούσας μέγα τι θηράσειν ἐδόκει·
a-fowler a-cicada having-heard great something to-hunt thought
μετρεῖ τὴν θήραν ἐκ τῆς ᾠδῆς παρερχόμενος. Ὡς δὲ
he-measures the catch from the song passing when and
τὴν τέχνην κινήσας εἷλε τὸ θήραμα, ᾠδῆς μὲν πλέον
the art having-set-going he-took the prey than-song indeed more
οὐδὲν ἐκομίσατο· κατῃτιᾶτο δὲ τὴν δόξαν, ὡς ψευδῆ τοῖς
nothing he-carried-off he-blamed and the opinion as false to-the
πολλοῖς κρίσιν ἐπάγουσαν.
many judgment bringing
Οὕτως οἱ φαῦλοι δοκοῦσι μᾶλλον ἢπερ γεγόνασιν.
so the worthless seem more than they-are

173

Ἵππος, Βοῦς, Κύων καὶ Ἄνθρωπος

Horse, Ox, Dog, and Man

Ἵππος καὶ βοῦς καὶ κύων, ὑπὸ ψύχους στενούμενοι,
a-horse and an-ox and a-dog by cold pressed
ἦλθον εἰς ἀνθρώπου τινὸς οἰκίαν. Ὁ δὲ δεξάμενος αὐτοὺς
came to of-a-man some house he and having-received them
καὶ πῦρ ἀνάψας ἔθαλψε. Καὶ τῷ μὲν ἵππῳ κριθὰς
and fire having-lit warmed-them and to-the indeed horse barley
παρετίθει, τῷ δὲ ταύρῳ ἄχυρα, τῷ δὲ κυνὶ τὰ ἐπὶ
he-set-before to-the and bull chaff to-the and dog the-things on
τῆς τραπέζης ἐδίδου. Διὰ δὲ τὴν τοιαύτην φιλοξενίαν
the table he-gave for and the such hospitality
ἀντημείψαντο αὐτῷ χάριτας, μερίσαντες καὶ χαρισάμενοι
they-repaid him favors having-divided and having-granted
αὐτῷ τῶν ἐτῶν ἀφ' ὧν ἔζων. Καὶ ὁ μὲν ἵππος εὐθὺς
to-him of-the years from which they-lived and the indeed horse at-once
τοὺς πρώτους χρόνους· διὰ τοῦτο ἕκαστος θερμὸς καὶ
the first times for this each hot and
γαῦρός ἐστι τῇ γνώμῃ. Ὁ δὲ βοῦς μετ' αὐτὸν τοὺς μέσους
proud is in-the mind the and ox after him the middle
χρόνους· διὰ τοῦτο μοχθηρὸς καὶ φιλεργός ἐστι πλοῦτον
times for this toilsome and industrious is wealth
ἀθροίζων. Τρίτον δὲ ὁ κύων τοὺς τελευταίους χρόνους·
gathering third and the dog the last times
διὰ τοῦτο πᾶς γηράσκων δύσκολός ἐστι τῇ γνώμῃ,
for this every-one growing-old peevish is in-the mind
καὶ τὸν διδόντα μόνον τροφὴν ἀγαπᾷ καὶ σαίνει καὶ
and the giving only food he-loves and fawns and
ἐπιχαίρει, τοῖς δὲ μὴ διδοῦσι καθυλακτεῖ καὶ καθάπτεται.
rejoices to-those but not giving barks and lays-hold

Ὅτι τινὲς τῶν ἀνθρώπων, φαῦλοι ὄντες καὶ κακοὶ, μόνους
that some of-the men worthless being and bad only
εἰώθασι φιλεῖν τοὺς διατρέφοντας αὐτούς.
are-wont to-love those nourishing them

174

Ἵππος γέρων

Horse old

Γέρων ἵππος ἐπράθη πρὸς τὸ ἀλήθειν. Ζευχθεὶς δὲ ἐν
an-old horse was-sold for the grinding yoked and in
τῷ μυλῶνι, στενάζων εἶπεν· „ἐξ οἵων δρόμων εἰς οἵους
the mill groaning said from what races to what
καμπτῆρας ἦλθον.“
turning-posts I-have-come
Ὅτι μὴ λίαν ἐπαιρέσθω τις πρὸς τὸ τῆς ἀκμῆς ἢ τῆς
that not too let-be-elated someone at the of-the prime or of-the
δόξης δυνατόν· πολλοῖς γὰρ τὸ γῆρας ἐν κόποις ἀνηλώθη.
glory power for-many for the old-age in toils was-spent

175

Ἵππος καὶ Ἔλαφος

Horse and Deer

Στησίχορος, ἑλομένων στρατηγὸν αὐτοκράτορα τῶν
Stesichorus having-chosen general with-full-powers the
Ἱμεραίων Φάλαριν, καὶ μελλόντων φυλακὴν διδόναι τοῦ
Himeraeans Phalaris and being-about a-guard to-give of-the
σώματος, τἄλλα διαλεχθεὶς εἶπεν αὐτοῖς λόγον· ὡς
body the-other-things having-discussed told them a-story that

ἵππος κατεῖχε λειμῶνα μόνος· ἐλθόντος δ' ἐλάφου καὶ
a-horse held a-meadow alone having-come and a-deer and
διαφθείροντος τὴν νομὴν, βουλόμενος τιμωρήσασθαι τὸν
destroying the pasture wishing to-punish the
ἔλαφον, ἠρώτα ἄνθρωπον, εἰ δύναιτ' ἂν μετ' αὐτοῦ
deer he-asked a-man whether he-could — with him
κολάσαι τὸν ἔλαφον. Ὁ δ' ἔφησεν· „ἐὰν λάβῃ χαλινὸν, καὶ
to-chastise the deer he and said if he-takes a-bridle and
αὐτὸς ἀναβῇ ἐπ' αὐτὸν ἔχων ἀκόντια." Συνομολογήσαντος
himself mounts on him having javelins having-agreed
δὲ καὶ ἀναβάντος, ἀντὶ τοῦ τιμωρήσασθαι αὐτὸς
and and having-mounted-him instead-of the to-punish himself
ἐδούλευσεν τῷ ἀνθρώπῳ. „Οὕτω δὲ καὶ ὑμεῖς" ἔφη
he-became-slave to-the man so and also you he-said
„ὁρᾶτε, μὴ βουλόμενοι τοὺς πολεμίους τιμωρήσασθαι,
see lest wishing the enemies to-punish
ταὐτὸ πάθητε τῷ ἵππῳ· τὸν μὲν γὰρ χαλινὸν ἔχετε
the-same-thing you-suffer as-the horse the indeed for bridle you-have
ἤδη, ἑλόμενοι στρατηγὸν αὐτοκράτορα· ἐὰν δὲ φυλακὴν
already having-chosen a-general with-full-powers if but a-guard
δῶτε, καὶ ἀναβῆναι ἐάσητε, δουλεύσετε Φαλάριδι."
you-give and to-mount you-allow you-will-be-slaves to-Phalaris

176

Ἵππος καὶ Ἱπποκόμος

Horse and Groom

Κριθὴν τὴν τοῦ ἵππου ἱπποκόμος κλέπτων καὶ πωλῶν,
barley the of-the horse a-groom stealing and selling
τὸν ἵππον ἔτριβε καὶ ἐκτένιζε πάσας ἡμέρας. Ἔφη δὲ
the horse rubbed and combed all days said and

ὁ ἵππος· „εἰ θέλεις ἀληθῶς καλὸν εἶναί με, τὴν κριθὴν
the horse if you-wish truly fine to-be me the barley
τὴν τρέφουσαν μὴ πώλει.“
the feeding-me not sell
Ὅτι οἱ πλεονέκται τοῖς πιθανοῖς λόγοις καὶ ταῖς
that the greedy with-the persuasive words and with-the
κολακείαις τοὺς πένητας δελεάζονται, καὶ ἀποστεροῦσιν
flatteries the poor entice and deprive
αὐτοὺς καὶ τῆς ἀναγκαίας χρείας.
them even of-the necessary need

177

Ἵππος καὶ Ὄνος

Horse and Ass

Ἄνθρωπός τις εἶχεν ἵππον καὶ ὄνον. Ὁδευόντων δὲ, ἐν
a-man some had a-horse and an-ass traveling and in
τῇ ὁδῷ εἶπεν ὁ ὄνος τῷ ἵππῳ· „ἆρον ἐκ τοῦ ἐμοῦ
the road said the ass to-the horse take from the my
βάρους, εἰ θέλεις εἶναί με σῶν.“ Ὁ δὲ οὐκ ἐπείσθη·
load if you-wish to-be me safe he and not was-persuaded
ὁ δὲ ὄνος, πεσὼν ἐκ τοῦ κόπου, ἐτελεύτησε. Τοῦ δὲ
the and ass having-fallen from the toil died the and
δεσπότου πάντα ἐπιθέντος αὐτῷ, καὶ αὐτὴν τὴν τοῦ ὄνου
master all having-put on-him and even the of-the ass
δορὰν, θρηνῶν ὁ ἵππος ἐβόα· „οἴμοι τῷ παναθλίῳ, τί
hide lamenting the horse cried alas for-the all-wretched-me what
μοι συνέβη τῷ ταλαιπώρῳ; μὴ θελήσας γὰρ μικρὸν
to-me has-happened to-the wretched not having-wished for a-small
βάρος λαβεῖν, ἰδοὺ ἅπαντα βαστάζω, καὶ τὸ δέρμα.“
load to-take look all I-carry and the skin

Ὁ μῦθος δηλοῖ, ὅτι τοῖς μικροῖς οἱ μεγάλοι συγκοινωνοῦντες
the tale shows that with-the small the great sharing
ἀμφότεροι σωθήσονται ἐν βίῳ.
both will-be-saved in life

178

Ἵππος καὶ Στρατιώτης

Horse and Soldier

Ἵππον τὸν ἑαυτοῦ στρατιώτης, ἕως μὲν καιρὸς τοῦ
horse the his-own a-soldier while indeed time of-the
πολέμου ἦν, ἐκρίθιζεν, ἔχων συνεργὸν ἐν ταῖς ἀνάγκαις·
war was fed-barley having a-fellow-worker in the necessities
ὅτε δὲ ὁ πόλεμος κατεπαύσατο, εἰς δουλείας τινὰς
when but the war had-ceased to services some
καὶ φόρτους βαρεῖς ὁ ἵππος ὑπούργει, ἀχύρῳ μόνῳ
and loads heavy the horse ministered with-chaff only
τρεφόμενος. Ὡς δὲ πάλιν πόλεμος ἠκούσθη καὶ ἡ σάλπιγξ
fed when and again war was-heard and the trumpet
ἐφώνει, τὸν ἵππον χαλινώσας ὁ δεσπότης, καὶ αὐτὸς
sounded the horse having-bridled the master and himself
καθοπλισθεὶς, ἐπέβη. Ὁ δὲ συνεχῶς κατέπιπτε μηδὲν
fully-armed mounted he and continually fell-down nothing
ἰσχύων· ἔφη δὲ τῷ δεσπότῃ· „ἄπελθε μετὰ τῶν πεζῶν
being-strong said and to-the master go-off with the foot
ὁπλιτῶν ἄρτι· σὺ γὰρ ἀφ᾽ ἵππου εἰς ὄνον με μετεποίησας·
hoplites now you for from a-horse into an-ass me have-changed
καὶ πῶς πάλιν ἐξ ὄνου ἵππον θέλεις ἔχειν;“
and how again from an-ass a-horse do-you-wish to-have

179

Κάλαμοι καὶ Δρῦς

Reeds and Oak

Δρῦν ἄνεμος ἐκριζώσας ἐν ποταμῷ ἔῤῥιψεν. Ἡ δὲ
an-oak the-wind having-uprooted into a-river threw it and
φερομένη τοὺς καλάμους ἐρωτᾷ· „πῶς ὑμεῖς, ἀσθενεῖς ὄντες
being-carried the reeds asks how you weak being
καὶ λεπτοί, ὑπὸ τῶν βιαίων ἀνέμων οὐκ ἐκριζοῦσθε;“ Οἱ
and thin by the violent winds not are-uprooted they
δὲ εἶπον· „ὑμεῖς τοῖς ἀνέμοις μάχεσθε καὶ ἀνθίστασθε, καὶ
and said you with-the winds fight and resist and
διὰ τοῦτο ἐκριζοῦσθε· ἡμεῖς δὲ, παντὶ ἀνέμῳ ὑποπίπτοντες,
for this are-uprooted we but to-every wind yielding
ἀβλαβεῖς διαμένομεν.“
unharmed remain
Ὅτι οὐ δεῖ ἀνθίστασθαι τοῖς κρατοῦσιν, ἀλλ’
that not one-must to-resist the powerful but
ὑποτάττεσθαι καὶ ὑπακούειν.
to-be-subject and to-obey

180

Κάμηλος

Camel

Ὅτε πρῶτον κάμηλος ὤφθη, οἱ ἄνθρωποι φοβηθέντες
when first a-camel was-seen the men frightened
καὶ τὸ μέγεθος καταπλαγέντες ἔφευγον. Ὡς δὲ χρόνου
and at-the size astounded fled when and time
προϊόντος συνεῖδον αὐτῆς τὸ πρᾷον, ἐθάῤῥησαν μέχρι
going-on they-perceived its the gentleness they-took-courage as-far-as

τοῦ προσελθεῖν. Αἰσθόμενοι δὲ κατὰ μικρὸν τὸ ζῷον ὡς
the to-approach perceiving and by little the animal that
χολὴν οὐκ ἔχει, εἰς τοσοῦτον καταφρονήσεως ἦλθον, ὥστε
bile not it-has to such contempt they-came that
καὶ χαλινοὺς αὐτῇ περιθέντες παισὶν ἐλαύνειν δεδώκασιν.
also bridles on-it having-put to-children to-drive they-have-given-it
Ὁ λόγος δηλοῖ, ὅτι τὰ φοβερὰ τῶν πραγμάτων ἡ
the story shows that the fearful of-the things the
συνήθεια μεγάλως καταπραΰνει.
habit greatly tames

A camel in a river; a camel made to dance; a camel, an elephant, and an ape; a camel and Zeus; two beetles; a crab and a fox; the crab and its mother; a walnut tree; the beaver; and a potter, an ass, and the ass driver.

181

Κάμηλος

Camel

Κάμηλος ποταμὸν διέβαινεν ὀξὺ ῥέοντα. Ἀφοδεύσασα
a-camel a-river was-crossing sharply flowing having-relieved-herself
δὲ, καὶ τὴν κόπρον εὐθὺς ἔμπροσθεν αὑτῆς ἰδοῦσα διὰ
and and the dung at-once in-front-of her having-seen because-of
τὸ ὀξὺ τοῦ ῥεύματος, εἶπε· „τί τοῦτο; τὰ ἐξόπισθέν
the sharpness of-the current she-said what is-this the-things behind
μου ἔμπροσθέν μου ὁρῶ διερχόμενα.“
me in-front-of me I-see going-past

Τῇ πόλει, ἧς ἔσχατοι καὶ ἄφρονες κρατοῦσιν ἀντὶ
to-the city of-which the-last and senseless rule instead-of
τῶν πρώτων καὶ φρονίμων, ἁρμόζει ὁ μῦθος.
the first and sensible fits the tale

182

Κάμηλος
Camel

Κάμηλος ἀναγκαζομένη ὑπὸ τοῦ ἰδίου δεσπότου ὀρχεῖσθαι,
a-camel being-compelled by the own master to-dance
εἶπεν· „ἀλλ᾽ οὐ μόνον ὀρχουμένη εἰμὶ ἄσχημος, ἀλλὰ καὶ
said but not only dancing I-am unseemly but also
περιπατοῦσα.“
walking
Ὁ λόγος ἁρμόδιος πρὸς ἄνδρα, ἐν παντὶ ἔργῳ ἀπρέπειαν
the story fitting for a-man in every work unseemliness
ἔχοντα.
having

183

Κάμηλος, Ἐλέφας καὶ Πίθηκος
Camel, Elephant, and Ape

Τῶν ἀλόγων ζώων βουλευομένων βασιλέα ἑλέσθαι, κάμηλος
the irrational animals deliberating a-king to-choose a-camel
καὶ ἐλέφας καταστάντες ἐφιλονείκουν, καὶ διὰ τὸ μέγεθος
and an-elephant having-come-forward contended both for the size
τοῦ σώματος καὶ διὰ τὴν ἰσχὺν ἐλπίζοντες πάντων
of-the body and for the strength hoping before-all

προκρίνεσθαι. Πίθηκος δὲ ἀμφοτέρους ἀνεπιτηδείους εἶναι
to-be-preferred an-ape and both unfit to-be
ἔφη, τὴν μὲν κάμηλον, διότι χολὴν οὐκ ἔχει κατὰ
said the indeed camel because bile not she-has against
τῶν ἀδικούντων, τὸν δὲ ἐλέφαντα, ὅτι δέος ἐστὶ, μὴ
the wrongdoers the and elephant because fear it-is lest
χοιρίδιον, ὃ δέδοικεν, ἡμῖν ἐπιτιθῆται.
a-little-pig which he-fears on-us should-set
Ὁ λόγος δηλοῖ, ὅτι πολλοὶ καὶ τῶν μεγίστων πραγμάτων
the story shows that many even of-the greatest affairs
διὰ μικρὰν αἰτίαν κωλύονται.
through small cause are-hindered

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Κάμηλος καὶ Ζεύς

Camel and Zeus

Κάμηλος, θεασαμένη ταῦρον ἐπὶ τοῖς κέρασιν ἀγαλλόμενον,
a-camel having-seen a-bull in the horns exulting
φθονήσασα αὐτῷ ἠβουλήθη καὶ αὐτὴ τῶν ἴσων
having-envied him wished also herself the equal-things
ἐφικέσθαι. Διὸ καὶ παραγενομένη πρὸς τὸν Δία τούτου
to-attain therefore also having-come to — Zeus for-this
ἐδέετο, ὅπως αὐτῇ κέρατα προσνείμῃ· καὶ ὁ Ζεὺς
she-begged that to-her horns he-might-assign and — Zeus
ἀγανακτήσας κατ᾽ αὐτῆς, εἴγε μὴ ἀρκοῖτο τῷ
vexed against her if-indeed not she-was-content with-the
μεγέθει τοῦ σώματος καὶ τῇ ἰσχύϊ, ἀλλὰ καὶ περισσοτέρων

ἐπιθυμοῖ, οὐ μόνον αὐτῇ κέρατα οὐ προσέθηκεν, ἀλλὰ
desired not only to-her horns not added but
καὶ μέρος τι τῶν ὤτων ἀφείλετο.
also part some of-the ears took-away
Οὕτω πολλοὶ διὰ πλεονεξίαν τοῖς ἄλλοις ἐποφθαλμίζοντες
so many through greed on-the others casting-envious-eyes
λανθάνουσι καὶ τῶν ἰδίων στερούμενοι.
unawares also of-the own are-deprived

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Κάνθαροι δύο

Beetles two

Ἔν τινι νησιδίῳ ταῦρος ἐνέμετο· τῇ δὲ τούτου κόπρῳ
on some islet a-bull grazed on-the and his dung
κάνθαροι ἐτρέφοντο δύο. Καὶ δὴ τοῦ χειμῶνος ἐνισταμένου
beetles were-fed two and indeed the winter coming-on
ὁ εἷς ἔλεγε πρὸς τὸν ἕτερον, ὡς ἄρα βούλοιτο δὴ εἰς
the one said to the other that then he-wished indeed to
τὴν ἤπειρον διαπτάσθαι, ἵνα ἐκείνῳ μόνῳ ἡ τροφὴ ἱκανὴ
the mainland to-fly-across so-that for-that-one alone the food sufficient
ὑπάρχῃ, καὶ ὡς ἂν ἐκεῖσε ἐλθὼν τὸν χειμῶνα διαγένηται.
might-be and that — there having-come the winter he-might-get-through
Ἔλεγε δὲ ὅτι, ἐὰν πολλὴν εὕρῃ τὴν νομὴν, καὶ αὐτῷ
he-said and that if much he-find the pasture also to-him
οἴσει. Παραγενόμενος δὲ εἰς τὴν χέρσον, καὶ καταλαβὼν
he-would-bring having-come and to the dry-land and having-found
πολλὴν μὲν κόπρον, ὑγρὰν δὲ, μένων ἐνταῦθα ἐτρέφετο.
much indeed dung moist but staying there he-fed
Τοῦ δὲ χειμῶνος διελθόντος πάλιν εἰς τὴν νῆσον διέπτη·
the and winter having-passed again to the island he-flew-across

ὁ δὲ ἕτερος θεασάμενος αὐτὸν λιπαρὸν καὶ εὐεκτοῦντα,
the and other having-seen him sleek and in-good-condition
ᾐτιάσατο αὐτὸν, διότι προϋποσχόμενος οὐδὲν ἐκόμισεν.
blamed him because having-promised-before nothing he-brought
Ὁ δὲ εἶπε· „μὴ ἐμὲ μέμφου, τὴν δὲ φύσιν τοῦ τόπου·
he and said not me blame the but nature of-the place
ἐκεῖθεν γὰρ τρέφεσθαι μὲν οἷόν τε, φέρεσθαι δὲ οὐδέν.“
from-there for to-be-fed indeed possible — to-carry-off but nothing
Ὁ λόγος ἁρμόσειεν ἂν πρὸς ἐκείνους, οἳ τὰς φιλίας
the story would-fit — for those who the friendships
μέχρις ἑστιάσεως μόνον παρέχονται, περαιτέρω δὲ οὐδὲν
as-far-as entertainment only offer further but in-no-way
τοὺς φίλους ὠφελοῦσιν.
the friends help

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Καρκίνος καὶ Ἀλώπηξ

Crab and Fox

Καρκίνος, ἀπὸ τῆς θαλάσσης ἀναβὰς, ἐπί τινος ἐνέμετο
a-crab from the sea having-come-up in some was-feeding
τόπου. Ἀλώπηξ δὲ λιμώττουσα, ὡς ἐθεάσατο, προσελθοῦσα
place a-fox and starving when she-saw having-come-up
ἀνέλαβεν αὐτόν. Ὁ δὲ μέλλων καταβιβρώσκεσθαι, ἔφη·
took him he and being-about to-be-eaten said
„ἀλλ᾽ ἔγωγε δίκαια πέπονθα, ὃς, θαλάττιος ὤν, χερσαῖος
but I just-things have-suffered who of-the-sea being of-the-land
ἠβουλήθην γενέσθαι.“
wished to-become

Ὁ μῦθος δηλοῖ, ὅτι καὶ τῶν ἀνθρώπων οἱ τὰ οἰκεῖα
the tale shows that also of-the men those the own
καταλείποντες ἐπιτηδεύματα, καὶ τοῖς μηδὲν προσήκουσιν
forsaking pursuits and in-the not-at-all befitting
ἐπιχειροῦντες, εἰκότως δυστυχοῦσιν.
engaging reasonably are-unfortunate

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Καρκίνος καὶ Μήτηρ

Crab and Mother

Ἡ μήτηρ πρὸς τὸν καρκίνον· „τί δὴ λοξὴν, ὦ παῖ,
the mother to the crab why indeed crooked O child
βαδίζεις ὁδὸν, ὀρθὴν ἰέναι προσῆκον;“ Ὁ δὲ πρὸς αὐτήν·
do-you-walk road straight to-go it-being-fitting he and to her
„ἡγοῦ τῆς ὁδοῦ, ὦ μῆτερ, καὶ πρὸς αὐτὴν βαδίζειν
lead the road O mother and toward it to-walk
πειράσομαι.“ Τῆς δὲ βαδίζειν ἀπορούσης ὀρθῶς, κατήγορος
I-will-try she and to-walk being-at-a-loss straight accuser
ὁ παῖς τῆς παρανοίας ἐγένετο.
the child of-the folly became
Ῥᾷον παραινεῖν ἃ πονεῖν ὑπῆρξεν ἀδύνατον.
easier to-advise what to-work-at was impossible

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Καρύα

Walnut-tree

Καρύα τις ἐν ὁδῷ ἱσταμένη καρπὸν ἔφερε πολύν. Οἱ δὲ
a-walnut-tree some on a-road standing fruit bore much the and
παροδῖται λίθοις καὶ βάκλοις κατέκλων διὰ τὰ κάρυα.
passers-by with-stones and sticks broke-it because-of the nuts
Ἡ δὲ οἰκτρὸν ἔφη· „ὦ ἀθλία ἐγὼ, ὅτι, οὓς τῷ καρπῷ
she and piteously said O wretched I that whom with-the fruit
μου εὐφραίνω, ὑπὸ τούτων δεινὰς ἀντιλαμβάνω χάριτας.“
my I-gladden by these terrible I-receive-in-return thanks
Τοὺς ἀχαρίστους καὶ κακούργους, τοὺς ἀντὶ ἀγαθῶν κακὰ
the ungrateful and evildoers the-ones for good-things evils
ἀντιδιδόντας, ὁ μῦθος ἐλέγχει.
giving-back the tale exposes

189

Κάστωρ

Beaver

Ὁ κάστωρ ζῷόν ἐστι τετράπουν, ἐν λίμναις τὰ πολλὰ
the beaver an-animal is four-footed in marshes the most-part
διαιτώμενον, οὗ τὰ αἰδοῖά φασιν ἰατροῖς χρήσιμα
living of-which the genitals they-say for-doctors useful
εἶναι. Οὗτος οὖν, ἐπειδὰν ὑπ’ ἀνθρώπων διωκόμενος
to-be this-one then when by men pursued
καταλαμβάνηται, γινώσκων, οὗ χάριν διώκεται,
he-is-overtaken knowing for-what sake he-is-pursued

ἀποτεμὼν τὰ ἑαυτοῦ αἰδοῖα ῥίπτει πρὸς τοὺς διώκοντας,
having-cut-off the his-own genitals throws to the pursuers
καὶ οὕτω σωτηρίας τυγχάνει.
and so safety obtains
Ὁ μῦθος δηλοῖ, ὅτι οὕτω καὶ τῶν ἀνθρώπων οἱ φρόνιμοι
the tale shows that so also of-the men the sensible
ὑπὲρ τῆς ἑαυτῶν σωτηρίας οὐδένα λόγον τῶν χρημάτων
for the their-own safety no account of-the possessions
ποιοῦνται.
make

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Κεραμεὺς, Ὄνος καὶ Ὀνηλάτης

Potter, Ass, and Ass-driver

Κεραμεύς τις ἔπλαττε πολλὰς ὄρνεις ἐν τῷ ἐργαστηρίῳ.
a-potter some molded many birds in the workshop
Ὄνος δὲ παριὼν, ἀκολουθοῦντος ἀμελῶς τοῦ ὀνηλάτου,
an-ass and passing following carelessly the ass-driver
παρακύψας διὰ τῆς θυρίδος ἀνέτρεψε τὰς ὄρνιθας,
having-peeped through the window overturned the birds
καὶ τὰ ἐν τῷ ἐργαστηρίῳ συνέτριψε σκεύη. Ὁ τοίνυν
and the in the workshop smashed vessels the then
κύριος τοῦ ἐργαστηρίου ἐπὶ κρίσιν ἤγαγε τὸν ὀνηλάτην.
master of-the workshop to judgment brought the ass-driver
Ἐρωτώμενος δὲ ἐκεῖνος παρὰ τῶν ἀπαντώντων, τίνος
being-asked and that-one by the people-meeting-him for-what
κρίνοιτο, ἔλεγεν „ὄνου παρακύψεως.“
he-was-tried he-said of-an-ass peeping

A gardener asked why weeds thrive; a gardener and his dog; a harp singer; a thrush; thieves and a cock; a thief and an innkeeper; the belly and the feet; the cuckoo and the birds; a jackdaw and a fox; and a jackdaw and an owl at Zeus' contest of beauty.

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Κηπωρός

Gardener

Κηπωρῷ τις ἐπιστὰς ἀρδεύοντι λάχανα ἐπυνθάνετο
a-gardener someone having-stood-by watering vegetables asked
αὐτοῦ, δι' ἣν αἰτίαν τὰ μὲν ἄγρια τῶν λαχάνων εὐθαλῆ
him for what cause the indeed wild of-the vegetables flourishing
τέ ἐστι καὶ στερεά, τὰ δὲ ἥμερα λεπτὰ καὶ μεμαρασμένα·
both are and firm the but cultivated thin and withered
κἀκεῖνος ἔφη· „ἡ γῆ τῶν μὲν μήτηρ, τῶν δὲ
and-he said the earth of-the-ones indeed mother of-the-others but
μητρυιά ἐστι."
stepmother is
Οὕτω καὶ τῶν παίδων οὐχ ὁμοίως τρέφονται οἱ ὑπὸ
so also of-the children not alike are-reared those by
μητρυιᾶς τρεφόμενοι τοῖς μητέρας ἔχουσι.
a-stepmother reared to-those mothers having

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Κηπωρὸς καὶ Κύων

Gardener and Dog

Κηπωροῦ κύων εἰς φρέαρ κατέπεσεν. Ὁ δὲ κηπωρὸς
a-gardener's dog into a-well fell the and gardener
βουλόμενος αὐτὸν ἐκεῖθεν ἀναγαγεῖν, κατῆλθε καὶ αὐτὸς
wishing him from-there to-bring-up went-down also himself
εἰς τὸ φρέαρ. Οἰηθεὶς δ' ὁ κύων, ὡς κατωτέρω μᾶλλον
into the well having-thought and the dog that lower rather
αὐτὸν παραγέγονε καταδῦσαι, τὸν κηπωρὸν στραφεὶς
him he-had-come to-sink the gardener having-turned
ἔδακεν. Ὁ δὲ μετ' ὀδύνης ἐπανιὼν „δίκαια" φησὶ „πέπονθα·
bit he and with pain coming-up just-things says I-have-suffered
τί δή ποτε γὰρ τὸν αὐτόχειρα σῶσαι ἐσπούδασα;"
why indeed ever for the murderer to-save was-I-eager
Ὁ μῦθος πρὸς ἀδίκους καὶ ἀχαρίστους.
the tale for unjust and ungrateful

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Κιθαρῳδός

Harp-singer

Κιθαρῳδὸς ἄμουσος ἐν κεκονιαμένῳ οἴκῳ συνεχῶς ᾄδων,
a-harp-singer unmusical in a-plastered house continually singing
ἀντηχούσης αὐτῷ τῆς φωνῆς, ὥστε αὐτὸν νομίσαι εὔφωνον
echoing to-him the voice so-that him to-think sweet-voiced
εἶναι σφόδρα, καὶ δὴ ἐπαρθεὶς ἐπὶ τούτῳ ἔγνω δεῖν
to-be very and indeed elated at this he-decided it-was-needful

καὶ εἰς θέατρον εἰσελθεῖν· ἀφικόμενος δὲ ἐπὶ σκηνὴν, καὶ
also into a-theater to-go having-arrived and on stage and
πάνυ κακῶς ᾄδων λίθοις βαλλόμενος ἐξηλάθη.
very badly singing with-stones pelted he-was-driven-out
Οὕτω καὶ τῶν ῥητόρων ἔνιοι ἐν σχολαῖς εἶναι τινες
so also of-the orators some in schools to-be somebodies
δοκοῦντες, ὅταν ἐπὶ τὰς πολιτείας ἀφίκωνται, οὐδενὸς
seeming when to the public-affairs they-come of-nothing
ἄξιοι εὑρίσκονται.
worthy are-found

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Κίχλα

Thrush

Ἔν τινι μυρσινῶνι κίχλα ἐνέμετο· διὰ δὲ τὴν γλυκύτητα
in some myrtle-grove a-thrush fed because-of and the sweetness
τοῦ καρποῦ οὐκ ἀφίστατο. Ἰξευτὴς δὲ παρατηρησάμενος
of-the fruit not she-left a-fowler and having-watched-her
ἐμφιλοχωροῦσαν ἰξεύσας συνέλαβε· καὶ δὴ μέλλουσα
lingering having-limed caught-her and indeed being-about
ἀναιρεῖσθαι ἔφη· „δειλαία εἰμὶ, ἥτις διὰ τροφῆς γλυκύτητα
to-be-killed she-said wretched I-am who for food's sweetness
ζωῆς στερίσκομαι.“
of-life am-deprived
Ὁ λόγος εὔκαιρος πρὸς ἄνδρα ἄσωτον, δι' ἡδυπάθειαν
the story timely for a-man profligate through voluptuousness
ἀπολωλεκότα ἑαυτόν.
having-ruined himself

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Κλέπται καὶ Ἀλεκτρυών

Thieves and Cock

Κλέπται εἴς τινα εἰσελθόντες οἰκίαν, οὐδὲν εὗρον, ὅτι μὴ
thieves into some having-gone house nothing found except —
ἀλεκτρυόνα, καὶ τοῦτον λαβόντες ἀπῄεσαν. Ὁ δὲ μέλλων
a-cock and him having-taken went-off he and being-about
ὑπ᾽ αὐτῶν θύεσθαι, ἐδεῖτο, ὡς ἂν αὐτὸν ἀπολύσωσι, λέγων,
by them to-be-sacrificed begged that — him they-would-release saying
χρήσιμος εἶναι τοῖς ἀνθρώποις, νυκτὸς αὐτοὺς ἐπὶ τὰ
useful to-be to-the men by-night them to the
ἔργα ἐγείρων. Οἱ δὲ ἔφασαν· „ἀλλὰ διὰ τοῦτό σε μᾶλλον
works rousing they and said but for this you rather
θύομεν· ἐκείνους γὰρ ἐγείρων, κλέπτειν ἡμᾶς οὐκ ἐᾷς.“
we-sacrifice them for rousing to-steal us not you-allow
Ὁ μῦθος δηλοῖ, ὅτι ταῦτα μάλιστα τοῖς πονηροῖς
the tale shows that these-things most to-the wicked
ἐναντιοῦται, ἃ τοῖς χρηστοῖς ἐστιν εὐεργετήματα.
are-opposed which to-the good are benefits

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Κλέπτης καὶ Πανδοχεύς

Thief and Innkeeper

Κλέπτης κατέλυσεν ἔν τινι πανδοχείῳ· διέμενεν δὲ ἐκεῖ
a-thief lodged in some inn he-stayed and there
ἡμέρας τινὰς προσδοκῶν κλέψαι τι. Ὡς δὲ οὐκ ἐδύνατο
days some expecting to-steal something when and not he-could
τοῦτο ποιῆσαι, μιᾷ τῶν ἡμερῶν ἰδὼν τὸν πανδοχέα
this to-do on-one of-the days having-seen the innkeeper

ἐνδυθέντα χιτῶνα ὡραῖον καὶ καινὸν (ἦν γὰρ ἑορτὴ), καὶ
having-put-on a-tunic fine and new was for a-festival and
καθεζόμενον πρὸ τῆς πύλης τοῦ πανδοχείου, καὶ οὐδένα
sitting before the gate of-the inn and no-one
ἄλλον τυχόντα ἐκεῖ, ἐπελθὼν καὶ ὁ κλέπτης ἐκάθισεν
other happening there having-come-up also the thief sat
πλησίον τοῦ πανδοχέως, καὶ ἤρξατο διηγεῖσθαι μετ᾽ αὐτοῦ.
near the innkeeper and began to-converse with him
Καὶ διηγούμενοι ὥρᾳ ἱκανῇ, ἐχασμήσατο ὁ κλέπτης,
and conversing for-an-hour sufficient yawned the thief
καὶ ὁμοῦ μετὰ τοῦ χασμᾶσθαι ὠρυᾶτο ὥσπερ λύκος. Ὁ
and together with the yawning howled like a-wolf the
δὲ πανδοχεύς φησι πρὸς αὐτόν· „τί οὕτως ποιεῖς;“ Καὶ
and innkeeper says to him why so do-you-do and
ὁ κλέπτης ἀπεκρίθη· „νῦν ἀναγγελῶ σοι· ἀλλὰ δέομαί
the thief answered now I-will-tell you but I-beg
σου, ἵνα φυλάξῃς τὰ ἱμάτιά μου· ἐνταῦθα γὰρ καταλείψω.
you that you-guard the clothes my here for I-will-leave-them
Ἐγὼ, κύριέ μου, οὐκ οἶδα, πόθεν μοι ἐπέρχεται τὸ
I lord my not know whence to-me comes the
χασμᾶσθαι οὕτως, ἢ διὰ τὰς ἁμαρτίας μου, ἢ διὰ
to-yawn so whether for the sins my or for
ποίαν αἰτίαν, οὐ γινώσκω· ὅταν οὖν χασμηθῶ τρεῖς βολὰς,
what cause not I-know when then I-yawn three times
γίνομαι λύκος ἐσθίων ἀνθρώπους.“ Καὶ ταῦτα εἰπὼν
I-become a-wolf eating men and these-things having-said
ἐχασμήσατο ἐκ δευτέρου, καὶ πάλιν ὠρυᾶτο, καθάπερ
he-yawned for the-second-time and again howled just-as
καὶ τὸ πρῶτον. Ἀκούσας οὖν ταῦτα ὁ πανδοχεὺς καὶ
also the first having-heard then these-things the innkeeper and
πιστεύσας τῷ κλέπτῃ ἐφοβήθη, καὶ ἀναστὰς ἠβούλετο
having-believed the thief was-frightened and having-risen wished

φυγεῖν· ὁ δὲ κλέπτης δραξάμενος αὐτὸν τοῦ χιτῶνος,
to-flee the and thief having-grabbed him by-the tunic
παρεκάλει αὐτὸν λέγων· „ἀνάμεινον, κύριέ μου, καὶ λαβὲ
begged him saying wait lord my and take
τὰ ἱμάτιά μου, ἵνα μὴ ἀπολέσω αὐτά.“ καὶ παρακαλῶν
the clothes my so-that not I-lose them and begging
αὐτὸν, ἀνοίξας τὸ στόμα αὐτοῦ ἤρξατο χασμᾶσθαι ἐκ
him having-opened the mouth his began to-yawn for
τρίτου. Ὁ δὲ πανδοχεὺς φοβηθεὶς, μήπως φάγῃ
the-third-time the and innkeeper frightened lest-somehow he-should-eat
αὐτὸν, κατέλιπε τὸν ἑαυτοῦ χιτῶνα, καὶ εἰσελθὼν δρομαῖος
him left the his-own tunic and having-gone running
εἰς τὸ πανδοχεῖον, κατησφαλίσατο εἰς τὸ ἐνδότερον. Καὶ
into the inn secured-himself in the inner-part and
ὁ κλέπτης λαβὼν τὸν χιτῶνα ἀπῆλθεν.
the thief having-taken the tunic went-off
Οὕτω πανθάνουσιν οἱ τὰ μὴ ἀληθῆ πιστεύοντες.
so suffer those the not true-things believing

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Κοιλία καὶ Πόδες

Belly and Feet

Κοιλία καὶ πόδες περὶ δυνάμεως ἤριζον. Παρ᾽ ἕκαστα
the-belly and the-feet about power disputed at each-point
δὲ τῶν ποδῶν λεγόντων, ὅτι προέχουσι τῇ ἰσχύϊ
and the feet saying that they-excel in-the strength
τοσοῦτον, ὥστε καὶ αὐτὴν τὴν γαστέρα βαστάζειν, ἐκείνη
so-much that even itself the belly to-carry that-one

ἀπεκρίνατο· „ὦ οὗτοι, ἐὰν μὴ ἐγὼ τροφὴν προσλάβωμαι,
answered O you-there if not I food take-in
οὐδ' ὑμεῖς βαστάζειν δυνήσεσθε."
not-even you to-carry will-be-able
Οὕτω καὶ ἐπὶ τῶν στρατευμάτων ἀδύνατοί εἰσιν οἱ
so also in-the-case-of the armies powerless are the
στρατιῶται, ἂν μὴ οἱ στρατηγοὶ ἄριστα φρονῶσι.
soldiers if not the generals best think

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Κόκκυξ καὶ Ὄρνιθες

Cuckoo and Birds

Τῷ κόκκυγί φησιν Αἴσωπος ἐρωτῶντι τοὺς λεπτοὺς
to-the cuckoo says Aesop asking the small
ὄρνιθας, ὅ,τι φεύγοιεν αὐτὸν, εἰπεῖν ἐκείνους, ὡς ἔσται
birds why they-fled him to-have-said they that he-will-be
ποτὲ ἱέραξ.
some-day a-hawk

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Κολοιὸς καὶ Ἀλώπηξ

Jackdaw and Fox

Κολοιὸς λιμώττων ἐπί τινος συκῆς ἐκάθισεν· εὑρὼν δὲ
a-jackdaw starving on some fig-tree sat having-found and
τοὺς ὀλύνθους μηδέπω πεπείρους, προσέμενεν ἕως σῦκα
the unripe-figs not-yet ripe he-waited until figs
γένωνται. Ἀλώπηξ δὲ θεασαμένη αὐτὸν ἐγχρονίζοντα καὶ
they-become a-fox and having-seen him lingering and

τὴν αἰτίαν παρ᾽ αὐτοῦ μαθοῦσα, ἔφη· „ἀλλὰ πεπλάνησαι,
the cause from him having-learned said but you-are-astray
ὦ οὗτος, ἐλπίδι προσέχων, ἥτις βουκολεῖν μὲν οἶδε,
O you-there to-hope attending which to-beguile indeed knows
τρέφειν δὲ οὐδαμῶς.“
to-feed but in-no-way

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Κολοιὸς καὶ Γλαύξ

Jackdaw and Owl

Κάλλους ἦν ἀγὼν, καὶ παρὰ τῷ Διὶ κριθησόμενοι πάντες
of-beauty there-was a-contest and before — Zeus going-to-be-judged all
οἱ ὄρνεις ἐφοίτων, Ἑρμοῦ τὴν κυρίαν ὁρίζοντος. Ποταμούς
the birds resorted Hermes the appointed-day fixing rivers
τε καὶ λίμνας ἅπαντες κατελάμβανον, τὰ μὲν φαῦλα τῶν
both and lakes all occupied the indeed poor of-the
πτερῶν ἀποβάλλοντες, τὰ δὲ κρείττω φαιδρύνοντες. Κολοιὸς
feathers casting-off the but better brightening a-jackdaw
δὲ, οὐδὲν εὐπρεπὲς ἔχων ἀπὸ τῆς φύσεως, ἃ τῶν
and nothing comely having from the nature what from-the
ἄλλων ἐξέπιπτε, ταῦτα οἰκεῖον συνέθηκε κόσμον. Γλαὺξ δὲ
others fell-out these as-own put-together adornment an-owl and
μόνη ἐπιγνοῦσα, τὸ ἑαυτῆς ἀφῃρεῖτο τὸν κολοιὸν, καὶ
alone having-recognized the her-own took-away-from the jackdaw and
τὰ ἄλλα πράττειν ἀνέπειθεν. Ἀφαιρεθεὶς δὲ τὰ παρὰ
the others to-do persuaded deprived and of-the-things from
πάντων ὁ κολοιὸς γυμνὸς εἰς τὴν Διὸς ἀφίκετο κρίσιν.
all the jackdaw naked to the of-Zeus came judgment
Κόσμος ἐπείσακτος αἰσχύνη τοῖς ἔχουσι.
adornment imported a-shame to-the having

A jackdaw among the ravens; a runaway jackdaw; a boaster; the raven and the fox; a raven and Hermes; a raven and a swan; a raven and a snake; a sick raven; a crested lark in a snare; and a crested lark and a farmer.

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Κολοιὸς καὶ Κόρακες

Jackdaw and Ravens

Κολοιὸς, τῷ μεγέθει τῶν ἄλλων κολοιῶν διαφέρων,
a-jackdaw in-the size from-the other jackdaws differing
ὑπερφρονήσας τοὺς ὁμοφύλους παρεγένετο πρὸς τοὺς
having-scorned the kindred came to the
κόρακας, καὶ τούτοις ἠξίου συνδιαιτᾶσθαι. Οἱ δὲ ἀγνοοῦντες
ravens and with-these thought-fit to-live they and not-knowing
αὐτοῦ τό τε εἶδος καὶ τὴν φωνὴν παίοντες αὐτὸν ἐξέβαλον.
his the both form and the voice striking him threw-out
Καὶ ὃς ἀπελαθεὶς ὑπ᾽ αὐτῶν ἦκε πάλιν εἰς τοὺς κολοιούς· οἱ
and he driven-off by them came again to the jackdaws they
δὲ ἀγανακτοῦντες ἐπὶ τῇ ὕβρει οὐ προσεδέξαντο αὐτόν· οὕτω
and vexed at the insult not received him so
τε συνέβη αὐτῷ τῆς μετ᾽ ἀμφοτέρων διαίτης στερηθῆναι.
and it-happened to-him of-the with both living to-be-deprived
Οὕτω καὶ τῶν ἀνθρώπων οἱ τὰς πατρίδας ἀπολιμπάνοντες
so also of-the men those the fatherlands leaving
καὶ τὴν ἀλλοδαπὴν προκρίνοντες οὔτε ἐν ἐκείνοις
and the foreign-land preferring neither among those
εὐδοκιμοῦσι, καὶ ὑπὸ τῶν ἰδίων πολιτῶν ἀποστρέφονται.
are-esteemed and by the own citizens are-turned-away

202

Κολοιὸς φυγάς

Jackdaw runaway

Κολοιόν τις συλλαβὼν καὶ δήσας τὸν αὐτοῦ πόδα
a-jackdaw someone having-caught and having-tied the his foot
λίνῳ, τοῖς αὑτοῦ παισὶν ἔδωκεν. Ὁ δὲ οὐχ ὑπομείνας
with-thread to-the his-own children gave it and not having-endured
τὴν μετ' ἀνθρώπων δίαιταν, ὡς πρὸς ὀλίγον ἀδείας
the with men living when for little freedom
ἔτυχε, φυγὼν ἦκεν εἰς τὴν ἑαυτοῦ καλιάν. Περιειληθέντος
it-got having-fled came to the its-own nest wound-around
δὲ τοῦ δεσμοῦ τοῖς κλάδοις, ἀναπτῆναι μὴ δυνάμενος,
and the bond on-the branches to-fly-up not being-able
ἐπειδὴ ἀποθνήσκειν ἔμελλεν, ἔφη πρὸς ἑαυτόν· „ἀλλ'
when to-die it-was-about it-said to itself but
ἔγωγε δείλαιος, ὅστις τὴν μετὰ τῶν ἀνθρώπων δουλείαν
I wretched who the with the men slavery
μὴ ὑπομείνας ἔλαθον ἐμαυτὸν καὶ σωτηρίας στερήσας."
not having-endured unawares myself also of-safety have-deprived
Οὗτος ὁ λόγος ἁρμόσειεν ἂν ἐπ' ἐκείνους τῶν ἀνθρώπων,
this the story would-fit — to those of-the men
οἵτινες μετρίων ἑαυτοὺς κινδύνων ῥύσασθαι βουλόμενοι
who from-moderate themselves dangers to-rescue wishing
ἔλαθον εἰς μείζονα δεινὰ πεσόντες.
unawares into greater terrors fell

203

Κομπαστής

Boaster

Ἀνήρ τις ἀποδημήσας, εἶτα δὲ πάλιν πρὸς τὴν ἑαυτοῦ γῆν
a-man some having-gone-abroad then and again to the his-own land
ἐπανελθὼν, ἄλλα τε πολλὰ ἐν διαφόροις ἠνδραγαθηκέναι
having-returned other-things both many in various to-have-done-brave-deeds
χώραις ἐκόμπαζε, καὶ δὴ κἂν τῇ Ῥόδῳ πεπηδηκέναι
lands boasted and indeed also-in — Rhodes to-have-leapt
πήδημα, οἷον οὐδεὶς τῶν ἐπ᾽ αὐτοῦ δυνατὸς ἂν εἴη
a-leap such-as no-one of-the in his-time able — would-be
πηδῆσαι. Πρὸς ταῦτα δὲ καὶ μάρτυρας τοὺς ἐκεῖ
to-leap for these-things and also witnesses the-ones there
παρόντας ἔλεγεν ἔχειν. Τῶν δὲ παρόντων τις ὑπολαβὼν
present he-said to-have of-the and present one having-replied
ἔφη· „ὦ οὗτος, εἰ ἀληθὲς τοῦτ᾽ ἔστιν, οὐδὲν δεῖ σοι
said O you-there if true this is nothing is-needful for-you
μαρτύρων· ἰδοὺ ἡ Ῥόδος, ἰδοὺ καὶ τὸ πήδημα.“
of-witnesses look — Rhodes look also the leap
Ὁ μῦθος δηλοῖ, ὅτι, ἐὰν μὴ πρόχειρος ἡ τοῦ πράγματος
the tale shows that if not ready the of-the matter
ἀπόδειξις ᾖ, πᾶς λόγος περιττός ἐστιν.
proof be every word superfluous is

204

Κόραξ καὶ Ἀλώπηξ

Raven and Fox

Κόραξ κρέας ἁρπάσας ἐπί τινος δένδρου ἐκάθισεν·
a-raven meat having-seized on some tree sat
ἀλώπηξ δὲ θεασαμένη αὐτὸν καὶ βουλομένη τοῦ κρέως
a-fox and having-seen him and wishing of-the meat
περιγενέσθαι, στᾶσα ἐπῄνει αὐτὸν ὡς εὐμεγέθη τε καὶ
to-get-hold having-stood praised him as well-sized both and
καλὸν, λέγουσα καὶ, ὡς πρέπει αὐτῷ μάλιστα τῶν ὀρνέων
handsome saying also that it-befits him most of-the birds
βασιλεύειν, καὶ τοῦτο πάντως ἂν γένοιτο, εἰ φωνὴν
to-be-king and this surely — would-happen if a-voice
εἶχεν. Ὁ δὲ παραστῆσαι αὐτῇ βουλόμενος, ὅτι καὶ φωνὴν
he-had he and to-show her wishing that also a-voice
ἔχει, βαλὼν τὸ κρέας μεγάλως ἐκεκράγει· ἐκείνη δὲ
he-has having-dropped the meat loudly cawed she and
προσδραμοῦσα καὶ τὸ κρέας ἁρπάσασα ἔφη· „ὦ κόραξ,
having-run-up and the meat having-seized said O raven
ἔχεις τὰ πάντα· νοῦν μόνον κτῆσαι.“
you-have the all sense only acquire
Πρὸς ἄνδρα ἀνόητον ὁ λόγος εὔκαιρος.
for a-man foolish the story timely

205

Κόραξ καὶ Ἑρμῆς

Raven and Hermes

Κόραξ ὑπὸ παγίδος κρατηθεὶς, ηὔξατο τῷ Ἀπόλλωνι,
a-raven by a-trap held vowed — to-Apollo
λιβανωτὸν ἐπιθύσειν ὑπισχνῶν. Σωθεὶς δ' ἐκ τοῦ κινδύνου,
frankincense to-offer promising saved and from the danger
τῆς ὑποσχέσεως ἐπελάθετο. Πάλιν δὲ ὑφ' ἑτέρας κρατηθεὶς
the promise he-forgot again and by another held
παγίδος, ἀφεὶς τὸν Ἀπόλλωνα, τῷ Ἑρμῇ ὑπέσχετο θῦσαι.
trap having-let-go — Apollo — to-Hermes promised to-sacrifice
Ὁ δὲ πρὸς αὐτὸν ἔφη· „ὦ κάκιστε, πῶς σοι πιστεύσω,
he and to him said O worst how you shall-I-trust
ὃς τὸν πρότερον δεσπότην ἤρνησας καὶ ἠδίκησας;“
who the former master denied and wronged
Ὅτι οἱ πρὸς τοὺς εὐεργετοῦντας ἀγνώμονες γενόμενοι,
that those toward the benefactors ungrateful having-become
ἐν περιστάσει ἐμπεσόντες, οὐχ ἕξουσι βοήθειαν.
into difficulty having-fallen not will-have help

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Κόραξ καὶ Κύκνος

Raven and Swan

Ἑωρακὼς τὸν κύκνον ὁ κόραξ ἐζήλου τοῦ χρώματος.
having-seen the swan the raven envied the color
Οἰηθεὶς δὲ εἶναι τοιοῦτον οἷς ἀπελούετο, τοὺς βωμοὺς
having-thought and to-be such in-which it-washed the altars
ἐκλιπὼν, ὅθεν ἐτρέφετο, λίμναις καὶ ποταμοῖς ἐνδιέτριβε.
having-left whence it-was-fed in-lakes and rivers lingered

Καὶ τὸ μὲν σῶμα φαιδρύνων οὐκ ἤμειβε, τροφῆς δὲ
and the indeed body brightening not it-changed for-food and
ἀπορῶν διεφθείρετο.
lacking it-perished
Φύσιν οὐκ οἶδε μεταβάλλειν ἡ δίαιτα.
nature not knows-how to-change the regimen

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Κόραξ καὶ Ὄφις

Raven and Snake

Κόραξ τροφῆς ἀπορῶν ὡς ἐθεάσατο ὄφιν ἔν τινι εὐηλίῳ
a-raven food lacking when he-saw a-snake in some sunny
τόπῳ κοιμώμενον, τοῦτον καταπτὰς ἥρπασε. Τοῦ δὲ
place sleeping it having-swooped seized it and
ἐπιστραφέντος καὶ δακόντος αὐτὸν, ἀποθνήσκειν μέλλων
having-turned and having-bitten him to-die being-about
ἔφη· „ἀλλ᾽ ἔγωγε δείλαιος, ὅτι τοιοῦτον ἕρμαιον εὗρον,
he-said but I wretched that such a-windfall I-found
ἐξ οὗ καὶ ἀπόλλυμαι.“
from which also I-perish
Οὗτος ὁ λόγος λεχθείη ἂν πρὸς ἄνδρα, ὃς διὰ
this the story might-be-said — for a-man who through
θησαυροῦ εὕρεσιν καὶ περὶ σωτηρίας ἐκινδύνευσε.
of-a-treasure finding also about safety was-endangered

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Κόραξ νοσῶν

Raven sick

Κόραξ νοσῶν ἔφη τῇ μητρί· „εὔχου τοῖς θεοῖς καὶ μὴ
a-raven sick said to-the mother pray to-the gods and not
θρήνει.“ Ἡ δ’ ὑπολαβοῦσα ἔφη· „τίς σε, τέκνον, τῶν
lament she and having-replied said who you child of-the
θεῶν ἐλεήσει; τίνος γὰρ κρέας ὑπὸ σοῦγε οὐκ ἐκλάπη;“
gods will-pity of-whom for meat by you-indeed not was-stolen
Ὁ μῦθος δηλοῖ, ὅτι οἱ πολλοὺς ἐχθροὺς ἐν βίῳ ἔχοντες
the tale shows that those many enemies in life having
οὐδένα φίλον ἐν ἀνάγκῃ εὑρήσουσιν.
no friend in need will-find

209

Κορυδαλλός

Crested-lark

Κορυδαλλὸς, εἰς πάγην ἁλοὺς, θρηνῶν ἔλεγεν· „οἴμοι τῷ
a-crested-lark into a-snare caught lamenting said alas for-the
ταλαιπώρῳ καὶ δυστήνῳ πτηνῷ· οὐ χρυσὸν ἐνοσφισάμην
miserable and wretched bird not gold I-embezzled
τινὸς, οὐκ ἄργυρον, οὐκ ἄλλο τι τῶν τιμίων·
of-anyone not silver not other anything of-the valuable-things
κόκκος δὲ σίτου μικρὸς τὸν θάνατόν μοι προὐξένησεν.“
a-grain but of-corn small the death for-me procured
Ὁ μῦθος πρὸς τοὺς διὰ κέρδος εὐτελὲς μέγαν ὑφισταμένους
the tale for those for gain paltry great undergoing
κίνδυνον.
danger

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Κορυδαλλὸς καὶ Γεωργός

Crested-lark and Farmer

Κορυδαλὸς ἦν τις ἐν χλόῃ νεοσσεύων,
a-crested-lark there-was some in grass nesting
ὁ τῷ χαραδριῷ πρὸς τὸν ὄρθρον ἀντᾴδων,
the-one to-the plover at the dawn singing-in-answer
ὃς παῖδας εἶχε ληίου κόμῃ θρέψας
who chicks had in-the-cornfield's foliage having-reared
λοφῶντας ἤδη καὶ πτεροῖσιν ἀκμαίους.
crested already and in-wings full-grown
ὁ δὲ τῆς ἀρούρης δεσπότης ἐποπτεύων,
the and of-the field master overseeing
ὡς ξηρὸν εἶδε τὸ θέρος, εἶπε· „νῦν ὥρη
when dry he-saw the harvest said now the-season
πάντας λαβεῖν μοι τοὺς φίλους, ἵν' ἀμήσω."
all to-get for-me the friends so-that I-may-reap
καί τις κορυδαλοῦ τῶν λοφηφόρων παίδων
and one of-a-crested-lark of-the crested chicks
ἤκουσεν αὐτοῦ τῷ τε πατρὶ μηνύει,
heard him to-the and father reports
σκοπεῖν κελεύων ποῦ σφέας μεταστήσει.
to-consider bidding where them he-will-move
ὁ δ' εἶπεν· „οὔπω καιρός ἐστι νῦν φεύγειν·
he and said not-yet the-time is now to-flee
ὃς γὰρ φίλοις πέποιθεν οὐκ ἄγαν σπεύδει."
who for in-friends trusts not too-much hurries
ὡς δ' αὖθις ἐλθὼν ἡλίου δ' ὑπ' ἀκτίνων
when and again having-come of-the-sun and under the-rays
ἤδη ῥέοντα τὸν στάχυν θεωρήσας,
already dropping the ear having-seen

μισθὸν μὲν ἀμητῆρσιν αὔριον πέμψειν,
pay indeed to-reapers tomorrow to-send
μισθὸν δὲ πᾶσι δραγματηφόροις δώσειν
pay and to-all sheaf-carriers to-give
εἶπεν, κορυδαλὸς παισὶ νηπίοις οὕτως·
he-said a-crested-lark to-chicks infant thus
„νῦν ἔστιν ὥρη, παῖδες, ἀλλαχοῦ φεύγειν,
now is the-season children elsewhere to-flee
ὅτ᾽ αὐτὸς αὐτῷ κοὐ φίλοισι πιστεύει.“
when himself in-himself and-not in-friends he-trusts

Ὁ μῦθος διδάσκει ἡμᾶς ἐπιμελεῖσθαι τῶν οἰκείων, ὅση
the tale teaches us to-take-care-of the own-things as-much-as
δύναμις, καὶ μὴ καταφρονεῖν, θαῤῥοῦντας ταῖς τῶν φίλων
power and not to-despise trusting in-the of-the friends
συνδρομαῖς.
rallyings

The crested lark that buried her father in her head; a crow envying the raven's omens; a crow and a dog; snails; a swan taken in the dark for the goose; a swan that would sing only at its death; two dogs; starving dogs and the hides; dogs and a lion's skin; and a hunter and a fisherman.

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Κορυδὸς θάπτων τὸν πατέρα

Crested-lark burying the father

Ἀμαθὴς γὰρ ἔφυς κοὐ πολυπράγμων,
unlearned for you-are and-not inquisitive
οὐδ' Αἴσωπον πεπάτηκας,
not-even Aesop have-you-thumbed
ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα γενέσθαι,
who said saying the-crested-lark of-all first bird to-have-been
προτέραν τῆς γῆς, κἄπειτα νόσῳ
earlier than-the earth and-then by-disease
τὸν πατέρ' αὐτῆς ἀποθνήσκειν·
the father her to-die
γῆν δ' οὐκ εἶναι, τὸν δὲ προκεῖσθαι πεμπταῖον·
earth and not to-be him and to-lie-in-state on-the-fifth-day
τὴν δ' ἀποροῦσαν
her and being-at-a-loss
ὑπ' ἀμηχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ κατορύξαι.
from helplessness the father her in the head to-bury

212

Κορώνη καὶ Κόραξ

Crow and Raven

Κορώνη, φθονήσασα κόρακι ἐπὶ τῷ διὰ οἰωνῶν
a-crow having-envied the-raven for the through omens
μαντεύεσθαι ἀνθρώποις καὶ τὸ μέλλον προφαίνειν καὶ
to-prophesy to-men and the future to-foretell and
διὰ τοῦτο ὑπ᾽ αὐτῶν μαρτυρεῖσθαι, ἠβουλήθη τῶν
for this by them to-be-called-to-witness wished the
αὐτῶν ἐφικέσθαι. Καὶ δὴ θεασαμένη τινὰς ὁδοιπόρους
same to-attain and indeed having-seen some travelers
παριόντας, ἦκεν ἐπί τι δένδρον καὶ στᾶσα μεγάλως
passing she-came onto some tree and having-stood loudly
ἐκεκράγει· τῶν δὲ πρὸς τὴν φωνὴν ἐπιστραφέντων καὶ
cawed they and at the voice having-turned and
καταπλαγέντων, εἷς τις ὑποτυχὼν ἔφη· „ἀλλ᾽ ἀπίωμεν, ὦ
astonished one some having-replied said but let-us-go-away O
φίλοι· κορώνη γάρ ἐστιν, ἥτις κεκραγυῖα οἰωνὸν οὐκ ἔχει.“
friends a-crow for it-is which having-cawed omen not has
Οὕτω καὶ τῶν ἀνθρώπων οἱ τοῖς κρείττοσιν
so also of-the men those with-the stronger
ἀνθαμιλλώμενοι πρὸς τῷ τῶν ἴσων μὴ ἐφικέσθαι καὶ
competing besides the the equal-things not to-attain also
γέλωτα ὀφλισκάνουσι.
laughter incur

213

Κορώνη καὶ Κύων

Crow and Dog

Κορώνη, Ἀθηνᾷ θύουσα, κύνα ἐπὶ ἑστίασιν ἐκάλει. Ὁ δὲ
a-crow to-Athena sacrificing a-dog to a-feast invited he and
πρὸς αὐτὴν ἔφη· „τί μάτην τὰς θυσίας ἀναλίσκεις; ἡ
to her said why in-vain the sacrifices do-you-spend the
γὰρ θεὸς οὕτω σε μισεῖ, ὡς κἀκ τῶν συντρόφων σοι
for goddess so you hates that even-from the familiar to-you
οἰωνῶν τὴν πίστιν περιελεῖν.“ Καὶ ἡ κορώνη πρὸς αὐτόν·
omens the credit to-take-away and the crow to him
„διὰ τοῦτο μᾶλλον αὐτῇ θύω, ἵνα διαλλαγῇ μοι.“
for this rather to-her I-sacrifice so-that she-may-be-reconciled to-me
Ὁ μῦθος δηλοῖ, ὅτι πολλοὶ διὰ κέρδος τοὺς ἐχθροὺς
the tale shows that many for gain the enemies
εὐεργετεῖν οὐκ ὀκνοῦσιν.
to-benefit not hesitate

214

Κοχλίαι

Snails

Γεωργοῦ παῖς ὤπτα κοχλίας. Ἀκούσας δὲ αὐτῶν
a-farmer's son was-roasting snails having-heard and them
τρυζόντων, ἔφη· „ὦ κάκιστα ζῶα, τῶν οἰκιῶν ὑμῶν
hissing he-said O worst creatures the houses your
ἐμπιπραμένων, αὐτοὶ ᾄδετε;“
being-set-on-fire you-yourselves sing

Ὁ μῦθος δηλοῖ, ὅτι πᾶν τὸ παρὰ καιρὸν δρώμενον
the tale shows that every the out-of season done-thing
ἐπονείδιστον.
blameworthy

215

Κύκνος

Swan

Ἀνὴρ εὐπορῶν χηνά τε ἅμα καὶ κύκνον ἔτρεφεν, οὐκ
a-man well-off a-goose both together and a-swan kept not
ἐπὶ τοῖς αὐτοῖς μέντοι· τὸν μὲν γὰρ ᾠδῆς, τὸν δὲ
for the same-things however the-one indeed for of-song the-other but
τραπέζης ἕνεκεν. Ἐπεὶ δὲ ἔδει τὸν χῆνα παθεῖν ἐφ᾽
of-table for-the-sake when and it-was-needful the goose to-suffer for
οἷς ἐτρέφετο, νὺξ μὲν ἦν, καὶ διαγινώσκειν ὁ καιρὸς οὐκ
what it-was-kept night indeed it-was and to-distinguish the time not
ἀφῆκεν ἑκάτερον. Ὁ δὲ κύκνος, ἀντὶ τοῦ χηνὸς ἀπαχθεὶς,
allowed each the and swan instead-of the goose led-off
ᾄδει τι μέλος θανάτου προοίμιον· καὶ τῇ μὲν ᾠδῇ
sings some song of-death prelude and by-the indeed song
μηνύει τὴν φύσιν, τὴν δὲ τελευτὴν διαφεύγει τῷ μέλει.
reveals the nature the but end escapes by-the melody
Ὁ μῦθος δηλοῖ, ὅτι πολλάκις ἡ μουσικὴ τελευτῆς
the tale shows that often the music of-end
ἀναβολὴν ἀπεργάζεται.
postponement accomplishes

216

Κύκνος

Swan

Τοὺς κύκνους φασὶ παρὰ τὸν θάνατον ᾄδειν. Καὶ δή
the swans they-say at the death to-sing and indeed
τις περιτυχὼν κύκνῳ πωλουμένῳ, καὶ ἀκούσας, ὅτι
someone having-come-upon a-swan being-sold and having-heard that
εὐμελέστατον ζῷον, ἠγόρασε. Καὶ ἔχων ποτὲ σύνδειπνον,
most-melodious animal bought-it and having once a-dinner-guest
προσελθὼν παρεκάλει αὐτὸν ᾆσαι παρὰ τὸν πότον. Τοῦ δὲ
having-come-up he-begged it to-sing during the drinking it and
τότε μὲν ἡσυχάσαντος, ὕστερον δέ ποτε, ὡς ἐνόησεν, ὅτι
then indeed keeping-quiet later but once when it-perceived that
ἀποθνήσκειν ἔμελλε, θρηνοῦντος αὑτὸν, ὁ δεσπότης ἀκούσας
to-die it-was-about lamenting itself the master having-heard
ἔφη· „ἀλλ᾽ εἰ σὺ οὐκ ἄλλως ᾄδεις, ἐὰν μὴ ἀποθνήσκῃς, ἐγὼ
said but if you not otherwise sing unless — you-die I
μάταιος ἤμην τότε, ὅτε σε παρεκάλουν, ἀλλ᾽ οὐκ ἔθυον.“
foolish was then when you I-begged but not I-sacrificed
Οὕτω τινὲς τῶν ἀνθρώπων, ἃ μὴ βούλονται ἑκουσίως
so some of-the men what not they-wish willingly
ποιεῖν, ἄκοντες ταῦτα ἐπιτελοῦσιν.
to-do unwillingly these accomplish

217

Κύνες δύο

Dogs two

Ἔχων τις δύο κύνας, τὸν μὲν θηρεύειν ἐδίδαξε, τὸν δὲ
having someone two dogs the-one indeed to-hunt taught the-other but
οἰκουρὸν ἐποίησε. Καὶ δὴ, εἴ ποτε ὁ θηρευτικὸς ἐξιὼν πρὸς
house-keeper made and indeed if ever the hunting-one going-out to
ἄγραν συνελάμβανέ τι, ἐκ τούτου μέρος καὶ τῷ ἑτέρῳ
hunt caught something from this a-portion also to-the other
παρέβαλλεν. Ἀγανακτοῦντος δὲ τοῦ θηρευτικοῦ, καὶ τὸν
he-threw being-vexed and the hunting-one and the
ἕτερον ὀνειδίζοντος, εἴγε αὐτὸς μὲν ἐξιὼν διόλου μοχθεῖ,
other reproaching if-indeed he-himself indeed going-out constantly toils
ὁ δὲ οὐδὲν ποιῶν τοῖς ἑαυτοῦ πόνοις ἐντρυφᾷ, ἐκεῖνος
the-other but nothing doing on-the his labors luxuriates that-one
ἔφη πρὸς αὐτόν· „ἀλλὰ μὴ ἐμὲ μέμφου, τὸν δεσπότην δὲ,
said to him but not me blame the master but
ὃς οὐ πονεῖν με ἐδίδαξεν, ἀλλ' ἀλλοτρίους πόνους ἐσθίειν.“
who not to-toil me taught but others' labors to-eat
Οὕτω καὶ τῶν παίδων οἱ ῥᾴθυμοι οὐ μεμπτέοι εἰσὶν, ὅταν
so also of-the children the lazy not blamable are when
αὐτοὺς οἱ γονεῖς οὕτως ἀγάγωσιν.
them the parents so bring-up

218

Κύνες λιμώττουσαι

Dogs starving

Κύνες λιμώττουσαι, ὡς ἐθεάσαντο ἔν τινι ποταμῷ βύρσας
dogs starving when they-saw in some river hides
βρεχομένας, μὴ δυνάμεναι αὐτῶν ἐφικέσθαι, συνέθεντο
being-soaked not being-able them to-reach agreed
ἀλλήλαις, ὅπως τὸ ὕδωρ ἐκπίωσιν, εἶθ' οὕτως ἐπὶ
with-one-another that the water they-should-drink-up then so to
τὰς βύρσας παραγένωνται. Συνέβη δ' αὐτὰς πινούσας
the hides they-might-come it-happened and they drinking
διαῤῥαγῆναι πρὶν ἢ τῶν βυρσῶν ἐφικέσθαι.
to-burst before than the hides to-reach
Οὕτως ἔνιοι τῶν ἀνθρώπων δι' ἐλπίδα κέρδους ἐπισφαλεῖς
so some of-the men through hope of-gain dangerous
μόχθους ὑφιστάμενοι φθάνουσι πρότερον καταναλισκόμενοι
labors undergoing are-first sooner used-up
ἢ ὧν βούλονται περιγενόμενοι.
than what they-wish having-attained

219

Κύνες καὶ Ἀλώπηξ

Dogs and Fox

Λέοντος δορὰν κύνες εὑρόντες, διεσπάραττον ταύτην.
of-a-lion a-skin dogs having-found tore-apart it
Τούτοις δὲ ἀλώπηξ ἰδοῦσα ἔφη· „εἰ οὗτος ὁ λέων
them and a-fox having-seen said if this the lion

τοῖς ζῶσι συνῆν, εἴδετε ἂν τοὺς αὐτοῦ ὄνυχας
among-the living were you-would-have-seen — the his claws
ἰσχυροτέρους τῶν ὑμετέρων ὀδόντων.“
stronger than-the your teeth
Ὁ μῦθος δηλοῖ τοὺς τῶν ἐνδόξων καταφρονοῦντας, ὅταν
the tale shows-up those the illustrious despising when
τῆς δόξης ἐκπίπτωσιν.
from-the glory they-fall

220

Κυνηγὸς καὶ Ἁλιεύς

Hunter and Fisherman

Ἤιει κυνηγὸς ἐξ ὄρους κυνηγήσας,
was-coming a-hunter from a-mountain having-hunted
ἦει δὲ γριπεὺς κύρτον ἰχθύων πλήσας.
was-coming and a-fisherman a-basket with-fish having-filled
καί πως συνηβόλησαν οἱ δύ’ ἀλλήλοις·
and somehow met the two each-other
χὠ μὲν κυνηγὸς ἰχθύων ἁλιπλώων,
and-the indeed hunter fishes sea-sailing
θήραν δ’ ὁ γριπεὺς ἠρέτιζεν ἀγρείην,
game and the fisherman preferred of-the-field
ἅ τ’ εἶχον ἀντέδωκαν· εἶτα τὴν θήρην
what and they-had they-exchanged then the catch
ἤμειβον αἰεί, δεῖπνα δ’ εἶχον ἡδίω,
they-exchanged always dinners and they-had sweeter

ἕως τις αὐτοῖς εἶπεν· „ἀλλὰ καὶ τούτων
until someone to-them said but also of-these
τὸ χρηστὸν ἐξολεῖτε τῇ συνηθείᾳ,
the goodness you-will-destroy by-the habit
πάλιν δ' ἕκαστος ἃ πρὶν εἶχε ζητήσει."
again and each what before he-had will-seek

Ὅτι πᾶς δυσάρεστος, τοῦ παρόντος ἡδέος μικρόν
that every-one hard-to-please of-the present pleasant-thing a-little
τι ἀπολαύσας, εὐθὺς τὴν ἐπιθυμίαν ἐφ' ἕτερον τρέπει.
some having-enjoyed at-once the desire to another turns

FABLES 221–230

A man bitten by a dog; the dog's house; a dog that swallowed a snail; a dog with a bell; a dog, a cock, and a fox; a dog and a fox; a dog and its master; the dog in the manger; a dog and a hare; and a dog and a she-wolf.

221

Κυνόδηκτος

Dog-bitten

Δηχθείς τις ὑπὸ κυνὸς τὸν ἰασόμενον περιῄει ζητῶν.
having-been-bitten someone by a-dog the one-to-heal-him went-around seeking
Ἐντυχὼν δέ τις αὐτῷ καὶ γνοὺς ὃ ζητεῖ, „ὦ οὗτος"
having-met and someone him and having-learned what he-seeks O you-there
εἶπεν, „εἰ σώζεσθαι βούλει, λαβὼν ἄρτον, καὶ τούτῳ τὸ
said if to-be-saved you-wish having-taken bread and with-this the
αἷμα τῆς πληγῆς ἐκμάξας, τῷ δακόντι κυνὶ φαγεῖν
blood of-the wound having-wiped-off to-the having-bitten dog to-eat

ἐπίδος.“ Κἀκεῖνος γελάσας ἔφη· „ἀλλ᾽ εἰ τοῦτο ποιήσω,
give and-be having-laughed said but if this I-do
δεήσει με ὑπὸ πάντων τῶν ἐν τῇ πόλει κυνῶν δηχθῆναι.“
it-will-be-needful me by all the in the city dogs to-be-bitten
Ὁ μῦθος δηλοῖ, ὅτι καὶ τῶν ἀνθρώπων οἱ πονηροὶ
the tale shows that also of-the men the wicked
εὐεργετούμενοι μᾶλλον ἀδικεῖν παροξύνονται.
being-benefited more to-do-wrong are-provoked

222

Κυνὸς οἰκία

Dog's house

Κύων, ἐν τῷ χειμῶνι συστρεφόμενος καὶ συσπειρώμενος
a-dog in the winter curling-up and coiling-up
διὰ τὸ ῥιγοῦν, οἰκίαν ποιεῖν διενοεῖτο. Θέρους δ᾽ αὖ
through the being-cold a-house to-make intended in-summer and in-turn
πάλιν ἐκτεταμένος καθεύδων, ἐφαίνετο μέγας ἑαυτῷ,
again stretched-out sleeping seemed big to-himself
καὶ οὔτε ἀναγκαῖον ἡγεῖτο οὔτε μικρὸν ἔργον, οἰκίαν
and neither necessary he-thought nor small work a-house
περιβάλλεσθαι τοιαύτην.
to-put-around-himself such

223

Κύων

Dog

Ὠά τις κύων καταπίνειν εἰθισμένος, ἰδών τινα κόχλον,
eggs a dog to-swallow accustomed having-seen some snail
χάνας τὸ στόμα αὐτοῦ, μεγίστῃ συνολκῇ καταπέπωκε
having-gaped the mouth his with-greatest gulp has-swallowed
τοῦτον, οἰηθεὶς ὠὸν εἶναι. Βαρούμενος δὲ τὰ σπλάγχνα
it having-supposed an-egg to-be weighed-down and in-the bowels
καὶ ὀδυνόμενος, ἔλεγε· „δίκαια ἔγωγε πέπονθα, εἴγε
and being-in-pain he-said just-things I-for-my-part have-suffered if-indeed
πάντα τὰ περιφερῆ ὠὰ πεπίστευκα.“
all the round-things eggs I-have-believed
Διδάσκει ἡμᾶς ὁ λόγος, ὅτι οἱ ἀδικάστως πρᾶγμα
teaches us the story that those without-judgment a-matter
προσιόντες λανθάνουσιν ἑαυτοὺς περιπείροντες ἀτόποις.
approaching escape-the-notice-of themselves impaling on-absurdities

224

Κύων

Dog

Λάθρᾳ κύων ἔδακνε. Τούτῳ δὲ ὁ δεσπότης κώδωνα
secretly a-dog used-to-bite on-him and the master a-bell
ἐκρέμασεν, ὥστε πρόδηλον εἶναι τοῖς πᾶσιν. Οὗτος δὲ,
hung so-that obvious to-be to-the all he and
τὸν κώδωνα σείων, ἐν τῇ ἀγορᾷ ἠλαζονεύετο. Γραῦς
the bell shaking in the market-place was-boasting an-old

δὲ εἶπεν αὐτῷ κύων· „τί φαντάζῃ; οὐ δι᾽ ἀρετὴν τοῦτον
and said to-him dog why do-you-show-off not for virtue this
φορεῖς, ἀλλὰ δι᾽ ἔλεγχον τῆς κεκρυμμένης σου κακίας.“
you-wear but for exposure of-the hidden your wickedness
Ὅτι οἱ τῶν ἀλαζονευομένων κενόδοξοι τρόποι πρόδηλοί
that the of-the boasters vainglorious ways obvious
εἰσι δηλοῦντες τὴν ἀφανῆ κακίαν.
are showing the unseen wickedness

225

Κύων καὶ Ἀλεκτρυών

Dog and Cock

Κύων καὶ ἀλεκτρυὼν, ἑταιρείαν ποιησάμενοι, ὥδευον.
a-dog and a-cock partnership having-made were-traveling
Ἑσπέρας δὲ καταλαβούσης, ὁ μὲν ἀλεκτρυὼν ἐπὶ
evening and having-come-on the indeed cock on
δένδρου ἐκάθευδεν ἀναβὰς, ὁ δὲ κύων πρὸς τῇ ῥίζῃ
a-tree slept having-gone-up the but dog at the root
τοῦ δένδρου, κοίλωμα ἔχοντος. Τοῦ δὲ ἀλεκτρυόνος
of-the tree a-hollow having the and cock
κατὰ τὸ εἰωθὸς νύκτωρ φωνήσαντος, ἀλώπηξ ἀκούσασα
according-to the custom by-night having-crowed a-fox having-heard
πρὸς αὐτὸν ἔδραμε, καὶ στᾶσα κάτωθεν πρὸς ἑαυτὴν
to him ran and having-stood below to herself
κατελθεῖν ἠξίου· ἐπιθυμεῖν γὰρ ἀγαθὴν οὕτω φωνὴν
to-come-down asked-him to-desire for a-good so voice
ζῶον ἔχον ἀσπάσασθαι. Τοῦ δὲ εἰπόντος, τὸν θυρωρὸν
animal having to-embrace he and having-said the doorkeeper
πρότερον διυπνίσαι, ὑπὸ τὴν ῥίζαν καθεύδοντα, ὡς
first to-wake under the root sleeping so-that

ἐκείνου ἀνοίξαντος κατελθεῖν, κἀκείνης ζητούσης αὐτὸν
that-one having-opened to-come-down and-she seeking him
φωνῆσαι, ὁ κύων αἴφνης πηδήσας αὐτὴν διεσπάραξεν.
to-call the dog suddenly having-leapt her tore-apart
Ὁ μῦθος δηλοῖ, ὅτι οἱ φρόνιμοι τῶν ἀνθρώπων τοὺς ἐχθροὺς
the tale shows that the sensible of-the men the enemies
ἐπελθόντας πρὸς ἰσχυροτέρους πέμπουσι παραλογιζόμενοι.
having-attacked to stronger-ones send outwitting-them

226

Κύων καὶ Ἀλώπηξ

Dog and Fox

Κύων θηρευτικὸς, λέοντα ἰδὼν, τοῦτον ἐδίωκεν· ὡς δὲ
a-dog hunting a-lion having-seen it chased when but
ἐπιστραφεὶς ἐκεῖνος ἐβρυχήσατο, φοβηθεὶς εἰς τοὐπίσω
having-turned that-one roared having-taken-fright into the-rear
ἔφυγεν. Ἀλώπηξ δὲ θεασαμένη αὐτὸν ἔφη· „ὦ κακὴ κεφαλὴ,
fled a-fox and having-watched him said O wretched head
σὺ λέοντα ἐδίωκες, οὗ οὐδὲ τὸν βρυχηθμὸν ὑπέμεινας;“
you a-lion were-chasing whose not-even the roar you-withstood
Ὁ λόγος λεχθείη ἂν ἐπ᾽ ἀνδρῶν αὐθαδείᾳ συνόντων,
the story might-be-told — about men with-arrogance living
οἳ κατὰ πολὺ δυνατωτέρων συκοφαντεῖν ἐπιχειροῦντες,
who by much more-powerful-ones to-slander attempting
ὅταν ἐκεῖνοι ἀντιστῶσιν, εὐθέως ἀναχαιτίζονται.
whenever those resist at-once rear-back

227

Κύων καὶ Δεσπότης

Dog and Master

Μέλλων ὁδεύειν τῆς κυνός τις ἑστώσης
being-about to-travel the dog someone standing
εἶπεν· „τί χάσκεις; πάνθ' ἕτοιμά σοι ποίει·
said why do-you-gape all-things ready for-yourself make
μετ' ἐμοῦ γὰρ ἥξεις." ἡ δὲ κέρκον οὐραίης
with me for you-will-come she and tail of-the-rump
ἄρασά φησι· „πάντ' ἔχω· σὺ δὲ βραδύνεις."
having-raised says all-things I-have you but are-slow

Πρὸς ἄνδρα ἀπαρασκεύαστον, τὸν ἐν ἑτοιμασίᾳ ὄντα
for a-man unprepared the-one in readiness being
περὶ συνοδοιπορίας κατεπείγοντα, ὁ λόγος εὔκαιρος.
about a-joint-journey hurrying the story timely

228

Κύων καὶ Ἵππος

Dog and Horse

Κύων τις, ἐν φάτνῃ κατακειμένη, οὔτε αὐτὴ τῶν κριθῶν
a-dog some in a-manger lying neither herself of-the barley
ἤσθιεν, οὔτε τῷ ἵππῳ δυναμένῳ φαγεῖν ἐπέτρεπεν.
ate nor the horse being-able to-eat allowed

229

Κύων καὶ Λαγωός

Dog and Hare

Κύων λαγωὸν διώξας ἐκράτησε· καὶ ποτὲ μὲν ἔδακνε,
a-dog a-hare having-chased caught and at-one-time indeed it-bit
ποτὲ δὲ σαίνων προσέχαιρε καὶ ἐφίλει. Καὶ ὁ λαγωὸς
at-another but fawning made-up-to-it and kissed-it and the hare
εἶπεν· „εἰ μὲν φίλος εἶ, τί δάκνεις; εἰ δὲ ἐχθρὸς, τί
said if indeed a-friend you-are why do-you-bite if but an-enemy why
σαίνεις οὐράν;“
do-you-wag tail

230

Κύων καὶ Λύκαινα

Dog and She-wolf

Κύων, καταδιώκων λύκαιναν, ἐφρυάττετο τῇ τε τῶν
a-dog chasing-down a-she-wolf was-preening-himself in-the both of-the
ποδῶν ταχυτῆτι καὶ τῇ ἰδίᾳ ἰσχύϊ, καὶ ἐδόκει φεύγειν
feet swiftness and in-the own strength and thought to-flee
τὸν λύκον δι᾽ οἰκείαν δῆθεν ἀσθένειαν. Στραφεὶς οὖν
the wolf through its-own forsooth weakness having-turned then
ὁ λύκος ἔφησε πρὸς τὸν κύνα· „οὐ σὲ δέδοικα, ἀλλὰ
the wolf said to the dog not you I-fear but
τὴν τοῦ σοῦ δεσπότου καταδρομήν.“
the of-the your master onslaught
Ὁ μῦθος οὗτος δηλοῖ, ὅτι οὐ δεῖ τινα ἐγκαυχᾶσθαι
the tale this shows that not it-is-needful anyone to-boast
τῇ τῶν ἑτέρων γενναιότητι.
in-the of-the others nobility

The dog that put off a wolf till a wedding; a dog and a cook; the dog with the meat; the gnat and the lion; the gnat and the bull; hares and foxes; hares and frogs; a dog outrun by a hare; a gull and a kite; and the lioness and the fox.

231

Κύων καὶ Λύκος

Dog and Wolf

Κύων πρὸ ἐπαύλεώς τινος ἐκάθευδε. Λύκου δ' ἐπιδραμόντος
a-dog before a-farmstead some was-sleeping a-wolf and having-run-up
καὶ βρῶμα μέλλοντος θύσειν αὐτὸν, ἐδεῖτο μὴ νῦν
and as-food being-about to-sacrifice him he-begged not now
αὐτὸν καταθῦσαι. „Νῦν μὲν γὰρ" φησὶ „λεπτός εἰμι
him to-slaughter now indeed for he-says thin I-am
καὶ ἰσχνός· ἂν δὲ μικρὸν ἀναμείνῃς, μέλλουσιν οἱ
and lean if but a-little you-wait are-about the
ἐμοὶ δεσπόται ποιήσειν γάμους, κἀγὼ τηνικαῦτα πολλὰ
my masters to-hold a-wedding and-I at-that-time much
φαγὼν πιμελέστερος ἔσομαι, καὶ σοὶ ἡδύτερον βρῶμα
having-eaten fatter will-be and for-you sweeter food
γενήσομαι." Ὁ μὲν οὖν λύκος πεισθεὶς ἀπῆλθε·
will-become the indeed then wolf having-been-persuaded went-away
μεθ' ἡμέρας δ' ἐπανελθὼν εὗρεν ἄνω ἐπὶ τοῦ δώματος
after days and having-come-back he-found up on the roof
τὸν κύνα καθεύδοντα, καὶ στὰς κάτωθεν πρὸς ἑαυτὸν
the dog sleeping and having-stood below to himself
ἐκάλει, ὑπομιμνήσκων αὐτὸν τῶν συνθηκῶν. Καὶ ὁ κύων·
called reminding him of-the agreement and the dog

„ἀλλ', ὦ λύκε, εἰ τὸ ἀπὸ τοῦδε πρὸ τῆς ἐπαύλεώς
but O wolf if the-time from this before the farmstead
με ἴδοις καθεύδοντα, μηκέτι γάμους ἀναμείνῃς."
me you-should-see sleeping no-longer a-wedding wait-for
Ὁ μῦθος δηλοῖ, ὅτι οἱ φρόνιμοι τῶν ἀνθρώπων, ὅταν
the tale shows that the sensible of-the men whenever
περί τι κινδυνεύσαντες σωθῶσι, διὰ βίου τοῦτο
in something having-been-in-danger they-are-saved through life this
φυλάττονται.
guard-against

232

Κύων καὶ Μάγειρος

Dog and Cook

Κύων εἰσπηδήσας εἰς μαγειρεῖον καὶ τοῦ μαγείρου
a-dog having-leapt-in into a-kitchen and the cook
ἀσχολουμένου καρδίαν ἁρπάσας, ἔφυγεν. Ὁ δὲ μάγειρος
being-busy a-heart having-snatched fled the and cook
ἐπιστραφείς, ὡς εἶδεν αὐτὸν φεύγοντα, εἶπεν· „ὦ οὗτος,
having-turned when he-saw him fleeing said O you-there
ἴσθι ὡς, ὅπουπερ ἂν ᾖς, φυλάξομαί σε· οὐ γὰρ
know that wherever — you-are I-will-be-on-guard-against you not for
ἀπ' ἐμοῦ καρδίαν εἴληφας, ἀλλ' ἐμοὶ καρδίαν δέδωκας."
from me a-heart you-have-taken but to-me heart you-have-given
Ὁ μῦθος δηλοῖ, ὅτι πολλάκις τὰ παθήματα τοῖς ἀνθρώποις
the tale shows that often the sufferings to-the men
μαθήματα γίνονται.
lessons become

233

Κύων κρέας φέρουσα

Dog meat carrying

Κύων κρέας ἔχουσα ποταμὸν διέβαινε· θεασαμένη δὲ τὴν
a-dog meat having a-river was-crossing having-seen and the
ἑαυτῆς σκιὰν κατὰ τοῦ ὕδατος, ὑπέλαβεν ἑτέραν κύνα
her-own shadow down-in the water she-supposed another dog
εἶναι, μεῖζον κρέας ἔχουσαν· διόπερ ἀφεῖσα τὸ ἴδιον
to-be bigger meat having wherefore having-let-go the own
ὥρμησεν ὡς τὸ ἐκείνης ἀφαιρησομένη. Συνέβη δ' αὐτῇ
she-rushed as the that-one's going-to-take-away it-happened and to-her
ἀμφοτέρων στερηθῆναι, τοῦ μὲν μὴ ἐφικομένῃ, διότι
of-both to-be-deprived of-the-one indeed not having-reached-it because
μηδὲ ἦν, τοῦ δ', ὅτι ὑπὸ τοῦ ποταμοῦ παρεσύρη.
not-even it-was of-the-other and because by the river it-was-swept-away
Πρὸς ἄνδρα πλεονέκτην ὁ λόγος εὔκαιρος.
for a-man greedy the story timely

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Κώνωψ καὶ Λέων

Gnat and Lion

Κώνωψ πρὸς λέοντα ἐλθὼν εἶπεν· „οὔτε φοβοῦμαί σε,
a-gnat to a-lion having-come said neither do-I-fear you
οὔτε δυνατώτερός μου εἶ· εἰ δὲ μὴ, τίς σοί ἐστιν ἡ
nor more-powerful than-me are-you if but not what to-you is the
δύναμις; ὅτι ξύεις τοῖς ὄνυξι, καὶ δάκνεις τοῖς ὀδοῦσι;
power that you-scratch with-the claws and you-bite with-the teeth
τοῦτο καὶ γυνὴ τῷ ἀνδρὶ μαχομένη ποιεῖ. Ἐγὼ δὲ
this also a-woman with-the husband fighting does I but

λίαν ὑπάρχω σου ἰσχυρότερος· εἰ δὲ θέλεις, ἔλθωμεν
very-much am than-you stronger if and you-wish let-us-go
καὶ εἰς πόλεμον.“ Καὶ σαλπίσας ὁ κώνωψ ἐνεπήγετο,
even into war and having-trumpeted the gnat fastened-himself-in
δάκνων τὰ περὶ τὰς ῥῖνας αὐτοῦ ἄτριχα πρόσωπα. Ὁ
biting the around the nostrils his hairless face-parts the
δὲ λέων τοῖς ἰδίοις ὄνυξι κατέλυεν ἑαυτὸν, ἕως οὗ
and lion with-the own claws was-destroying himself until —
ἠγανάκτησεν. Ὁ κώνωψ δὲ, νικήσας τὸν λέοντα καὶ
he-grew-furious the gnat and having-defeated the lion and
σαλπίσας καὶ ἐπινίκιον ᾄσας, ἀπέπτατο. Ἀράχνης δὲ
having-trumpeted and a-victory-song having-sung flew-off of-a-spider and
δεσμῷ ἐμπλακεὶς, ἐσθιόμενος ἀπωδύρετο, ὅτι μεγίστοις
in-the-bond entangled being-eaten he-lamented that with-the-greatest
πολεμῶν ὑπὸ εὐτελοῦς ζώου, τῆς ἀράχνης, ἀπώλετο.
warring by a-paltry animal the spider he-perished
Ὁ μῦθος πρὸς τοὺς καταβάλλοντας μεγάλους καὶ ὑπὸ
the tale for those overthrowing great-ones and by
μικρῶν καταβαλλομένους.
small-ones being-overthrown

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Κώνωψ καὶ Ταῦρος

Gnat and Bull

Κώνωψ ἐπιστὰς κέρατι ταύρου, καὶ πολὺν χρόνον
a-gnat having-settled on-a-horn of-a-bull and a-long time
ἐπικαθίσας, ἐπειδὴ ἀπαλλάττεσθαι ἔμελλεν, ἐπυνθάνετο
having-sat-on-it when to-depart he-was-about asked
τοῦ ταύρου, εἰ ἤδη βούλεται αὐτὸν ἀπελθεῖν. Ὁ δὲ
of-the bull whether now he-wants him to-go-away he and

ὑποτυχὼν ἔφη· „ἀλλ᾽ οὔτε ὅτε ἦλθες, ἔγνων, οὔτε ἐὰν
having-replied said but neither when you-came I-knew nor if
ἀπέλθῃς, γνώσομαι.“
you-go-away I-will-know
Τούτῳ τῷ λόγῳ χρήσαιτο ἄν τις πρὸς ἄνδρα ἀδύνατον,
this the story might-use — one for a-man powerless
ὃς οὔτε παρὼν οὔτε ἀπὼν ἐπιβλαβὴς ἢ ὠφέλιμός ἐστι.
who neither present nor absent harmful or useful is

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Λαγωοὶ καὶ Ἀλώπεκες

Hares and Foxes

Λαγωοί ποτε πολεμοῦντες ἀετοῖς παρεκάλουν εἰς συμμαχίαν
hares once warring with-eagles called into alliance
ἀλώπεκας· αἱ δ᾽ ἔφασαν· „ἐβοηθήσαμεν ἂν ὑμῖν, εἰ μὴ
foxes they and said we-would-have-helped — you if not
ᾔδειμεν, τίνες ἐστὲ, καὶ τίσι πολεμεῖτε.“
we-knew who you-are and with-whom you-war
Ὁ λόγος δηλοῖ, ὅτι οἱ φιλονεικοῦντες τοῖς κρείττοσι
the story shows that those contending with-the stronger
σὺν τῷ διαμαρτεῖν καὶ καταπαίζονται.
with the failing also are-mocked

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Λαγωοὶ καὶ Βάτραχοι

Hares and Frogs

Λαγωοὶ καταγνόντες ἑαυτῶν δειλίαν ἔγνωσαν δεῖν
hares having-condemned of-themselves cowardice decided it-was-needful
ἑαυτοὺς κατακρημνίσαι. Παραγενομένων δὲ αὐτῶν ἐπί
themselves to-hurl-over-a-cliff having-arrived and they at
τινα κρημνὸν, ᾧ λίμνη ἐπέκειτο, ἐνταῦθα βάτραχοι
some cliff on-which a-lake lay-below there frogs
ἀκούσαντες τῆς ποδοψοφίας ἑαυτοὺς εἰς τὰ βάθη τῆς λίμνης
having-heard the footfalls themselves into the depths of-the lake
ἐδίδοσαν. Εἷς δέ τις τῶν λαγωῶν θεασάμενος αὐτοὺς ἔφη
threw one and some of-the hares having-watched them said
πρὸς τοὺς ἑτέρους· „ἀλλὰ μηκέτι ἑαυτοὺς κατακρημνίσωμεν·
to the others but no-longer ourselves let-us-hurl-over
ἰδοὺ γὰρ εὕρηνται καὶ ἡμῶν δειλότερα ζῶα.“
look for have-been-found even than-us more-cowardly animals
Οὕτω καὶ τοῖς ἀνθρώποις αἱ τῶν ἄλλων δυστυχίαι τῶν
so also to-the men the of-the others misfortunes of-the
ἰδίων δυστυχημάτων παραμύθιον γίνονται.
own misfortunes consolation become

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Λαγωὸς καὶ Κύων

Hare and Dog

Θάμνου λαγωὸν λασιόπουν ἀναστήσας
from-a-thicket a-hare shaggy-footed having-roused
κύων ἐδίωκεν οὐκ ἄπειρος ἀγρεύειν,
a-dog chased not unskilled to-hunt

δρόμῳ δ' ἐλείφθη. καί τις αἰπόλος σκώπτων
in-running but was-outstripped and some goatherd mocking
„ὁ πηλίκος σου" φησὶν „εὑρέθη θάσσων."
the tiny-one than-you he-says was-found faster
ὁ δ' εἶπεν· „ἄλλως ἄλλον ἁρπάσαι σπεύδων
he and said in-one-way another to-catch hurrying
τρέχει τις, ἄλλως δ' αὐτὸν ἐκ κακοῦ σώζων."
runs one otherwise but himself from harm saving

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Λάρος καὶ Ἰκτῖνος

Gull and Kite

Λάρος ἰχθὺν καταπιὼν, καὶ τοῦ φάρυγγος αὐτοῦ
a-gull a-fish having-swallowed and the gullet his
διαῤῥαγέντος, ἐπὶ τῆς ἠϊόνος ἔκειτο νεκρός. Ἰκτῖνος δὲ
having-burst on the shore lay dead a-kite and
αὐτὸν θεασάμενος ἔφη· „ἄξια σὺ πέπονθας, ὅτι
him having-seen said deserved-things you have-suffered because
πτηνὸς γεννηθεὶς ἐπὶ θαλάσσης τὴν δίαιταν ἐποιοῦ."
a-winged-one having-been-born on the-sea the living you-made
Οὕτως οἱ τὰ οἰκεῖα ἐπιτηδεύματα λείποντες καὶ τοῖς μὴ
so those the own pursuits leaving and to-the not
προσήκουσιν ἐπιβάλλοντες εἰκότως δυστυχοῦσι.
befitting turning-themselves reasonably are-unfortunate

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Λέαινα καὶ Ἀλώπηξ

Lioness and Fox

Λέαινα, ὀνειδιζομένη ὑπὸ ἀλώπεκος ἐπὶ τῷ διὰ παντὸς
a-lioness being-reproached by a-fox for the through all
τοῦ χρόνου ἕνα τίκτειν, „ἕνα,“ ἔφη „ἀλλὰ λέοντα.“
the time one to-bear one she-said but a-lion
Ὁ μῦθος δηλοῖ, ὅτι τὸ καλὸν οὐκ ἐν πλήθει, ἀλλ᾽ ἐν
the tale shows that the fine not in quantity but in
ἀρετῇ.
excellence

FABLES 241–250

Lions and hares; the lion's kingdom; the sick lion, the fox, and the deer; a lion, a fox, and an ape; a lion and an eagle; the old lion and the fox; a lion and a bear; a lion and a frog; the lion in love; and a lion shut in by a farmer.

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Λέοντες καὶ Λαγωοί

Lions and Hares

Δημηγορούντων τῶν δασυπόδων καὶ τὸ ἴσον ἀξιούντων
haranguing the shaggy-feet and the equal-share claiming
πάντας ἔχειν, οἱ λέοντες ἔφασαν· „οἱ λόγοι ὑμῶν, ὦ
all to-have the lions said the words your O
δασύποδες, ὀνύχων τε καὶ ὀδόντων, οἵων ἡμεῖς ἔχομεν,
shaggy-feet of-claws both and of-teeth such-as we have
δέονται.“
need

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Λέοντος βασιλεία

Lion's kingship

Λέων τις ἐβασίλευεν οὐχὶ θυμώδης οὐδὲ ὠμὸς οὐδὲ βίαιος,
a-lion some was-king not hot-tempered nor cruel nor violent
ἀλλὰ πρᾷος καὶ δίκαιος, ὥσπερ ἄνθρωπος. Ἐπὶ δὲ
but gentle and just like a-man in-the-time-of and
τῆς αὐτοῦ βασιλείας συναθροισμὸς ἐγένετο πάντων τῶν
the his reign an-assembly took-place of-all the
ζώων, δοῦναι δίκας καὶ λαβεῖν πρὸς ἄλληλα, λύκος μὲν
animals to-give justice and to-receive-it toward one-another a-wolf indeed
προβάτῳ, πάρδαλις δὲ αἰγάγρῳ, ἐλάφῳ δὲ τίγρις, κύων
to-a-sheep a-leopard and to-a-wild-goat to-a-deer and a-tiger a-dog
δὲ λαγωῷ. Ὁ πτὼξ δὲ ἔφη· „ηὐχόμην ἰδεῖν τὴν ἡμέραν
and to-a-hare the cowerer and said I-was-praying to-see the day
ταύτην, ἵνα τοῖς βιαίοις φοβερὰ τὰ εὐτελῆ φανῶσιν.“
this so-that to-the violent fearsome the paltry may-appear

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Λέων, Ἀλώπηξ καὶ Ἔλαφος

Lion, Fox, and Deer

Λέων νοσήσας ἔκειτο ἐν φάραγγι· τῇ προσφιλεῖ δὲ
a-lion having-fallen-sick lay in a-ravine to-the dear and
ἀλώπεκι, ᾗ προσωμίλει, εἶπεν· „εἰ θέλεις ὑγιᾶναί με
fox with-whom he-kept-company he-said if you-wish to-be-well me
καὶ ζῆν, τὴν ἔλαφον τὴν μεγίστην, τὴν εἰς τὸν δρυμὸν
and to-live the deer the biggest the-one in the wood
οἰκοῦσαν, τοῖς γλυκέσι σου λόγοις ἐξαπατήσασα, ἄγε
living with-the sweet your words having-deceived bring

εἰς τὰς ἐμὰς χεῖρας· ἐπιθυμῶ γὰρ αὐτῆς ἐγκάτων καὶ
into the my hands I-desire for her entrails and
καρδίας.“ Ἡ δὲ ἀλώπηξ ἀπελθοῦσα εὗρε τὴν ἔλαφον
heart the and fox having-gone-off found the deer
σκιρτῶσαν ἐν ταῖς ὕλαις· προσπαίσασα δὲ αὐτῇ καὶ
frisking in the woods having-fawned-on and her and
χαίρειν εἰποῦσα ἔφη· „Ἀγαθά σοι ἦλθον μηνῦσαι· οἶδας,
good-day having-bidden she-said good-news to-you I-came to-announce you-know
ὡς ὁ βασιλεὺς ἡμῶν λέων γείτων μοί ἐστι· νοσεῖ δὲ
that the king our lion neighbor to-me is he-is-sick and
καὶ ἐγγύς ἐστι τοῦ θνήσκειν. Ἐβουλεύετο οὖν, ποῖον τῶν
also near is of-the dying he-was-deliberating then which of-the
θηρίων μετ’ αὐτὸν βασιλεύσει. Ἔφη δὲ, ὅτι σῦς μέν
beasts after him will-be-king he-said and that the-boar indeed
ἐστιν ἀγνώμων, ἄρκτος δὲ νωθρὰ, πάρδαλις δὲ θυμώδης,
is senseless the-bear and sluggish the-leopard and hot-tempered
τίγρις ἀλαζών· ἡ ἔλαφος ἀξιωτάτη ἐστὶν εἰς βασιλείαν,
the-tiger boastful the deer most-worthy is for kingship
ὅτι ὑψηλή ἐστι τὸ εἶδος, πολλὰ δὲ ἔτη ζῇ, καὶ τὸ
because tall she-is in-the form many and years she-lives and the
κέρας αὐτῆς ὄφεσι φοβερόν. Καὶ τί σοι τὰ πολλὰ λέγω;
horn her to-snakes fearsome and why to-you the many-things do-I-tell
ἐκυρώθης βασιλεύειν. Τί μοι ἔσται, πρώτῃ σοι
you-have-been-confirmed to-be-queen what to-me will-there-be first to-you
εἰπούσῃ; Ἀλλ’ εὖξαί μοι σπευδούσῃ, μὴ πάλαι με ζητήσῃ·
having-told but wish-well me hurrying lest long-since me he-may-seek
χρῄζει γάρ με σύμβουλον ἐν πᾶσιν. Εἰ δὲ ἐμοῦ τῆς
he-needs for me as-counselor in all-things if and me the
γραὸς ἀκούσῃ, συμβουλεύω καὶ σὲ ἐλθεῖν καὶ προσμένειν
old-woman you-heed I-advise also you to-come and to-stay-by
τελευτῶντι αὐτῷ.“ Οὕτως εἶπεν ἡ ἀλώπηξ· τῆς δὲ ὁ
dying him so spoke the fox of-her and the

νοῦς ἐτυφώθη τοῖς λόγοις, καὶ ἦλθεν εἰς τὸ σπήλαιον
mind was-puffed-up by-the words and she-came into the cave
μὴ γιγνώσκουσα τὸ μέλλον. Ὁ λέων δ' ἐφορμήσας αὐτῇ
not knowing the future the lion and having-sprung-on her
ἐν σπουδῇ, τὰ ὦτα μόνον τοῖς ὄνυξιν ἐσπάραξεν. Ἡ δὲ
in haste the ears only with-the claws tore she and
ταχέως ἔσπευδεν ἐν ταῖς ὕλαις. Καὶ ἡ μὲν ἀλώπηξ τὰς
swiftly hurried in the woods and the indeed fox the
χεῖρας ἐκρότησεν, ὅτι εἰς μάτην ἐκοπίασεν· ὁ δὲ λέων
hands clapped because in vain she-had-toiled the and lion
μέγα βρυχώμενος ἐστέναξε· λιμὸς γὰρ αὐτὸν εἶχε καὶ λύπη·
loudly roaring groaned hunger for him held and grief
καὶ ἱκέτευε τὴν ἀλώπεκα ἐκ δευτέρου τι ποιῆσαι, καὶ
and he-begged the fox for the-second-time something to-do and
δόλῳ πάλιν ταύτην ἀγαγεῖν. Ἡ δὲ εἶπε· „χαλεπὸν καὶ
by-trickery again her to-bring she and said a-hard and
δύσκολον ἐπιτάττεις ἐμοὶ πρᾶγμα, ἀλλ' ὅμως ὑπουργήσω
difficult you-lay-on me task but still I-will-serve
σοι." Καὶ δὴ ὡς ἰχνευτ�ὴς κύων ἐπηκολούθει, πλέκουσα
you and indeed like a-tracking dog she-followed weaving
πανουργίας· ποιμένας δ' ἐπηρώτα, εἰ εἶδεν ἔλαφον
knaveries shepherds and she-asked whether one-had-seen a-deer
ᾑμαγμένην. Οἱ δ' ἔδειξαν ἐν τῇ ὕλῃ. Εὗρε δὲ αὐτὴν
bloodied they and pointed in the wood she-found and her
ἀναψυχομένην, καὶ ἔστη ἀναιδῶς. Ἡ δ' ἔλαφος χολωθεῖσα
recovering-her-breath and stood shamelessly the and deer enraged
καὶ φρίξασα τὴν χαίτην εἶπεν· „ὦ κάθαρμα, ἀλλὰ οὐκέτι
and having-bristled the mane said O scum but no-longer
χειρώσῃ με· εἰ δὲ καὶ πλησιάσεις μοι, οὐ ζήσεις ἔτι.
will-you-master me if and even you-come-near me not you-will-live longer
Ἄλλους ἀλωπέκιζε τοὺς ἀπείρους, ἄλλους ποίει βασιλεῖς
others play-the-fox-on the inexperienced others make kings

καὶ ἐρέθιζε.“ Ἡ δὲ εἶπεν· „οὕτως ἄνανδρος εἶ καὶ
and provoke she and said so unmanly are-you and
δειλή; οὕτως ἡμᾶς τοὺς φίλους ὑποπτεύεις; ὁ μὲν λέων,
cowardly so us the friends do-you-suspect the indeed lion
τοῦ ὠτὸς κρατήσας, ἤμελλε συμβουλεύειν καὶ ἐντολάς σοι
the ear having-seized was-about to-advise and instructions to-you
δοῦναι περὶ τῆς τηλικαύτης βασιλείας, ὡς ἀποθνήσκων·
to-give about the so-great kingdom as dying
σὺ δὲ οὐδὲ κνίσμα χειρὸς ἄῤῥωστον ὑπέστης. Καὶ νῦν
you but not-even a-scratch of-a-hand feeble endured and now
ὑπὲρ σὲ πλεῖον ἐκεῖνος θυμοῦται, καὶ βασιλέα τὸν λύκον
over you more he is-angry and king the wolf
θέλει ποιῆσαι· οἴμοι πονηρὸν δεσπότην! Ἀλλ’ ἐλθὲ καὶ
wants to-make alas wicked master but come and
μηδὲν πτοηθῇς, καὶ γενοῦ ὡς πρόβατον. Ὄμνυμι γάρ
not-at-all be-scared and become like a-sheep I-swear for
σοι εἰς τὰ φύλλα πάντα καὶ πηγὰς, μηδὲν κακὸν παθεῖν
to-you by the leaves all and springs no harm to-suffer
παρὰ τοῦ λέοντος· ἐγὼ δὲ μόνῃ σοι δουλεύσω.“ Οὕτως
from the lion I and only you will-serve so
ἀπατήσασα τὴν δειλαίαν ἔπεισε δεύτερον ἐλθεῖν. Ἐπεὶ
having-deceived the wretched she-persuaded a-second-time to-come when
δὲ εἰς τὸ σπήλαιον εἰσῆλθεν, ὁ μὲν λέων δεῖπνον εἶχε,
and into the cave she-went-in the indeed lion a-dinner had
πάντα τὰ ὀστᾶ καὶ μυελοὺς καὶ ἔγκατα καταπίνων·
all the bones and marrow and entrails gulping-down
ἡ δὲ ἀλώπηξ εἱστήκει ὁρῶσα· καρδίαν δὲ ἐκπεσοῦσαν
the and fox stood watching the-heart and having-fallen-out
ἁρπάζει λαθραίως, τοῦ κόπου κέρδος ταύτην φαγοῦσα.
she-snatches secretly of-the toil profit it having-eaten
Ὁ δὲ λέων, ἅπαντα ἐρευνήσας, μόνην καρδίαν ἐπεζήτει·
the and lion all-things having-searched only the-heart was-seeking

ἀλώπηξ δὲ μηκόθεν στᾶσα ἔφη· „αὕτη ἀληθῶς καρδίαν
the-fox and from-afar having-stood said she truly a-heart
οὐκ εἶχε· μὴ ἔτι ζήτει· ποίαν γὰρ καρδίαν αὕτη
not had do-not any-longer seek what-kind-of for heart she
εἶχεν, ἥτις δὶς εἰς οἶκον καὶ χεῖρας λέοντος εἰσῆλθεν;“
had who twice into the-house and hands of-a-lion went
Ὅτι ὁ τῆς φιλοδοξίας ἔρως τὸν ἀνθρώπων νοῦν ἐπιθολοῖ,
that the of-the love-of-glory passion the of-men mind clouds
καὶ τὰς τῶν κινδύνων συμφορὰς οὐ κατανοεῖ.
and the of-the dangers disasters not perceives

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Λέων, Ἀλώπηξ καὶ Πίθηκος

Lion, Fox, and Ape

Λέων ποτ᾽ ἀνδρῶν βίον ἄριστον ἐζήλου,
a-lion once of-men the-life best was-emulating
καὶ δὴ κατ᾽ εὐρὺν φωλεὸν διατρίβων,
and indeed in a-wide den spending-his-time
ὅσων ἀρίστην ὀριτρόφων φυὴν ἔγνω,
of-whichever best of-mountain-bred nature he-knew
φιλοφρονεῖσθαι γνησίως ἐπειρᾶτο.
to-entertain-kindly genuinely he-tried
πολὺς δ᾽ ὑπὸ σπήλυγγι θαμινὰ παντοίων
great and under the-cave often of-all-kinds
θηρῶν ὅμιλος ἡμέρως συνηυλίσθη·
of-beasts a-throng tamely lodged-together
ὁ δ᾽ εἱστία τε κἀφίλει νόμῳ ξείνων,
he and feasted-them both and-befriended by-the-custom of-guests
λίην τιθεὶς ἅπασι δαῖτα θυμήρη.
exceedingly setting for-all a-feast heart-pleasing

φίλην δὲ κερδὼ καὶ σύνοικον εἰλήφει,
as-friend and the-fox and housemate he-had-taken
μεθ' ἧς τὰ πολλὰ μειλίχως συνεζήτει.
with whom the most-part gently he-consorted
γέρων δέ τις πίθηκος ἦν ὁ δαιτρεύων
old and some ape was the-one carving
κρεῶν τε συσσίτοισι διανέμων μοίρας·
of-meats and to-the-messmates distributing portions
ὃς, εἴ τις ἦλθεν οὐχὶ τῆς συνηθείης,
who if someone came not of-the intimacy
ταὐτὸν παρετίθει δεσπότῃ τε κἀκείνῳ,
the-same served to-the-master both and-to-him
ὅπερ εἶλεν ὁ λέων νεοδρόμῳ λαβὼν θήρῃ·
which had-seized the lion in-fresh-run having-taken-it hunt
κερδὼ δ' ἑώλων ἔφερεν οὐκ ἴσην μοῖραν.
the-fox but of-stale got not equal portion
καὶ δή ποτ' αὐτὴν προσποιητὰ σιγῶσαν
and indeed once her feignedly silent
δείπνου τε χεῖρα καὶ βορῆς ἀποσχοῦσαν,
from-dinner both hand and from-food having-kept
λέων τίν' εἶχεν αἰτίην διηρώτα·
the-lion what she-had cause questioned
„κερδοῖ σοφὴ, λάλησον ὥσπερ εἰώθεις·
fox wise chatter as you-were-wont
φαιδρῷ προσώπῳ δαιτός, ὦ φίλη, ψαῦσον."
with-a-bright face the-feast O dear touch
ἡ δ' εἶπεν· „ὦ φέριστε θηρίων γέννης,
she and said O noblest of-beasts' race
πολλῇ μερίμνῃ καρδίην διαξαίνω·
with-much care heart I-tear
οὐ γὰρ τὰ νῦν παρόντα μοῦνον ἀλγύνει,
not for the now present-things alone pains-me

τὰ δ' ἔπειτα" φησὶ „προσκοπουμένη κλαίω.
the but hereafter she-says foreseeing I-weep
καθ' ἡμέραν γὰρ εἴ τις ἄλλος, εἶτ' ἄλλος
by day for if some other then another
ξένος πελάζοι, τοῦτο δ' εἰς ἔθος βαίνοι,
guest should-approach this and into custom should-go
τάχ' οὐδ' ἑώλων γεύσομαι κρεῶν μούνη."
soon not-even stale shall-I-taste meats alone
Ὁ λέων δὲ τερφθεὶς ἱλέως τε μειδήσας
the lion and delighted graciously and having-smiled
εἶπεν· „πιθήκῳ ταῦτα μηδ' ἐμοὶ μέμφου."
said the-ape for-these and-not me blame

Ὅτι μᾶλλον ἀλγύνειν καὶ λυπεῖν οἶδεν ἀνθρώπους οὐ
that more to-pain and to-grieve knows men not
τὰ παρόντα μόνον, καθ' ὅσον ἤδη ἡ τῶν μελλόντων
the present-things only as much-as already the of-the future-things
προσδοκία.
expectation

245

Λέων καὶ Ἀετός

Lion and Eagle

Λέοντι προσπτὰς αἰετῶν τις ἐζήτει
to-a-lion having-flown-up of-eagles one sought
κοινωνὸς εἶναι· χὠ λέων „τί κωλύει;"
partner to-be and-the lion what prevents

πρὸς αὐτὸν εἶπεν· „ἀλλ᾽ ἐνέχυρον ἢ δώσεις
to him said but a-pledge surely you-will-give
τὠκύπτερόν σου μὴ μεθεῖναι τὴν πίστιν;
the-wing-feather your not to-let-go the faith
πῶς γὰρ φίλῳ σοι μὴ μένοντι πιστεύσω;“
how for a-friend you not staying shall-I-trust

Ὁ μῦθος ἐκδιδάσκει, μὴ τάχιστα πᾶσι πιστεύειν, καὶ
the tale teaches not most-quickly all to-trust and
μάλιστα τοῖς μήπω φίλοις.
especially the not-yet friends

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Λέων καὶ Ἀλώπηξ

Lion and Fox

Λέων γηράσας καὶ μὴ δυνάμενος δι᾽ ἀλκῆς ἑαυτῷ
a-lion having-grown-old and not being-able through strength for-himself
τροφὴν πορίζειν, ἔγνω δεῖν δι᾽ ἐπινοίας τοῦτο πρᾶξαι.
food to-provide decided it-was-needful through contrivance this to-do
Καὶ δὴ παραγενόμενος εἴς τι σπήλαιον, καὶ ἐνταῦθα
and indeed having-come into some cave and there
κατακλιθεὶς προσεποιεῖτο τὸν νοσοῦντα· καὶ οὕτω τὰ
having-lain-down he-played the sick-one and so the
παραγενόμενα πρὸς αὐτὸν εἰς ἐπίσκεψιν ζῶα συλλαμβάνων
coming to him for a-visit animals seizing
κατήσθιε. Πολλῶν δὲ θηρίων καταναλωθέντων, ἀλώπηξ
he-devoured many and beasts having-been-consumed a-fox
τὸ τέχνασμα αὐτοῦ συνεῖσα παρεγένετο, καὶ στᾶσα
the trick his having-understood came and having-stood

ἄπωθεν τοῦ σπηλαίου ἐπυνθάνετο αὐτοῦ, πῶς ἔχοι· τοῦ
away-from the cave inquired of-him how he-was he
δὲ εἰπόντος „κακῶς“ καὶ τὴν αἰτίαν ἐρομένου, δι᾽ ἣν
and having-said badly and the cause asking for which
οὐκ εἴσεισιν, ἔφη· „ἀλλ᾽ ἔγωγε εἰσῆλθον ἄν, εἰ μὴ
not she-comes-in she-said but I-for-my-part would-have-come-in — if not
ἑώρων πολλῶν εἰσιόντων ἴχνη, ἐξιόντος δὲ οὐδενός.“
I-saw of-many going-in tracks coming-out but of-none
Οὕτως οἱ φρόνιμοι τῶν ἀνθρώπων ἐκ τεκμηρίων
so the sensible of-the men from signs
προορώμενοι τοὺς κινδύνους ἐκφεύγουσι.
foreseeing the dangers escape

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Λέων καὶ Ἄρκτος

Lion and Bear

Λέων καὶ ἄρκτος, ὁμοῦ νεβρῷ περιτυχόντες, περὶ τούτου
a-lion and a-bear together a-fawn having-come-upon over it
ἐμάχοντο. Δεινῶς οὖν ὑπ᾽ ἀλλήλων διατεθέντες, ὡς
fought terribly then by one-another treated so-that
ἐκ τῆς πολλῆς μάχης καὶ σκοτοδινιᾶσαι, ἀπαυδήσαντες
from the much fighting even to-grow-dizzy having-given-out
ἔκειντο. Ἀλώπηξ δὲ κύκλῳ περιοῦσα, πεπτωκότας αὐτοὺς
they-lay a-fox and in-a-circle going-around fallen them
ἰδοῦσα καὶ τὸν νεβρὸν ἐν τῷ μέσῳ κείμενον, τοῦτον, διὰ
having-seen and the fawn in the middle lying it through
μέσου ἀμφοῖν διαδραμοῦσα ἁρπάσασα, φεύγουσα ᾤχετο.
the-middle of-both having-run-through having-snatched fleeing was-gone

Οἱ δὲ βλέποντες μὲν αὐτὴν, μὴ δυνάμενοι δὲ ἀναστῆναι,
they and seeing indeed her not being-able but to-stand-up
„δείλαιοι ἡμεῖς,“ εἶπον „ὅτι δι᾽ ἀλώπεκα ἐμοχθοῦμεν.“
wretched we they-said that for a-fox we-were-toiling
Ὁ μῦθος δηλοῖ, ὅτι ἄλλων κοπιώντων ἄλλοι κερδαίνουσιν.
the tale shows that others toiling others profit

248

Λέων καὶ Βάτραχος

Lion and Frog

Λέων, ἀκούσας ποτὲ βατράχου μέγα βοῶντος, ἐπεστράφη
a-lion having-heard once a-frog loudly croaking turned
πρὸς τὴν φωνὴν, οἰόμενος μέγα τι ζῷον εἶναι. Προσμείνας
to the voice thinking big some animal to-be having-waited
δὲ μικρὸν, ὡς εἶδεν αὐτὸν προελθόντα τῆς λίμνης,
and a-little when he-saw him come-forth from-the pond
προσελθὼν αὐτὸν κατεπάτησεν.
having-approached him trampled
Ὁ λόγος δηλοῖ, ὅτι οὐ δεῖ πρὸ τῆς ὄψεως δι᾽
the story shows that not it-is-needful before the sight through
ἀκοῆς μόνης ταράττεσθαι.
hearing alone to-be-troubled

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Λέων καὶ Γεωργός

Lion and Farmer

Λέων ἐρασθεὶς θυγατρός τινος γεωργοῦ ταύτην
a-lion having-fallen-in-love with-the-daughter of-some farmer her
ἐμνηστεύσατο· ὁ δὲ μὴ ἐκδοῦναι θηρίῳ τὴν θυγατέρα
wooed he and not to-give-in-marriage to-a-beast the daughter
ὑπομένων, μηδὲ ἀρνεῖσθαι διὰ τὸν φόβον δυνάμενος,
bearing nor to-refuse through the fear being-able
τοιοῦτόν τι ἐπενόησεν. Ἐπειδὴ συνεχῶς ὁ λέων αὐτῷ
such something devised since continually the lion him
ἐπέκειτο, ἔλεγεν, ὡς νυμφίον αὐτὸν τῆς θυγατρὸς δοκιμάζει·
pressed he-said that as-bridegroom him of-the daughter he-approves
μὴ ἄλλως δὲ αὐτῷ δύνασθαι ἐκδοῦναι, ἐὰν μὴ τοὺς ὀδόντας
not otherwise but to-him to-be-able to-give-her if not the teeth
ἐξέληται καὶ τοὺς ὄνυχας ἐκτέμῃ· τούτους γὰρ δεδοικέναι
he-takes-out and the claws cuts-off these for to-fear
τὴν κόρην ἔφη. Τοῦ δὲ ῥᾳδίως διὰ τὸν ἔρωτα ἑκάτερον
the girl he-said he and readily through the love each
ὑπομείναντος, ὁ γεωργὸς καταφρονήσας αὐτοῦ, ὡς
having-submitted-to the farmer having-despised him when
παρεγένετο πρὸς αὐτὸν, ῥοπάλοις παίων αὐτὸν ἐξήλασεν.
he-came to him with-clubs beating him drove-out
Οὕτως οἱ ῥᾳδίως τοῖς ἐχθροῖς πιστεύοντες, ὅταν τῶν
so those readily the enemies trusting whenever of-the
ἰδίων πλεονεκτημάτων ἑαυτοὺς ἀπογυμνώσωσιν, εὐάλωτοι
own advantages themselves they-strip easy-to-catch
τούτοις γίνονται, πρότερον φοβεροὶ καθεστηκότες.
for-them become before fearsome having-been

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Λέων καὶ Γεωργός

Lion and Farmer

Λέων εἰς ἔπαυλιν γεωργοῦ εἰσῆλθεν· ὁ δὲ συλλαβεῖν
a-lion into the-farmstead of-a-farmer went he and to-catch-him
βουλόμενος τὴν αὐλείαν θύραν ἔκλεισε. Καὶ ὃς ἐξελθεῖν μὴ
wishing the courtyard door shut and he to-get-out not
δυνάμενος πρῶτον μὲν τὰ ποίμνια διέφθειρεν, ἔπειτα δὲ
being-able first indeed the flocks destroyed then and
καὶ ἐπὶ τοὺς βόας ἐτράπη. Καὶ ὁ γεωργὸς φοβηθεὶς
also against the oxen turned and the farmer having-taken-fright
περὶ αὐτοῦ τὴν θύραν ἤνοιξεν. Ἀπαλλαγέντος δὲ τοῦ
for himself the door opened having-departed and the
λέοντος, ἡ γυνὴ θεασαμένη αὐτὸν στένοντα εἶπεν· „ἀλλά
lion the wife having-seen him groaning said but
γε σὺ δίκαια πέπονθας· τί γὰρ τοῦτον συγκλεῖσαι
at-least you just-things have-suffered why for him to-shut-in
ἠβούλου, ὃν καὶ ἀπὸ μακρόθεν σε ἔδει τρέμειν;“
did-you-want whom even from afar you it-was-needful to-dread
Οὕτως οἱ πονηροὶ τοὺς ἰσχυροτέρους διερεθίζοντες εἰκότως
so the wicked the stronger provoking reasonably
τὰς ἐξ αὐτῶν πλημμελείας ὑπομένουσι.
the from them offenses endure

A lion and a dolphin; a raging lion and a gazelle; a lion and a boar; a lion, a hare, and a deer; a lion, a wolf, and a fox; the lion and the mouse; a lion, a mouse, and a fox; a lion and a wild ass; a lion and an ass hunting; and a lion, an ass, and a fox sharing the spoil.

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Λέων καὶ Δελφίς

Lion and Dolphin

Λέων ἔν τινι αἰγιαλῷ πλαζόμενος, ὡς ἐθεάσατο δελφῖνα
a-lion on some beach wandering when he-saw a-dolphin
παρακύψαντα, ἐπὶ συμμαχίαν παρεκάλεσε, λέγων, ὅτι
peeping-out to alliance invited-him saying that
ἁρμόζει μάλιστα φίλους ἑαυτοὺς καὶ βοηθοὺς γενέσθαι·
it-befits most friends themselves and helpers to-become
„σὺ μὲν γὰρ τῶν θαλαττίων ζώων, αὐτὸς δὲ τῶν
you indeed for of-the sea animals I-myself and of-the
χερσαίων εἰμὶ βασιλεύς.“ Τοῦ δὲ ἀσμένως ἐπινεύσαντος,
land-ones am king he and gladly having-nodded-assent
ὁ λέων μετ᾽ οὐ πολὺν χρόνον τινὰ μάχην ἔχων πρὸς
the lion after not much time some fight having with
ταῦρον ἄγριον προσεκάλει τὸν δελφῖνα εἰς βοήθειαν· ὡς
a-bull wild called the dolphin to help when
δὲ ἐκεῖνος βουλόμενος ἐκβῆναι τῆς θαλάσσης οὐκ ἠδύνατο,
but he wishing to-go-out of-the sea not was-able
ᾐτιᾶτο αὐτὸν ὁ λέων ὡς προδότην. Ὁ δὲ ὑποτυχὼν
accused him the lion as a-traitor he and having-replied

εἶπεν· „ἀλλὰ μὴ ἐμὲ μέμφου, τὴν φύσιν δὲ, ἥτις με
said but not me blame the nature but which me
θαλάσσιον ποιήσασα γῆς οὐκ ἐᾷ ἐπιβῆναι.“
of-the-sea having-made the-land not allows to-set-foot-on
Ἀτὰρ οὖν καὶ ἡμᾶς δεῖ φιλίαν σπενδομένους τοιούτους
but then also us it-is-needful friendship pledging such
ἐπιλέγεσθαι συμμάχους, οἳ ἐν τοῖς κινδύνοις πανταχοῦ
to-choose allies who in the dangers everywhere
παρεῖναι δύνανται.
to-be-present are-able

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Λέων θυμωθεὶς καὶ Δορκάς

Lion enraged and Gazelle

Λέοντα δορκὰς ὡς ἴδεν μεμηνότα,
a-lion a-gazelle when saw raging
„ὦ μοῖρα θηρῶν“ εἶπεν „ἀθλιωτάτη·
O lot of-beasts she-said most-wretched
εἰ σωφρονεῖν γὰρ δυσκάθεκτος εἶ λέων,
if to-be-sane for hard-to-check you-are lion
πῶς νῦν μανεὶς οὐ μεστὰ δράσεις δακρύων;“
how now having-gone-mad not full will-you-do of-tears

Ὅτι ἐξουσίαν ἔχοντα οὐ δεῖ θυμοῦσθαι.
that power having not it-is-needful to-rage

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Λέων καὶ Κάπρος

Lion and Boar

Θέρους ἐν ὥρᾳ, ὅτε τὸ καῦμα δίψει λυπεῖ, εἰς μικρὰν
of-summer in the-season when the heat with-thirst distresses to a-small
πηγὴν λέων καὶ κάπρος ἦλθον πιεῖν. Ἤριζον δὲ, τίς
spring a-lion and a-boar came to-drink they-quarreled and who
πρῶτος αὐτῶν πίῃ· ἐκ τούτου δὲ πρὸς φόνον
first of-them should-drink from this and to slaughter
ἀλλήλων διηγέρθησαν. Ἄφνω δὲ ἐπιστραφέντες πρὸς
of-one-another they-were-roused suddenly and having-turned for
τὸ ἀναπνεῦσαι, εἶδον γῦπας ἐκδεχομένους, ὃς αὐτῶν
the catching-breath they-saw vultures waiting whichever of-them
πέσῃ, τοῦτον καταφαγεῖν. Διὰ τοῦτο λύσαντες τὴν ἔχθραν
falls him to-devour for this having-dissolved the enmity
εἶπον· „κρεῖσσόν ἐστι ἡμᾶς φίλους γενέσθαι, ἢ βρῶμα
they-said better it-is us friends to-become than food
γυψὶ καὶ κόραξιν.“
for-vultures and ravens
Ὅτι τὰς πονηρὰς ἔριδας καὶ τὰς φιλονεικίας καλόν ἐστι
that the wicked quarrels and the rivalries good it-is
διαλύειν, ἐπειδὴ πᾶσιν ἐπικίνδυνον τέλος ἄγουσιν.
to-dissolve since for-all a-dangerous end they-bring

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Λέων καὶ Λαγωός

Lion and Hare

Λέων ἐπιτυχὼν λαγωῷ κοιμωμένῳ τοῦτον ἔμελλε
a-lion having-come-upon a-hare sleeping it was-about
καταφαγεῖν· μεταξὺ δὲ θεασάμενος ἔλαφον παριοῦσαν,
to-devour meanwhile and having-seen a-deer passing
ἀφεὶς τὸν λαγωὸν ἐκείνην ἐδίωκεν. Ὁ μὲν οὖν ἀπὸ τῶν
having-let-go the hare her he-chased he indeed then at the
ψόφων ἐξαναστὰς ἔφυγεν· ὁ δὲ λέων, ἐπὶ πολὺ διώξας
noises having-started-up fled the and lion for long having-chased
τὴν ἔλαφον, ἐπειδὴ καταλαβεῖν οὐκ ἠδυνήθη, ἐπανῆλθεν
the deer since to-overtake-her not he-was-able returned
ἐπὶ τὸν λαγωόν· εὑρὼν δὲ καὶ αὐτὸν πεφευγότα ἔφη·
to the hare having-found and also him fled he-said
„ἀλλ᾽ ἔγωγε δίκαια πέπονθα, ὅτι ἀφεὶς τὴν ἐν
but I-for-my-part just-things have-suffered because having-let-go the in
χερσὶ βορὰν, ἐλπίδα μείζονα προὔκρινα.“
hand food a-hope greater I-preferred
Οὕτως ἔνιοι τῶν ἀνθρώπων μὴ μετρίοις κέρδεσιν
so some of-the men not with-moderate gains
ἐπαρκούμενοι λανθάνουσι καὶ τὰ ἐν χερσὶ προϊέμενοι.
being-content escape-notice even the-things in hand throwing-away

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Λέων, Λύκος καὶ Ἀλώπηξ

Lion, Wolf, and Fox

Λέων γηράσας ἐνόσει κατακεκλιμένος ἐν ἄντρῳ· παρῆσαν
a-lion having-grown-old was-sick lying-down in a-cave were-present
δ' ἐπισκεψόμενα τὸν βασιλέα πλὴν ἀλώπεκος τἄλλα τῶν
and to-visit the king except the-fox the-rest of-the
ζώων. Ὁ τοίνυν λύκος λαβόμενος εὐκαιρίας, κατηγόρει παρὰ
animals the then wolf having-seized the-opportunity accused before
τῷ λέοντι τῆς ἀλώπεκος, ἅτε δὴ παρ' οὐδὲν τιθεμένης
the lion the fox as-being indeed at nothing setting
τὸν πάντων αὐτῶν κρατοῦντα, καὶ διὰ ταῦτα μηδ' εἰς
the of-all them ruling and for this not-even for
ἐπίσκεψιν ἀφιγμένης. Ἐν τοσούτῳ δὲ παρῆν καὶ ἡ ἀλώπηξ,
a-visit having-come in the-meantime and was-present also the fox
καὶ τῶν τελευταίων ἠκροάσατο τοῦ λύκου ῥημάτων. Ὁ μὲν
and the last heard of-the wolf words the indeed
οὖν λέων κατ' αὐτῆς ἐβρυχᾶτο· ἡ δ' ἀπολογίας καιρὸν
then lion at her roared she and of-defense a-chance
αἰτήσασα „καὶ τίς σε" ἔφη „τῶν συνελθόντων τοσοῦτον
having-asked and who you she-said of-the assembled so-much
ὠφέλησεν, ὅσον ἐγὼ, πανταχόσε περινοστήσασα καὶ
helped as-much-as I everywhere having-roamed and
θεραπείαν ὑπὲρ σοῦ παρ' ἰατροῦ ζητήσασα καὶ μαθοῦσα;"
a-cure for you from a-doctor having-sought and having-learned
Τοῦ δὲ λέοντος εὐθὺς τὴν θεραπείαν εἰπεῖν κελεύσαντος,
the and lion at-once the cure to-tell having-ordered
ἐκείνη φησίν· „εἰ λύκον ζῶντα ἐκδείρας τὴν αὐτοῦ δορὰν
she says if a-wolf living having-flayed the his skin
θερμὴν ἀμφιέσῃ." Καὶ τοῦ λύκου αὐτίκα νεκροῦ κειμένου,
warm you-put-on and the wolf at-once dead lying

ἡ ἀλώπηξ γελῶσα εἶπεν οὕτως· „οὐ χρὴ τὸν δεσπότην
the fox laughing said thus not one-must the master
πρὸς δυσμένειαν παρακινεῖν, ἀλλὰ πρὸς εὐμένειαν.“
to ill-will to-stir-up but to good-will
Ὁ μῦθος δηλοῖ, ὅτι ὁ καθ’ ἑτέρου μηχανώμενος καθ’
the tale shows that the-one against another scheming against
ἑαυτοῦ τὴν πάγην περιτρέπει.
himself the trap turns

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Λέων καὶ Μῦς

Lion and Mouse

Λέοντος κοιμωμένου μῦς τῷ στόματι ἐπέδραμεν· ὁ δὲ
a-lion sleeping a-mouse over-the mouth ran he and
ἐξαναστὰς καὶ συλλαβὼν αὐτὸν ἔμελλε καταθοινήσασθαι.
having-started-up and having-caught him was-about to-feast-on
Ὁ δ’ ἐδεήθη αὐτοῦ μὴ φαγεῖν αὐτὸν, λέγων, ὅτι
he and begged him not to-eat him saying that
σωθεὶς πολλὰς χάριτας αὐτῷ ἀποδώσει· γελάσας δὲ
having-been-saved many favors to-him he-will-repay having-laughed and
αὐτὸν ἀπέλυσε. Συνέβη οὖν αὐτὸν μετ’ οὐ πολὺ τῇ τοῦ
him he-let-go it-happened then him after not long by-the of-the
μυὸς χάριτι περισωθῆναι. Ἐπειδὴ γὰρ συλληφθεὶς ὑπό
mouse favor to-be-saved when for having-been-caught by
τινων κυνηγῶν κάλῳ ἐδέθη ἐπί τινι δένδρῳ, τηνικαῦτα
some hunters with-a-rope he-was-bound to some tree then
ὁ μῦς ἀκούσας αὐτοῦ στένοντος ἐλθὼν τὸν κάλων
the mouse having-heard him groaning having-come the rope
περιέτρωγε, καὶ λύσας ἔφη· „σὺ μὲν οὖν τότε
gnawed-around and having-freed-him said you indeed then at-that-time

μου κατεγέλασας, ὡς μὴ προσδοκῶν παρ᾽ ἐμοῦ ἀμοιβὴν
at-me laughed as not expecting from me a-return
κομίσασθαι· νῦν δ᾽ ἴσθι, ὅτι ἐστὶ καὶ παρὰ μυσὶ χάρις.“
to-receive now but know that there-is even among mice gratitude
Ὁ μῦθος δηλοῖ, ὅτι ἐν καιρῷ μεταβολῆς καὶ οἱ σφόδρα
the tale shows that in a-time of-change even the very
δυνατοὶ τῶν ἀσθενεστέρων ἐνδεεῖς γίνονται.
powerful of-the weaker in-need become

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Λέων, Μῦς καὶ Ἀλώπηξ

Lion, Mouse, and Fox

Λέοντος κοιμωμένου, μῦς τῷ στόματι περιέδραμεν.
a-lion sleeping a-mouse around-the mouth ran
Ὁ δὲ ἐξαναστὰς πανταχοῦ †περιειλίττετο, ζητῶν τὸν
he and having-started-up everywhere was-turning-about seeking the-one
προσεληλυθότα. Ἀλώπηξ δὲ αὐτὸν θεασαμένη ὠνείδιζεν,
having-come-at-him a-fox and him having-seen reproached
εἰ λέων ὢν ἐφοβήθη μῦν. Ὁ δέ φησιν· „ἀλλὰ κατὰ
if a-lion being he-had-feared a-mouse he and says but against
τῆς γνώμης αὐτοῦ τὴν ὀργὴν ἔχω.“
the intent his the anger I-have
Ὁ λόγος διδάσκει, τοὺς φρονίμους τῶν ἀνθρώπων μηδὲ
the story teaches the sensible of-the men not-even
τῶν μετρίων πραγμάτων καταφρονεῖν.
the moderate matters to-despise

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Λέων καὶ Ὄναγρος

Lion and Wild-ass

Θῆρας ἐθήρευον λέων καὶ ὄναγρος, ὁ μὲν λέων διὰ τῆς
beasts were-hunting a-lion and a-wild-ass the indeed lion through the
δυνάμεως, ὁ δὲ ὄναγρος διὰ τῆς ἐν ποσὶ ταχύτητος.
strength the and wild-ass through the in feet swiftness
Ἐπεὶ δὲ ζῴά τινα ἐθήρευσαν, ὁ λέων μερίζει καὶ τίθησι
when and animals some they-had-hunted the lion divides and sets
τὰς μοίρας. „Τὴν μὲν μίαν“ εἶπεν „λήψομαι ὡς πρῶτος,
the portions the indeed one he-said I-will-take as first
βασιλεὺς γάρ εἰμι· τὴν δὲ δευτέραν, ὡς ἐξ ἴσου
king for I-am the and second as on equal-terms
κοινωνῶν· ἡ δὲ τρίτη μοῖρα, αὕτη κακὸν μέγα σοι
partnering the and third portion this harm great to-you
ποιήσει, ἢν μὴ ἐθέλῃς φυγεῖν.
will-do if not you-are-willing to-flee
Ὅτι καλὸν ἑαυτὸν μετρεῖν ἐν πᾶσι κατὰ τὴν ἑαυτοῦ
that good oneself to-measure in all-things by the one's-own
ἰσχύν, καὶ δυνατωτέροις ἑαυτὸν μὴ συνάπτειν μηδὲ
strength and to-more-powerful-ones oneself not to-join nor
κοινωνεῖν.
to-partner

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Λέων καὶ Ὄνος

Lion and Ass

Λέων καὶ ὄνος κοινωνίαν πρὸς ἀλλήλους σπεισάμενοι
a-lion and an-ass partnership with one-another having-pledged
ἐξῆλθον ἐπὶ θήραν. Γενομένων δὲ αὐτῶν κατά τι σπήλαιον,
went-out to hunting having-come and they by some cave
ἐν ᾧ ἦσαν ἄγριαι αἶγες, ὁ μὲν λέων πρὸ τοῦ στομίου
in which were wild goats the indeed lion before the mouth
στὰς ἐξιούσας παρετηρεῖτο, ὁ δὲ εἰσελθὼν
having-stood those-coming-out watched-for the-other and having-gone-in
ἤλαυνεν αὐτὰς, καὶ ὠγκᾶτο ἐκφοβεῖν βουλόμενος. Τοῦ
drove them and brayed to-scare-them-out wishing the
δὲ λέοντος τὰς πλείστας συλλαβόντος, ἐξελθὼν ἐκεῖνος
and lion the most having-caught having-come-out he
ἐπυνθάνετο αὐτοῦ, εἰ γενναίως ἠγωνίσατο καὶ τὰς
inquired of-him whether nobly he-had-fought and the
αἶγας ἐδίωξεν; Ὁ δὲ εἶπεν· „ἀλλ’ εὖ ἴσθι, ὅτι κἀγὼ ἄν
goats chased he and said but well know that I-too —
σε ἐφοβήθην, εἰ μὴ ᾔδειν ὄνον ὄντα σε.“
you would-have-feared if not I-knew an-ass being you
Οὕτως οἱ παρὰ τοῖς εἰδόσιν ἀλαζονευόμενοι εἰκότως
so those before the knowing boasting reasonably
γέλωτα ὀφλισκάνουσι.
laughter incur

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Λέων, Ὄνος καὶ Ἀλώπηξ

Lion, Ass, and Fox

Λέων καὶ ὄνος καὶ ἀλώπηξ κοινωνίαν ποιησάμενοι
a-lion and an-ass and a-fox partnership having-made
ἐξῆλθον πρὸς ἄγραν. Πολλῆς οὖν θήρας συλληφθείσης,
went-out for hunting much then game having-been-caught
προσέταξεν ὁ λέων τῷ ὄνῳ διελεῖν αὐτοῖς. Ὁ δὲ τρεῖς
ordered the lion the ass to-divide for-them he and three
μερίδας ποιησάμενος ἐκ τῶν ἴσων, ἐκλέξασθαι τούτους
shares having-made from the equal to-choose them
προὐτρέπετο. Καὶ ὁ λέων θυμωθεὶς τὸν ὄνον κατέφαγεν.
urged and the lion enraged the ass devoured
Εἶτα τῇ ἀλώπεκι μερίζειν ἐκέλευσεν. Ἡ δ' εἰς μίαν
then the fox to-divide he-ordered she and into one
μερίδα πάντα σωρεύσασα, ἑαυτῇ βραχύ τι κατέλιπε.
share all having-heaped for-herself small something left
Καὶ ὁ λέων πρὸς αὐτήν· „τίς σε, ὦ βελτίστη, διαιρεῖν
and the lion to her who you O best-one to-divide
οὕτως ἐδίδαξεν;“ Ἡ δ' εἶπεν· „ἡ τοῦ ὄνου συμφορά.“
so taught she and said the of-the ass misfortune
Ὁ μῦθος δηλοῖ, ὅτι σωφρονισμοὶ γίνονται τοῖς ἀνθρώποις
the tale shows that lessons-in-prudence become to-the men
τὰ τῶν πέλας δυστυχήματα.
the of-the neighbors misfortunes

A lion, Prometheus, and the elephant; a lion and a bull, twice; a robber and a mulberry; a stonecutter's Hermes; wolves and dogs, twice; wolves and sheep; wolves, sheep, and a ram; and a wolf and a goat.

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Λέων, Προμηθεὺς καὶ Ἐλέφας

Lion, Prometheus, and Elephant

Λέων κατεμέμφετο Προμηθέα πολλάκις, ὅτι μέγαν αὐτὸν
a-lion reproached Prometheus often that big him
ἔπλασε καὶ καλὸν, καὶ τὴν μὲν γένυν ὥπλισε τοῖς
he-had-molded and handsome and the indeed jaw armed with-the
ὀδοῦσι, τοὺς δὲ πόδας ἐκράτυνε τοῖς ὄνυξιν, ἐποίησέ τε
teeth the and feet strengthened with-the claws made and
τῶν ἄλλων θηρίων δυνατώτερον· „ὁ δὲ τοιοῦτος“ ἔφασκε
than-the other beasts more-powerful the but such-a-one he-said
„τὸν ἀλεκτρυόνα φοβοῦμαι.“ Καὶ ὁ Προμηθεὺς ἔφη· „τί με
the cock I-fear and — Prometheus said why me
μάτην αἰτιᾷ; τὰ γὰρ ἐμὰ πάντα ἔχεις, ὅσα πλάττειν
in-vain do-you-blame the for my-things all you-have as-many-as to-mold
ἐδυνάμην· ἡ δέ σου ψυχὴ πρὸς τοῦτο μόνον μαλακίζεται.“
I-was-able the but your soul toward this only is-soft
Ἔκλαιεν οὖν ἑαυτὸν ὁ λέων, καὶ τῆς δειλίας κατεμέμφετο,
wept then himself the lion and the cowardice reproached
καὶ τέλος ἀποθανεῖν ἤθελεν. Οὕτω δὲ γνώμης ἔχων ἐλέφαντι
and finally to-die wished so and of-mind being an-elephant
περιτυγχάνει, καὶ προσαγορεύσας εἱστήκει διαλεγόμενος.
he-meets and having-greeted-him stood conversing
Καὶ ὁρῶν διαπαντὸς τὰ ὦτα κινοῦντα, „τί πάσχεις“
and seeing-him continually the ears moving what ails-you

ἔφη „καὶ τί δήποτε οὐδὲ μικρὸν ἀτρεμεῖ σου τὸ οὖς;“
he-said and why ever not-even a-little keeps-still your the ear
Καὶ ὁ ἐλέφας, κατὰ τύχην περιπτάντος αὐτῷ κώνωπος,
and the elephant by chance having-flown-around him a-gnat
„ὁρᾷς“ ἔφη „τοῦτο τὸ βραχὺ, τὸ βομβοῦν; ἢν εἰσδύνῃ μου
do-you-see he-said this the small-thing the buzzing if it-gets-into my
τῇ τῆς ἀκοῆς ὁδῷ, τέθνηκα.“ Καὶ ὁ λέων· „τί οὖν ἔτι
the of-the hearing passage I-am-dead and the lion why then still
ἀποθνήσκειν“ ἔφη „με δεῖ, τοσοῦτον ὄντα καὶ ἐλέφαντος
to-die he-said me must so-much being even than-an-elephant
εὐτυχέστερον, ὅσον κρείττων κώνωπος ὁ ἀλεκτρυών;“
more-fortunate as-much-as stronger than-a-gnat the cock
Ὁρᾷς, ὅσον ἰσχύος ὁ κώνωψ ἔχει, ὡς καὶ ἐλέφαντα
you-see how-much of-strength the gnat has so-as even an-elephant
φοβεῖν.
to-frighten

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Λέων καὶ Ταῦρος

Lion and Bull

Λέων ταύρῳ παμμεγέθει ἐπιβουλεύων ἠβουλήθη αὐτοῦ
a-lion against-a-bull huge plotting wished him
περιγενέσθαι· διόπερ πρόβατον τεθυκέναι φήσας πρὸς
to-overcome wherefore a-sheep to-have-sacrificed having-said to
ἑστίασιν αὐτὸν ἐκάλεσε, βουλόμενος κατακλιθέντα αὐτὸν
a-feast him he-invited wishing having-reclined him
καταγωνίσασθαι. Ὁ δὲ ἐλθὼν καὶ θεασάμενος λέβητας
to-overpower he and having-come and having-seen cauldrons
πολλοὺς καὶ ὀβελίσκους μεγάλους, τὸ δὲ πρόβατον
many and spits great the but sheep

οὐδαμοῦ, μηδὲν εἰπὼν ἀπηλλάττετο. Τοῦ δὲ λέοντος
nowhere nothing having-said went-off the and lion
αἰτιωμένου αὐτὸν καὶ τὴν αἰτίαν πυνθανομένου, δι' ἣν
blaming him and the cause inquiring for which
οὐδὲν δεινὸν παθὼν ἀλόγως ἄπεισιν, ἔφη· „ἀλλ'
nothing terrible having-suffered without-reason he-goes-away he-said but
ἔγωγε οὐ μάτην ποιῶ· ὁρῶ γὰρ κατασκευὴν οὐχ ὡς
I-for-my-part not in-vain do-this I-see for equipment not as
εἰς πρόβατον, ἀλλ' εἰς ταῦρον ἡτοιμασμένην."
for a-sheep but for a-bull prepared
Ὁ λόγος δηλοῖ, ὅτι τοὺς φρονίμους τῶν ἀνθρώπων αἱ
the story shows that the sensible of-the men the
τῶν πονηρῶν τέχναι οὐ λανθάνουσι.
of-the wicked arts not escape

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Λέων καὶ Ταῦρος

Lion and Bull

Λέων ποτὲ ταῦρον ὁρᾷ, καὶ τροφῆς μὲν ἐρᾷ, τὰς δὲ τῶν
a-lion once a-bull sees and food indeed desires the but of-the
κεράτων δειδίττεται προσβολὰς, καὶ τὸ φάρμακον εὑρὼν
horns fears thrusts and the remedy having-found
οὐ θεραπεύει τὸ πάθος· νικᾷ μὲν αὐτὸν ὁ λιμὸς, καὶ τῷ
not treats the ailment conquers indeed him the hunger and with-the
ταύρῳ κελεύει συμπλέκεσθαι, ἀλλ' ἐκφοβεῖ τῶν κεράτων τὸ
bull bids to-grapple but frightens-off of-the horns the
μέγεθος. Τέλος πείθεται τῷ λιμῷ, καὶ φιλίαν πλασάμενος εἰς
size finally he-obeys the hunger and friendship having-feigned for
ἀπάτην τὸν ταῦρον ὑπέρχεται· ὅπου γὰρ τὸ κακὸν πρόχειρον,
deceit the bull creeps-up-on where for the harm at-hand

καὶ τὸ ἀνδρεῖον πεφόβηται· κἂν ἴδῃ τὸ βίᾳ κρατεῖν οὐκ
even the brave has-taken-fright and-if it-sees the by-force to-prevail not
ἀκίνδυνον, τὸ λάθρᾳ σοφίζεται. „Ἐγὼ γοῦν“ φησὶν „ἐπαινῶ
without-danger the by-stealth it-devises I at-any-rate he-says praise
σου τὸ καρτερὸν, ὑπεράγαμαι τὸ κάλλος, ὁποῖος μὲν εἶ
your the strength I-greatly-admire the beauty what-a-one indeed you-are
τὴν κεφαλὴν, ὁποῖος δὲ τὴν μορφὴν, ὅσος δὲ τοὺς πόδας,
in-the head what-a-one and in-the form how-great and in-the feet
ὅσος δὲ τὰς ὁπλάς· ἀλλ᾽ ὅσον ἐπὶ τῆς κεφαλῆς φέρεις
how-great and in-the hooves but how-great on the head you-carry
τὸ ἄχθος! Περίελε γοῦν οὕτω ματαίαν ἐπιπλοκὴν, καί
the burden take-off at-any-rate so useless an-encumbrance and
σοι καὶ κόσμος ἔσται τῆς κεφαλῆς, καὶ βάρους ἀπαλλαγὴ,
for-you both adornment will-be of-the head and from-weight release
καὶ πρὸς τὸ κρεῖττον μεταβολή. Τί δὲ καὶ δεῖ σοι
and to the better change what and even need-is-there to-you
κεράτων, εἰρήνης οὔσης πρὸς λέοντας;“ Πείθεται τούτοις
of-horns peace being with lions is-persuaded by-these
ὁ ταῦρος, καὶ τὴν ἐκ τῶν ὅπλων ἰσχὺν ἀποβαλὼν, τῷ
the bull and the from the weapons strength having-cast-off to-the
λέοντι λοιπὸν εὐχείρωτος ἦν καὶ δεῖπνον ἀκίνδυνον.
lion thereafter easy-to-master was and a-dinner without-danger
Οὕτω τὸ πείθεσθαι τοῖς ἐχθροῖς μετὰ τῆς ἀπάτης φέρει
so the trusting the enemies along-with the deceit brings
καὶ κίνδυνον.
also danger

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Λῃστὴς καὶ Συκάμινος
Robber and Mulberry

Λῃστὴς ἐν ὁδῷ τινα ἀποκτείνας, ἐπειδὴ παρὰ τῶν
a-robber on a-road someone having-killed since by the
ἐπιτυχόντων ἐδιώκετο, καταλιπὼν αὐτὸν ἔφυγε. Τῶν
passers-by he-was-pursued having-left him fled those
δὲ ἄντικρυς ὁδευόντων πυνθανομένων αὐτοῦ, τίνι
and opposite traveling asking him with-what
μεμολυσμένας ἔχοι τὰς χεῖρας, ἔλεγεν ἀπὸ συκαμίνου
stained he-had the hands he-said from a-mulberry
καταβεβηκέναι· καὶ ὡς ταῦτα ἔλεγεν, οἱ διώκοντες αὐτὸν
to-have-come-down and as this he-was-saying those pursuing him
ἐπελθόντες καὶ συλλαβόμενοι εἷς τινα συκάμινον αὐτὸν
having-come-up and having-seized on some mulberry him
ἐσταύρωσαν. Ἡ δὲ συκάμινος ἔφη· „ἀλλ᾽ ἔγωγε οὐκ
impaled the and mulberry said but I-for-my-part not
ἄχθομαι πρὸς τὸν σὸν θάνατον ὑπηρετοῦσα· καὶ γὰρ ὃν
am-grieved to the your death serving and for which
αὐτὸς φόνον κατειργάσω, τοῦτον εἰς ἐμὲ †ἐξαιμάτωσας.“
yourself murder you-did this onto me you-bloodied
Οὕτως πολλάκις καὶ οἱ φύσει χρηστοὶ, ὅταν ὑπὸ τινῶν
so often even the by-nature good whenever by some
ὡς φαῦλοι διαβάλλωνται, κατ᾽ αὐτῶν πονηρεύεσθαι οὐκ
as base they-are-slandered against them to-act-wickedly not
ὀκνοῦσι.
hesitate

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Λιθουργὸς καὶ Ἑρμῆς

Stonecutter and Hermes

Γλύψας ἐπώλει λύγδινόν τις Ἑρμείην·
having-carved was-selling of-white-marble someone a-Hermes
τὸν δ' ἠγόραζον ἄνδρες, ὃς μὲν εἰς στήλην
it and were-buying men one indeed for a-grave-pillar
(υἱὸς γὰρ αὐτῷ προσφάτως ἐτεθνήκει),
a-son for to-him recently had-died
ὁ δὲ χειροτέχνημ' ὡς θεὸν καθιδρύσων.
the-other and a-handiwork as a-god about-to-enshrine
ἦν δ' ὀψέ, χὠ λιθουργὸς οὐκ ἐπεπράκει,
it-was and late and-the stonecutter not had-sold
συνθέμενος αὐτοῖς εἰς τὸν ὄρθρον αὖ δεῖξαι
having-agreed with-them at the dawn again to-show-it
ἐλθοῦσιν. ὁ δὲ λιθουργὸς εἶτεν ὑπνώσας
having-come the and stonecutter then having-fallen-asleep
αὐτὸν τὸν Ἑρμῆν ἐν πύλαις ὀνειρείαις
himself — Hermes in gates of-dreams
εἶδεν λέγοντα· „τἀμὰ νῦν ταλαντεύῃ·
saw saying my-affairs now you-are-weighing
ἢ γάρ με νεκρὸν ἢ θεὸν σὺ ποιήσεις."
either for me a-corpse or a-god you will-make

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Λύκοι καὶ Κύνες

Wolves and Dogs

Οἱ λύκοι τοῖς κυσὶν εἶπον· „Διὰ τί ὅμοιοι ὄντες ἡμῖν ἐν
the wolves to-the dogs said for what like being to-us in
πᾶσιν, οὐχ ὁμοφρονεῖτε ἡμῖν ὡς ἀδελφοί; οὐδὲν γὰρ
all-things not are-you-of-one-mind with-us as brothers in-nothing for
ὑμῶν διαλλάττομεν, πλὴν τῇ γνώμῃ. Καὶ ἡμεῖς μὲν
from-you we-differ except in-the mind and we indeed
ἐλευθερίᾳ συζῶμεν· ὑμεῖς δὲ τοῖς ἀνθρώποις ὑποκύπτοντες
in-freedom live-together you but to-the men bowing-down
καὶ δουλεύοντες, πληγὰς παρ᾽ αὐτῶν ὑπομένετε, καὶ κλοιὰ
and slaving blows from them endure and collars
περιτίθεσθε, καὶ φυλάττετε καὶ τὰ πρόβατα· ὅτε δὲ ἐσθίουσι,
put-on and guard also the sheep when and they-eat
μόνα τὰ ὀστᾶ ὑμῖν ἐπιῤῥίπτουσι. Ἀλλ᾽ ἐὰν πείσησθε, πάντα
only the bones to-you they-throw but if you-are-persuaded all
τὰ ποίμνια ἔκδοτε ἡμῖν, πάντα κοινὰ εἰς κόρον ἐσθίοντες.“
the flocks hand-over to-us all-things in-common to fullness eating
Ὑπήκουσαν οὖν πρὸς ταῦτα οἱ κύνες· οἱ δὲ ἔνδον τοῦ
listened then to this the dogs they and inside the
σπηλαίου εἰσελθόντες, πρότερον τοὺς κύνας διέφθειραν.
cave having-gone-in first the dogs destroyed
Ὅτι οἱ τὰς ἑαυτῶν πατρίδας προδιδόντες τοιούτους
that those the their-own fatherlands betraying such
μισθοὺς λαμβάνουσι.
wages receive

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Λύκοι καὶ Κύνες

Wolves and Dogs

Λύκοις καὶ κυσὶν ἦν ποτε ἔχθρα· κύων δὲ Ἕλλην ἡρέθη
for-wolves and for-dogs was once enmity a-dog and Greek was-chosen
στρατηγὸς κυσίν. Οὗτος πρὸς τὴν μάχην ἐβράδυνεν·
general for-the-dogs he to the battle was-slow
οἱ δὲ λύκοι ἠπείλουν σφοδρῶς. Ὁ δὲ εἶπεν· „Οἴδατε,
the and wolves threatened vehemently he and said do-you-know
τίνος χάριν βραδύνω; πρέπον ἐστὶν ἀεὶ προβουλεύεσθαι.
of-what for-the-sake I-delay fitting it-is always to-deliberate-beforehand
Ὑμῶν γὰρ τὸ γένος καὶ ἡ χροιὰ πάντων ἕν ἐστιν·
your for the race and the color of-all one is
οἱ ἡμέτεροι δ' ἐκ πολλῶν τρόπων εἰσὶ καὶ τοῖς τόποις
the ours but of many ways are and in-the places
καυχῶνται. Ἀλλὰ καὶ ἡ χροιὰ ἁπάντων οὐκ ἔστι μία καὶ
boast but also the color of-all not is one and
ἴση· ἀλλ' οἱ μὲν μέλανες, οἱ δὲ πυῤῥοὶ, οἱ δὲ λευκοὶ,
equal but some indeed black others and red others and white
οἱ δὲ τεφρώδεις. Καὶ πῶς ἂν δυνηθείην εἰς πόλεμον
others and ash-gray and how — could-I-be-able into war
ἄρχειν τῶν ἀσυμφώνων καὶ μὴ ὅμοια πάντα ἐχόντων;"
to-lead the discordant and not alike all-things having

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Λύκοι καὶ Πρόβατα

Wolves and Sheep

Λύκοι ἐπιβουλεύοντες ποίμνῃ προβάτων, ἐπειδὴ οὐκ
wolves plotting against-a-flock of-sheep since not
ἠδύναντο αὐτῶν περιγενέσθαι διὰ τοὺς φυλάσσοντας
they-were-able them to-overcome because-of the guarding
αὐτὰ κύνας, ἔγνωσαν δεῖν διὰ δόλου τοῦτο πρᾶξαι.
them dogs decided it-was-needful through trickery this to-do
Καὶ πέμψαντες πρέσβεις ἐξῄτουν παρ᾽ αὐτῶν τοὺς κύνας,
and having-sent envoys they-demanded from them the dogs
λέγοντες, ἐκείνους τῆς ἔχθρας ὄντας αἰτίους ἐγχειρίζεσθαι
saying those of-the enmity being causes to-be-handed-over
δεῖν αὐτοῖς, καὶ εἰρήνην μεταξὺ αὐτῶν γενήσεσθαι.
it-was-needful to-them and peace between them would-be
Τὰ δὲ πρόβατα μὴ προβλέποντα τὸ μέλλον ἐξέδωκαν
the and sheep not foreseeing the future handed-over
τοὺς κύνας· καὶ οἱ λύκοι περιγενόμενοι ἐκείνων ῥᾳδίως
the dogs and the wolves having-overcome those easily
τὴν ποίμνην ἀφύλακτον οὖσαν διέφθειραν.
the flock unguarded being destroyed
Οὕτω καὶ τῶν πόλεων αἱ τοὺς δημηγόρους ῥᾳδίως
so also of-the cities those the popular-leaders easily
προδιδοῦσαι λανθάνουσι καὶ αὐταὶ ταχέως πολεμίοις
betraying escape-notice also themselves quickly by-enemies
χειρούμεναι.
being-subdued

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Λύκοι, Πρόβατα καὶ Κριός

Wolves, Sheep, and Ram

Λύκοι πρέσβεις ἔστειλαν τοῖς προβάτοις, εἰρήνην ποιῆσαι
wolves envoys sent to-the sheep peace to-make
μετ᾽ αὐτῶν διηνεκῆ, εἰ τοὺς κύνας λάβωσι καὶ διαφθείρωσι.
with them lasting if the dogs they-take and destroy
Τὰ μωρὰ δὲ πρόβατα συνέθεντο τοῦτο ποιῆσαι· ἀλλά τις
the foolish and sheep agreed this to-do but some
γέρων κριὸς εἶπεν· „πῶς ὑμῖν πιστεύσω καὶ συνοικήσω,
old ram said how you shall-I-trust and live-with
ὅπου, καὶ τῶν κυνῶν φυλαττόντων με, ἀκινδύνως νέμεσθαι
where even the dogs guarding me without-danger to-graze
οὐ δυνατόν ἐστι;“
not possible it-is
Ὅτι οὐ δεῖ τινα ἀσφαλείας τῆς ἑαυτοῦ γυμνωθῆναι,
that not it-is-needful anyone of-safety the his-own to-be-stripped
τοῖς ἀκαταλλάκτοις ἐχθροῖς δι᾽ ὅρκων πεισθέντα.
by-the irreconcilable enemies through oaths persuaded

270

Λύκος καὶ Αἴξ

Wolf and Goat

Λύκος θεασάμενος αἶγα ἐπί τινος κρημνοῦ νεμομένην,
a-wolf having-seen a-goat on some cliff grazing
ἐπειδὴ οὐκ ἠδύνατο αὐτῆς ἐφικέσθαι, παρῄνει αὐτῇ
since not he-was-able her to-reach advised her
κατωτέρω καταβῆναι, μὴ καὶ πέσῃ λαθοῦσα, λέγων, ὡς
lower to-come-down lest even she-fall unawares saying that

καὶ λειμῶνές εἰσι παρ᾽ αὐτῷ, καὶ ἡ πόα φαιδροτέρα.
both meadows are by him and the grass brighter
Ἡ δὲ πρὸς αὐτὸν ἔφη· „ἀλλ᾽ οὐκ ἐμὲ ἐπὶ νομὴν καλεῖς,
she and to him said but not me to pasture you-call
αὐτὸς δὲ τροφῆς ἀπορεῖς.“
yourself but of-food are-in-want
Οὕτω καὶ τῶν ἀνθρώπων οἱ πονηροὶ, ὅταν παρὰ τοῖς
so also of-the men the wicked whenever before the
εἰδόσι πονηρεύωνται, ἀνόνητοι τῶν τεχνασμάτων γίνονται.
knowing they-act-wickedly without-profit from-the tricks become

FABLES 271–280

A wolf and a fox, twice; a wolf and a lamb in a temple; the wolf and the lamb; a wolf and an old woman; the wolf and the heron; a wolf and a horse; a wolf and a chained dog; a wolf robbed by a lion; and a wolf proud of its shadow.

271

Λύκος καὶ Ἀλώπηξ

Wolf and Fox

Εἰς λύκον ἀλώπηξ ἐνέπεσεν· ἐδυσώπει δὲ ὡς γραῦν
into a-wolf a-fox fell she-entreated and as an-old-woman
αὐτὴν οὖσαν μὴ ἀποκτεῖναι. Ὁ δὲ λύκος ἔφη· „ἐὰν
her being not to-kill the and wolf said if
τρεῖς λόγους ἀληθεῖς εἴπῃς μοι, ἀπολυθήσῃ.“ Ἡ δὲ εἶπεν·
three words true you-tell me you-will-be-released she and said
„εἴθε μή σοι συνήντησα,“ καὶ „μηδαμῶς τῇ ὥρᾳ
would-that not you I-had-met and in-no-way at-the season
ταύτῃ ζήσαις,“ καὶ „μήπως πάλιν συναντήσαις μοι.“
this may-you-live and never-ever again may-you-meet me

Ὅτι ἐν περιστάσει τις ἐμπεσὼν, καὶ τὰς κεκρυμμένας
that into a-crisis one having-fallen even the hidden
τῆς ψυχῆς βουλὰς ἐξάγει.
of-the soul counsels brings-out

272

Λύκος καὶ Ἀλώπηξ
Wolf and Fox

Λύκος τις ἁδρὸς ἐν λύκοις ἐγεννήθη,
a-wolf some stout among wolves was-born
λέοντα δ' αὐτὸν ἐπεκάλουν· ὁ δ' ἀγνώμων
lion and him they-named he but senseless
τὴν δόξαν οὐκ ἤνεγκε, τῶν δὲ συμφύλων
the glory not bore from-the and kin
ἀποστατήσας τοῖς λέουσιν ὡμίλει.
having-withdrawn with-the lions consorted
κερδὼ δ' ἐπισκώπτουσα „μὴ φρενωθείην"
the-fox and mocking not may-I-be-made-proud
ἔφη „τοσοῦτον, ὡς σὺ νῦν ἐτυφώθης·
said so-much as you now were-puffed-up
σὺ γὰρ ὡς ἀληθῶς ἐν λύκοις λέων φαίνῃ,
you for as truly among wolves a-lion appear
ἐν δ' αὖ λεόντων συγκρίσει λύκος γίγνῃ."
in but again of-lions comparison a-wolf you-become

Πρὸς τοὺς ὑπὸ τῶν κολάκων οὐκ ὀρθῇ κρίσει
for those by the flatterers not with-right judgment
ἐπαινουμένους καὶ μέγα φρονοῦντας, ἐλεγχομένους δὲ
being-praised and greatly thinking-of-themselves being-exposed but
ἑαυτοὺς ἐπιγινώσκοντας.
themselves recognizing

273

Λύκος καὶ Ἀρνίον

Wolf and Lamb

Λύκος ἀρνίον ἐδίωκε· τὸ δὲ εἴς τι ἱερὸν κατέφυγε.
a-wolf a-lamb was-chasing it and into some temple fled
Προσκαλουμένου δὲ αὐτὸ τοῦ λύκου, καὶ λέγοντος, ὅτι
calling-out and it the wolf and saying that
θυσιάσει αὐτὸ ὁ ἱερεύς, εἰ καταλάβῃ, τῷ θεῷ, ἐκεῖνο
will-sacrifice it the priest if he-catches-it to-the god it
ἔφη· „ἀλλ᾽ αἱρετώτερόν μοί ἐστι θεοῦ θυσία γενέσθαι,
said but more-desirable to-me it-is of-a-god a-sacrifice to-become
ἢ ὑπὸ σοῦ διαφθαρῆναι.
than by you to-be-destroyed
Ὁ λόγος δηλοῖ, ὅτι οἷς ἐπίκειται τὸ ἀποθανεῖν,
the story shows that for-whom is-imminent the dying
κρείττων ἐστὶν ὁ μετὰ δόξης θάνατος.
better is the with glory death

274

Λύκος καὶ Ἀρνός

Wolf and Lamb

Λύκος ἄρνα εὑρὼν πεπλανημένον, οὐκ ἀφήρπασε χειρὶ
a-wolf a-lamb having-found strayed not snatched-it with-a-hand
δυνατωτάτῃ, ἀλλ᾽ ἠθέλησε μετ᾽ εὐλόγου αἰτίας τοῦτον φαγεῖν.
most-powerful but wished with a-reasonable cause it to-eat
Εἶπε δὲ πρὸς αὐτὸν τοιαῦτα· „πέρυσι σὺ πολλὰ καθύβρισάς
he-said and to him such-things last-year you much insulted
με.“ Ὁ δὲ πρὸς αὐτὸν θρηνῳδῶν ἀνεβόα· „ἔγωγ᾽ οὐκ ἐν
me he and to him lamenting cried-out I-for-my-part not in
τούτῳ γεγένημαι τῷ χρόνῳ.“ Καὶ ὁ λύκος εἶπε πρὸς αὐτόν·
this have-been-born the time and the wolf said to him
„τὴν ἄρουράν μου νέμῃ.“ Ὁ δ᾽ ἀρνὸς ἔφη· „ἀκμὴν τροφὴν
the field my you-graze the and lamb said still food
οὐκ εἶδον.“ Πάλιν ὁ λύκος· „ἐκ τῆς πηγῆς μου πίνεις.“
not I-have-seen again the wolf from the spring my you-drink
Ὁ δὲ „οὔπω πέπωκα ὕδωρ“ προσεῖπεν αὐτῷ· „τῆς γὰρ
he and not-yet have-I-drunk water said to-him of-the for
μητρός μου τὸ γάλα ἡ τροφή μου καὶ τὸ πόμα μου.“ Ὁ
mother my the milk the food my and the drink my he
δὲ συλλαβὼν καὶ φαγὼν τοῦτον, εἶπεν· „ἀλλ᾽ ἐγὼ τέως
and having-seized and having-eaten him said but I meanwhile
ἄδειπνος οὐ μενῶ, εἰ καὶ σὺ ἀφορμὴν ἐμὴν πᾶσαν λύεις.“
dinnerless not will-remain if even you pretext my every refute
Ὁ μῦθος δηλοῖ, ὅτι γνώμην κακούργου καὶ πλεονέκτου
the tale shows that the-mind of-a-villain and of-a-greedy-man
λόγος οὐ πείθει, κἂν ἀληθὴς τυγχάνῃ.
argument not persuades even-if true it-happens-to-be

275

Λύκος καὶ Γραῦς

Wolf and Old-woman

Λύκος λιμώττων περιῄει ζητῶν τροφήν. Γενόμενος δὲ
a-wolf starving went-around seeking food having-come and
κατά τινα τόπον, ἤκουσε παιδίου κλαίοντος, καὶ γραὸς
to some place he-heard a-child crying and an-old-woman
λεγούσης αὐτῷ· „παῦσαι τοῦ κλαίειν· εἰ δὲ μὴ, τῇ ὥρᾳ
saying to-it stop the crying if but not in-the hour
ταύτῃ ἐπιδώσω σε τῷ λύκῳ.“ Οἰόμενος δὴ ὁ λύκος,
this I-will-give you to-the wolf thinking indeed the wolf
ὅτι ἀληθεύει ἡ γραῦς, ἵστατο πολλὴν ἐκδεχόμενος ὥραν.
that speaks-truth the old-woman stood a-long waiting time
Ὡς δ’ ἑσπέρα κατέλαβεν, ἀκούει πάλιν τῆς γραὸς
when and evening came-on he-hears again the old-woman
κολακευούσης τὸ παιδίον, καὶ λεγούσης αὐτῷ· „ἐὰν ἔλθῃ
coaxing the child and saying to-it if comes
ὁ λύκος δεῦρο, φονεύσομεν, ὦ τέκνον, αὐτόν.“ Ταῦτα
the wolf here we-will-kill O child him these-things
ἀκούσας ὁ λύκος, ἐπορεύετο λέγων· „ἐν ταύτῃ τῇ ἐπαύλει
having-heard the wolf went-off saying in this the farmstead
ἄλλα μὲν λέγουσιν, ἄλλα δὲ πράττουσιν.“
some-things indeed they-say others but they-do
Ὁ μῦθος πρὸς ἀνθρώπους, οἵτινες τὰ ἔργα τοῖς λόγοις
the tale for men who the deeds to-the words
οὐκ ἔχουσιν ὅμοια.
not have alike

276

Λύκος καὶ Ἐρωδιός

Wolf and Heron

Λύκος καταπιὼν ὀστοῦν περιήει ζητῶν τὸν ἰασόμενον.
a-wolf having-swallowed a-bone went-around seeking the one-to-heal-him
Περιτυχὼν δὲ ἐρωδιῷ, τοῦτον παρεκάλει ἐπὶ μισθῷ τὸ
having-met and a-heron him he-urged for a-fee the
ὀστοῦν ἐξελεῖν· κἀκεῖνος καθεὶς τὴν ἑαυτοῦ κεφαλὴν
bone to-take-out and-he having-let-down the his-own head
εἰς τὸν φάρυγγα αὐτοῦ τὸ ὀστοῦν ἐξέσπασε, καὶ τὸν
into the gullet his the bone pulled-out and the
ὁμολογηθέντα μισθὸν ἐξήτει. Ὁ δὲ λύκος γελάσας καὶ
agreed fee demanded the and wolf having-laughed and
τοὺς ὀδόντας θήξας φησίν· „ἀρκεῖ σοι καὶ τὸ μόνον
the teeth having-whetted says suffices for-you even the only
σῴαν ἐξελεῖν τὴν κεφαλήν.“
safe to-take-out the head
Ὁ λόγος δηλοῖ, ὅτι μεγίστη παρὰ τοῖς πονηροῖς εὐεργεσία
the story shows that greatest from the wicked kindness
τὸ μὴ προσαδικεῖσθαι ὑπ᾽ αὐτῶν.
the not being-wronged-besides by them

277

Λύκος καὶ Ἵππος

Wolf and Horse

Λύκος, κατά τινα ἄρουραν ὁδεύων, εὗρε κριθάς. Μὴ
a-wolf through some field traveling found barley not
δυνάμενος δὲ αὐταῖς τροφῇ χρήσασθαι, καταλιπὼν ἀπῄει.
being-able and them as-food to-use having-left-them went-off

Ἵππῳ δὲ συντυχὼν, ἐκεῖ αὐτὸν ἐκάλει, λέγων, ὡς εὑρὼν
a-horse and having-met there him he-called saying that having-found
κριθὰς αὐτὸς μὲν οὐκ ἔφαγεν, αὐτῷ δὲ ἐφύλαξεν, ἐπειδὴ
barley he-himself indeed not ate for-him but kept-it since
καὶ ἡδέως αὐτοῦ τὸν ψόφον τῶν ὀδόντων ἀκούει. Καὶ ἵππος
also gladly his the noise of-the teeth he-hears and the-horse
ὑποτυχὼν ἔφη· „ἀλλ᾽ ὦ οὗτος, εἰ λύκοι κριθῶν τροφῇ χρῆσθαι
having-replied said but O you-there if wolves of-barley as-food to-use
ἠδύναντο, οὐκ ἄν ποτε τὰ ὦτα τῆς γαστρὸς προέκρινας.“
were-able not — ever the ears to-the belly you-would-have-preferred
Ὁ λόγος δηλοῖ, ὅτι οἱ φύσει πονηροὶ, κἂν χρηστότητα
the story shows that the by-nature wicked even-if goodness
ἐπαγγέλλωνται, οὐ πιστεύονται.
they-profess not are-trusted

278

Λύκος καὶ Κύων

Wolf and Dog

Λύκος ἐν κλοιῷ δεδεμένον ὁρῶν μέγιστον κύνα ἤρετο·
a-wolf in a-collar bound seeing very-big a-dog asked
„δήσας τίς σ᾽ ἐξέθρεψε τοῦτον;“ Ὁ δὲ ἔφη· „κυνηγός.“
having-bound who you reared this-one he and said a-hunter
„Ἀλλὰ τοῦτο μὴ πάθοι“ λύκος ἔφη „ἐμοὶ φίλος· λιμὸς
but this not may-suffer a-wolf said to-me a-friend hunger
γὰρ ἡ κλοιοῦ βαρύτης.“
for the of-a-collar weight
Ὁ λόγος δηλοῖ τὸ ἐν ταῖς συμφοραῖς οὐδὲ γαστρίζεσθαι.
the story shows the in the misfortunes not-even to-be-glutted

279

Λύκος καὶ Λέων

Wolf and Lion

Λύκος ποτὲ ἅρας πρόβατον ἐκ ποιμνίου, ἐκόμιζεν
a-wolf once having-carried-off a-sheep from a-flock was-taking
αὐτὸ εἰς κοίτην· λέων δὲ αὐτῷ συναντήσας, ἀφείλετο
it to his-lair a-lion and him having-met took-away
τὸ πρόβατον. Ὁ δὲ πόῤῥωθεν σταθεὶς εἶπεν· „ἀδίκως
the sheep he and from-afar having-stood said unjustly
ἀφείλου τὸ ἐμόν.“ Ὁ δὲ λέων γελάσας ἔφη· „σοὶ γὰρ
you-took-away the mine the and lion having-laughed said to-you for
δικαίως ὑπὸ φίλου ἐδόθη;“
justly by a-friend was-it-given
Τοὺς ἅρπαγας καὶ πλεονέκτας λῃστὰς, ἐν ἑνὶ πταίσματι
the rapacious and greedy robbers in one stumble
κειμένους καὶ ἀλλήλους μεμφομένους, ὁ λόγος ἐλέγχει.
lying and one-another blaming the story exposes

280

Λύκος καὶ Λέων

Wolf and Lion

Λύκος πλανώμενός ποτ’ ἐν ἐρήμοις τόποις,
a-wolf wandering once in deserted places
κλίνοντος ἤδη πρὸς δύσιν Ὑπερίονος,
declining already toward setting Hyperion
δολιχὴν ἑαυτοῦ τὴν σκιὰν ἰδὼν ἔφη·
long his-own the shadow having-seen said
„λέοντ’ ἐγὼ δέδοικα, τηλικοῦτος ὤν,
a-lion I fear so-big being

πλέθρου τ᾽ ἔχων τὸ μῆκος; οὐ θηρῶν ἁπλῶς
of-a-plethron and having the length not of-beasts simply
πάντων δυνάστης ἀθρόων γενήσομαι;“
of-all master together will-I-become
λύκον δὲ γαυρωθέντα καρτερὸς λέων
the-wolf and puffed-up a-mighty lion
ἑλὼν κατήσθι᾽· ὁ δ᾽ ἐβόησε μετανοῶν·
having-caught ate he and cried-out repenting
„οἴησις ἡμῖν πημάτων παραιτία.“
conceit for-us of-woes the-cause

FABLES 281–290

A wolf's law and an ass; a wolf and shepherds; a shepherd who trusted a wolf; a wounded wolf and a sheep; a lamp; a seer; bees and Zeus; bees and a shepherd; a beekeeper; and begging priests and their ass.

281

Λύκος καὶ Ὄνος

Wolf and Ass

Λύκος, τῶν λοιπῶν λύκων στρατηγήσας, πᾶσιν ἔταξε
a-wolf of-the other wolves having-become-general for-all laid-down
νόμον αὐτοῖς προτείνας, ἵν᾽, ὅ,τι τις αὐτῶν δηποτοῦν
a-law to-them having-proposed-it that whatever anyone of-them whatsoever
κυνηγήσῃ, εἰς μέσον ἀγάγῃ, καὶ μοιράσῃ τοῖς πᾶσι.
hunts into the-middle he-should-bring and share-out to-the all
Ταῦτ᾽ οὖν ὄνος ἀκηκοὼς, τὴν χαίτην ἔσεισε καὶ γελῶν ἔφη
this then an-ass having-heard the mane shook and laughing said

τάδε· „καλῶς εἴρηκας, ὦ πρώταρχε τῶν λύκων· ἀλλὰ
these-things well you-have-spoken O first-chief of-the wolves but
πῶς σὺ χθὲς ἦν ἐκράτησας ἄγραν, κοίτῃ παρέθου τῇ
how you yesterday which you-seized the-catch in-the-lair laid-by the
ἰδίᾳ λαθραίως εἰς τροφήν σοι; κόμισον ταύτην μερισθῆναι
own secretly for food for-you bring it to-be-divided
τοῖς πᾶσιν.“ Ὁ δὲ θαμβηθεὶς κατέλυσε τοὺς νόμους.
among-the all he and astounded abolished the laws
Ὁ μῦθος δηλοῖ, ὅτι οἱ τοὺς νόμους ὁρίζειν δοκοῦντες,
the tale shows that those the laws to-lay-down seeming
ἐν οἷς ἂν ὁρίζωσι καὶ δικάζωσιν, οὐκ ἐμμένουσιν.
by what — they-lay-down and judge not abide

282

Λύκος καὶ Ποιμένες

Wolf and Shepherds

Λύκος ἰδὼν ποιμένας ἐσθίοντας ἐν σκηνῇ πρόβατον,
a-wolf having-seen shepherds eating in a-tent a-sheep
ἐγγὺς προσελθὼν „ἡλίκος“ ἔφη „ἂν ἦν ὑμῖν
near having-come how-great he-said — would-there-be for-you
θόρυβος, εἰ ἐγὼ τοῦτο ἐποίουν;“
an-uproar if I this were-doing

283

Λύκος καὶ Ποιμήν

Wolf and Shepherd

Λύκος, ἀκολουθῶν ποίμνῃ προβάτων, οὐδὲν ἠδίκει. Ὁ δὲ
a-wolf following a-flock of-sheep in-nothing did-harm the and
ποιμὴν κατ᾽ ἀρχὰς μὲν ἐφυλάττετο αὐτὸν ὡς πολέμιον, καὶ
shepherd at first indeed guarded-against him as an-enemy and
δεδοικὼς παρετηρεῖτο. Ἐπεὶ δὲ συνεχῶς ἐκεῖνος παρεπόμενος
fearing watched-him when but continually he following
οὐδ᾽ ἀρχὴν ἁρπάζειν ἐπεχείρει, τὸ τηνικαῦτα ἐννοήσας
not-even at-all to-snatch attempted the then having-reflected
φύλακα μᾶλλον αὐτὸν εἶναι ἢ ἐπίβουλον, ἐπειδὴ χρεία
a-guard rather him to-be than a-plotter when need
τις αὐτὸν κατέλαβεν εἰς ἄστυ παραγενέσθαι, καταλιπὼν
some him overtook to town to-go having-left
παρ᾽ αὐτῷ τὰ πρόβατα ἀπηλλάγη. Καὶ ὃς καιρὸν ἔχειν
with him the sheep departed and he the-chance to-have
ὑπολαβὼν τὰ πλείω διέφθειρεν. Ὁ δὲ ποιμὴν ἐπανελθὼν
having-supposed the most destroyed the and shepherd having-returned
καὶ θεασάμενος τὴν ποίμνην διεφθαρμένην, ἔφη· „ἀλλ᾽
and having-seen the flock destroyed said but
ἐγὼ δίκαια πέπονθα· τί γὰρ λύκῳ πρόβατα ἐπίστευον;“
I just-things have-suffered why for to-a-wolf sheep did-I-entrust
Οὕτως καὶ τῶν ἀνθρώπων οἱ τοῖς φιλαργύροις καὶ
so also of-the men those to-the money-lovers and
πλεονέκταις τὰς παρακαταθήκας ἐγχειρίζοντες εἰκότως
greedy the deposits entrusting reasonably
ἀποστεροῦνται.
are-robbed

284

Λύκος καὶ Πρόβατον

Wolf and Sheep

Λύκος, ὑπὸ κυνῶν δηχθεὶς καὶ κακῶς πάσχων,
a-wolf by dogs having-been-bitten and badly faring
ἐβέβλητο. Τροφῆς δὲ ἀπορῶν, θεασάμενος πρόβατον,
lay-cast-down of-food and being-in-want having-seen a-sheep
ἐδεῖτο ποτὸν ἐκ τοῦ παραῤῥέοντος αὐτῷ ποταμοῦ
he-begged drink from the flowing-past him river
κομίσαι. „Εἰ γὰρ σύ μοι“ φησὶ „δώσεις ποτὸν, ἐγὼ
to-bring if for you to-me he-says will-give drink I
τροφὴν ἐμαυτῷ εὑρήσω.“ Τὸ δὲ ὑποτυχὸν ἔφη· „ἀλλ’ ἐὰν
food for-myself will-find it and having-replied said but if
ἐγὼ ποτὸν ἐπιδῶ σοι, σὺ καὶ τροφῇ μοι χρήσῃ.“
I drink give you you also as-food me will-use
Ὁ μῦθος πρὸς ἄνδρα κακοῦργον, δι’ ὑποκρίσεως
the tale for a-man villainous through hypocrisy
ἐνεδρεύοντα.
lying-in-wait

285

Λύχνος

Lamp

Μεθύων λύχνος ἐλαίῳ καὶ φέγγων, ἐκαυχᾶτο, ὡς ὑπὲρ
drunk a-lamp with-oil and shining boasted that beyond
ἥλιον πλέον λάμπει. Ἀνέμου δὲ πνοῆς συρισάσης, εὐθὺς
the-sun more it-shines of-wind and a-gust having-whistled at-once

ἐσβέσθη. Ἐκ δευτέρου δὲ ἅπτων τις εἶπεν αὐτῷ· „φαῖνε
it-was-put-out for the-second-time and lighting-it someone said to-it shine
λύχνε καὶ σίγα· τῶν ἀστέρων τὸ φέγγος οὔποτε ἐκλείπει.“
lamp and be-silent of-the stars the light never fails
Ὅτι οὐ δεῖ τινα ἐν τοῖς λαμπροῖς καὶ τῇ δόξῃ τοῦ
that not it-is-needful anyone in the splendors and the glory of-the
βίου τυφοῦσθαι· ὅσα γὰρ ἂν κτήσηται, ξένα τυγχάνει.
life to-be-puffed-up whatever for — he-acquires another's happens-to-be

286

Μάντις

Seer

Μάντις, ἐπ᾽ ἀγορᾶς καθήμενος, διελέγετο. Ἐπιστάντος
a-seer in the-market-place sitting was-discoursing having-come-up
δέ τινος αἴφνης καὶ ἀπαγγείλαντος, ὡς αἱ τῆς οἰκίας
and someone suddenly and having-reported that the of-the house
αὐτοῦ θυρίδες ἀναπεπταμέναι τε πᾶσαι εἶεν καὶ πάντα
his windows flung-open both all were and all
τὰ ἔνδον ἀφῃρημένα, ἀνεπήδησέ τε στενάξας καὶ
the-things inside taken-away he-leapt-up both having-groaned and
δρομαῖος ἤει. Τρέχοντα δέ τις αὐτὸν θεασάμενος
at-a-run went running and someone him having-seen
„ὦ οὗτος,“ εἶπεν „ὁ τἀλλότρια πράγματα προειδέναι
O you-there said the-one others' affairs to-foresee
ἐπαγγελλόμενος, τὰ σαυτοῦ οὐ προεμαντεύου;“
professing the your-own not did-you-foretell

Ὁ μῦθος πρὸς τοὺς τὸν μὲν ἑαυτῶν βίον φαύλως
the tale for those the indeed their-own life badly
διοικοῦντας, τῶν δὲ μηδὲν αὐτοῖς προσηκόντων
managing the-things but in-no-way to-them belonging
προνοεῖσθαι πειρωμένους.
to-provide-for trying

287

Μέλισσαι καὶ Ζεύς

Bees and Zeus

Μέλισσαι φθονήσασαι ἀνθρώποις τοῦ ἰδίου μέλιτος ἦκον
bees having-begrudged men the own honey came
πρὸς τὸν Δία, καὶ ἐδέοντο, ὅπως ἰσχὺν παράσχηται αὐταῖς,
to — Zeus and begged that strength he-might-give them
τοῖς κέντροις τοὺς προσιόντας τοῖς κηρίοις ἀναιρεῖν. Καὶ
with-the stings those approaching the combs to-kill and
ὁ Ζεὺς ἀγανακτήσας κατ᾽ αὐτῶν διὰ τὴν βασκανίαν
— Zeus angered against them because-of the spite
παρεσκεύασεν αὐτὰς, ἡνίκα ἄν τινα τύπτωσι, τὸ κέντρον
arranged them whenever — anyone they-strike the sting
ἀποβάλλειν, μετὰ δὲ τοῦτο καὶ σωτηρίας στερίσκεσθαι.
to-lose after and this also of-life to-be-deprived
Ὁ λόγος ἂν ἁρμόσειε πρὸς ἄνδρας βασκάνους, οἳ καὶ
the story — would-fit for men spiteful who even
αὐτοὶ βλάπτεσθαι ὑπομένουσι.
themselves to-be-harmed endure

288

Μέλισσαι καὶ Ποιμήν

Bees and Shepherd

Ἐν κοίλῃ δρυῒ μέλι κατειργάζοντο μέλισσαι. Ποιμὴν δέ τις
in a-hollow oak honey were-making bees a-shepherd and some
αὐταῖς ἐργαζομέναις περιτυχὼν, ἀφελέσθαι προῃρεῖτο τοῦ
them working having-come-upon to-take chose of-the
μέλιτος· αἱ δὲ ἄλλοθεν ἄλλαι περιιπτάμεναι αὐτὸν ὤθουν
honey they and from-one-side others flying-around him pushed
τοῖς κέντροις. Καὶ τελευταῖον ὁ ποιμὴν „ἄπειμι“ ἔφη
with-the stings and finally the shepherd I-am-going said
„μηδὲν δεόμενος μέλιτος, εἰ δεῖ μελίσσαις περιτυχεῖν.“
in-no-way needing honey if it-is-needful bees to-meet
Τὰ κακὰ κέρδη τοῖς διώκουσι κίνδυνος.
the evil gains to-those pursuing a-danger

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Μελιττουργός

Beekeeper

Εἰς μελιττουργεῖόν τις εἰσελθὼν τοῦ κεκτημένου ἀπόντος,
into an-apiary someone having-gone the owner being-away
τὸ κηρίον ἀφείλετο. Ὁ δὲ ἐπανελθὼν, ἐπειδὴ τὰς κυψέλας
the honeycomb took-away he and having-returned when the hives
εἶδεν ἐρήμους, εἰστήκει τὸ κατ' αὐτὰς διερευνώμενος.
he-saw empty stood the-matter about them searching
Αἱ δὲ μέλισσαι ἀπὸ τῆς νομῆς ἐπανήκουσαι, ὡς
the and bees from the pasture having-returned when
κατέλαβον αὐτὸν, τοῖς κέντροις ἔπαιον, καὶ τὰ χείριστα
they-caught him with-the stings struck and the worst-things

διετίθουν. Ὁ δὲ πρὸς αὐτάς· „κάκιστα ζῶα, τὸν μὲν
treated-him he and to them most-wicked creatures the-one indeed
κλέψαντα ὑμῶν τὰ κηρία ἀθῶον ἀφήκατε, ἐμὲ δὲ τὸν
having-stolen your the combs unpunished you-let-go me but the-one
ἐπιμελούμενον ὑμῶν πλήττετε;“
caring-for you you-strike
Ὁ μῦθος δηλοῖ, ὅτι οὕτω τῶν ἀνθρώπων τινὲς, δι᾽
the tale shows that so of-the men some through
ἄγνοιαν τοὺς ἐχθροὺς μὴ φυλαττόμενοι, τοὺς φίλους ὡς
ignorance the enemies not guarding-against the friends as
ἐπιβούλους ἀπωθοῦνται.
plotters thrust-away

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Μηναγύρται

Begging-priests

Μηναγύρται, ὄνον ἔχοντες, τούτῳ εἰώθεσαν τὰ σκεύη
begging-priests an-ass having on-it were-accustomed the baggage
ἐπιτιθέντες ὁδοιπορεῖν. Καὶ δή ποτε ἀποθανόντος αὐτοῦ
putting to-travel and indeed once having-died it
ἀπὸ κόπου, ἐκδείραντες αὐτὸν, ἐκ τοῦ δέρματος τύμπανα
from toil having-flayed it from the hide drums
κατεσκεύασαν, καὶ τούτοις ἐχρῶντο. Ἑτέρων δὲ αὐτοῖς
they-made and these they-used other and them
μηναγυρτῶν ἀπαντησάντων καὶ πυνθανομένων αὐτῶν, ποῦ
begging-priests having-met and asking them where
ἂν εἴη ὁ ὄνος, ἔφασαν, τεθνηκέναι μὲν αὐτὸν, πληγὰς
— might-be the ass they-said to-have-died indeed it blows
δὲ τοσαύτας λαμβάνειν, ὅσας οὐδὲ ζῶν ὑπέμεινεν.
but so-many to-receive as-many-as not-even living it-endured

Οὕτω καὶ τῶν οἰκετῶν ἔνιοι, εἰ καὶ τῆς δουλείας
so also of-the servants some if even from-the slavery
ἀφεθῶσιν, τῶν δουλικῶν οὐκ ἀπαλλάττονται.
they-are-released from-the slavish-ways not are-freed

Mice and weasels; a fly in a pot; flies in honey; the ant, once a man; the ant and the dung beetle; the ant and the dove; the country mouse and the town mouse; a mouse and a frog; a mouse and a bull; and a shipwrecked Athenian.

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Μύες καὶ Γαλαῖ

Mice and Weasels

Μυσὶ καὶ γαλαῖς πόλεμος ἦν. Ἀεὶ δὲ οἱ μύες
for-mice and for-weasels war there-was always and the mice
ἡττώμενοι, ἐπειδὴ συνῆλθον εἰς ταὐτὸν, ὑπέλαβον, ὅτι
being-beaten when they-came-together into the-same-place supposed that
δι᾽ ἀναρχίαν τοῦτο πάσχουσιν· ὅθεν ἐπιλεξάμενοί τινας
through lack-of-rule this they-suffer whence having-chosen some
ἑαυτῶν στρατηγοὺς ἐχειροτόνησαν· οἱ δὲ βουλόμενοι
of-themselves generals they-elected they and wishing
ἐπισημότεροι τῶν ἄλλων εἶναι, κέρατα κατασκευάσαντες
more-conspicuous than-the others to-be horns having-made
ἑαυτοῖς συνῆψαν. Ἐνστάσης δὲ τῆς μάχης, συνέβη
to-themselves fastened having-begun and the battle it-happened
πάντας τοὺς μύας ἡττηθῆναι. Οἱ μὲν οὖν ἄλλοι πάντες
all the mice to-be-beaten the indeed then others all

ῥᾳδίως εἰσέδυνον· οἱ δὲ στρατηγοὶ, μὴ δυνάμενοι εἰσελθεῖν
easily slipped-in the but generals not being-able to-get-in
διὰ τὰ κέρατα αὐτῶν, συλλαμβανόμενοι κατησθίοντο.
because-of the horns their-own being-caught were-devoured
Οὕτω πολλοῖς ἡ κενοδοξία κακῶν αἰτία γίνεται.
so for-many the vainglory of-evils cause becomes

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Μυῖα

Fly

Μυῖα ἐμπεσοῦσα εἰς χύτραν κρέατος, ἐπειδὴ ὑπὸ τοῦ
a-fly having-fallen into a-pot of-meat when by the
ζωμοῦ ἀποπνίγεσθαι ἤμελλεν, ἔφη πρὸς ἑαυτήν „ἀλλ'
broth to-be-drowned she-was-about said to herself but
ἔγωγε καὶ βέβρωκα καὶ πέπωκα καὶ λέλουμαι, καὶ
I-for-my-part both have-eaten and have-drunk and have-bathed and
θνησκούσῃ οὐ μέλει μοι."
dying not it-concerns me
Ὁ λόγος δηλοῖ, ὅτι ῥᾳδίως φέρουσι τὸν θάνατον οἱ
the story shows that easily bear the death the
ἄνθρωποι, ὅταν ἀβασανίστως παρακολουθῶσι.
men whenever without-torment they-follow-it

293

Μυῖαι

Flies

Ἔν τινί ταμιείῳ μέλιτος ἐκχυθέντος μυῖαι προσπτᾶσαι
in some storeroom honey having-been-spilled flies having-flown-up
κατήσθιον· διὰ δὲ τὴν γλυκύτητα τοῦ καρποῦ οὐκ
were-eating-it because-of and the sweetness of-the fruit not
ἀφίσταντο. Ἐμπαγέντων δ' αὐτῶν τῶν ποδῶν, ὡς οὐκ
they-withdrew having-stuck and their the feet as not
ἠδύναντο ἀναπτῆναι, ἀποπνιγόμεναι ἔφασαν· „ἄθλιαι ἡμεῖς,
they-were-able to-fly-up being-smothered they-said wretched we
αἳ διὰ βραχεῖαν ἡδονὴν ἀπολλύμεθα."
who for brief pleasure perish
Οὕτω πολλάκις ἡ λιχνεία πολλῶν κακῶν αἰτία γίνεται.
so often the gluttony of-many evils cause becomes

294

Μύρμηξ

Ant

Μύρμηξ ὁ νῦν τὸ παλαιὸν ἄνθρωπος ἦν· καὶ τῇ γεωργίᾳ
the-ant the-one now the long-ago a-man was and to-the farming
προσέχων τοῖς ἰδίοις πόνοις οὐκ ἠρκεῖτο, ἀλλὰ καὶ τοῖς
attending with-the own labors not he-was-content but also the
ἀλλοτρίοις ἐποφθαλμιῶν διετέλει, τοὺς τῶν γειτόνων καρποὺς
others' casting-eyes-on he-continued the of-the neighbors crops
ὑφαιρούμενος. Ὁ δὲ Ζεὺς ἀγανακτήσας κατὰ τῆς πλεονεξίας
filching — and Zeus angered at the greed
αὐτοῦ μετεμόρφωσεν αὐτὸν εἰς τοῦτο τὸ ζῷον, ὃ καλεῖται
his transformed him into this the creature which is-called

μύρμηξ. Ὁ δὲ καὶ τὴν μορφὴν ἀλλάξας τὴν διάθεσιν οὐ
ant he but even the form having-changed the disposition not
μετέβαλε· μέχρι γὰρ νῦν κατὰ τὰς ἀρούρας περιὼν τοὺς
altered until for now through the fields going-around the
πόνους τῶν ἄλλων συλλέγει καὶ ἑαυτῷ ἀποθησαυρίζει.
labors of-the others he-gathers and for-himself stores-up
Ὁ λόγος δηλοῖ, ὅτι οἱ φύσει πονηροὶ, κἂν τὰ μάλιστα
the story shows that the by-nature wicked even-if the most
κολάζωνται, τὸν τρόπον οὐκ ἀποτίθενται.
they-are-punished the character not lay-aside

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Μύρμηξ καὶ Κάνθαρος

Ant and Dung-beetle

Θέρους ὥρᾳ μύρμηξ περιπατῶν κατὰ τὴν ἄρουραν πυροὺς
of-summer in-the-season an-ant walking-about through the field wheat
καὶ κριθὰς συνέλεγεν, ἀποθησαυριζόμενος ἑαυτῷ τροφὴν εἰς
and barley gathered storing-up for-himself food for
τὸν χειμῶνα. Κάνθαρος δὲ τοῦτον θεασάμενος ἐθαύμασεν
the winter a-dung-beetle and him having-seen wondered-at
ὡς ἐπιπονώτατον, εἴγε παρ᾽ αὐτὸν τὸν καιρὸν μοχθεῖ,
as most-laborious if-indeed during the-very the season he-toils
παρ᾽ ὃν τὰ ἄλλα ζῶα πόνων ἀφειμένα ῥᾳστώνην ἄγει. Ὁ
during which the other animals from-labors released ease keep he
δὲ τότε μὲν ἡσύχαζεν· ὕστερον δὲ, ὅτε χειμὼν ἐνέστη, τῆς
and then indeed kept-quiet later but when winter set-in the
κόπρου ὑπὸ τοῦ ὄμβρου κλυσθείσης, ὁ κάνθαρος ἦκε
dung by the rain having-been-washed-away the dung-beetle came
πρὸς αὐτὸν λιμώττων καὶ τροφῆς μεταλαβεῖν δεόμενος. Ὁ
to him starving and of-food to-get-a-share asking he

δὲ ἔφη πρὸς αὐτόν· „ὦ κάνθαρε, ἀλλ᾽ εἰ τότε ἐπόνεις, ὅτε
and said to him O dung-beetle but if then you-had-toiled when
ἐμόχθουν καί με ὠνείδιζες, οὐκ ἂν νῦν τροφῆς ἐπεδέου.“
I-was-laboring and me you-reproached not — now of-food you-would-be-in-need
Οὕτως οἱ παρὰ τὰς εὐθηνίας τοῦ μέλλοντος μὴ
so those during the times-of-plenty for-the future not
προνοούμενοι παρὰ τὰς τῶν καιρῶν μεταβολὰς τὰ
providing during the of-the seasons changes the
μέγιστα δυστυχοῦσι.
greatest-things suffer-misfortune

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Μύρμηξ καὶ Περιστερά

Ant and Dove

Μύρμηξ διψήσας, κατελθὼν εἰς πηγὴν, παρασυρεὶς
an-ant having-grown-thirsty having-gone-down to a-spring swept-away
ὑπὸ τοῦ ῥεύματος, ἀπεπνίγετο. Περιστερὰ δὲ τοῦτο
by the current was-drowning a-dove and this
θεασαμένη, κλῶνα δένδρου περιελοῦσα, εἰς τὴν πηγὴν
having-seen a-twig of-a-tree having-stripped-off into the spring
ἔῤῥιψεν, ἐφ᾽ οὗ καὶ καθίσας ὁ μύρμηξ διεσώθη. Ἰξευτὴς
threw on which also having-sat the ant was-saved a-fowler
δέ τις μετὰ τοῦτο τοὺς καλάμους συνθεὶς, ἐπὶ τὸ τὴν
and some after this the reeds having-put-together for the the
περιστερὰν συλλαβεῖν ᾔει. Τοῦτο δ᾽ ὁ μύρμηξ ἑωρακὼς, τὸν
dove to-catch went this and the ant having-seen the
τοῦ ἰξευτοῦ πόδα ἔδακεν. Ὁ δὲ ἀλγήσας τούς τε καλάμους
of-the fowler foot bit he and in-pain the both reeds
ἔῤῥιψε, καὶ τὴν περιστερὰν αὐτίκα φυγεῖν ἐποίησεν.
threw-down and the dove at-once to-flee made

Ὁ μῦθος δηλοῖ, ὅτι δεῖ τοῖς εὐεργέταις χάριν
the tale shows that it-is-needful to-the benefactors thanks
ἀποδιδόναι.
to-repay

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Μῦς ἀρουραῖος καὶ Μῦς ἀστικός

Mouse of-the-field and Mouse of-the-town

Μῦς ἀρουραῖος ἀστικῷ γίνεται φίλος μυΐ, καὶ τὴν φιλίαν
a-mouse of-the-field to-a-town becomes friend mouse and the friendship
πιστούμενος πρῶτος εἰς ἀγρὸν τὸν ἀστικὸν παρελάμβανε,
pledging first into the-country the town-one took
καὶ ξενίαν αὐτῷ παρετίθει καὶ τράπεζαν, ἃ φέρειν οἶδε τοῖς
and hospitality to-him set-before and a-table what to-bear knows for-the
ἐνοικοῦσιν ἀγρός. Ἀμειβόμενος δὲ τὴν ξενίαν ὁ ἀστικὸς
dwellers the-country repaying and the hospitality the town-one
εἰς ἄστυ τὸν ἀρουραῖον ἐκόμιζε, καὶ εἰς ἀνδρὸς εὐπόρου
into town the field-one brought and into of-a-man wealthy
παρελάμβανεν οἶκον. Ὡς δὲ τῶν ὄντων ἤδη προσάπτεσθαι
took-him a-house when and the things-there already to-lay-hold-of
ἤθελον, προσιών τις ἀνέκοπτε· καὶ τοσαυτάκις τῆς
they-wished approaching someone checked-them and so-many-times from-the
ἐν τοῖς ὄψοις ἀπηλαύνοντο πείρας, ὁσάκις ἐπειρῶντο
in the dainties they-were-driven-off attempt as-often-as they-tried
μεταλαμβάνειν. Καὶ τελευταῖον ὁ ἀρουραῖος „ἄπειμι“ ἔφη,
to-partake and finally the field-one I-am-going said
„τὴν ἐν ἀγροῖς προτιμῶν μετριότητα τῆς ἐν ἄστει τρυφῆς.“
the in fields preferring moderation to-the in town luxury

Οὕτως οἱ μέτρια κτώμενοι τῶν πλουτούντων εἰσὶν
so those moderate-things acquiring than-the rich are
αἱρετώτεροι.
more-desirable

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Μῦς καὶ Βάτραχος

Mouse and Frog

Χερσαῖος μῦς κακῇ μοίρᾳ βατράχῳ ἐφιλιώθη. Ὁ δὲ
a-land mouse by-evil fate with-a-frog befriended the and
βάτραχος, κακῶς βουλευσάμενος, τὸν πόδα τοῦ μυὸς τῷ
frog wickedly having-planned the foot of-the mouse to-the
ἑαυτοῦ ποδὶ συνέδησε. Καὶ πρῶτον μὲν ἐπὶ τῆς χώρας
his-own foot tied and first indeed on the land
ἦλθον σῖτον δειπνήσοντες· ἔπειτα τὸ χεῖλος τῆς λίμνης
they-went grain to-dine-on then the edge of-the pond
πλησιάσαντες, ὁ μὲν βάτραχος τὸν μῦν εἰς τὸν βυθὸν
having-approached the indeed frog the mouse into the depth
κατήνεγκεν, αὐτὸς βρυάζων τῷ ὕδατι, καὶ τὸ βρεκεκεκὲξ,
carried-down himself reveling in-the water and the brekekekex
κοὰξ, κοὰξ ἀνακράζων. Ὁ δὲ ἄθλιος μῦς τῷ ὕδατι
koax koax croaking-out the and wretched mouse with-the water
φυσηθεὶς ἐτεθνήκει· ἐπέπλει δὲ τῷ ποδὶ τοῦ βατράχου
swollen had-died floated and to-the foot of-the frog
συνδεδεμένος. Ἰκτῖνος δὲ τοῦτον ἰδὼν τοῖς ὄνυξιν
bound a-kite and him having-seen with-the claws
ἥρπασε· βάτραχος δὲ δεσμώτης ἐπηκολούθει, δεῖπνον καὶ
snatched the-frog and a-prisoner followed a-dinner also
αὐτὸς ἰκτίνῳ γενησόμενος.
himself for-the-kite going-to-become

Ὅτι, κἂν νεκρὸς ᾖ τις, ἰσχύει πρὸς ἄμυναν· ἡ γὰρ θεία
that even-if dead is one he-is-strong for revenge the for divine
δίκη ἐφορᾷ πάντα, καὶ τὸ ἴσον ἀποδιδοῦσα ζυγοστατεῖ.
justice oversees all-things and the equal rendering weighs-the-scales

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Μῦς καὶ Ταῦρος

Mouse and Bull

Μῦς ταῦρον ἔδακεν. ὁ δ' ἐδίωκεν ἀλγήσας
a-mouse a-bull bit he and chased-him in-pain
τὸν μῦν· φθάσαντος δ' εἰς μυχὸν φυγεῖν τρώγλης,
the mouse having-been-first and into the-recess to-flee of-a-hole
ὤρυσσεν ἑστὼς τοῖς κέρασι τοὺς τοίχους,
dug standing with-the horns the walls
ἕως κοπωθεὶς ὀκλάσας ἐκοιμήθη
until wearied having-crouched slept
παρὰ τὴν ὀπὴν ὁ ταῦρος. ἔνθεν ἐκκύψας
by the hole the bull thence having-peeped-out
ὁ μῦς ἐφέρπει, καὶ πάλιν δακὼν φεύγει.
the mouse creeps-up and again having-bitten flees
ὁ δ' ἐξαναστὰς οὐκ ἔχων ὃ ποιήσει
he and having-started-up not having what he-will-do
διηπορεῖτο· τῷ δ' ὁ μῦς ἐπιτρύξας·
was-at-a-loss to-him and the mouse having-squeaked
„οὐχ ὁ μέγας αἰεὶ δυνατός· ἔσθ' ὅπου μᾶλλον
not the great always powerful there-is where rather
τὸ μικρὸν εἶναι καὶ ταπεινὸν ἰσχύει."
the small to-be and humble is-strong

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Ναυαγός

Shipwrecked-man

Ἀνὴρ πλούσιος Ἀθηναῖος μεθ' ἑτέρων τινῶν ἔπλει. Καὶ δὴ
a-man rich Athenian with other some was-sailing and indeed
χειμῶνος σφοδροῦ γενομένου, καὶ τῆς νεὼς περιτραπείσης, οἱ
a-storm violent having-arisen and the ship having-capsized the
μὲν λοιποὶ πάντες διενήχοντο, ὁ δὲ Ἀθηναῖος παρ' ἕκαστα
indeed rest all swam-to-safety the but Athenian at each-turn
τὴν Ἀθηνᾶν ἐπικαλούμενος μυρία ἐπηγγέλλετο, ἐὰν
— *Athena calling-on countless-things promised if*
περισωθῇ. Εἷς δέ τις τῶν συννεναυαγηκότων παρανηχόμενος
he-were-saved one and some of-the fellow-shipwrecked swimming-alongside
ἔφη πρὸς αὐτόν· „σὺν Ἀθηνᾷ καὶ χεῖρα κίνει."
said to him with Athena also hand move
Τοὺς εἰς συμφορὰς ἐμπίπτοντας χρὴ καὶ αὐτοὺς ὑπὲρ
those into misfortunes falling must also themselves for
ἑαυτῶν κοπιᾶν, καὶ εἶθ' οὕτως τοῦ θεοῦ περὶ βοηθείας
themselves toil and then so of-the god for help
δέεσθαι.
to-ask

Two young men and a cook; a young man on a runaway horse; a fawn and a deer; a young prodigal and a swallow; a sick man and his doctor; a bat, a bramble, and a shearwater; a bat and the weasels; the woodcutter and Hermes; two travelers and an axe; and travelers and floating brushwood.

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Νεανίσκοι καὶ Μάγειρος

Young-men and Cook

Δύο νεανίσκοι ἐν ταὐτῷ κρέας ὠνοῦντο. Καὶ δὴ τοῦ
two young-men at the-same-place meat were-buying and indeed the
μαγείρου περισπασθέντος, ὁ ἕτερος ὑφελόμενος τὸ κρέας εἰς
cook having-been-distracted the one having-filched the meat into
τοῦ ἑτέρου τὸν κόλπον καθῆκεν αὐτό. Ἐπιστραφέντος δὲ τοῦ
of-the other the fold put it having-turned and the
μαγείρου καὶ ἐπιζητοῦντος ἐκεῖνόν τε αἰτιωμένου, ὁ μὲν
cook and searching that-one and accusing the-one indeed
εἰληφὼς ὤμνυε μὴ ἔχειν, ὁ δὲ ἔχων μὴ εἰληφέναι· καὶ
having-taken swore not to-have-it the-other and having-it not to-have-taken-it and
ὁ μάγειρος αἰσθόμενος αὐτῶν τὴν κακοτεχνίαν, ἔφη· „ἀλλὰ
the cook having-perceived their the trickery said but
κἂν ἐμὲ λάθητε ἐπιορκοῦντες, θεοὺς μέντοι οὐ λήσετε.“
even-if me you-escape swearing-falsely the-gods however not you-will-escape
Ὁ λόγος δηλοῖ, ὅτι ἡ αὐτή ἐστιν ἡ ἀσέβεια τῆς
the story shows that the same is the impiety of-the
ἐπιορκίας, κἂν αὐτήν τις κατασκευάζηται.
perjury even-if it one contrives

302

Νεανίσκος καὶ Ἵππος

Young-man and Horse

Νεανίσκος τις ἐφ᾽ ἵππον ἀνέβη μαινόμενον. Ἁρπάσας δὲ
a-young-man some onto a-horse mounted raging having-seized and
αὐτὸν ἔφερεν ὁ ἵππος· ὁ δ᾽ οὐκ ἔτι καταβῆναι τοῦ
him carried the horse he and not any-longer to-get-down the
ἵππου θέοντος ἐδύνατο. Καί τις ἀπαντήσας ἠρώτησεν
horse running was-able and someone having-met asked
αὐτὸν „ποίαν ἄπεισιν;“ Ὁ δ᾽ εἶπεν· „ὅποι ἂν τούτῳ
him which-way he-is-going he and said wherever — to-this-one
δοκῇ,“ δεικνὺς τὸν ἵππον.
it-seems-good pointing-to the horse
Οὕτω πολλοί, ἄν τις ἐρωτᾷ „ποῖ φέρεσθε;“ τἀληθῆ
so many if one asks where are-you-carried the-truth
ἐθέλοντες λέγειν, ἐροῦσιν, ἁπλῶς μὲν „ὅποιπερ ἂν ταῖς
wishing to-tell will-say simply indeed wherever — to-the
ἐπιθυμίαις δοκῇ,“ κατὰ μέρος δὲ ὅποιπερ ἂν τῇ ἡδονῇ
desires it-seems-good in particular but wherever — to-the pleasure
δοκῇ, ποτὲ δὲ ὅποι τῇ δόξῃ, ποτὲ δὲ αὖ τῇ
it-seems-good at-times and where to-the glory at-times and again to-the
φιλοκερδείᾳ· ποτὲ δὲ ὁ θυμὸς, ποτὲ δὲ ὁ φόβος, ποτὲ
love-of-gain at-times and the anger at-times and the fear at-times
δὲ ἄλλο τι τοιοῦτον αὐτοὺς ἐκφέρει.
and other something such them carries-off

303

Νεβρὸς καὶ Ἔλαφος

Fawn and Deer

Νεβρὸς δήποτε πρὸς τὴν ἔλαφον εἶπε· „σὺ τῷ μεγέθει
a-fawn once to the deer said you in-the size
μείζων κυνὸς τυγχάνεις καὶ ταχυτάτη καὶ ὀξεῖα πρὸς
bigger than-a-dog happen-to-be and swiftest and keen for
δρόμον, κέρατα δὲ πρὸς ἄμυναν κατέχεις· καὶ τί, ὦ
running horns and for defense you-have and why O
μῆτερ, οὕτω φοβῇ τοὺς κύνας;“ Ἡ δὲ πρὸς αὐτὸν
mother so do-you-fear the dogs she and to him
ἔφη γελῶσα οὕτως· „ὅτι μὲν ἐγὼ ταῦτα ἅπαντα ἔχω,
said laughing thus that indeed I these-things all have
εὖ οἶδα σαφῶς καὶ γινώσκω, ὦ τέκνον· ἐπὰν δὲ κυνὸς
well I-know clearly and understand O child whenever but of-a-dog
ὑλακῆς ἀκούσω, σκοτοῦμαι καὶ πρὸς φυγὴν τρέπομαι.“
the-barking I-hear I-go-dizzy and to flight I-turn
Ὁ μῦθος δηλοῖ, ὅτι τοὺς ἀνθρώπους τοὺς φύσει δειλοὺς
the tale shows that the men the by-nature cowardly
οὐδεμία παραίνεσις ἀνθρώπου ἐπιῤῥώννυσι.
no exhortation of-man strengthens

304

Νέος ἄσωτος καὶ Χελιδών

Young prodigal and Swallow

Νέος ἄσωτος, καταφαγὼν τὰ πατρῷα, ἱματίου δὲ μόνου
a-young prodigal having-devoured the patrimony a-cloak and only
αὐτῷ περιλειφθέντος, ὡς ἐθεάσατο χελιδόνα παρὰ καιρὸν
to-him having-been-left when he-saw a-swallow out-of season

ὀφθεῖσαν, οἰόμενος ἤδη θέρος εἶναι, ὡς μηκέτι δεόμενος
appearing thinking already summer to-be as no-longer needing
ἱματίου, καὶ τοῦτο ἐπώλησεν. Ὕστερον δὲ, χειμῶνος
a-cloak also this sold later but winter
ἐπιλαβομένου καὶ σφοδροῦ γενομένου τοῦ ἀέρος, ἐπειδὴ
having-set-in and severe having-become the air when
εἶδε τὴν χελιδόνα νεκρὰν κειμένην, ἔφη πρὸς αὐτήν· „ὦ
he-saw the swallow dead lying said to her O
αὕτη, σὺ κἀμὲ ἀπώλεσας.“
you-there you me-too have-destroyed
Ὁ μῦθος δηλοῖ, ὅτι πᾶν τὸ παρὰ καιρὸν πραττόμενον
the tale shows that every the out-of season done-thing
ἐπικίνδυνόν ἐστιν.
dangerous is

305

Νοσῶν καὶ Ἰατρός

Sick-man and Doctor

Νοσῶν τις καὶ ὑπὸ τοῦ ἰατροῦ ἐρωτώμενος, ὅπως
being-sick someone and by the doctor being-asked how
διετέθη, πλέον εἶπε τοῦ δέοντος ἱδρωκέναι· ὁ δὲ ἀγαθὸν
he-had-fared more he-said than-the needful to-have-sweated he and good
ἔφη τοῦτ᾽ εἶναι. Ἐκ δευτέρου δὲ παρ᾽ αὐτοῦ πάλιν
said this to-be for the-second-time and by him again
ἐρωτηθεὶς, ὅπως ἔσχε, φρίκῃ συσχεθεὶς εἶπε σφοδρῶς
asked how he-was by-shivering seized he-said violently
διατετινάχθαι· ὁ δὲ καὶ τοῦτ᾽ ἀγαθὸν ἔφησεν εἶναι. Ἐκ δὲ
to-have-been-shaken he and also this good said to-be for and
τρίτου αὖθις ἐρωτηθεὶς, ὅπως διεγένετο, εἶπεν ὑδέρῳ
the-third-time again asked how he-had-come-through he-said into-dropsy

περιπεπτωκέναι· ὁ δὲ καὶ τοῦτο πάλιν ἀγαθὸν εἶπεν εἶναι.
to-have-fallen he and also this again good said to-be
Εἶτα τῶν οἰκείων τινὸς αὐτὸν ἐρωτήσαντος, ὅπως ἔχει·
then of-the household someone him having-asked how he-is
„ἐγὼ“ εἶπεν, „ὦ οὗτος, ὑπὸ τῶν ἀγαθῶν ἀπόλλυμαι.“
I he-said O you-there by the good-things am-perishing
Ὁ μῦθος δηλοῖ, ὅτι μάλιστα τῶν ἀνθρώπων δυσχεραίνομεν
the tale shows that most of-the men we-are-annoyed-at
τοὺς πρὸς χάριν ἀεὶ βουλομένους λέγειν.
those for favor always wishing to-speak

306

Νυκτερὶς καὶ Βάτος καὶ Αἴθυια

Bat and Bramble and Shearwater

Νυκτερὶς καὶ βάτος καὶ αἴθυια πρὸς ἀλλήλους κοινωνίαν
a-bat and a-bramble and a-shearwater with one-another partnership
σπεισάμενοι ἐμπορεύεσθαι διέγνωσαν. Καὶ ἡ μὲν νυκτερὶς
having-pledged to-trade decided and the indeed bat
ἀργύριον δανεισαμένη εἰς μέσον κατέθηκεν, ἡ δὲ
money having-borrowed into the-common-stock put the and
βάτος ἐσθῆτα ἐνεβάλετο, ἡ δὲ αἴθυια τὸ πλοῖον. Χειμῶνος
bramble clothing put-in the and shearwater the boat a-storm
δὲ σφοδροῦ γενομένου καὶ τῆς νεὼς περιτραπείσης,
and violent having-arisen and the ship having-capsized
πάντα ἀπολέσαντες αὐτοὶ ἐπὶ τὴν γῆν διεσώθησαν. Καὶ
all having-lost themselves onto the land got-safe and
ἡ μὲν αἴθυια ἀπ᾽ ἐκείνου τὸ πλοῖον ζητοῦσα ἐπὶ τοῦ
the indeed shearwater from that-time the boat seeking to the
βυθοῦ δύνει, οἰομένη ποτὲ εὑρήσειν· ἡ δὲ νυκτερὶς τοὺς
depth dives thinking sometime to-find-it the and bat the

δανειστὰς φοβουμένη ἡμέρας μὲν οὐ φαίνεται, νυκτὸς δὲ
creditors fearing by-day indeed not appears by-night but
ἐπὶ νομὴν ἔξεισιν· ἡ δὲ βάτος τὰς ἐσθῆτας ἐπιζητοῦσα
to feeding goes-out the and bramble the clothes seeking
τῶν παριόντων ἐπιλαμβάνεται τῶν ἱματίων, προσδοκῶσα
of-the passers-by lays-hold-of the cloaks expecting
τὰ ἴδια ἐπιγνώσεσθαι.
the own to-recognize
Ὁ λόγος δηλοῖ, ὅτι περὶ ταῦτα μᾶλλον σπουδάζομεν,
the story shows that about these-things rather we-are-eager
περὶ ἃ πρότερον πταίσωμεν.
about which before we-stumbled

307

Νυκτερὶς καὶ Γαλῆ

Bat and Weasel

Νυκτερὶς, ἐπὶ γῆς πεσοῦσα, ὑπὸ γαλῆς συνελήφθη·
a-bat onto the-ground having-fallen by a-weasel was-caught
καὶ μέλλουσα ἀναιρεῖσθαι περὶ σωτηρίας ἐδεῖτο. Τῆς δὲ
and being-about to-be-killed for safety begged she and
φαμένης, μὴ δύνασθαι αὐτὴν ἀπολῦσαι, φύσει γὰρ πᾶσι
saying not to-be-able her to-release by-nature for with-all
τοῖς πτηνοῖς πολεμεῖν, αὐτὴ ἔλεγεν οὐκ ὄρνις, ἀλλὰ μῦς
the winged-things to-be-at-war she said not a-bird but a-mouse
εἶναι, καὶ οὕτως ἀφείθη. Ὕστερον δὲ πάλιν πεσοῦσα,
to-be and so was-let-go later and again having-fallen
καὶ ὑφ' ἑτέρας συλληφθεῖσα γαλῆς, μὴ βρωθῆναι ἐδεῖτο.
and by another caught weasel not to-be-eaten she-begged
Τῆς δὲ εἰπούσης ἅπασιν ἐχθραίνειν μυσὶν, αὐτὴ μὴ μῦς,
she and having-said all to-be-hostile-to mice she not a-mouse

ἀλλὰ νυκτερὶς ἔλεγεν εἶναι, καὶ πάλιν ἀπελύθη. Καὶ οὕτω
but a-bat said to-be and again was-released and so
συνέβη, δὶς αὐτὴν ἀλλαξαμένην τὸ ὄνομα, σωτηρίας τυχεῖν.
it-happened twice her having-changed the name safety to-obtain
Ὁ μῦθος δηλοῖ, ὅτι δεῖ καὶ ἡμᾶς μὴ τοῖς
the tale shows that it-is-needful also us not to-the
αὐτοῖς ἀεὶ ἐπιμένειν, λογιζομένους, ὡς οἱ τοῖς
same-things always to-hold reckoning that those to-the
καιροῖς συμμετασχηματιζόμενοι πολλάκις τοὺς κινδύνους
times changing-shape-with often the dangers
ἐκφεύγουσιν.
escape

308

Ξυλευόμενος καὶ Ἑρμῆς

Woodcutter and Hermes

Ξυλευόμενός τις παρά τινα ποταμὸν τὸν οἰκεῖον ἀπέβαλε
cutting-wood someone by some river the own lost
πέλεκυν. Ἀμηχανῶν τοίνυν παρὰ τὴν ὄχθην καθίσας
axe being-helpless then by the bank having-sat
ὠδύρετο. Ἑρμῆς δὲ, μαθὼν τὴν αἰτίαν καὶ οἰκτείρας τὸν
he-lamented Hermes and having-learned the cause and having-pitied the
ἄνθρωπον, καταδὺς εἰς τὸν ποταμὸν, χρυσοῦν ἀνήνεγκε
man having-dived into the river a-golden brought-up
πέλεκυν, καὶ, εἰ οὗτός ἐστιν, ὃν ἀπώλεσεν,
axe and whether this is the-one-which he-had-lost
ἤρετο. Τοῦ δὲ μὴ τοῦτον εἶναι φαμένου, αὖθις καταβὰς,
asked he and not this-one to-be saying again having-gone-down
ἀργυροῦν ἀνεκόμισε. Τοῦ δὲ μηδὲ τοῦτον εἶναι τὸν οἰκεῖον
a-silver-one he-brought-up he and not-even this-one to-be the own

εἰπόντος, ἐκ τρίτου καταβὰς, ἐκεῖνον τὸν οἰκεῖον
having-said for the-third-time having-gone-down that the own
ἀνήνεγκε. Τοῦ δὲ τοῦτον ἀληθῶς εἶναι τὸν ἀπολωλότα
brought-up he and this-one truly to-be the lost-one
φαμένου, Ἑρμῆς, ἀποδεξάμενος αὐτοῦ τὴν δικαιοσύνην,
saying Hermes having-approved his the honesty
ἅπαντας αὐτῷ ἐδωρήσατο. Ὁ δὲ παραγενόμενος πρὸς τοὺς
all to-him gave he and having-come to the
ἑταίρους τὰ συμβάντα αὐτοῖς διεξελήλυθεν· ὧν εἷς τις τὰ
companions the happenings to-them related of-whom one some the
ἴσα διαπράξασθαι ἐβουλεύσατο, καὶ παρὰ τὸν ποταμὸν
same-things to-accomplish resolved and by the river
ἐλθὼν, καὶ τὴν οἰκείαν ἀξίνην ἐξεπίτηδες ἀφεὶς εἰς
having-come and the own axe on-purpose having-dropped into
τὸ ῥεῦμα, κλαίων ἐκάθητο. Ἐπιφανεὶς οὖν ὁ Ἑρμῆς
the stream weeping sat having-appeared then — Hermes
κἀκείνῳ καὶ τὴν αἰτίαν μαθὼν τοῦ θρήνου, καταβὰς
to-him-too and the cause having-learned of-the lament having-gone-down
ὁμοίως χρυσῆν ἀξίνην ἐξήνεγκε, καὶ ἤρετο, εἰ ταύτην
likewise a-golden axe brought-out and asked whether this
ἀπέβαλε. Τοῦ δὲ σὺν ἡδονῇ „ναὶ ἀληθῶς ἥδ' ἐστὶ"
he-had-lost he and with pleasure yes truly this it-is
φήσαντος, μισήσας ὁ θεὸς τὴν τοσαύτην ἀναίδειαν, οὐ
having-said having-hated the god the such shamelessness not
μόνον ἐκείνην κατέσχεν, ἀλλ' οὐδὲ τὴν οἰκείαν ἀπέδωκεν.
only that-one kept but not-even the own gave-back
Ὁ μῦθος δηλοῖ, ὅτι, ὅσον τοῖς δικαίοις τὸ θεῖον
the tale shows that as-much-as the just the divine
συναίρεται, τοσοῦτον τοῖς ἀδίκοις ἐναντιοῦται.
helps so-much the unjust it-opposes

309

Ὁδοιπόροι

Travelers

Δύο τινὲς κατὰ ταὐτὸν ὡδοιπόρουν, καὶ θατέρου πέλεκυν
two some at the-same-time were-traveling and the-one an-axe
εὑρόντος, ἄτερος ὁ μὴ εὑρὼν παρῄνει αὐτῷ μὴ λέγειν
having-found the-other the-one not having-found urged him not to-say
„εὕρηκα," ἀλλ' „εὑρήκαμεν." Μετὰ μικρὸν δὲ ἐπελθόντων
I-have-found but we-have-found after a-little and having-come-upon
αὐτοῖς τῶν τὸν πέλεκυν ἀποβεβληκότων, ὁ ἔχων
them those the axe having-lost the-one having
αὐτὸν διωκόμενος πρὸς τὸν μὴ εὑρόντα συνοδοιπόρον
it being-pursued to the not having-found fellow-traveler
ἔλεγεν· „ἀπολώλαμεν." Ὁ δ' εἶπεν· „ἀπόλωλα λέγε,
said we-are-lost he and said I-am-lost say
οὐκ ἀπολώλαμεν· καὶ γὰρ καὶ ὅτε τὸν πέλεκυν εὗρες,
not we-are-lost and for also when the axe you-found
εὕρηκα ἔλεγες, οὐχ εὑρήκαμεν."
I-have-found you-said not we-have-found
Ὁ μῦθος δηλοῖ, ὅτι οἱ μὴ μεταλαμβάνοντες τῶν
the tale shows that those not sharing in-the
εὐτυχημάτων οὐδ' ἐν ταῖς συμφοραῖς βέβαιοί εἰσι φίλοι.
good-fortunes not-even in the misfortunes steadfast are friends

310

Ὁδοιπόροι

Travelers

Ὁδοιπόροι, κατά τινα αἰγιαλὸν ὁδεύοντες, ἦλθον ἐπί
travelers along some beach journeying came to
τινα σκοπιάν. Κἀκεῖθεν θεασάμενοι φρύγανα πόῤῥωθεν
some lookout and-from-there having-seen brushwood far-off
ἐπιπλέοντα, ναῦν εἶναι μεγάλην ᾠήθησαν· διὸ δὴ
floating a-ship to-be great they-thought therefore indeed
προσέμενον, ὡς μελλούσης αὐτῆς προσορμίζεσθαι. Ἐπεὶ
they-waited as being-about it to-come-to-anchor when
δὲ ὑπὸ ἀνέμου φερόμενα τὰ φρύγανα ἐγγυτέρω ἐγένετο,
and by wind carried the brushwood nearer came
οὐκέτι ναῦν, ἀλλὰ πλοῖον ἐδόκουν βλέπειν. Ἐξενεχθέντα
no-longer a-ship but a-boat they-thought to-see washed-ashore
δὲ αὐτὰ φρύγανα ὄντα ἰδόντες, πρὸς ἀλλήλους ἔφασαν·
and them brushwood being having-seen to one-another they-said
„ὡς ἄρα μάτην ἡμεῖς τὸ μηδὲν ὂν προσεδεχόμεθα.“
how then in-vain we the nothing being were-awaiting
Ὁ μῦθος δηλοῖ, ὅτι τῶν ἀνθρώπων ἔνιοι, ἐξ ἀπροόπτου
the tale shows that of-the men some from unseen
δοκοῦντες φοβεροὶ εἶναι, ὅταν εἰς πεῖραν ἔλθωσιν, οὐδενὸς
seeming fearsome to-be whenever to trial they-come of-nothing
εὑρίσκονται ἄξιοι.
are-found worthy

Travelers and a bear; travelers and a one-eyed raven; travelers and a plane tree; a traveler and Truth; a traveler and Hermes; a traveler and Fortune; a sheep and a dog; a wild ass and an ass; asses and Zeus; and a man buying an ass.

311

Ὁδοιπόροι καὶ Ἄρκτος

Travelers and Bear

Δύο φίλοι τὴν αὐτὴν ὁδὸν ἐβάδιζον. Ἄρκτου δὲ αὐτοῖς
two friends the same road were-walking a-bear and to-them
ἐπιφανείσης, ὁ μὲν εἷς φθάσας ἀνέβη ἐπί τι δένδρον καὶ
having-appeared the indeed one first climbed up some tree and
ἐνταῦθα ἐκρύπτετο· ὁ δὲ ἕτερος, μέλλων περικατάληπτος
there hid the and other being-about overtaken
γίνεσθαι, πεσὼν ἐπὶ τοῦ ἐδάφους ἑαυτὸν νεκρὸν
to-be having-fallen on the ground himself dead
προσεποιεῖτο. Τῆς δὲ ἄρκτου προσενεγκούσης αὐτῷ τὸ
feigned the and bear having-brought-up to-him the
ῥύγχος καὶ περιοσφραινομένης, τὰς ἀναπνοὰς συνεῖχε· φασὶ
snout and sniffing-around the breaths he-held they-say
γὰρ νεκροῦ μὴ ἅπτεσθαι τὸ ζῷον. Ἀπαλλαγείσης δὲ, ὁ
for a-corpse not to-touch the animal having-gone-off and the-one
ἀπὸ τοῦ δένδρου καταβὰς ἐπυνθάνετο τοῦ ἑτέρου, τί ἡ
from the tree having-come-down asked the other what the
ἄρκτος πρὸς τὸ οὖς εἰρήκει. Ὁ δὲ εἶπε, τοῦ λοιποῦ τοιούτοις
bear into the ear had-said he and said for-the future with-such
μὴ συνοδοιπορεῖν φίλοις, οἳ ἐν κινδύνοις οὐ παραμένουσιν.
not to-travel friends who in dangers not stand-by

Ὁ λόγος δηλοῖ, ὅτι τοὺς γνησίους τῶν φίλων αἱ συμφοραὶ
the story shows that the genuine of-the friends the misfortunes
δοκιμάζουσιν.
test

312

Ὁδοιπόροι καὶ Κόραξ

Travelers and Raven

Πορευομένοις τισὶν ἐπὶ πρᾶξίν τινα κόραξ ὑπήντησεν
going some-men on business some a-raven met
τῶν ὀφθαλμῶν τὸν ἕτερον πεπηρωμένος. Ἐπιστραφέντων
of-the eyes the one maimed having-turned
δὲ αὐτῶν, καί τινος ὑποστρέψαι παραινοῦντος, τοῦτο
and they and someone to-turn-back urging this
γὰρ σημαίνειν τὸν οἰωνὸν, ἕτερος ὑποτυχὼν εἶπεν· „καὶ
for to-signify the omen another having-replied said and
πῶς οὗτος ἡμῖν δύναται τὰ μέλλοντα μαντεύεσθαι, ὃς
how this-one to-us can the future-things prophesy who
οὐδὲ τὴν ἰδίαν πήρωσιν προείδετο, ἵνα φυλάξηται;“
not-even the own maiming foresaw so-that he-might-guard-against-it
Οὕτω καὶ οἱ ἐν τοῖς οἰκείοις πράγμασι τὸ ἄβουλον
so also those in the own affairs the thoughtlessness
κεκτημένοι καὶ εἰς τὰς τῶν πέλας συμβουλίας ἀδόκιμοι.
possessing also for the of-the neighbors counsels unfit

313

Ὁδοιπόροι καὶ Πλάτανος

Travelers and Plane-tree

Ὁδοιπόροι δύο θέρους ὥρᾳ περὶ μεσημβρίαν ὑπὸ
travelers two of-summer in-the-season about noon by
καύματος τρυχόμενοι, ὡς ἐθεάσαντο πλάτανον, ὑπὸ ταύτην
heat worn-out when they-saw a-plane-tree under it
καταντήσαντες καὶ ἐν τῇ σκιᾷ κατακλιθέντες ἀνεπαύοντο.
having-arrived and in the shade having-lain-down rested
Ἀναβλέψαντες δὲ εἰς τὴν πλάτανον ἔλεγον πρὸς ἀλλήλους,
having-looked-up and at the plane-tree they-said to one-another
ὡς ἀνωφελὲς καὶ ἄκαρπον τοῦτο ἀνθρώποις ἐστὶ τὸ
that useless and fruitless this to-men is the
δένδρον. Ἡ δὲ ὑποτυχοῦσα ἔφη· „ὦ ἀχάριστοι, ἔτι τῆς
tree it and having-replied said O ungrateful-ones still the
ἐξ ἐμοῦ εὐεργεσίας ἀπολαύοντες ἀχρείαν με καὶ ἄκαρπον
from me kindness enjoying useless me and fruitless
ἀποκαλεῖτε;“
do-you-call
Οὕτω καὶ τῶν ἀνθρώπων τινὲς οὕτω ἀτυχεῖς εἰσιν, ὡς καὶ
so also of-the men some so unlucky are that even
εὐεργετοῦντες τοὺς πέλας ἐπὶ τῇ χρηστότητι ἀπιστεῖσθαι.
benefiting the neighbors in the goodness to-be-disbelieved

314

Ὁδοιπόρος καὶ Ἀλήθεια

Traveler and Truth

Ὁδοιπορῶν τις ἐν ἐρήμῳ εὗρε γυναῖκα μόνην κατηφῆ
traveling someone in a-desert found a-woman alone downcast
ἑστῶσαν, καί φησιν αὐτῇ· „τίς εἶ;“ Ἡ δ’ ἔφη „Ἀλήθεια.“
standing and says to-her who are-you she and said Truth
„Καὶ διὰ ποίαν αἰτίαν τὴν πόλιν ἀφεῖσα τὴν ἐρημίαν
and for what cause the city having-left the wilderness
οἰκεῖς;“ Ἡ δ’ εἶπεν· „ὅτι τοῖς πάλαι καιροῖς παρ’
do-you-inhabit she and said because in-the of-old times among
ὀλίγοις ἦν τὸ ψεῦδος, νῦν δὲ εἰς πάντας ἀνθρώπους
few was the lie now but among all men
ἐστὶν, ἐάν τι ἀκούειν καὶ λέγειν θέλῃς.“
it-is if anything to-hear and to-say you-wish

315

Ὁδοιπόρος καὶ Ἑρμῆς

Traveler and Hermes

Ὁδοιπόρος, πολλὴν ὁδὸν ἀνύων, ηὔξατο, ὧν ἂν εὕρῃ,
a-traveler a-long road accomplishing vowed of-what — he-finds
τούτου τὸ ἥμισυ τῷ Ἑρμῇ ἀναθεῖναι. Περιτυχὼν δὲ πήρᾳ,
of-this the half — to-Hermes to-dedicate having-come-upon and a-wallet
ἐν ᾗ ἀμύγδαλά τε ἦσαν καὶ φοίνικες, ταύτην ἀνείλετο,
in which almonds both were and dates it he-picked-up
οἰόμενος ἀργύριον εἶναι. Ἐκτινάξας δὲ ὡς εὗρε τὰ
thinking money to-be having-shaken-it-out and when he-found the
ἐνόντα, καταφαγὼν ταῦτα, καὶ λαβὼν τῶν τε ἀμυγδάλων
contents having-eaten-up these and having-taken of-the both almonds

τὰ κελύφη καὶ τῶν φοινίκων τὰ ὀστᾶ, ταῦτα ἐπί τινος
the shells and of-the dates the stones these on some
βωμοῦ ἔθηκεν, εἰπών· „ἀπέχεις, ὦ Ἑρμῆ, τὴν εὐχήν· καὶ γὰρ
altar he-set saying you-have-in-full O Hermes the vow both for
τὰ ἐκτὸς ὧν εὗρον, καὶ τὰ ἐντὸς πρὸς σὲ διανενέμηκα.“
the outsides of-what I-found and the insides with you I-have-shared
Πρὸς ἄνδρα φιλάργυρον, διὰ πλεονεξίαν καὶ θεοὺς
for a-man money-loving through greed even gods
κατασοφιζόμενον, ὁ λόγος εὔκαιρος.
outwitting the story timely

316

Ὁδοιπόρος καὶ Τύχη

Traveler and Fortune

Ὁδοιπόρος, πολλὴν ὁδὸν ἀνύσας, ἐπειδὴ κόπῳ συνείχετο,
a-traveler a-long road having-finished since by-weariness he-was-gripped
πεσὼν παρά τι φρέαρ ἐκοιμᾶτο. Μέλλοντος δὲ
having-fallen-down by some well slept being-about and
αὐτοῦ ὅσον οὔπω καταπίπτειν, ἡ Τύχη ἐπιστᾶσα καὶ
he all-but not-yet to-fall-in — Fortune having-stood-by and
διεγείρασα αὐτὸν εἶπεν· „ὦ οὗτος, εἴγε ἐπεπτώκεις, οὐκ
having-woken him said O you-there if-indeed you-had-fallen-in not
ἂν τὴν σεαυτοῦ ἀβουλίαν, ἀλλ᾽ ἐμὲ ἠτιῶ.“
— the your-own folly but me you-would-blame

317

Οἷς καὶ Κύων

Sheep and Dog

Φασὶν, ὅτε φωνήεντα ἦν τὰ ζῶα, τὴν οἶν πρὸς τὸν
they-say when speaking were the animals the sheep to the
δεσπότην εἰπεῖν· „θαυμαστὸν ποιεῖς, ὃς ἡμῖν μὲν ταῖς,
master to-have-said a-strange-thing you-do who to-us indeed the-ones
καὶ ἔριά σοι καὶ ἄρνας καὶ τυρὸν παρεχούσαις οὐδὲν
both wool to-you and lambs and cheese providing nothing
δίδως, ὅ,τι ἂν μὴ ἐκ τῆς γῆς λάβωμεν, τῷ δὲ κυνὶ,
give whatever — not from the earth we-take to-the but dog
ὃς οὐδὲν τοιοῦτόν σοι παρέχει, μεταδίδως οὗπερ αὐτὸς
who nothing such to-you provides you-share of-whatever yourself
ἔχεις σίτου.“ Τὸν κύνα οὖν ἀκούσαντα εἰπεῖν· „ναὶ μὰ
you-have food the dog then having-heard to-have-said yes by
Δί· ἐγὼ γάρ εἰμι ὁ καὶ ὑμᾶς αὐτὰς σώζων, ὥστε μήτε
Zeus I for am the-one even you yourselves keeping-safe so-that neither
ὑπ᾽ ἀνθρώπων κλέπτεσθαι μήτε ὑπὸ λύκων ἁρπάζεσθαι·
by men to-be-stolen nor by wolves to-be-snatched
ἐπεὶ ὑμεῖς γε, εἰ μὴ ἐγὼ προφυλάττοιμι ὑμᾶς, οὐδ᾽ ἂν
since you at-least if not I were-guarding you not-even —
νέμεσθαι δύναισθε, φοβούμεναι μὴ ἀπόλησθε.“ Οὕτω δὴ
to-graze could-you fearing lest you-perish so indeed
λέγεται καὶ τὰ πρόβατα συγχωρῆσαι τὸν κύνα προτιμᾶσθαι.
it-is-said also the sheep to-have-conceded the dog to-be-preferred

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Ὄναγρος καὶ Ὄνος

Wild-ass and Ass

Ὄναγρος ὄνον ἰδὼν βαρὺν γόμον ἐπαγόμενον, τὴν
a-wild-ass an-ass having-seen a-heavy load carrying the
δουλείαν αὐτῷ ἐπονειδίζων ἔλεγεν· „εὐτυχὴς ὄντως ἐγὼ,
slavery to-him casting-up said fortunate truly I
ὅτι ζῶν ἐλευθέρως καὶ διάγων ἀκόπως, αὐτοσχέδιον
because living freely and passing-my-time without-toil ready-to-hand
καὶ τὴν νομὴν ἐν τοῖς ὄρεσι κέκτημαι· σὺ δὲ δι᾽
also the pasture in the mountains I-have you but through
ἄλλου τρέφῃ, καὶ δουλείαις καὶ πληγαῖς καθυποβάλλῃ
another are-fed and to-slaveries and blows are-subjected
διηνεκῶς.“ Συνέβη δ᾽ οὖν αὐθωρὸν λέοντά τινα φανῆναι,
continually it-happened and then on-the-spot a-lion some to-appear
καὶ τῷ μὲν ὄνῳ μὴ προσπελάσαι, ὡς συνόντος αὐτῷ
and the indeed ass not to-approach as being-with him
τοῦ ὀνηλάτου, τῷ δὲ ὀνάγρῳ, μεμονωμένῳ τυγχάνοντι,
the ass-driver the but wild-ass alone happening-to-be
σφοδρῶς ἐπελθεῖν καὶ αὐτῷ θέσθαι κατάβρωμα.
violently to-attack and of-him to-make a-meal
Ὁ μῦθος δηλοῖ, ὡς οἱ ἀνυπότακτοι καὶ σκληροτράχηλοι,
the tale shows that the unsubmissive and stiff-necked
τῇ αὐτοβουλίᾳ φερόμενοι καὶ βοηθείας τινὸς μὴ δεόμενοι,
by-the self-will carried and help any not needing
αὐθωρὸν πτῶμα γίνονται.
on-the-spot a-carcass become

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Ὄνοι πρὸς τὸν Δία

Asses to Zeus

Ὄνοι ποτὲ ἀχθόμενοι ἐπὶ τῷ συνεχῶς ἀχθοφορεῖν καὶ
asses once vexed at the continually carrying-loads and
ταλαιπωρεῖν, πρέσβεις ἔπεμψαν πρὸς τὸν Δία, λύσιν
suffering-hardship envoys sent to — Zeus release
τινὰ αἰτούμενοι τῶν πόνων. Ὁ δ' αὐτοῖς ἐπιδεῖξαι
some asking from-the labors he and to-them to-show
βουλόμενος, ὅτι τοῦτο ἀδύνατόν ἐστιν, ἔφη, τότε αὐτοὺς
wishing that this impossible is said then them
ἀπαλλαγήσεσθαι τῆς κακοπαθείας, ὅταν οὐροῦντες
to-be-released from-the hardship when urinating
ποταμὸν ποιήσωσι. Κἀκεῖνοι αὐτὸν ἀληθεύειν ὑπολαβόντες,
a-river they-make and-they him to-speak-truth having-supposed
ἀπ' ἐκείνου καὶ μέχρι νῦν, ἔνθα ἂν ἀλλήλων οὖρον
from that-time even until now where — of-one-another urine
ἴδωσιν, ἐνταῦθα καὶ αὐτοὶ παριστάμενοι οὐροῦσιν.
they-see there also themselves standing-by urinate
Ὁ λόγος δηλοῖ, ὅτι τὸ ἑκάστῳ πεπρωμένον ἀθεράπευτόν
the story shows that the to-each fated incurable
ἐστι.
is

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Ὄνον ἀγοράζων

Ass buying

Ὄνον τις ἀγοράζειν μέλλων, ἐπὶ δοκιμασίᾳ καὶ πείρᾳ
an-ass someone to-buy being-about on approval and trial
αὐτὸν ἔλαβεν· καὶ εἰσαγαγὼν αὐτὸν ἐπὶ τῆς φάτνης μετὰ
it took and having-brought-in it at the manger with
τῶν ἰδίων αὐτοῦ ὄνων τοῦτον ἔστησεν. Ὁ δὲ καταλιπὼν
the own his asses it set it and having-left
τοὺς ἄλλους ἐπὶ τῷ ἀργοτάτῳ καὶ ἀδδηφάγῳ ἔστη.
the others beside the laziest and greediest stood
Δήσας οὖν καὶ ἀπαγαγὼν, τῷ ἰδίῳ δεσπότῃ τοῦτον
having-tied then and having-led-off to-the own master it
παρέδωκε. Τοῦ δὲ ἐρωτῶντος, εἰ οὕτω ταχεῖαν αὐτοῦ
he-handed-over he and asking whether so quick its
τὴν δοκιμασίαν ἐποιήσατο, ὑποτυχὼν εἶπεν· „ἀλλ᾽ ἔγωγε
the trial he-had-made having-replied he-said but I-for-my-part
οὐδὲ ἐπιδέομαι πείρας· οἶδα γὰρ ὅτι τοιοῦτος, ὁποῖον
not-even need a-trial I-know for that such-he-is as-what
ἐξ ἁπάντων τὸν συνήθη ἐπελέξατο.“
from all the companion he-chose
Ὅτι τοιοῦτος ἕκαστος ὑπολαμβάνεται εἶναι, ὁποίοις
that such each-one is-supposed to-be as-what
ἑταίροις συναναστρέφεται.
companions he-keeps-company-with

A wild ass and a tame one; the ass carrying salt; an ass, a cock, and a lion; an ass carrying an image; an ass and a fox; an ass, a fox, and a lion; an ass and the frogs; an ass and a horse; an ass and a gardener; and an ass, a raven, and a wolf.

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Ὄνος ἄγριος

Ass wild

Ὄνος ἄγριος, ὄνον ἥμερον ἰδὼν ἔν τινι εὐηλίῳ τόπῳ,
an-ass wild an-ass tame having-seen in some sunny place
προσελθὼν ἐμακάριζεν αὐτὸν ἐπὶ τῇ εὐεξίᾳ τοῦ
having-approached congratulated him on the good-condition of-the
σώματος καὶ τῇ τῆς τροφῆς ἀπολαύσει. Ὕστερον δὲ
body and the of-the food enjoyment later but
ἰδὼν αὐτὸν ἀχθοφοροῦντα καὶ τὸν ὀνηλάτην ὄπισθεν
having-seen him carrying-loads and the ass-driver behind
ἑπόμενον καὶ ῥοπάλοις αὐτὸν παίοντα, ἔφη· „ἀλλ᾽ ἔγωγε
following and with-clubs him beating he-said but I-for-my-part
οὐκέτι σε εὐδαιμονίζω· ὁρῶ γὰρ, ὅτι οὐκ ἄνευ κακῶν
no-longer you call-happy I-see for that not without evils
μεγάλων τὴν εὐδαιμονίαν ἔχεις.“
great the happiness you-have
Οὕτω οὐκ ἔστι ζηλωτὰ τὰ μετὰ κινδύνων καὶ ταλαιπωριῶν
so not are enviable the with dangers and hardships
προσγινόμενα κέρδη.
accruing gains

322

Ὄνος ἅλας βαστάζων

Ass salt carrying

Ὄνος ἅλας βαστάζων ποταμὸν διήρχετο· ὀλισθήσας δὲ ὡς
an-ass salt carrying a-river was-crossing having-slipped and when
κατέπεσεν εἰς τὸ ὕδωρ, ἐκτακέντος τοῦ ἁλὸς, κουφότερος
he-fell into the water having-melted-away the salt lighter
ἐξανέστη· εὐφρανθεὶς δὲ ἐπὶ τούτῳ, ἐπειδὴ ὕστερόν ποτε
he-got-up having-been-pleased and at this when later once
σπόγγους ἐμπεφορτισμένος ποταμὸν διέβαινεν, ᾠήθη ὅτι,
sponges laden-with a-river he-was-crossing he-thought that
ἐὰν πάλιν πέσῃ, ἐλαφρότερος διεγερθήσεται· καὶ δὴ ἑκὼν
if again he-falls lighter he-will-get-up and indeed willingly
ὠλίσθησε. Συνέβη δ' αὐτῷ, τῶν σπόγγων ἀνασπασάντων
he-slipped it-happened and to-him the sponges having-sucked-up
τὸ ὕδωρ, μὴ δυναμένῳ ἐξανίστασθαι, ἐνταῦθα ἀποπνιγῆναι.
the water not being-able to-get-up there to-be-drowned
Οὕτω καὶ τῶν ἀνθρώπων ἔνιοι τὰς ἰδίας ἐπινοίας
so also of-the men some the own devices
λανθάνουσι συμφορῶν αἰτίας ἔχοντες.
escape-notice of-misfortunes causes having

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Ὄνος, Ἀλεκτρυὼν καὶ Λέων

Ass, Cock, and Lion

Ἔν τινι ἐπαύλει ὄνος καὶ ἀλεκτρυὼν ἦσαν· λέων δὲ
in some farmstead an-ass and a-cock were a-lion and
λιμώττων ὡς ἐθεάσατο τὸν ὄνον, οἷός τε ἦν εἰσελθὼν
starving when he-saw the ass ready — was having-gone-in

τοῦτον καταθοινήσασθαι. Περὶ δὲ τὸν ψόφον ἀλεκτρυόνος
it to-feast-on at and the noise a-cock
φθεγξαμένου καταπτήξας (φασὶ γὰρ, τοὺς λέοντας
having-crowed having-cowered they-say for the lions
πτύρεσθαι πρὸς τὰς τῶν ἀλεκτρυόνων φωνὰς), εἰς φυγὴν
to-be-scared at the of-the cocks voices into flight
ἐτράπη. Καὶ ὁ ὄνος ἀναπτερωθεὶς κατ᾽ αὐτοῦ, εἴγε
he-turned and the ass emboldened against him if-indeed
ἀλεκτρυόνα ἐφοβήθη, ἐξῆλθεν ὡς ἀποδιώξων αὐτόν· ὁ
a-cock he-feared went-out as about-to-chase-off him he
δὲ, ὡς μακρὰν ἐγένετο, κατέφαγεν αὐτόν.
and when far-off he-was devoured him
Οὕτω καὶ τῶν ἀνθρώπων ἔνιοι ταπεινουμένους τοὺς ἑαυτῶν
so also of-the men some humbled the their-own
ἐχθροὺς ὁρῶντες, καὶ διὰ τοῦτο καταθρασυνόμενοι,
enemies seeing and because-of this growing-bold
λανθάνουσιν ὑπ᾽ αὐτῶν ἀναλισκόμενοι.
escape-notice by them being-destroyed

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Ὄνος βαστάζων ἄγαλμα

Ass carrying image

Ὄνῳ τις ἐπιθεὶς ἄγαλμα ἦγεν εἰς ἄστυ. Τῶν δὲ
on-an-ass someone having-put an-image was-leading-it into town those and
συναντώντων προσκυνούντων τὸ ἄγαλμα, ὁ ὄνος ὑπολαβὼν,
meeting-them bowing-to the image the ass supposing
ὅτι αὐτὸν προσκυνοῦσιν, ἀναπτερωθεὶς ὠγκᾶτό τε καὶ οὐκέτι
that him they-bow-to elated brayed both and no-longer
περαιτέρω προϊέναι ἐβούλετο. Καὶ ὁ ὀνηλάτης αἰσθόμενος τὸ
further to-go-on wished and the ass-driver having-perceived the

γεγονὸς, τῷ ῥοπάλῳ αὐτὸν παίων ἔφη· „ὦ κακὴ κεφαλὴ,
happening with-the club him beating said O wretched head
ἔτι καὶ τοῦτο λοιπὸν ἦν, ὄνον ὑπ᾽ ἀνθρώπων προσκυνεῖσθαι.“
still also this left was an-ass by men to-be-worshiped
Ὁ λόγος δηλοῖ, ὅτι οἱ τοῖς ἀλλοτρίοις ἀγαθοῖς
the story shows that those in-the others' goods
ἐπαλαζονευόμενοι παρὰ τοῖς εἰδόσιν αὐτοὺς γέλωτα
boasting before those knowing them laughter
ὀφλισκάνουσι.
incur

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Ὄνος καὶ Ἀλώπηξ

Ass and Fox

Ὄνος ἀκανθώδεις παλιούρους ἤσθιε. Τοῦτον ἰδοῦσα ἡ
an-ass thorny thorn-bushes was-eating him having-seen the
ἀλώπηξ εἶπε· „πῶς οὕτω τῇ ἀπαλῇ γλώσσῃ τὸ σκληρὸν
fox said how so with-the soft tongue the hard
καὶ ἀκανθῶδες προσφάγιον ἐσθίεις;“
and thorny relish do-you-eat
Ὅτι οὐ δεῖ φλυάρων ἀνδρῶν κατηγορίας ἀκούειν· εἰς
that not it-is-needful of-babbling men accusations to-hear into
κίνδυνον γὰρ ἄγουσι τὸν ἀκούοντα.
danger for they-lead the listener

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Ὄνος καὶ Ἀλώπηξ καὶ Λέων

Ass and Fox and Lion

Ὄνος καὶ ἀλώπηξ κοινωνίαν συνθέμενοι πρὸς ἀλλήλους
an-ass and a-fox partnership having-made with one-another
ἐξῆλθον εἰς ἄγραν· λέοντος δ' αὐτοῖς περιτυχόντος, ἡ
went-out to hunting a-lion and them having-met the
ἀλώπηξ ὁρῶσα τὸν ἐπηρτημένον κίνδυνον, προσελθοῦσα τῷ
fox seeing the impending danger having-approached the
λέοντι ὑπέσχετο παραδώσειν αὐτῷ τὸν ὄνον, ἐὰν αὐτῇ τὸ
lion promised to-hand-over to-him the ass if to-her the
ἀκίνδυνον ἐπαγγέλληται. Τοῦ δὲ ἀπολύσειν αὐτὴν φήσαντος,
safety he-promises he and to-release her having-said
παραγαγοῦσα τὸν ὄνον εἴς τινα πάγην ἐμπεσεῖν παρεσκεύασε.
having-led-on the ass into some trap to-fall she-contrived
Καὶ ὁ λέων ὁρῶν ἐκεῖνον φεύγειν μὴ δυνάμενον, πρῶτον
and the lion seeing that-one to-flee not able first
τὴν ἀλώπεκα συνέσχεν, εἶθ' οὕτως ἐπὶ τὸν ὄνον ἐτράπη.
the fox seized then so to the ass turned
Οὕτως οἱ τοῖς κοινωνοῖς ἐπιβουλεύοντες λανθάνουσι
so those against-the partners plotting escape-notice
πολλάκις καὶ ἑαυτοὺς προσαπολλύντες.
often also themselves destroying-besides

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Ὄνος καὶ Βάτραχοι

Ass and Frogs

Ὄνος ξύλα βαστάζων διέβαινέ τινα λίμνην· ὀλισθήσας δὲ
an-ass wood carrying was-crossing some pond having-slipped and
ὡς κατέπεσεν, ἐξαναστῆναι μὴ δυνάμενος ὠδύρετό τε
when he-fell to-get-up not being-able lamented both
καὶ ἔστενεν. Οἱ δὲ ἐν τῇ λίμνῃ βάτραχοι, ἀκούσαντες
and groaned the and in the pond frogs having-heard
αὐτοῦ τῶν στεναγμῶν, ἔφασαν· „ὦ οὗτος, καὶ τί ἂν
his the groans said O you-there and what —
ἐποίησας, εἰ τοσοῦτον ἐνταῦθα χρόνον διέτριβες, ὅσον
would-you-have-done if so-long here time you-had-spent as
ἡμεῖς, ὅτε πρὸς ὀλίγον πεσὼν οὕτως ὀδύρῃ;“
we when for a-little having-fallen so you-lament
Τούτῳ τῷ λόγῳ χρήσαιτο ἄν τις πρὸς ἄνδρα ῥᾴθυμον
this the story might-use — one for a-man idle
ἐπ᾽ ἐλαχίστοις πόνοις δυσφοροῦντα, αὐτὸς τοὺς πλείονας
at smallest labors chafing himself the greater
ῥᾳδίως ὑφιστάμενος.
easily bearing

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Ὄνος καὶ Ἵππος

Ass and Horse

Ὄνος ἵππον ἐμακάριζεν, ὡς ἀφθόνως τρεφόμενον καὶ
an-ass a-horse called-blessed as abundantly fed and
ἐπιμελῶς, αὐτὸς μηδ᾽ ἀχύρων ἅλις ἔχων, καὶ ταῦτα
carefully himself not-even of-chaff enough having and that

πλεῖστα ταλαιπωρῶν. Ἐπεὶ δὲ καιρὸς ἐπέστη πολέμου,
most toiling when and a-time came of-war
καὶ ὁ στρατιώτης ἔνοπλος ἀνέβη τὸν ἵππον, πανταχόσε
and the soldier armed mounted the horse everywhere
τοῦτον ἐλαύνων, καὶ δὴ καὶ μέσον τῶν πολεμίων
it driving and indeed even into-the-midst of-the enemies
εἰσήλασε, καὶ ὁ ἵππος πληγεὶς ἔκειτο· ταῦτα πάντα
drove-it and the horse struck lay these-things all
ἑωρακὼς ὁ ὄνος, τὸν ἵππον μεταβαλλόμενος ἐταλάνιζεν.
having-seen the ass the horse changing-his-mind pitied
Ὁ μῦθος δηλοῖ, ὅτι οὐ δεῖ τοὺς ἄρχοντας καὶ
the tale shows that not it-is-needful the rulers and
πλουσίους ζηλοῦν, ἀλλὰ τὸν κατ᾽ ἐκείνων φθόνον καὶ τὸν
rich to-envy but the against them envy and the
κίνδυνον ἀναλογιζομένους, τὴν πενίαν ἀγαπᾶν.
danger considering the poverty to-love

329

Ὄνος καὶ Κηπωρός

Ass and Gardener

Ὄνος κηπωρῷ δουλεύων, ἐπειδὴ ὀλίγα μὲν ἤσθιε, πολλὰ
an-ass a-gardener serving since little indeed he-ate much
δὲ ἐκακοπάθει, ηὔξατο τῷ Διὶ, ὅπως τοῦ κηπωροῦ
and suffered prayed — to-Zeus that from-the gardener
αὐτὸν ἀπαλλάξας, ἑτέρῳ δεσπότῃ ἐγχειρίσῃ. Ὁ δὲ
him having-freed to-another master he-might-hand-over he and
Ἑρμῆν πέμψας ἐκέλευε κεραμεῖ αὐτὸν πωλῆσαι. Πάλιν δὲ
Hermes having-sent ordered to-a-potter him to-sell again and
αὐτοῦ δυσφοροῦντος, ἐπειδὴ καὶ πολλῷ πλεῖον ἀχθοφορεῖν
he chafing since even much more to-carry-loads

ἠναγκάζετο, καὶ τὸν Δία ἐπικαλουμένου, τὸ τελευταῖον
he-was-forced and — Zeus calling-on at-the last
ὁ Ζεὺς παρεσκεύασεν αὐτὸν βυρσοδέψῃ πωληθῆναι. Καὶ
— Zeus arranged him to-a-tanner to-be-sold and
ὁ ὄνος ἰδὼν τὰ ὑπὸ τοῦ δεσπότου πραττόμενα,
the ass having-seen the-things by the master being-done
ἔφη· „ἀλλ᾽ ἔμοιγε αἱρετώτερον ἦν παρὰ τοῖς
said but for-me-at-least preferable it-was with the
προτέροις δεσπόταις ἀχθοφοροῦντι λιμώττειν, ἢ ἐνταῦθα
former masters carrying-loads to-starve than here
παραγενέσθαι, ὅπου οὐδὲ, ἂν ἀποθάνω, ταφῆς τεύξομαι.“
to-come where not-even if I-die burial I-shall-get
Ὁ λόγος δηλοῖ, ὅτι τότε μάλιστα τοὺς πρώτους δεσπότας
the story shows that then most the first masters
ποθοῦσιν οἱ οἰκέται, ὅταν ἑτέρων πεῖραν λάβωσι.
miss the servants when of-others experience they-get

330

Ὄνος, Κόραξ καὶ Λύκος

Ass, Raven, and Wolf

Ὄνος ἡλκωμένος τὸν νῶτον ἔν τινι λειμῶνι ἐνέμετο·
an-ass sore the back in some meadow was-grazing
κόρακος δὲ ἐπικαθίσαντος αὐτῷ καὶ τὸ ἕλκος κρούοντος,
a-raven and having-settled on-him and the sore pecking
ὁ ὄνος ἀλγῶν ὠγκᾶτο καὶ ἐσκίρτα. Τοῦ δὲ ὀνηλάτου
the ass in-pain brayed and leapt the and ass-driver
πόῤῥωθεν στάντος καὶ γελῶντος, λύκος παριὼν ἐθεάσατο,
at-a-distance standing and laughing a-wolf passing saw

καὶ πρὸς αὐτὸν ἔφη· „ἄθλιοι ἡμεῖς, οἳ, κἂν αὐτὸ μόνον
and to himself said wretched we who even-if it only
ὀφθῶμεν, διωκόμεθα· τούτῳ δὲ καὶ προσγελῶσιν.“
we-are-seen are-chased at-this-one but even they-smile
Ὁ λόγος δηλοῖ, ὅτι οἱ κακοῦργοι τῶν ἀνθρώπων καὶ ἐξ
the story shows that the villains of-the men even from
ἀπροόπτου δῆλοί εἰσιν.
unseen evident are

FABLES 331–340

An ass and a lapdog; an ass reading a letter to a dog; the ass in the lion's skin; an ass and a wolf; an ass and its driver; the ass in the lion's skin and a fox; an ass and the cicadas; an ass on the roof; Demosthenes and the ass's shadow; and a fowler and a lark.

331

Ὄνος καὶ Κυνίδιον

Ass and Lapdog

Ἔχων τις κύνα μελιταῖον καὶ ὄνον διετέλει ἀεὶ τῷ
having someone a-dog Maltese and an-ass continued always with-the
κυνὶ προσπαίζων· καὶ δὴ, εἴ ποτε ἔξω δειπνοίη, ἐκόμιζέ
dog playing and indeed if ever out he-dined he-brought
τι αὐτῷ, καὶ προσιόντι καὶ σαίνοντι παρέβαλλεν. Ὁ
something for-it and to-it-coming-up and fawning threw-it the
δὲ ὄνος φθονήσας προσέδραμε τῷ δεσπότῃ καὶ σκιρτῶν
and ass envious ran-up to-the master and frisking
ἐλάκτισεν αὐτόν· καὶ ὁ δεσπότης ἀγανακτήσας ἐκέλευσε
kicked him and the master angered ordered
παίοντας αὐτὸν ἀγαγεῖν καὶ τῇ φάτνῃ προσδῆσαι.
beating it to-lead-away and to-the manger to-tie

Ὁ λόγος δηλοῖ, ὅτι οὐ πάντες πρὸς ταὐτὰ πεφύκασιν.
the story shows that not all for the-same-things are-born

332

Ὄνος καὶ Κύων

Ass and Dog

Ὄνος καὶ κύων ἐν ταὐτῷ ὡδοιπόρουν. Εὑρόντες δὲ
an-ass and a-dog in the-same-place were-traveling having-found and
ἐπὶ γῆς ἐσφραγισμένον γραμμάτιον, ὁ ὄνος λαβὼν
on the-ground a-sealed letter the ass having-taken
καὶ ἀναῤῥήξας τὴν σφραγῖδα καὶ ἀναπτύξας, διεξῄει εἰς
and having-broken the seal and having-unfolded read-through in
ἐπήκοον τοῦ κυνός. Περὶ βοσκημάτων δὲ ἐτύγχανε τὰ
hearing of-the dog about fodder and happened-to-be the
γράμματα, χόρτου τε, φημὶ, καὶ κριθῆς καὶ ἀχύρου. Ἀηδῶς
writings of-hay both I-mean and of-barley and of-chaff unpleasantly
οὖν ὁ κύων, τοῦ ὄνου ταῦτα διεξιόντος, διέκειτο· ἔνθεν
then the dog the ass these-things reading-out was-disposed whence
δὴ καὶ ἔφησε τῷ ὄνῳ· „ὑπόβαθι, φίλτατε, μικρὸν, μή
indeed also he-said to-the ass go-down dearest a-little in-case
τι καὶ περὶ κρεῶν καὶ ὀστέων εὕρῃς διαλαμβάνον.“
something also about meats and bones you-find treating
Ὁ δὲ ὄνος ἅπαν τὸ γραμμάτιον διεξελθὼν, καὶ μηδὲν
the and ass all the letter having-gone-through and nothing
εὑρηκὼς ὧν ὁ κύων ἐζήτει, ἀντέφησεν αὖθις ὁ κύων·
having-found of-what the dog sought replied again the dog
„βάλε κατὰ γῆς, ὡς ἀδόκιμον πάντη, φίλε, τυγχάνον.“
throw-it to the-ground as worthless wholly friend being

333

Ὄνος καὶ Λεοντῆ

Ass and Lion-skin

Ὄνος, δορὰν λέοντος ἐπενδυθεὶς, λέων ἐνομίζετο πᾶσι· καὶ
an-ass a-skin of-a-lion having-put-on a-lion was-thought by-all and
φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ ἀνέμου
flight indeed was of-men flight and of-flocks when and wind
πνεύσαντος ἡ δορὰ περιῃρέθη καὶ γυμνὸς ὁ ὄνος ἦν, τότε
having-blown the skin was-stripped-off and naked the ass was then
πάντες ἐπιδραμόντες ξύλοις καὶ ῥοπάλοις αὐτὸν ἔπαιον.
all having-run-up with-sticks and clubs him beat
Ὅτι πένης καὶ ἰδιώτης ὢν, μὴ μιμοῦ τὰ τῶν
that poor and a-private-man being do-not imitate the-ways of-the
πλουσίων, μή ποτε καταγελασθῇς καὶ κινδυνεύσῃς· τὸ γὰρ
rich lest ever you-be-laughed-at and be-endangered the for
ξένον ἀνοίκειον.
foreign unfitting

334

Ὄνος καὶ Λύκος

Ass and Wolf

Ὄνος πατήσας σκόλοπα χωλὸς εἰστήκει. Λύκον δὲ
an-ass having-trodden-on a-thorn lame stood a-wolf and
ἰδὼν ἔφη αὐτῷ· „ὦ λύκε, ἰδοὺ ἐκ τοῦ πόνου
having-seen he-said to-him O wolf look from the pain
ἀποθνήσκω· καὶ δεῖ με μᾶλλον σοῦ γενέσθαι δεῖπνον,
I-am-dying and it-is-needful me rather your to-become dinner
ἢ γυπῶν ἢ κοράκων. Χάριν δὲ μίαν αἰτῶ σε, ἐξελεῖν
than of-vultures or of-ravens a-favor and one I-ask you to-take-out

πρῶτον τὸν σκόλοπα ἐκ τοῦ ποδός μου, ὅπως μὴ μετὰ
first the thorn from the foot my so-that not with
πόνου τεθνήξομαι.“ Ὁ δὲ λύκος ἄκροις ὀδοῦσι δακὼν
pain I-shall-die the and wolf with-the-tips-of teeth having-bitten
τὸν σκόλοπα ἐξεῖλεν. Ὁ ὄνος δὲ λυθεὶς τοῦ πόνου, ἐπὶ
the thorn took-out the ass and freed from-the pain at
τὸν λύκον χάσκοντα λακτίσας, φεύγει, ῥῖνας καὶ μέτωπον
the wolf gaping having-kicked flees nose and forehead
καὶ ὀδόντας συνθλάσας. Ὁ δὲ λύκος ἔφη· „οἴμοι, δίκαια
and teeth having-crushed the and wolf said alas just-things
πάσχω, ὅτι μάγειρος εἶναι μαθών, τὸ πρῶτον νῦν
I-suffer because a-butcher to-be having-learned the first-time now
ἱππίατρος ἠθέλησα γενέσθαι.“
a-horse-doctor I-wished to-become
Ὅτι τινὲς, διπλοῖς κινδύνοις περιπεσόντες, τοῖς ἐχθροῖς
that some into-double dangers having-fallen to-the enemies
ὠφελεῖν πειρωμένοις δολίως ἀνταμοιβὴν κακὴν παρέσχον.
to-help trying treacherously a-return evil gave

335

Ὄνος καὶ Ὀνηλάτης

Ass and Ass-driver

Ὄνος ὑπὸ ὀνηλάτου ἀγόμενος, ὡς μικρὸν τῆς ὁδοῦ
an-ass by an-ass-driver being-led when a-little of-the road
προῆλθεν, ἀφεὶς τὴν λείαν εἰς κρημνὸν ἐφέρετο·
he-had-gone-forward having-left the smooth-one toward a-cliff headed
μέλλοντος δ’ αὐτοῦ κατακρημνίζεσθαι, ὁ ὀνηλάτης
being-about and he to-be-thrown-over-the-cliff the ass-driver
ἐπιλαβόμενος τῆς οὐρᾶς ἐπειρᾶτο περιάγειν αὐτόν· τοῦ
having-grasped the tail tried to-turn-round him he

δὲ εὐτόνως ἀντιπίπτοντος, ἀφεὶς αὐτὸν ἔφη· „νίκα·
and stoutly resisting having-let-go him he-said win
κακὴν γὰρ νίκην νικᾷς.“
an-evil for victory you-win
Πρὸς ἄνδρα φιλόνεικον ὁ λόγος εὔκαιρος.
for a-man contentious the story timely

336

Ὄνος λεοντῆν φέρων

Ass lion-skin wearing

Ὄνος, ἐνδυσάμενος λέοντος δέρμα, περιήει ἐκφοβῶν τὰ
an-ass having-put-on of-a-lion a-skin went-around terrifying the
ἄλογα ζῶα. Καὶ δὴ θεασάμενος ἀλώπεκα ἐπειρᾶτο
dumb animals and indeed having-seen a-fox he-tried
καὶ ταύτην δεδίττεσθαι. Ἡ δὲ, ἐτύγχανε γὰρ αὐτοῦ
also her to-frighten she and happened for him
φθεγξαμένου προακηκουῖα, ἔφη πρὸς αὐτόν· „ἀλλ’ εὖ ἴσθι,
having-uttered to-have-heard-before said to him but well know
ὡς καὶ ἐγὼ ἄν σε ἐφοβήθην, εἰ μὴ ὀγκωμένου ἤκουσα.“
that even I — you would-have-feared if not braying I-had-heard
Οὕτως ἔνιοι τῶν ἀπαιδεύτων, τοῖς ἔξωθεν τύφοις δοκοῦντές
so some of-the uneducated by-the outward airs seeming
τινες εἶναι, ὑπὸ τῆς ἰδίας γλωσσαλγίας ἐλέγχονται.
somebodies to-be by the their-own garrulity are-exposed

337

Ὄνος καὶ Τέττιγες

Ass and Cicadas

Ὄνος ἀκούσας τεττίγων ᾀδόντων, ἥσθη ἐπὶ τῇ εὐφωνίᾳ,
an-ass having-heard cicadas singing was-delighted at the sweet-voice
καὶ ζηλώσας αὐτῶν τὴν ἡδύτητα εἶπε· „τί σιτούμενοι
and envying their the sweetness said what eating
τοιαύτην φωνὴν ἀφίετε;“ Τῶν δὲ εἰπόντων δρόσον, ὁ
such a-voice do-you-send-out they and having-said dew the
ὄνος προσπαραμένων τῇ δρόσῳ, λιμῷ διεφθάρη.
ass waiting-on for-the dew by-hunger perished
Οὕτως οἱ τῶν παρὰ φύσιν ἐπιθυμοῦντες, παρὰ τὸ μὴ
so those the-things against nature desiring because-of the not
ἐπιτυχεῖν ὧν ἐφίενται, καὶ τὰ μέγιστα δυστυχοῦσιν.
obtaining what they-aim-at even the greatest-things suffer-misfortune

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Ὄνος παίζων

Ass playing

Ὄνος τις ἀναβὰς εἰς τὸ δῶμα καὶ παίζων
an-ass some having-gone-up onto the roof and playing
τὸν κέραμον ἔθλα, καί τις αὐτὸν ἀνθρώπων
the tiling was-crushing and some him of-men
ἐπιδραμὼν κατῆγε τῷ ξύλῳ παίων.
having-run-up brought-down with-the stick beating
ὁ δ’ ὄνος πρὸς αὐτὸν, ὃς τὸ νῶτον ἤλεγχεν,
the and ass to him who the back was-belaboring

„καὶ μὴν πίθηκος ἐχθὲς“ εἶπε „καὶ πρώην
and yet an-ape yesterday said and the-day-before
ἔτερπεν ὑμᾶς αὐτὸ τοῦτο ποιήσας.“
delighted you the-very this having-done

Ὁ μῦθος πρὸς ἄνδρας τοὺς ἐναντίας ἔχοντας τὰς δόξας
the tale for men those contrary having the opinions
καὶ κινδύνους ἑαυτοῖς ἐπιφέροντας.
and dangers on-themselves bringing

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Ὄνου σκιά

Ass's shadow

Δημοσθένης ὁ ῥήτωρ, λέγειν ποτὲ κωλυόμενος ὑπὸ
Demosthenes the orator to-speak once being-prevented by
Ἀθηναίων ἐν ἐκκλησίᾳ, βραχὺ ἔφη βούλεσθαι πρὸς
Athenians in assembly something-brief said to-wish to
αὐτοὺς εἰπεῖν. Τῶν δὲ σιωπησάντων, „Νεανίας“ εἶπε
them to-say they and having-fallen-silent a-young-man he-said
„θέρους ὥρᾳ ἐμισθώσατο ἐξ ἄστεος ὄνον Μεγάραδε.
of-summer in-the-season hired from town an-ass to-Megara
Μεσούσης δὲ τῆς ἡμέρας καὶ σφοδρῶς φλέγοντος τοῦ
being-at-midpoint and the day and fiercely blazing the
ἡλίου, ἑκάτερος αὐτῶν ἐβούλετο ὑποδύεσθαι ὑπὸ τὴν σκιάν·
sun each of-them wished to-creep under the shade
εἶργον δὲ ἀλλήλους, ὁ μὲν μεμισθωκέναι τὸν ὄνον, οὐ
they-kept-off and one-another the-one indeed to-have-let the ass not
τὴν σκιὰν λέγων, ὁ δὲ μεμισθωμένος τὴν πᾶσαν ἔχειν
the shadow saying the-other and having-hired the whole to-have

ἐξουσίαν.“ Καὶ ταῦτα εἰπὼν ἀπῄει. Τῶν δὲ Ἀθηναίων
right and this having-said he-went-away the and Athenians
ἐπισχόντων καὶ δεομένων πέρας ἐπιθεῖναι τῷ λόγῳ,
having-held-him-back and asking an-end to-put to-the story
„εἶθ’ ὑπὲρ μὲν ὄνου σκιᾶς“ ἔφη „βούλεσθε ἀκούειν,
then about indeed of-an-ass shadow he-said you-wish to-hear
λέγοντος δὲ ὑπὲρ σπουδαίων πραγμάτων οὐ βούλεσθε;“
me-speaking but about serious matters not you-wish

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Ὀρνιθοθήρας καὶ Κόρυδος

Fowler and Lark

Ὀρνιθοθήρας πτηνοῖς παγίδας ἵστα· κόρυδος δὲ αὐτὸν
a-fowler for-birds traps was-setting a-lark and him
θεασάμενος ἠρώτα, τί ποιεῖ. Τοῦ δὲ εἰπόντος πόλιν
having-seen asked what he-is-doing he and having-said a-city
κτίζειν, καὶ μικρὸν ὑποχωρήσαντος, πεισθεὶς τοῖς λόγοις
to-found and a-little having-withdrawn persuaded by-the words
προσῆλθεν· ἐσθίων δὲ τὸ δέλεαρ ἔλαθεν ἐμπεσὼν εἰς
it-came-up eating and the bait it-did-not-notice having-fallen into
τοὺς βρόχους. Τοῦ δὲ ὀρνιθοθήρου προσδραμόντος καὶ
the nooses the and fowler having-run-up and
συλλαβόντος αὐτὸν, ὁ κόρυδος ἔφη· „ἐὰν τοιαύτας πόλεις
having-caught it the lark said if such cities
κτίζῃς, οὐ πολλοὺς τοὺς ἐνοικοῦντας εὑρήσεις.“
you-found not many the inhabitants you-will-find
Ὁ λόγος δηλοῖ, ὅτι τότε μάλιστα καὶ οἶκοι καὶ πόλεις
the story shows that then most both houses and cities
ἐρημοῦνται, ὅταν οἱ προεστῶτες χαλεπαίνωσι.
are-deserted when the leaders are-harsh

A fowler, a partridge, and a cockerel; a hen and a swallow; the hen that laid golden eggs; the tail and the snake's other parts; a snake, a weasel, and mice; a snake and a crab; a snake trodden on; a child eating entrails; a son, his father, and the painted lion; and a boy and a scorpion.

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Ὀρνιθοθήρας, Πέρδιξ καὶ Ἀλεκτορίσκος

Fowler, Partridge, and Cockerel

Ὀρνιθοθήρᾳ φίλος ἐπῆλθεν ἐξαίφνης,
upon-a-fowler a-friend came suddenly
μέλλοντι θύμβραν καὶ σέλινα δειπνήσειν.
being-about savory and celery to-dine-on
ὁ δὲ κλωβὸς εἶχεν οὐδέν· οὐ γὰρ ἠγρεύκει.
the and cage had nothing not for he-had-caught
ὥρμησε δὴ πέρδικα ποικίλον θύσων,
he-set-about indeed a-partridge dappled to-sacrifice
ὃν ἡμερώσας εἶχεν εἰς τὸ θηρεύειν.
which having-tamed he-kept for the hunting
ὁ δ' αὐτὸν οὕτως ἱκέτευε μὴ κτεῖναι·
it and him thus begged not to-kill
„τὸ λοιπὸν" εἶπε „δικτύῳ τί ποιήσεις,
the future it-said with-the-net what will-you-do
ὅταν κυνηγῇς; τίς δέ σοι συναθροίσει
when you-hunt who and for-you will-gather
εὐωπὸν ἀγέλην ὀρνέων φιλαλλήλων;
a-fair-faced flock of-birds fond-of-each-other
τίνος μελῳδοῦ πρὸς τὸν ἦχον ὑπνώσεις;"
of-what singer to the sound will-you-sleep

ἀφῆκε τὸν πέρδικα, καὶ γενειήτην
he-let-go the partridge and a-bearded
ἀλεκτορίσκον συλλαβεῖν ἠβουλήθη.
cockerel to-seize wished
ὁ δ' ἐκ πεταύρου κλαγγὸν εἶπε φωνήσας·
it and from the-perch shrill said having-cried
„πόθεν μαθήσῃ πόσσον εἰς ἕω λείπει,
whence will-you-learn how-much till dawn remains
τὸν ὡρόμαντιν ἀπολέσας με; πῶς γνώσῃ
the hour-prophet having-destroyed me how will-you-know
πότ' ἐννυχεύει χρυσότοξος Ὠρίων;
when spends-the-night golden-bowed Orion
ἔργων δὲ τίς σε πρωινῶν ἀναμνήσει,
of-works and who you morning will-remind
ὅτε δροσώδης ταρσός ἐστιν ὀρνίθων;"
when dewy the-wing is of-birds
κἀκεῖνος εἶπεν· „οἶδα χρησίμους ὥρας·
and-he said I-know useful hours
ὅμως δὲ δεῖ σχεῖν τὸν φίλον τι δειπνῆσαι."
yet but it-is-needful to-get the friend something to-dine-on

Ὅτι τῷ ἀνδρὶ δουλεύειν ἐπιθυμίαις εἰθισμένῳ οὐδεὶς
that for-the man to-serve desires accustomed no
λόγος ἰσχυρὸς πρὸς τὸ μὴ πράττειν ἀεὶ τὰ καθ'
argument strong toward the not doing always the-things for
ἡδονήν.
pleasure

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Ὄρνις καὶ Χελιδών

Hen and Swallow

Ὄρνις ὄφεως ὠὰ εὑροῦσα ἐπιμελῶς ἐκθερμάνασα
a-hen of-a-snake eggs having-found carefully having-warmed
ἐξεκόλαπτε. Χελιδὼν δὲ θεασαμένη αὐτὴν ἔφη· „ὦ ματαία,
hatched a-swallow and having-seen her said O foolish-one
τί ταῦτα ἀνατρέφεις, ἅπερ, ἂν αὐξηθῇ, ἀπὸ σοῦ
why these-things do-you-rear which when they-grow from you
πρώτης τοῦ ἀδικεῖν ἄρξεται;“
first the wrongdoing will-begin
Οὕτως ἀτιθάσσευτός ἐστιν ἡ πονηρία, κἂν τὰ μάλιστα
so untamable is the wickedness even-if the most
εὐεργετῆται.
it-is-benefited

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Ὄρνις χρυσοτόκος

Hen gold-laying

Ὄρνιθά τις εἶχεν ὠὰ χρυσᾶ τίκτουσαν· καὶ νομίσας
a-hen someone had eggs golden laying and having-thought
ἔνδον αὐτῆς ὄγκον χρυσίου εἶναι, κτείνας εὗρηκεν
inside her a-lump of-gold to-be having-killed-her found-her
ὁμοίαν τῶν λοιπῶν ὀρνίθων. Ὁ δὲ ἀθρόον πλοῦτον
like the other hens he and all-at-once wealth
ἐλπίσας εὑρήσειν, καὶ τοῦ μικροῦ ἐστέρηται ἐκείνου.
having-hoped to-find even of-the small has-been-deprived that

Ὁ μῦθος δηλοῖ, ὅτι δεῖ τοῖς παροῦσιν ἀρκεῖσθαι καὶ
the tale shows that it-is-needful with-the present-things to-be-content and
τὴν ἀπληστίαν φεύγειν.
the insatiability to-flee

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Οὐρὰ καὶ Μέλη ὄφεως

Tail and Limbs of-a-snake

Οὐρά ποτε ὄφεως ἠξίου πρώτη προάγειν καὶ βαδίζειν. Τὰ
the-tail once of-a-snake claimed first to-lead and to-go the
δὲ λοιπὰ μέλη ἔλεγον· „πῶς χωρὶς ὀμμάτων καὶ ῥινὸς
and other limbs said how without eyes and nose
ἡμᾶς ἄξεις, ὡς καὶ τὰ λοιπὰ ζῶα;“ Ταύτην δὲ οὐκ
us will-you-lead as also the other animals her but not
ἔπειθον, ἕως τὸ φρονοῦν ἐνικήθη. Ἡ οὐρὰ δὲ ἦρχε καὶ
they-persuaded until the thinking-part was-defeated the tail and ruled and
ἦγε, σύρουσα τυφλὴ πᾶν τὸ σῶμα, ἕως εἰς βάραθρον
led dragging blind all the body until into a-pit
πετρῶν ἐνεχθεῖσα, τὴν ῥάχιν καὶ πᾶν τὸ σῶμα ἔπληγεν.
of-rocks having-been-carried the spine and all the body it-struck
Σαίνουσα δὲ ἱκέτευε τὴν κεφαλὴν, λέγουσα· „σῶσον ἡμᾶς,
fawning and it-begged the head saying save us
εἰ θέλεις, δέσποινα· τῆς κακῆς γὰρ ἔριδος ἐπειράθην.“
if you-will mistress of-the evil for strife I-have-had-experience
Ἄνδρας δολίους καὶ κακοὺς καὶ τοῖς δεσπόταις
men treacherous and wicked and against-the masters
ἐπανισταμένους ὁ λόγος ἐλέγχει.
rising-up the story exposes

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Ὄφις, Γαλῆ καὶ Μύες

Snake, Weasel, and Mice

Ὄφις καὶ γαλῆ ἔν τινι οἰκίᾳ ἐμάχοντο· οἱ δὲ ἐνταῦθα
a-snake and a-weasel in some house were-fighting the and there
μύες ἀεὶ καταναλισκόμενοι ὑπ᾽ ἀμφοτέρων, ὡς ἐθεάσαντο
mice always being-consumed by both when they-saw
αὐτοὺς μαχομένους, ἐξῆλθον βαδίζοντες. Ἰδόντες δὲ τοὺς
them fighting came-out walking having-seen and the
μύας, τότε ἀφέντες τὴν πρὸς ἀλλήλους μάχην, ἐπ᾽
mice then having-dropped the with one-another fight against
ἐκείνους ἐτράπησαν.
those they-turned
Οὕτω καὶ οἱ ἐν ταῖς τῶν δημαγωγῶν στάσεσιν αὐτοὺς
so also those in the of-the demagogues factions themselves
παρεισβάλλοντες λανθάνουσιν αὐτοὶ ἑκατέρων παρανάλωμα
thrusting-in escape-notice themselves of-each-side a-casualty
γινόμενοι.
becoming

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Ὄφις καὶ Καρκίνος

Snake and Crab

Ὄφις καρκίνῳ συνδιῃτᾶτο, ἑταιρείαν πρὸς αὐτὸν
a-snake with-a-crab lived-together companionship with him
ποιησάμενος. Ὁ μὲν οὖν καρκίνος ἁπλοῦς ὢν τὸν
having-made the indeed then crab simple being in-the
τρόπον, μεταβαλέσθαι κἀκείνῳ παρῄνει τῆς πανουργίας·
character to-change him-too urged from-the knavery

ὁ δὲ οὐδοτιοῦν ἑαυτὸν παρεῖχε πειθόμενον. Ἐπιτηρήσας
he but not-at-all himself showed obeying having-watched-for
δ' ὁ καρκίνος αὐτὸν ὑπνοῦντα, καὶ τοῦ φάρυγγος τῇ
and the crab him sleeping and the throat with-the
χηλῇ λαβόμενος καὶ ὅσον οἷόν τε πιέσας, φονεύει.
claw having-seized and as-much-as possible — having-squeezed kills
Τοῦ δ' ὄφεως μετὰ θάνατον ἐκταθέντος, ἐκεῖνος εἶπεν·
the and snake after death stretched-out he said
„οὕτως ἔδει καὶ πρόσθεν εὐθὺν καὶ ἁπλοῦν εἶναι· οὐδὲ
so you-should also before straight and simple to-be not
γὰρ ἂν ταύτην τὴν δίκην ἔτισας."
for — this the penalty you-would-have-paid
Ὁ μῦθος δηλοῖ, ὅτι οἱ τοῖς φίλοις σὺν δόλῳ προσιόντες
the tale shows that those to-the friends with guile approaching
αὐτοὶ μᾶλλον βλάπτονται.
themselves rather are-harmed

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Ὄφις πατούμενος

Snake trodden-on

Ὄφις, ὑπὸ πολλῶν ἀνθρώπων πατούμενος, τῷ Διὶ
a-snake by many men being-trodden-on — to-Zeus
ἐνετύγχανεν. Ὁ δὲ Ζεὺς πρὸς αὐτὸν εἶπεν· „ἀλλ' εἰ
appealed — and Zeus to him said but if
τὸν πρότερον πατήσαντα ἔπληξας, οὐκ ἂν ὁ δεύτερος
the first having-trodden you-had-struck not — the second
ἐπεχείρησε τοῦτο ποιῆσαι."
would-have-attempted this to-do

Ὁ μῦθος δηλοῖ, ὅτι οἱ τοῖς πρότερον ἐπιβαίνουσιν
the tale shows that those the earlier attacking
ἀνθιστάμενοι τοῖς ἄλλοις φοβεροὶ γίνονται.
resisting to-the others fearsome become

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Παιδίον ἐσθίον σπλάγχνα

Child eating entrails

Βοῦν τινες ἐπ᾽ ἀγρῷ θύσαντες, τοὺς συγγενεῖς ἐκάλεσαν·
an-ox some-people in the-country having-sacrificed the kinsfolk invited
ἐν δὲ τούτοις ἦν καὶ γυνὴ πενιχρὰ, μεθ᾽ ἧς καὶ ὁ
among and these was also a-woman poor with whom also the
παῖς. Τὸ δὲ παιδίον, τῶν κρεῶν πλήσας τὴν γαστέρα καὶ
child the and child with-the meats having-filled the belly and
ὀδυνώμενος, ἔλεγεν· „ὦ μῆτερ, ἐμῶ τὰ σπλάγχνα.“
being-in-pain said O mother I-am-vomiting the entrails
Ἡ δὲ εἶπεν· „οὐχὶ τὰ σὰ, τέκνον, ἃ δὲ κατέφαγες.“
she and said not the yours child those but you-devoured
Ὁ λόγος πρὸς ἄνδρα χρεωφειλέτην, ὅστις ἑτοίμως τὰ
the story for a-man debtor who readily the
ἀλλότρια λαμβάνων, ὅταν ἀπαιτηθῇ, οὕτως ἄχθεται,
others'-things taking when he-is-asked-for-them so is-vexed
ὡς οἴκοθεν προϊέμενος.
as from-home giving-up

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Παῖς καὶ Πατήρ

Son and Father

Υἱόν τις γέρων δειλὸς μονογενῆ ἔχων γενναῖον, κυνηγεῖν
a-son some old-man timid only-begotten having noble to-hunt
ἐφιέμενον, εἶδε τοῦτον καθ' ὕπνους ὑπὸ λέοντος ἀναλωθέντα.
eager saw him in sleep by a-lion destroyed
Φοβηθεὶς δὲ, μή πως ὁ ὄνειρος ἀληθεύσῃ, οἴκημα κάλλιστον
having-feared and lest somehow the dream come-true a-chamber most-beautiful
καὶ μετέωρον κατεσκεύασε· κἀκεῖσε τὸν υἱὸν εἰσαγαγὼν
and lofty he-built and-there the son having-brought-in
ἐφύλαττεν. Ἐζωγράφησε δὲ ἐν τῷ οἰκήματι πρὸς τέρψιν τοῦ
he-guarded he-painted and in the chamber for delight of-the
υἱοῦ παντοῖα ζῶα, ἐν οἷς ἦν καὶ λέων. Ὁ δὲ ταῦτα ὁρῶν
son all-kinds-of animals among which was also a-lion he but these-things seeing
πλείονα λύπην εἶχε. Καὶ δή ποτε πλησίον τοῦ λέοντος
more grief had and indeed once near the lion
στὰς εἶπεν· „ὦ κάκιστον θηρίον, διὰ σὲ καὶ τὸν ψευδῆ
having-stood he-said O most-wicked beast because-of you and the false
ὄνειρον τοῦ ἐμοῦ πατρὸς τῇδε τῇ οἰκίᾳ κατεκλείσθην, ὡς ἐν
dream of-the my father in-this the house I-was-shut-up as in
φρουρᾷ· τί σοι ποιήσω;“ Καὶ εἰπὼν ἐπέβαλε τῷ τοίχῳ
prison what to-you shall-I-do and having-spoken he-thrust-at the wall
τὴν χεῖρα, ἐκτυφλῶσαι τὸν λέοντα. Σκόλοψ δὲ τῷ δακτύλῳ
the hand to-blind the lion a-splinter and in-the finger
αὐτοῦ ἐμπαρεὶς, ὄγκωμα καὶ φλεγμονὴν μέχρι βουβῶνος
his having-pierced a-swelling and inflammation up-to the-groin
εἰργάσατο· πυρετὸς δὲ ἐπιγενόμενος αὐτῷ, θᾶττον τοῦ
produced a-fever and having-come-on him rather-quickly from-the

βίου μετέστησεν. Ὁ δὲ λέων καὶ οὕτως ἀνήρηκε τὸν
life removed-him the and lion even so killed the
παῖδα, μηδὲν τῷ τοῦ πατρὸς ὠφεληθέντα σοφίσματι.
boy in-nothing by-the of-the father helped device
Ὁ μῦθος δηλοῖ, ὅτι οὐδεὶς δύναται τὸ μέλλον ἐκφυγεῖν.
the tale shows that no-one can the future escape

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Παῖς καὶ Σκορπίος

Boy and Scorpion

Παῖς πρὸ τοῦ τείχους ἀκρίδας ἐθήρευε. Πολλὰς δὲ
a-boy before the wall locusts was-hunting many and
συλλαβὼν, ὡς ἐθεάσατο σκορπίον, νομίσας ἀκρίδα εἶναι,
having-caught when he-saw a-scorpion having-thought a-locust to-be
κοιλάνας τὴν χεῖρα οἷός τε ἦν καταφέρειν αὐτοῦ. Καὶ ὃς
having-cupped the hand ready — was to-bring-down-on it and it
τὸ κέντρον ἐπάρας ἔφη· „εἴθε γὰρ τοῦτο ποιήσειας,
the sting having-raised said would-that for this you-would-do
ἵνα καὶ ἃς συνείληφας ἀκρίδας, ταύτας ἀποβάλῃς.“
so-that even which you-have-caught locusts these you-may-lose
Ὁ λόγος διδάσκει ἡμᾶς, μὴ δεῖν πᾶσι τοῖς χρηστοῖς
the story teaches us not it-is-needful to-all the good
καὶ πονηροῖς τὰ αὐτὰ προσφέρειν.
and wicked the same-things to-offer

A thieving boy and his mother; a boy bathing; the boy who cried wolf; a man holding a deposit, and Oath; Grief's honor; a partridge and a man; a thirsty dove; a dove and a crow; the two wallets; and dancing apes.

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Παῖς κλέπτης καὶ Μήτηρ

Boy thief and Mother

Παῖς ἐκ διδασκαλείου τὴν τοῦ συμφοιτητοῦ δέλτον
a-boy from school the of-the schoolfellow writing-tablet
ἀνελόμενος τῇ μητρὶ ἐκόμισε· τῆς δὲ οὐ μόνον αὐτὸν οὐκ
having-taken to-the mother brought she and not only him not
ἐπιπληξάσης, ἀλλὰ καὶ ἐπαινεσάσης αὐτὸν, ἐκ δευτέρου
having-rebuked but also having-praised him for the-second-time
ἱμάτιον κλέψας ἤνεγκεν αὐτῇ, καὶ ἔτι μᾶλλον ἐκείνη
a-cloak having-stolen he-brought to-her and still more she
ἀπεδέξατο. Προϊὼν δὲ τοῖς χρόνοις ὁ νεανίας ἐπὶ τὰ
welcomed-it advancing and in-the years the youth to the
μείζονα ἐχώρει· ληφθεὶς δέ ποτε καὶ περιαγκωνισθεὶς
greater-things went-on having-been-caught and once and with-arms-bound-behind
ἐπὶ τὸν δήμιον ἀπήγετο. Τῆς δὲ μητρὸς ἐπακολουθούσης
to the executioner was-led-off the and mother following
αὐτῷ καὶ στερνοκοπουμένης, ὁ νεανίας εἶπεν· „θέλω τι
him and beating-her-breast the youth said I-wish something
εἰπεῖν τῇ μητρί μου εἰς τὸ οὖς·“ τῆς δὲ προσελθούσης,
to-say to-the mother my into the ear she and having-come-near
ταχέως ἐπελάβετο τοῦ ὠτίου αὐτῆς, καὶ ἀπέκοψε. Τῆς δὲ
quickly he-seized the ear her and cut-off she and
κατηγορούσης αὐτὸν ὡς δυσσεβῆ, ἐκεῖνος ἔφη· „ἀλλὰ τότε,
accusing him as impious he said but then

ὅτε σοὶ πρῶτον τὴν δέλτον κλέψας ἤνεγκα, εἰ ἔπληξάς με,
when to-you first the tablet having-stolen I-brought if you-had-struck me
οὐκ ἂν μέχρι τούτου ἐχώρησα, καὶ ἐπὶ θάνατον ἠγόμην.“
not — as-far-as this I-would-have-gone and to death I-would-be-led
Ὁ λόγος δηλοῖ, ὅτι τὸ κατ᾽ ἀρχὰς μὴ κωλυόμενον ἐπὶ
the story shows that the at first not checked to
μεῖζον αὔξει.
greater grows

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Παῖς λουόμενος

Boy bathing

Παῖς ποτε λουόμενος ἔν τινι ποταμῷ ἐκινδύνευσεν
a-boy once bathing in some river was-in-danger
ἀποπνιγῆναι. Ἰδὼν δέ τινα ὁδοιπόρον, τοῦτον ἐπὶ
to-drown having-seen and some traveler him for
βοηθείᾳ ἐκάλει· ὁ δὲ ἐμέμφετο τῷ παιδὶ ὡς τολμηρῷ.
help he-called he but blamed the boy as reckless
Τὸ δὲ μειράκιον εἶπε πρὸς αὐτόν· „ἀλλὰ νῦν μοι βοήθει,
the and lad said to him but now me help
ὕστερον δὲ σωθέντι μέμψαι.“
later and having-been-saved blame
Ὁ μῦθος δηλοῖ τοῦτο· „μὴ μέμφου, πλὴν ἐλέησον.“
the tale shows this do-not blame but have-pity

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Παῖς ψεύστης

Boy liar

Παιδίον πρόβατα νέμον, ὡς λύκον ἐρχόμενον πρὸς διαφθοράν
a-boy sheep pasturing as a-wolf coming for destruction
ὁρῶν, ἐπικαλούμενον τοὺς ἀγρότας ἔλεγε· „βοηθεῖτε ὧδε·
seeing calling-on the countrymen said help here
ἔρχεται λύκος.“ Οἱ δὲ ἀγρόται τρέχοντες τοῦτον εὗρισκον
is-coming a-wolf the and countrymen running him found
μὴ ἀληθεύειν. Τοῦτο δὲ ποιήσαντος πολλάκις, εὗρισκον
not to-speak-truth this and him-having-done often they-found-him
ψευδόμενον. Μετὰ δὲ ταῦτα τοῦ λύκου προσελθόντος, καὶ
lying after and this the wolf having-come and
τοῦ παιδὸς βοῶντος „δεῦτε, λύκος,“ οὐκέτι τις ἐπίστευε
the boy shouting come a-wolf no-longer anyone trusted
προσδραμεῖν αὐτῷ καὶ βοηθῆσαι. Ὁ δὲ λύκος εὑρηκὼς
to-run-to him and to-help the and wolf having-found
ἄδειαν τὴν ποίμνην πᾶσαν διέφθειρεν εὐκόλως.
impunity the flock all destroyed easily
Ὅτι τοσοῦτον ὄφελος τῷ ψεύστῃ, ὅτι καὶ ἀληθῆ λέγων
that such profit to-the liar that even true-things telling
πολλάκις οὐ πιστεύεται.
often not he-is-believed

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Παρακαταθήκας εἰληφὼς καὶ Ὅρκος

Deposits having-received and Oath

Παρακαταθήκας τις λαβὼν φίλου ἀποστερεῖν
deposits someone having-received from-a-friend to-withhold
διενοεῖτο. Καὶ δὴ προσκαλουμένου αὐτὸν ἐκείνου ἐπὶ
intended and indeed summoning him that-one to
ὅρκον, εὐλαβούμενος εἰς ἀγρὸν ἐπορεύετο. Γενόμενος δὲ
an-oath being-wary to the-country he-went having-come and
κατὰ τὰς πύλας, ὡς ἐθεάσατό τινα χωλὸν ἐξιόντα,
at the gates when he-saw someone lame going-out
ἐπυνθάνετο αὐτοῦ, τίς τε εἴη, καὶ ποῖ πορεύοιτο; Τοῦ
he-asked him who both he-was and where he-was-going he
δὲ εἰπόντος αὑτὸν Ὅρκον εἶναι, καὶ ἐπὶ τοὺς ἀσεβεῖς
and having-said himself Oath to-be and against the impious
βαδίζειν, ἐκ δευτέρου ἠρώτα, διὰ πόσου χρόνου φοιτᾶν
to-go for the-second-time he-asked after how-much time to-visit
ταῖς πόλεσι εἴωθεν. Ὁ δὲ ἔφη· „διὰ τεσσαράκοντα ἐτῶν,
the cities he-is-wont he and said after forty years
ἐνίοτε δὲ καὶ διὰ τριάκοντα.“ Καὶ ὃς οὐδὲν μελλήσας
sometimes and also after thirty and he not-at-all having-delayed
τῇ ὑστεραίᾳ ὤμοσε μὴ εἰληφέναι τὴν παρακαταθήκην.
on-the next-day swore not to-have-received the deposit
Περιπεσὼν δὲ τῷ Ὅρκῳ, καὶ ἀπαγόμενος ὑπ᾽ αὐτοῦ ἐπὶ
having-fallen-in and — with-Oath and being-led-off by him to
κρημνὸν, ᾐτιᾶτο αὐτὸν, ὡς, προειπὼν αὐτῷ διὰ τριάκοντα
a-cliff he-blamed him that having-told him after thirty
ἐτῶν ἐπιπορεύεσθαι, οὐδὲ πρὸς μίαν ἡμέραν ἄδειαν
years to-come not-even for one day respite

δέδωκεν. Ὁ δὲ ὑπολαβὼν ἔφη· „ἀλλ' εὖ ἴσθι, ὡς ὅταν
he-had-given he and having-replied said but well know that whenever
μέλλῃ τις ἀνιᾶσαί με καὶ αὐθημερὸν ἐπιφοιτᾶν εἴωθα.“
is-about someone to-vex me even the-same-day to-come-upon-him I-am-wont
Ὁ λόγος δηλοῖ, ὅτι ἀδιόριστός ἐστιν ἡ κατὰ τῶν ἀσεβῶν
the story shows that unfixed is the against the impious
ἐκ θεοῦ τιμωρία.
from god punishment

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Πένθους γέρας

Grief's Honor

Φασί τινα τῶν ἀρχαίων φιλοσόφων εἰσιόντα πρὸς Ἀρσινόην
they-say some of-the ancient philosophers going-in to Arsinoe
τὴν βασίλισσαν, πενθοῦσαν τὸν υἱόν, τοιούτῳ χρήσασθαι
the queen mourning the son such to-have-used
λόγῳ, φάμενον ὅτι „Καθ' ὃν χρόνον ὁ Ζεὺς ἔνεμε
a-story saying that at which time — Zeus distributed
τοῖς δαίμοσι τὰς τιμὰς, οὐκ ἔτυχε παρὸν τὸ πένθος·
to-the divinities the honors not happened being-present the grief
ἤδη δὲ νενεμημένων, ἦλθεν ὕστερον. Τὸν οὖν Δία, ὡς
already and having-been-distributed it-came later — then Zeus when
ἠξίου καὶ αὑτῷ τιμὴν διδόναι, ἀποροῦντα διὰ τὸ ἤδη
it-asked also to-itself honor to-give being-at-a-loss because-of the already
καταναλῶσθαι πάσας τοῖς ἄλλοις, ταύτην αὐτῷ δοῦναι
to-have-been-used-up all on-the others this to-it to-have-given
τὴν ἐπὶ τοῖς τελευτήσασι γιγνομένην, οἷον δάκρυα καὶ
the-one for the dead coming such-as tears and
λύπας.“ Ὥσπερ οὖν τοὺς ἄλλους δαίμονας, ὑφ' ὧν
griefs just-as then the other divinities by whom

τιμῶνται, τούτους ἀγαπᾶν, τὸν αὐτὸν τρόπον καὶ τὸ
they-are-honored these to-love in-the same way also the
πένθος. Ἐὰν μὲν αὐτὸ ἀτιμάσῃς, ὦ γύναι, οὐ προσελεύσεταί
grief if indeed it you-dishonor O lady not it-will-come-to
σοι· ἐὰν δὲ τιμᾶται ὑπὸ σοῦ ἐπιμελῶς ταῖς δοθείσαις αὐτῷ
you if but it-is-honored by you carefully with-the given to-it
τιμαῖς, λύπαις καὶ θρήνοις, ἀγαπήσει σε, καὶ ἀεί τί σοι
honors griefs and laments it-will-love you and always something to-you
παρέξεται τοιοῦτον, ἐφ' ᾧ τιμηθήσεται παρὰ σοῦ συνεχῶς.
will-provide such for which it-will-be-honored by you continually

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Πέρδιξ καὶ Ἄνθρωπος

Partridge and Man

Πέρδικά τις θηρεύσας ἤμελλε σφάξαι· ἡ δὲ ἱκέτευε
a-partridge someone having-caught was-about to-slaughter it and begged
λέγουσα· „ἔασόν με ζῆν· ἀντ' ἐμοῦ πολλὰς πέρδικας
saying let me live instead-of me many partridges
ἐγώ σοι κυνηγήσω.“ Ὁ δὲ εἶπεν· „δι' αὐτὸ τοῦτο
I for-you will-hunt he and said for the-very this
μᾶλλόν σε θύσω, ὅτι τοὺς συνήθεις καὶ φίλους σοι
rather you I-will-sacrifice because the familiars and friends your
ἐνεδρεῦσαι θέλεις.“
to-ambush you-wish
Ὁ μῦθος δηλοῖ, ὅτι ὁ κατὰ τῶν ἑαυτοῦ φίλων δολίας
the tale shows that the-one against the his-own friends treacherous
μηχανὰς συντιθεὶς αὐτὸς ἐν ταῖς ἐνέδραις τῶν κινδύνων
devices putting-together himself into the ambushes of-the dangers
ἐμπεσεῖται.
will-fall

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Περιστερὰ διψῶσα

Dove thirsting

Περιστερὰ δίψει συνεχομένη, ὡς ἐθεάσατο ἔν τινι πίνακι
a-dove by-thirst gripped when she-saw on some panel
κρατῆρα ὕδατος γεγραμμένον, ὑπέλαβεν ἀληθινὸν εἶναι·
a-bowl of-water painted supposed real to-be
διόπερ πολλῷ τῷ ῥοίζῳ ἐνεχθεῖσα ἔλαθεν ἑαυτὴν
wherefore with-much the whirring having-swooped escaped-the-notice-of herself
τῷ πίνακι ἐμπεσοῦσα καὶ ἐντινάξασα. Συνέβη οὖν αὐτῇ,
into-the panel falling and dashing-herself it-happened then to-her
τῶν πτερῶν περικλασθέντων, ἐπὶ τὴν γῆν καταπεσοῦσαν
the wings having-been-broken onto the ground having-fallen
ὑπό τινος τῶν παρατυχόντων καταληφθῆναι.
by some of-the bystanders to-be-caught
Οὕτως ἔνιοι τῶν ἀνθρώπων, διὰ σφοδρὰς ἐπιθυμίας
so some of-the men through violent desires
ἀπερισκέπτως τοῖς πράγμασιν ἐπιχειροῦντες, ἑαυτοὺς εἰς
heedlessly to-the affairs setting-hand themselves into
ὄλεθρον βάλλουσι.
ruin throw

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Περιστερὰ καὶ Κορώνη

Dove and Crow

Περιστερὰ ἔν τινι περιστερεῶνι τρεφομένη ἐπὶ πολυτεκνίᾳ
a-dove in some dovecote kept at many-children
ἐφρυάττετο. Κορώνη δὲ αὐτῆς ἀκούσασα ἔφη· „ἀλλ', ὦ
preened-herself a-crow and her having-heard said but O

αὔτη, πέπαυσο ἐπὶ τούτῳ ἀλαζονευομένη· ὅσον γὰρ ἂν
you stop on this boasting as-much-as for —
πλείονα ποιῇς, τοσοῦτον περιττοτέρας λύπας συνάγεις.“
more you-make so-much more-abundant griefs you-gather
Οὕτω καὶ τῶν οἰκετῶν δυστυχέστατοί εἰσιν, ὅσοι ἐν τῇ
so also of-the servants most-unfortunate are those-who in the
δουλείᾳ τέκνα ποιοῦσι πολλά.
slavery children make many

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Πῆραι δύο

Wallets two

Ἀνθρώπων ἕκαστος δύο πήρας φέρει, τὴν μὲν ἔμπροσθεν,
of-men each two wallets carries the-one indeed in-front
τὴν δὲ ὄπισθεν, γέμει δὲ κακῶν ἑκατέρα· ἀλλ᾽ ἡ μὲν
the-other and behind is-full and of-evils each but the-one indeed
ἔμπροσθεν ἀλλοτρίων, ἡ δὲ ὄπισθεν τῶν αὐτοῦ τοῦ
in-front of-others' the-other but behind of-the own of-the
φέροντος. Καὶ διὰ τοῦτο οἱ ἄνθρωποι τὰ μὲν ἐξ αὐτῶν
carrier and because-of this the men the indeed from themselves
κακὰ οὐχ ὁρῶσι, τὰ δὲ ἀλλότρια πάνυ ἀκριβῶς θεῶνται.
evils not see the but others' very precisely observe

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Πίθηκοι ὀρχησταί

Apes dancers

Λέγεται βασιλεύς τις Αἰγύπτιος πιθήκους ποτὲ
it-is-said king some Egyptian apes once
πυῤῥιχίζειν διδάξαι· καὶ τὰ θηρία (μιμηλότατα δέ
to-dance-the-war-dance to-have-taught and the beasts most-imitative and
ἐστι τῶν ἀνθρωπίνων) ἐκμαθεῖν τάχιστα καὶ ὀρχεῖσθαι,
they-are of-the human-things to-have-learned very-quickly and to-dance
ἁλουργίδας ἀμπεχόμενα καὶ προσωπεῖα περικείμενα· καὶ
purple-robes wearing and masks having-on and
μέχρι γε πολλοῦ εὐδοκιμεῖν τὴν θέαν, ἄχρι δή τις
for at-least long to-have-been-admired the show until indeed some
θεατὴς ἀστεῖος, κάρυα ὑπὸ κόλπον ἔχων, ἀφῆκεν ἐς τὸ
spectator witty nuts under the-fold having threw into the
μέσον. Οἱ δὲ πίθηκοι ἰδόντες καὶ ἐκλαθόμενοι τῆς ὀρχήσεως,
middle the and apes having-seen and having-forgotten the dance
τοῦθ' ὅπερ ἦσαν, πίθηκοι ἐγένοντο ἀντὶ πυῤῥιχιστῶν, καὶ
that which they-were apes became instead-of war-dancers and
ξυνέτριβον τὰ προσωπεῖα, καὶ τὴν ἐσθῆτα κατερῥήγνυον, καὶ
smashed the masks and the clothing tore and
ἐμάχοντο περὶ τῆς ὀπώρας πρὸς ἀλλήλους· τὸ δὲ σύνταγμα
fought over the fruit with one-another the and formation
τῆς πυῤῥίχης διελέλυτο καὶ κατεγελᾶτο ὑπὸ τοῦ θεάτρου.
of-the war-dance was-broken-up and was-laughed-at by the audience

Apes founding a city; an ape and fishermen; an ape and a dolphin; an ape and Zeus; an ape and a camel; an ape's two young; sailors; a rich man and a tanner; a rich man and the mourners; and a shepherd and the sea.

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Πίθηκοι πόλιν οἰκίζοντες

Apes city founding

Οἱ πίθηκοι συνελθόντες ἐβουλεύοντο περὶ τοῦ χρῆναι πόλιν
the apes having-come-together deliberated about the being-needful a-city
οἰκίζειν· καὶ ἐπειδὴ ἔδοξεν αὐτοῖς, ἤμελλον ἅπτεσθαι
to-found and when it-seemed-good to-them they-were-about to-set-hand-to
τοῦ ἔργου. Γέρων οὖν τις πίθηκος ἐπέσχεν αὐτοὺς εἰπών,
the work old then some ape stopped them saying
ὅτι ῥᾷον ἁλώσονται περιβόλων ἐντὸς ἀποληφθέντες.
that more-easily they-will-be-caught walls within shut-in

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Πίθηκος καὶ Ἁλιεῖς

Ape and Fishermen

Πίθηκος ἐπί τινος ὑψηλοῦ δένδρου καθήμενος, ὡς
an-ape on some tall tree sitting when
ἐθεάσατο ἁλιεῖς ἔν τινι ποταμῷ σαγήνην βάλλοντας,
he-saw fishermen in some river a-seine casting
παρετήρει τὰ ὑπ' αὐτῶν πραττόμενα. Ὡς δὲ ἐκεῖνοι
watched the-things by them being-done when and they
τὴν σαγήνην ἀνασπάσαντες μικρὸν ἄποθεν ἠρίστων, ὁ
the seine having-drawn-up a-little away were-lunching the

πίθηκος καταβὰς ἀπὸ τοῦ δένδρου ἐπειρᾶτο καὶ αὐτὸς
ape having-come-down from the tree tried also himself
τὰ αὐτὰ πράττειν· φασὶ γὰρ μιμητικὸν ζῶον εἶναι
the same-things to-do they-say for imitative animal to-be
τοῦτο. Ἐφαψάμενος δὲ τῶν δικτύων ὡς συνελήφθη, ἔφη
this having-taken-hold and of-the nets when he-was-caught he-said
πρὸς ἑαυτόν· „ἀλλ’ ἔγωγε δίκαια πέπονθα· τί γὰρ,
to himself but I-for-my-part just-things have-suffered why for
ἁλιεύειν μὴ μαθών, τούτῳ ἐπεχείρουν;“
to-fish not having-learned this did-I-attempt
Ὁ λόγος δηλοῖ, ὅτι ἡ τῶν μηδὲν προσηκόντων ἐπιχείρησις
the story shows that the of-the in-no-way befitting-things undertaking
οὐ μόνον ἀσύμφορος, ἀλλὰ καὶ ἐπιβλαβής ἐστι.
not only unprofitable but also harmful is

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Πίθηκος καὶ Δελφίς

Ape and Dolphin

Ἔθους ὄντος τοῖς πλέουσι μελιταῖα κυνίδια καὶ πιθήκους
a-custom being for-those sailing Maltese lapdogs and apes
ἐπάγεσθαι πρὸς παραμυθίαν τοῦ πλοῦ, πλέων τις εἶχε
to-bring-along for diversion of-the voyage sailing someone had
σὺν ἑαυτῷ καὶ πίθηκον. Γενομένων δ’ αὐτῶν κατὰ τὸ
with himself also an-ape having-come and they off —
Σούνιον, τὸ τῆς Ἀττικῆς ἀκρωτήριον, χειμῶνα σφοδρὸν
Sunium the — of-Attica headland a-storm violent
συνέβη γενέσθαι. Τῆς δὲ νεὼς περιτραπείσης καὶ πάντων
it-happened to-arise the and ship having-capsized and all
διακολυμβώντων, ἐνήχετο καὶ ὁ πίθηκος. Δελφὶς δέ
swimming-across was-swimming also the ape a-dolphin and

τις αὐτὸν θεασάμενος καὶ ἄνθρωπον εἶναι ὑπολαβὼν,
some him having-seen and a-man to-be supposing
ὑπελθὼν ἀνεῖχε διακομίζων ἐπὶ τὴν χέρσον. Ὡς δὲ
having-come-under held-him-up carrying to the dry-land when and
κατὰ τὸν Πειραιᾶ ἐγένετο, τὸ τῶν Ἀθηναίων ἐπίνειον,
off — Piraeus he-came the of-the Athenians port
ἐπυνθάνετο τοῦ πιθήκου, εἰ τὸ γένος ἐστὶν Ἀθηναῖος.
he-asked the ape whether by-the race he-is Athenian
Τοῦ δὲ εἰπόντος, καὶ λαμπρῶν ἐνταῦθα τετυχηκέναι γονέων,
he and having-said-so and illustrious there to-have-had parents
ἐπανήρετο, εἰ καὶ τὸν Πειραιᾶ ἐπίσταται. Ὑπολαβὼν
he-asked-further whether also — Piraeus he-knows supposing
δὲ ὁ πίθηκος περὶ ἀνθρώπου αὐτὸν λέγειν, ἔφη, καὶ
and the ape about a-man him to-speak said and
μάλα φίλον εἶναι αὐτῷ καὶ συνήθη. Καὶ ὁ δελφὶς ἐπὶ
very a-friend to-be to-him and intimate and the dolphin at
τοσούτῳ ψεύδει ἀγανακτήσας, βαπτίζων αὐτὸν ἀπέκτεινεν.
so-great a-lie angered dunking him killed
Ὁ μῦθος πρὸς ἄνδρας, οἳ τὴν ἀλήθειαν οὐκ εἰδότες
the tale for men who the truth not knowing
ἀπατᾶν νομίζουσιν.
to-deceive think

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Πίθηκος καὶ Ζεύς

Ape and Zeus

Εὐτεκνίης ἔπαθλα πᾶσι τοῖς ζώοις
for-fine-offspring prizes to-all the animals
ὁ Ζεὺς ἔθηκε, πάντα δ' ἔβλεπεν κρίνων.
— Zeus set-up all and he-looked-at judging

ἦλθεν δὲ καὶ πίθηκος, ὡς καλὴ μήτηρ
came and also an-ape as a-fair mother
πίθωνα γυμνὸν σιμὸν ἠρμένη κόλποις.
a-baby-ape naked snub-nosed having-lifted in-her-bosom
γέλως δ' ἐπ' αὐτῷ τοῖς θεοῖς ἐκινήθη·
laughter and at it among-the gods was-stirred
ἡ δ' εἶπεν οὕτω· „Ζεὺς μὲν οἶδε τὴν νίκην·
she and said thus Zeus indeed knows the victory
ἐμοὶ δὲ πάντων οὗτός ἐστι καλλίων."
to-me but of-all this-one is fairer

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Πίθηκος καὶ Κάμηλος

Ape and Camel

Ἐν συνόδῳ τῶν ἀλόγων ζώων πίθηκος ἀναστὰς
in an-assembly of-the dumb animals an-ape having-stood-up
ὠρχεῖτο. Σφόδρα δὲ αὐτοῦ εὐδοκιμοῦντος, καὶ ὑπὸ
danced greatly and he being-admired and by
πάντων ἐπισημαινομένου, κάμηλος φθονήσασα ἠβουλήθη
all being-applauded a-camel envious wished
τῶν αὐτῶν ἐφικέσθαι. Διόπερ ἐξαναστᾶσα ἐπειρᾶτο καὶ
the same to-attain wherefore having-got-up tried also
αὐτὴ ὀρχεῖσθαι· πολλὰ δὲ αὐτῆς ἄτοπα ποιησάσης, τὰ
herself to-dance many and she absurd-things having-done the
ζῶα ἀγανακτήσαντα, ῥοπάλοις αὐτὴν παίοντα ἐξήλασαν.
animals angered with-clubs her beating drove-out
Πρὸς τοὺς διὰ φθόνον κρείττοσιν ἁμιλλωμένους καὶ
for those through envy with-the-stronger competing and
σφαλλομένους ὁ λόγος εὔκαιρος.
failing the story timely

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Πιθήκου παῖδες

Ape's children

Τοὺς πιθήκους φασὶ δύο τίκτειν, καὶ τὸ μὲν ἓν τῶν
the apes they-say two to-bear and the indeed one of-the
γεννημάτων στέργειν καὶ μετ' ἐπιμελείας τρέφειν, τὸ δὲ
offspring to-love and with care to-rear the and
ἕτερον μισεῖν καὶ ἀμελεῖν. Συμβαίνει δὲ κατά τινα θείαν
other to-hate and to-neglect it-happens and by some divine
τύχην, τὸ μὲν ἐπιμελούμενον ἡδέως καὶ ἀγκαλιζόμενον
fortune the indeed cared-for fondly and hugged
παρὰ τῆς μητρὸς ἀποπνίγεσθαι, τὸ δὲ ὀλιγωρούμενον
by the mother to-be-smothered the but neglected
ἐκτελειοῦσθαι.
to-grow-up
Ὁ λόγος δηλοῖ, ὅτι πάσης προνοίας ἡ τύχη δυνατωτέρα
the story shows that than-all forethought the fortune more-powerful
καθέστηκε.
stands

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Πλέοντες

Sailors

Ἐμβάντες τινὲς εἰς σκάφος ἔπλεον. Γενομένων δὲ
having-embarked some into a-boat were-sailing having-got and
αὐτῶν πελαγίων, συνέβη χειμῶνα ἐξαίσιον γενέσθαι,
they out-at-sea it-happened a-storm extraordinary to-arise
καὶ τὴν ναῦν μικροῦ καταδύεσθαι. Τῶν δὲ πλεόντων
and the ship nearly to-sink of-the and sailors

ἕτερος περιῤῥηξάμενος τοὺς πατρῴους θεοὺς ἐπεκαλεῖτο
one having-torn-his-clothes the ancestral gods called-on
μετὰ οἰμωγῆς καὶ στεναγμῶν, χαριστήρια ἀποδώσειν
with wailing and groans thank-offerings to-render
ἐπαγγελλόμενος, ἐὰν περισωθῶσι. Παυσαμένου δὲ τοῦ
promising if they-were-saved having-ceased and the
χειμῶνος καὶ πάλιν γαλήνης γενομένης, εἰς εὐωχίαν
storm and again calm having-come to feasting
τραπέντες ὠρχοῦντό τε καὶ ἐσκίρτων, ἅτε δὴ ἐξ
having-turned they-danced both and leapt as-being indeed from
ἀπροσδοκήτου διαπεφευγότες κινδύνου. Καὶ στεῤῥὸς ὁ
unexpected having-escaped danger and steady the
κυβερνήτης ὑπάρχων ἔφη πρὸς αὐτούς· „ἀλλ᾽ ὦ φίλοι,
helmsman being said to them but O friends
οὕτως ἡμᾶς γεγηθέναι δεῖ, ὡς πάλιν, ἐὰν τύχῃ,
so us to-rejoice it-is-needful as again if it-happens
χειμῶνος ἐσομένου.“
a-storm going-to-be
Μὴ σφόδρα κατεπαίρεσθαι ταῖς εὐτυχίαις ὁ μῦθος διδάσκει,
not greatly to-be-elated at-the good-fortunes the tale teaches
τῆς τύχης τὸ εὐμετάβλητον ἐννοουμένους.
of-the fortune the changeableness considering

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Πλούσιος καὶ Βυρσοδέψης

Rich-man and Tanner

Πλούσιος βυρσοδέψῃ παρακείμενος, μὴ δυνάμενος τὴν
a-rich-man to-a-tanner living-next not being-able the
δυσωδίαν φέρειν, ἐπέκειτο αὐτῷ, ἵνα μεταβῇ. Ὁ δὲ
stench to-bear pressed him that he-move he and

ἀνεβάλλετο, λέγων μετ᾽ ὀλίγον χρόνον μεταβήσεσθαι. Τούτου
kept-putting-off saying after a-little time to-move this
δὲ συνεχῶς γενομένου, συνέβη τὸν πλούσιον ἐν συνηθείᾳ
and continually happening it-happened the rich-man into familiarity
τῆς ὀσμῆς τούτου γενόμενον, μηκέτι αὐτῷ διενοχλεῖν.
with-the smell this having-come no-longer him to-trouble
Ὁ λόγος δηλοῖ, ὅτι ἡ συνήθεια καὶ τὰ δυσχερῆ τῶν
the story shows that the habit even the disagreeable of-the
πραγμάτων καταπραΰνει.
things softens

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Πλούσιος καὶ Θρηνῳδοί

Rich-man and Mourners

Πλούσιος δύο θυγατέρας ἔχων, τῆς μιᾶς ἀποθανούσης,
a-rich-man two daughters having the one having-died
θρηνούσας ἐμισθώσατο. Τῆς δὲ ἑτέρας παιδὸς λαλούσης·
mourners hired the and other child saying
„ὡς ἄθλιαι, εἴγε αὐταὶ, ὧν ἐστι τὸ πάθος, θρηνεῖν οὐκ
how wretched if-indeed we-ourselves whose is the grief to-lament not
ἴσμεν, αἱ δὲ μηδὲν προσήκουσαι οὕτω σφοδρῶς κόπτονται
know they but in-no-way related so violently beat-their-breasts
καὶ κλαίουσιν,“ ἡ μήτηρ ἔφη· „μὴ θαύμαζε, τέκνον, εἰ
and weep the mother said do-not wonder child if
αὗται οὕτως θρηνοῦσιν· ἐπὶ γὰρ ἀργυρίῳ τοῦτο ποιοῦσιν.“
these so lament on for money this they-do
Οὕτως ἔνιοι τῶν ἀνθρώπων διὰ φιλαργυρίαν οὐκ ὀκνοῦσιν
so some of-the men through love-of-money not hesitate
ἀλλοτρίας συμφορὰς ἐργολαβεῖν.
others' misfortunes to-trade-in

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Ποιμὴν καὶ Θάλασσα

Shepherd and Sea

Ποιμὴν, ἐν παραθαλασσίῳ τόπῳ ποίμνιον νέμων, ἑωρακὼς
a-shepherd in a-seaside place a-flock pasturing having-seen
γαληνιῶσαν τὴν θάλατταν, ἐπεθύμησε πλεῦσαι πρὸς
calm the sea desired to-sail for
ἐμπορίαν. Ἀπεμπολήσας οὖν τὰ πρόβατα καὶ φοινίκων
trade having-sold then the sheep and of-palms
βαλάνους πριάμενος, ἀνήχθη. Χειμῶνος δὲ σφοδροῦ
fruit having-bought he-put-to-sea a-storm and violent
γενομένου, καὶ τῆς νεὼς κινδυνευούσης βαπτίζεσθαι, πάντα
having-arisen and the ship being-in-danger to-be-swamped all
τὸν φόρτον ἐκβαλὼν εἰς τὴν θάλατταν, μόλις κενῇ τῇ
the cargo having-thrown into the sea barely with-empty the
νηΐ διεσώθη. Μετὰ δ' ἡμέρας οὐκ ὀλίγας παριόντος τινὸς,
ship he-got-safe after and days not few passing someone
καὶ τῆς θαλάττης (ἔτυχε γὰρ αὕτη γαληνιῶσα) τὴν ἠρεμίαν
and of-the sea happened for it being-calm the stillness
θαυμάζοντος, ὑπολαβὼν οὗτος εἶπε· „φοινίκων αὖθις, ὡς
admiring having-replied he said for-dates again as
ἔοικεν, ἐπιθυμεῖ, καὶ διὰ τοῦτο φαίνεται ἡσυχάζουσα."
it-seems it-desires and for this appears being-quiet
Ὁ μῦθος δηλοῖ, ὅτι τὰ παθήματα τοῖς ἀνθρώποις
the tale shows that the sufferings to-the men
μαθήματα γίνεται.
lessons become

A shepherd and a dog, twice; a shepherd and wolf cubs; a shepherd and a wolf he reared, twice; a wolf in a sheep's skin; a shepherd and a cook; a shepherd and his sheep; a cowardly warrior and the ravens; and the rivers and the sea.

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Ποιμὴν καὶ Κύων

Shepherd and Dog

Μάνδρας εἴσω πρόβατα ποιμὴν εἰσάγων, λύκον ἤμελλε
the-fold into sheep a-shepherd driving a-wolf was-about
συγκλεῖσαι, εἰ μὴ κύων ἰδὼν τοῦτον εἶπε πρὸς τὸν
to-shut-in-with-them if not a-dog having-seen it had-said to the
ποιμένα· „πῶς, τὰ πρόβατα σῶσαι θέλων, τόνδε τὸν
shepherd how the sheep to-save wishing this the
λύκον συνεισάγεις τῇ ποίμνῃ;“
wolf do-you-bring-in-with the flock
Ὅτι μεγίστην βλάβην καὶ θάνατον οἶδε προσφέρειν ἡ
that greatest harm and death knows-how to-bring the
τῶν κακῶν συνουσία.
of-the wicked company

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Ποιμὴν καὶ Κύων

Shepherd and Dog

Ποιμὴν, ἔχων κύνα παμμεγέθη, τούτῳ εἰώθει τὰ ἔμβρυα
a-shepherd having a-dog huge to-it was-accustomed the stillborn
καὶ τὰ ἀποθνήσκοντα τῶν προβάτων παραβάλλειν. Καὶ
and the dying of-the sheep to-throw and

δή ποτε εἰσελθούσης τῆς ποίμνης, ὁ ποιμὴν θεασάμενος
indeed once having-come-in the flock the shepherd having-seen
τὸν κύνα προσιόντα τοῖς προβάτοις καὶ σαίνοντα αὐτὰ,
the dog approaching the sheep and fawning-on them
εἶπεν· „ἀλλ᾽ ὦ οὗτος, ὃ θέλεις σὺ τούτοις, ἐπὶ τῇ σῇ
said but O you-there what wish you for-these on the your
κεφαλῇ γένοιτο.“
head may-it-come
Πρὸς ἄνδρα λόγοις μὲν φίλον φαινόμενον, πονηρὰ δὲ
for a-man in-words indeed friend appearing wicked-things but
κατὰ νοῦν βουλευόμενον.
in mind plotting

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Ποιμὴν καὶ Λυκιδεῖς

Shepherd and Wolf-cubs

Ποιμὴν εὑρὼν λυκιδεῖς, τούτους μετὰ πολλῆς ἐπιμελείας
a-shepherd having-found wolf-cubs them with much care
ἀνέτρεφεν, οἰόμενος, ὅτι τελειωθέντες οὐ μόνον τὰ ἑαυτοῦ
reared thinking that grown-up not only the his-own
πρόβατα τηρήσουσιν, ἀλλὰ καὶ ἕτερα ἁρπάζοντες αὐτῷ
sheep they-will-guard but also others snatching to-him
οἴσουσιν. Οἱ δὲ ὡς τάχιστα ηὐξήθησαν, ἀδείας τυχόντες
will-bring they and as soon-as they-grew-up impunity having-got
πρώτην αὐτοῦ τὴν ποίμνην διαφθείρειν ἤρξαντο. Ὁ δὲ
first his the flock to-destroy began he and
ἀναστενάξας εἶπεν· „ἀλλ᾽ ἔγωγε δίκαια πέπονθα· τί
having-groaned said but I-for-my-part just-things have-suffered why

γὰρ τούτους νηπίους ὄντας ἔσωζον, οὓς ἔδει καὶ
for these infants being did-I-save whom it-was-needful even
ηὐξημένους ἀναιρεῖν;“
grown to-kill
Οὕτως οἱ τοὺς πονηροὺς περισώζοντες λανθάνουσι καθ’
so those the wicked preserving escape-notice against
αὑτῶν πρῶτον αὐτοὺς ῥωννύντες.
themselves first them strengthening

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Ποιμὴν καὶ Λύκος

Shepherd and Wolf

Ποιμὴν, νεογνὸν λύκου σκύμνον εὑρὼν καὶ ἀνελόμενος,
a-shepherd new-born of-a-wolf a-cub having-found and having-picked-up
σὺν τοῖς κυσὶν ἔτρεφεν. Ἐπεὶ δὲ ηὐξήθη, εἴ ποτε λύκος
with the dogs reared when and it-grew-up if ever a-wolf
πρόβατον ἥρπασε, μετὰ τῶν κυνῶν καὶ αὐτὸς ἐδίωκε.
a-sheep snatched with the dogs also itself chased
Τῶν δὲ κυνῶν ἔσθ’ ὅτε μὴ δυναμένων καταλαβεῖν τὸν
the and dogs there-is when not being-able to-overtake the
λύκον, καὶ διὰ ταῦτα ὑποστρεφόντων, ἐκεῖνος ἠκολούθει,
wolf and for this turning-back it followed
μέχρις ἂν τοῦτον καταλαβὼν, οἷα δὴ λύκος, συμμετάσχῃ
until — him having-overtaken as indeed a-wolf it-shared-in
τῆς θήρας· εἶτα ὑπέστρεφεν. Εἰ δὲ μὴ λύκος ἔξωθεν
the catch then it-came-back if and not a-wolf from-outside
ἁρπάσειε πρόβατον, αὐτὸς λάθρᾳ θύων ἅμα τοῖς κυσὶν
snatched a-sheep it-itself secretly killing with the dogs

ἐθοινεῖτο, ἕως ὁ ποιμὴν στοχασάμενος καὶ συνεὶς
feasted until the shepherd having-guessed and having-understood
τὸ δρώμενον, εἰς δένδρον αὐτὸν ἀναρτήσας ἀπέκτεινεν.
the what-was-being-done on a-tree it having-hung killed
Ὁ μῦθος δηλοῖ, ὅτι φύσις πονηρὰ χρηστὸν ἦθος οὐ
the tale shows that a-nature wicked good character not
τρέφει.
nurtures

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Ποιμὴν καὶ Λύκος

Shepherd and Wolf

Ποιμὴν μικρὸν λύκον εὑρὼν ἐθρέψατο, εἶτα σκύμνον
a-shepherd a-little wolf having-found reared-it then a-cub
γενόμενον ἐδίδαξεν ἁρπάζειν ἐκ τῶν σύνεγγυς ποιμνίων. Ὁ
having-become taught-it to-snatch from the nearby flocks the
λύκος δὲ διδαχθεὶς ἔφη· „ὅρα, μή πως σὺ ἐθίσας
wolf and having-been-taught said see lest somehow you having-accustomed
με ἁρπάζειν, πολλὰ τῶν σεαυτοῦ προβάτων ζητήσῃς.“
me to-snatch many of-the your-own sheep you-look-for
Οἱ τῇ φύσει δεινοὶ, ἁρπάζειν καὶ πλεονεκτεῖν μαθόντες,
those by-the nature dangerous to-snatch and to-be-greedy having-learned
τοὺς διδάξαντας πολλάκις πλείονα ἔβλαψαν.
the having-taught-them often more harmed

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Ποιμὴν καὶ Λύκος

Shepherd and Wolf

Ἔδοξέ ποτε τῷ λύκῳ τὴν φύσιν τῷ σχήματι
it-seemed-good once to-the wolf the nature by-the outward-shape
μεταλλάξασθαι, ὡς ἂν οὕτως ἀφθονίαν ἕξῃ τροφῆς·
to-change so-that — thus abundance he-might-have of-food
καὶ δορὰν οἰὸς περιβεβλημένος μετὰ τῆς ποίμνης
and the-skin of-a-sheep having-put-around-himself with the flock
ἐνέμετο, τὸν ποιμένα φενακίσας τῷ μηχανήματι. Νυκτὸς
grazed the shepherd having-tricked with-the device night
δὲ γενομένης, συναπεκλείσθη καὶ ὁ θὴρ παρὰ τοῦ
and having-come was-shut-in-together also the beast by the
ποιμένος τῇ μάνδρᾳ, καὶ φραγμὸς τῇ εἰσόδῳ περιετέθη,
shepherd in-the fold and a-fence at-the entrance was-put
καὶ ἀτεχνῶς ὁ περίβολος κατησφάλιστο. Ὡς δὲ ὁ
and completely the enclosure was-secured when and the
ποιμὴν ἠράσθη τροφῆς, μαχαίρᾳ τὸν λύκον ἀπέκτεινεν.
shepherd longed-for food with-a-knife the wolf he-killed
Οὕτως ἄρα ὁ τὸν ἐπείσακτον κόσμον ὑποκριθεὶς τῆς
so then the-one the borrowed finery having-played-a-part of-the
ζωῆς πολλάκις ἐστέρηται, καὶ τὴν σκηνὴν εὗρε παραιτίαν
life often has-been-deprived and the costume finds the-cause
μεγάλου συμπτώματος.
of-a-great mishap

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Ποιμὴν καὶ Μάγειρος

Shepherd and Cook

Ποιμὴν ἀνὴρ καὶ μάγειρος ἐβάδιζον ἄμφω κοινὴν ὁδόν.
a-shepherd man and a-cook were-walking both a-common road
Ἰδόντες δὲ ἐκ ποίμνης ἄρνα εὐτραφῆ πλανώμενον,
having-seen and from a-flock a-lamb well-fed straying
ἀπολειφθέντα τῶν συννόμων, ὥσαντο ἐπ᾽ αὐτὸν ἄμφω·
left-behind by-the flock-mates rushed at it both
ἦν δ᾽ ἄρα τότε ὁμόφωνα καὶ τὰ θηρία τοῖς
were and then at-that-time of-one-speech also the beasts with-the
ἀνθρώποις. Ἐρωτᾷ ὁ ἀμνὸς, τίς ὢν ἑκάτερος ἐθέλει
men asks the lamb who being each wishes
αὐτὸν μεταχειρίσασθαι καὶ ἄγειν. Ὡς δὲ ἐπύθετο τἀληθῆ
him to-take-in-hand and to-lead when and he-learned the-truth
αὐτὰ καὶ ἀμφοῖν τὴν τέχνην, φέρων ἑαυτὸν ἐπιτρέπει
itself and of-both the craft readily himself entrusts
τῷ ποιμένι, λέγων πρὸς τὸν μάγειρον· „σὺ μὲν γὰρ
to-the shepherd saying to the cook you indeed for
δήμιός τις εἶ καὶ μιαιφόνος τῆς ἀρνῶν ποίμνης, τούτῳ
executioner some are and murderer of-the of-lambs flock to-this-one
δ᾽ ἐξαρκέσειεν ἂν καλῶς τὰ ἡμέτερα ἔθη.“
but would-suffice — well the our ways

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Ποιμὴν καὶ Πρόβατα

Shepherd and Sheep

Ποιμὴν ἐλάσας τὰ πρόβατα εἴς τινα δρυμῶνα, ὡς
a-shepherd having-driven the sheep into some wood when
ἐθεάσατο δρῦν παμμεγέθη μεστὴν βαλάνων, ὑποστρώσας τὸ
he-saw an-oak huge full of-acorns having-spread-under the
ἱμάτιον ἐπὶ ταύτην ἀνέβη, καὶ τὸν καρπὸν κατέσειε. Τὰ δὲ
cloak up it climbed and the fruit shook-down the and
πρόβατα ἐσθίοντα τὰς βαλάνους, ἔλαθε διαῤῥήξαντα καὶ τὸ
sheep eating the acorns unawares having-torn-up also the
ἱμάτιον. Ὁ δὲ ποιμὴν καταβὰς, ὡς ἐθεάσατο τὸ γεγονὸς,
cloak the and shepherd having-come-down when he-saw the happening
εἶπεν· „ὦ κάκιστα ζῶα, ὑμεῖς τοῖς λοιποῖς ἔρια εἰς ἐσθῆτα
said O most-wicked creatures you to-the others wool for clothing
παρέχετε, ἐμοῦ δὲ τοῦ τρέφοντος καὶ τὸ ἱμάτιον ἀφείλεσθε.“
provide from-me but the one-feeding-you even the cloak you-took
Οὕτως καὶ τῶν ἀνθρώπων πολλοὶ, δι᾽ ἄγνοιαν τοὺς
so also of-the men many through ignorance those
μηδὲν προσήκοντας εὐεργετοῦντες, κατὰ τῶν οἰκείων
in-no-way related benefiting against the own-people
φαῦλα ἐργάζονται.
mean-things do

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Πολεμιστὴς καὶ Κόρακες

Warrior and Ravens

Ἀνὴρ δειλὸς ἐπὶ πόλεμον ἐξήει. Φθεγξαμένων δὲ κοράκων,
a-man cowardly to war was-going-out having-croaked and ravens
τὰ ὅπλα θεὶς ἡσύχαζεν. Εἶτα ἀναλαβὼν αὖθις ἐξήει,
the arms having-put-down he-stayed-still then having-taken-up again he-went-out
καὶ φθεγγομένων πάλιν ὑπέστη, καὶ τέλος εἶπεν· „ὑμεῖς
and croaking again he-halted and finally said you
κεκράξεσθε μὲν μέγιστον ὡς δυνατὸν, ἐμοῦ δὲ οὐ γεύσεσθε.“
will-croak indeed loudest as possible of-me but not you-will-taste

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Ποταμοὶ καὶ Θάλασσα

Rivers and Sea

Ποταμοὶ συνῆλθον ἐπὶ τὸ αὐτὸ, καὶ τὴν θάλασσαν
rivers came-together to the same-place and the sea
κατηγοροῦντο, λέγοντες αὐτῇ· „διὰ τί ἡμᾶς, εἰσερχομένους
accused saying to-her for what us entering
ἐν τοῖς σοῖς ὕδασι, καὶ ὑπάρχοντας ποτίμους καὶ γλυκεῖς,
into the your waters and being drinkable and sweet
ἀπεργάζῃ ἁλμυροὺς καὶ ἀπότους;“ Ἡ δὲ θάλασσα ἰδοῦσα,
do-you-make salty and undrinkable the and sea having-seen
ὅτι αὐτῆς καταμέμφονται, λέγει πρὸς αὐτούς· „μὴ ἔρχεσθε
that her they-blame says to them not come
καὶ μὴ γίνεσθε ἁλμυροί.“
and not become salty

Οὗτος ὁ μῦθος παριστᾷ τοὺς ἀκαίρως αἰτιωμένους τινὰς,
this the tale presents those unreasonably blaming some
καὶ παρ᾽ αὐτῶν μᾶλλον ὠφελουμένους.
and by them rather being-benefited

A river and a hide; a sheep badly sheared; Prometheus and men; a rose and an amaranth; a pomegranate, an apple tree, and a bramble; a trumpeter; a satyr and fire; a lizard; the moon and her mother; and Lycurgus' two puppies.

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Ποταμὸς καὶ Βύρσα

River and Hide

Ποταμὸς, δι᾽ αὐτοῦ βύρσαν φερομένην ἰδὼν, ἠρώτησε,
a-river through it a-hide being-carried having-seen asked
τίς καλεῖται. Ἡ δὲ εἶπε „ξηρά.“ Ἐπικαχλάσας δὲ τῷ
what it-is-called it and said dry having-splashed-over-it and with-the
ῥεύματι εἶπεν· „ἄλλο τι ζήτει καλεῖσθαι· ἁπαλὴν γὰρ
current it-said another something seek to-be-called soft for
ἐγὼ ἤδη ταχὺ ποιήσω σε.“
I already quickly will-make you

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Πρόβατον κειρόμενον

Sheep being-sheared

Πρόβατον ἀφυῶς κειρόμενον πρὸς τοὺς κείροντας ἔφη·
a-sheep clumsily being-sheared to those shearing said
„εἰ μὲν ἔρια ζητεῖτε, ἀνωτέρω τέμνετε· εἰ δὲ κρέως
if indeed wool you-seek higher cut if but meat
ἐπιθυμεῖτε, ἅπαξ με καταθύσατε, τοῦ κατὰ μικρὸν
you-desire once me slaughter from-the by little-and-little
βασανίζειν ἀπαλλάξαντες.“
torturing having-released-me
Πρὸς τοὺς ἀφυῶς ταῖς τέχναις προσφερομένους ὁ λόγος
for those clumsily to-the crafts applying-themselves the story
εὔκαιρος.
timely

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Προμηθεὺς καὶ Ἄνθρωποι

Prometheus and Men

Προμηθεὺς κατὰ πρόσταξιν τοῦ Διὸς ἀνθρώπους ἔπλασε
Prometheus by command — of-Zeus men molded
καὶ θηρία. Ὁ δὲ Ζεὺς θεασάμενος πολλῷ πλείονα τὰ ἄλογα
and beasts — and Zeus having-seen by-far more the dumb
ζῶα, ἐκέλευσεν αὐτὸν τῶν θηρίων τινὰ διαφθείραντα
animals ordered him of-the beasts some having-destroyed
ἀνθρώπους μετατυπῶσαι. Τοῦ δὲ τὸ προσταχθὲν
into-men to-remold he and the command

ποιήσαντος, συνέβη τοὺς ἐκ τούτων πλασθέντας τὴν
having-done it-happened those from these molded the
μὲν μορφὴν ἀνθρώπων ἔχειν, τὰς δὲ ψυχὰς θηριώδεις.
indeed form of-men to-have the but souls beastly
Ἔλεγχον ὁ μῦθος ἔχει πρὸς ἄνδρας θηριώδεις καὶ
rebuke the tale holds for men beastly and
ὀργίλους.
irascible

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Ῥόδον καὶ Ἀμάραντον

Rose and Amaranth

Ῥόδῳ παραφυὲν ἀμάραντον ἔφη πρὸς αὐτό· „οἷον ἄνθος
beside-a-rose having-grown an-amaranth said to it what-a flower
εὐπρεπὲς εἶ, ποθητὸν καὶ θεοῖς καὶ ἀνθρώποις· μακαρίζω
comely you-are desired both by-gods and by-men I-count-blessed
σε τοῦ κάλλους καὶ τῆς εὐωδίας.“ Τὸ δὲ εἶπεν· „ἐγὼ μὲν,
you for-the beauty and the fragrance it and said I indeed
ὦ ἀμάραντον, πρὸς ὀλίγον καιρὸν ζῶ, καὶ, κἂν μηδεὶς
O amaranth for a-short time live and even-if no-one
κόψῃ με, τήκομαι· σὺ δὲ ἀνθεῖς ἀεὶ, καὶ ζῇς οὕτω νέον.“
cuts me I-waste-away you but bloom always and live so young
Ὅτι κρεῖσσον ὀλιγαρκούμενόν τινα διαμένειν, ἢ πρὸς
that better content-with-little one to-endure than for
ὀλίγον τρυφήσαντα μεταβολῆς δυστυχοῦς τυχεῖν ἢ καὶ
a-little having-lived-in-luxury a-change unhappy to-meet or even
ἀποθανεῖν.
to-die

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Ῥοιὰ καὶ Μηλέα καὶ Βάτος

Pomegranate and Apple-tree and Bramble

Ῥοιὰ καὶ μηλέα περὶ εὐκαρπίας ἤριζον· πολλοῦ
a-pomegranate and an-apple-tree about fruitfulness were-quarreling much
δὲ τοῦ νείκους ἀναφθέντος, βάτος ἐκ τοῦ πλησίον
and the strife having-been-kindled a-bramble from the nearby
φραγμοῦ ἀκούσασα εἶπεν· „ἀλλ', ὦ φίλαι, παυσώμεθά
hedge having-heard said but O friends let-us-stop
ποτε μαχόμεναι."
at-last fighting
Οὕτω παρὰ τὰς τῶν ἀμεινόνων στάσεις καὶ οἱ μηδενὸς
so during the of-the better-ones quarrels even those of-nothing
ἄξιοι πειρῶνταί τινες εἶναι.
worthy try somebodies to-be

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Σαλπιγκτής

Trumpeter

Σαλπιγκτὴς, στρατὸν ἐπισυνάγων καὶ κρατηθεὶς ὑπὸ
a-trumpeter an-army rallying and having-been-captured by
τῶν πολεμίων, ἐβόα· „μὴ κτείνετέ με, ὦ ἄνδρες, εἰκῇ
the enemies shouted do-not kill me O men rashly
καὶ μάτην· οὐδένα γὰρ ὑμῶν ἀπέκτεινα· πλὴν γὰρ τοῦ
and in-vain no-one for of-you I-killed except for the
χαλκοῦ τούτου οὐδὲν ἄλλο κτῶμαι." Οἱ δὲ πρὸς αὐτὸν
bronze this nothing else I-own they and to him

ἔφασαν· „διὰ τοῦτο γὰρ μᾶλλον τεθνήξῃ, ὅτι σὺ μὴ
said for this for rather you-shall-die because you not
δυνάμενος πολεμεῖν, τοὺς πάντας πρὸς μάχην ἐγείρεις.“
being-able to-fight the all to battle rouse
Ὁ μῦθος δηλοῖ, ὅτι πλέον πταίουσιν οἱ τοὺς κακοὺς καὶ
the tale shows that more err those the wicked and
βαρεῖς δυνάστας ἐπεγείροντες εἰς τὸ κακοποιεῖν.
oppressive rulers rousing to the doing-harm

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Σάτυρος καὶ Πῦρ

Satyr and Fire

Τοῦ Σατύρου τὸ πῦρ, ὡς πρῶτον ὤφθη, βουλομένου
the Satyr the fire when first it-was-seen wishing
φιλῆσαι καὶ περιβαλεῖν, ὁ Προμηθεύς· „Τράγος γένειον
to-kiss and to-embrace — Prometheus goat beard
ἆρα πενθήσεις σύ γε·“ καίει τὸν ἁψάμενον, ἀλλὰ φῶς
surely will-mourn you at-least it-burns the-one having-touched-it but light
παρέχει καὶ θερμότητα, καὶ τέχνης ἁπάσης ὄργανόν
it-gives and warmth and of-craft every the-instrument
ἐστι τοῖς χρῆσθαι μαθοῦσιν.
it-is to-those to-use-it having-learned

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Σαύρα
Lizard

Διαῤῥαγῆναί φασιν ἐκ μέσου νώτου
to-have-burst they-say from the-middle of-the-back
δράκοντι μῆκος ἐξισουμένην σαύραν.
with-a-snake in-length making-herself-equal a-lizard

Βλάψεις σεαυτὸν κοὐδὲν ἄλλο ποιήσεις,
you-will-harm yourself and-nothing else will-you-do
ἂν τόν σε λίαν ὑπερέχοντα μιμήσῃ.
if the-one you greatly surpassing you-imitate

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Σελήνη καὶ Μήτηρ
Moon and Mother

Σελήνη ποτὲ ἐδεῖτο τῆς ἑαυτῆς μητρὸς, ὅπως αὐτῇ
the-Moon once begged the her-own mother that for-her
χιτώνιον ὑφάνῃ σύμμετρον. Ἡ δ' εἶπεν· „καὶ πῶς
a-little-tunic she-weave fitting she and said and how
σύμμετρον ὑφήνω; νῦν μὲν γὰρ ὁρῶ σε πανσέληνον,
fitting shall-I-weave now indeed for I-see you full
αὖθις δὲ μηνοειδῆ, ποτὲ δ' ἀμφίκυρτον.“
again and crescent at-times and gibbous

Οὕτω καὶ πρὸς ἄνθρωπον ἀνόητον καὶ φαῦλον οὐδέν
so also for a-man foolish and worthless no
ἐστι μέτρον οὐσίας· ἄλλοτε γὰρ ἄλλος ἐστὶ ταῖς χρείαις
is measure of-means at-one-time for another he-is in-the needs
διὰ τὰς ἐπιθυμίας καὶ τὰς τύχας.
because-of the desires and the fortunes

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Σκύλακες δύο

Puppies two

Λυκοῦργος ὁ νομοθέτης βουλόμενος ἐκ τῆς προϋπαρχούσης
Lycurgus the lawgiver wishing from the existing
διαίτης τοὺς πολίτας εἰς σωφρονεστέραν βίου τάξιν
way-of-life the citizens into a-more-temperate of-life order
μετάγειν, καὶ καλοκαγαθικοὺς ἀπεργάζεσθαι (ἁβροδίαιτοι
to-bring-over and gentlemanly to-make luxurious
γὰρ ἦσαν), δύο σκύλακας ἀνέθρεψε τοῦ αὐτοῦ πατρὸς
for they-were two puppies reared of-the same father
καὶ μητρὸς γενομένους· καὶ τὸν μὲν εἴθισε περὶ
and mother born and the-one indeed he-accustomed to
λιχνείας, οἴκοι ἐάσας· τὸν δὲ ἐπαγόμενος ἤσκησε
dainties at-home having-left-him the-other and taking-along trained
περὶ κυνηγέσια. Ἔπειτα ἀγαγὼν εἰς τὴν ἐκκλησίαν,
in hunting then having-brought-them into the assembly
ἔθηκε λεκάνας καὶ λιχνείας τινὰς, ἀφῆκε δὲ καὶ λαγών·
he-set-down dishes and dainties some let-loose and also a-hare
ἐπὶ τὰ συνήθη δ' ἑκατέρου ὁρμήσαντος, καὶ θατέρου
at the accustomed-things and each having-rushed and the-one
τὸν λαγὼν χειρωσαμένου, εἶπεν· „ὁρᾶτε, ὦ πολῖται, ὅτι
the hare having-caught he-said you-see O citizens that

ταὐτοῦ γένους ὑπάρχοντες, ἐν τῇ τοῦ βίου ἀγωγῇ παρὰ
of-the-same breed being in the of-the life training by
πολὺ ἀλλήλων διάφοροι ἀπέβησαν, καὶ ποιητικωτέρα
much from-one-another different they-turned-out and more-effective
τῆς φύσεως ἡ ἄσκησις πρὸς τὰ καλὰ τυγχάνει.“
than-the nature the training toward the noble-things happens-to-be
Τινὲς δέ φασιν, ὡς οὐ παρῆγε σκύλακας, οἳ ἐκ τῶν
some but say that not he-brought-forward puppies which from the
αὐτῶν γεγονότες ἐτύγχανον, ἀλλ’ ὁ μὲν ἐξ οἰκουρῶν,
same born happened-to-be but the-one indeed from house-dogs
ἕτερος δὲ κυνηγετῶν· κἄπειτα τὸν μὲν ἐκ τοῦ χείρονος
the-other and from-hunters and-then the-one indeed from the worse
γένους πρὸς τὰ κυνηγέσια ἤσκησε, τὸν δὲ ἐκ τοῦ
breed for the hunts he-trained the-other but from the
ἀμείνονος περὶ λιχνείας μόνον ἤσκησεν· εἶθ’ ἑκατέρου ἐφ’
better in dainties only he-trained then each at
ἃ εἴθιστο ὁρμήσαντος, φανερὸν ποιήσας, ὅσον
what it-had-been-accustomed having-rushed plain having-made how-much
ἡ ἀγωγὴ πρὸς τὰ ἀμείνω καὶ χείρω συλλαμβάνεται,
the training toward the better and worse contributes
εἶπεν· „οὐκοῦν καὶ ἡμᾶς, ὦ πολῖται, οὐδὲν ἡ παρὰ
he-said so also us O citizens in-nothing the among
τοῖς πολλοῖς θαυμαζομένη εὐγένεια καὶ τὸ ἀφ’ Ἡρακλέους
the many admired noble-birth and the from Heracles
εἶναι ὀνίνησιν, εἰ μὴ πράττομεν, δι’ ἃ ἐκεῖνος
to-be benefits if not we-do the-things-through which he
ἁπάντων ἀνθρώπων ἐπιδοξότερος καὶ εὐγενέστερος ἐφάνη,
than-all men more-glorious and nobler appeared
ἀσκούμενοι καὶ μανθάνοντες καλὰ δι’ ὅλου τοῦ βίου.“
training and learning noble-things through whole the life

The ostrich; wasps, partridges, and a farmer; a wasp and a snake; three bulls and a lion; a bull, a lioness, and a boar; a bull and a goat; a peacock and a crane; a peacock and a jackdaw; the cicadas; and a cicada and a fox.

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Στρουθοκάμηλος

Ostrich

Πᾶσιν πεφύκει θηρσὶ καὶ πτηνοῖς μάχη·
for-all had-arisen beasts and birds a-war
ἥλω Λίβυσσα στρουθὸς, ἣ τούσδ' ἐπλάνα,
was-caught the-Libyan ostrich who these deceived
εἶναι μὲν ὄρνις, ἐκ μέσου δὲ θηρίον,
to-be indeed a-bird from the-middle but a-beast
πτηνοῖς κάραν δεικνῦσα, τοῖς θηρσὶν πόδας.
to-birds the-head showing to-the beasts feet

Πρὸς τοὺς δυσὶ κυρίοις δουλεύοντας καὶ πλανῶντας
for those two masters serving and deceiving
ἀμφοτέρους.
both

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Σφῆκες καὶ Πέρδικες καὶ Γεωργός

Wasps and Partridges and Farmer

Σφῆκες καὶ πέρδικες, δίψῃ συνεχόμενοι, πρὸς γεωργὸν
wasps and partridges by-thirst gripped to a-farmer
ἦλθον, παρ᾽ αὐτοῦ αἰτοῦντες πιεῖν, ἐπαγγελλόμενοι
came from him asking to-drink promising
ἀντὶ τοῦ ὕδατος ταύτην τὴν χάριν ἀποδώσειν· οἱ
in-return-for the water this the favor to-repay the
μὲν πέρδικες, σκάπτειν τὰς ἀμπέλους· οἱ δὲ σφῆκες,
indeed partridges to-dig the vines the and wasps
κύκλῳ περιιόντες τοῖς κέντροις ἀποσοβεῖν τοὺς κλέπτας.
in-a-circle going-around with-the stings to-scare-off the thieves
Ὁ δὲ γεωργὸς ἔφη· „ἀλλ᾽ ἔμοιγέ εἰσι δύο βόες, οἳ
the and farmer said but to-me-at-least there-are two oxen who
μηδὲν ἐπαγγελλόμενοι πάντα ποιοῦσιν· ἄμεινον οὖν ἐστιν
nothing promising all-things do better then it-is
ἐκείνοις δοῦναι, ἤπερ ὑμῖν.“
to-those to-give than to-you
Ὁ μῦθος πρὸς ἄνδρας ἐξώλεις, ὠφελεῖν μὲν
the tale for men accursed to-help indeed
ἐπαγγελλομένους, βλάπτοντας δὲ μεγάλα.
promising harming but greatly

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Σφὴξ καὶ Ὄφις

Wasp and Snake

Σφήξ ποτε ἐπὶ κεφαλὴν ὄφεως καθίσας καὶ συνεχῶς τοῖς
a-wasp once on the-head of-a-snake having-settled and continually with-the
κέντροις πλήσσων, ἐχείμαζεν. Ὁ δὲ περιώδυνος γενόμενος
stings striking tormented-it it and in-great-pain having-become
καὶ τὸν ἐχθρὸν οὐκ ἔχων ἀμύνασθαι καὶ ἀποσοβῆσαι, ὡς
and the enemy not being-able to-ward-off and to-scare-away when
ἐθεάσατο ἅμαξαν μεστὴν ξύλων, ἀμηχανῶν τὴν κεφαλὴν
it-saw a-wagon full of-logs helpless the head
τῷ τροχῷ ὑπέθηκε, φάσκων· „συντελευτῶ κἀγὼ τῷ
under-the wheel put saying I-die-together I-too with-the
ἐχθρῷ μου.“ Καὶ οὕτω τῷ σφηκὶ συναπέθανεν.
enemy my and so with-the wasp it-died-together
Ὁ λόγος δηλοῖ, ὅτι τινὲς τοῖς ἐχθροῖς αἱροῦνται
the story shows that some with-the enemies choose
συναποθνήσκειν.
to-die-together

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Ταῦροι τρεῖς καὶ Λέων

Bulls three and Lion

Ἐνέμοντο τρεῖς μετ’ ἀλλήλων βόες. Λέων δὲ τούτους
were-grazing three with one-another oxen a-lion and them
φαγεῖν θέλων, διὰ τὴν ὁμόνοιαν ἐδειλία· αἱμύλοις δὲ
to-eat wishing because-of the concord was-afraid with-wheedling and

λόγοις τούτους διαχωρίσας, μεμονωμένους, τούτων ἕνα
words them having-separated isolated of-them one
καθ᾽ ἕνα εὑρὼν, ἀδεῶς ἤσθιεν.
by one having-found fearlessly he-ate

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Ταῦρος, Λέαινα καὶ Σύαγρος

Bull, Lioness, and Wild-boar

Ταῦρος εὑρηκὼς κοιμώμενον λέοντα, τοῦτον κερατίσας
a-bull having-found sleeping a-lion him having-gored
ἀπέκτεινεν· ἐπιστᾶσα δὲ ἡ ἐκείνου μήτηρ, πικρῶς αὐτὸν
killed having-come-up and the his mother bitterly him
ἀπεκλαίετο. Ἰδὼν δὲ αὐτὴν σύαγρος ὀλοφυρομένην,
lamented having-seen and her a-wild-boar lamenting
μακρόθεν ἑστὼς ἔφη πρὸς αὐτήν· „ὦ πόσοι ἄρα τυγχάνουσιν
from-afar standing said to her O how-many then happen-to-be
ἄνθρωποι θρηνοῦντες, ὧν τὰ τέκνα ὑμεῖς ἀπεκτείνατε.“
men lamenting whose the children you killed
Ὁ λόγος δηλοῖ, ὅτι ἐν ᾧ μέτρῳ μετρεῖ τις, μετρηθήσεται
the story shows that in what measure measures one it-will-be-measured
αὐτῷ.
to-him

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Ταῦρος καὶ Τράγος

Bull and He-goat

Λέοντα φεύγων ταῦρος εἰσῆλθεν εἰς σπήλαιον· τράγος δὲ
a-lion fleeing a-bull went into a-cave a-he-goat and
τοῦτον τοῖς κέρασιν ἐξώθει. Ὁ δ' εἶπεν· „οὐ σὲ,
him with-the horns tried-to-push-out he and said not you
ἀλλὰ τὸν λέοντα φοβοῦμαι· ἐπεὶ παρελθέτω τὸ θηρίον,
but the lion I-fear since let-pass the beast
καὶ τότε γνώσῃ, τίς ἡ δύναμις ταύρου καὶ τράγου."
and then you-will-know what the strength of-a-bull and of-a-goat
Ὅτι πολλάκις καὶ δυνατοὺς ἄνδρας αἱ συμφοραὶ
that often even powerful men the misfortunes
ταπεινοῦσιν, ὥστε τὰς ἐξ εὐτελῶν καὶ δειλῶν ὑπομένειν
humble so-as the from paltry and cowardly to-endure
αἰκίας.
outrages

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Ταὼς καὶ γέρανος

Peacock and crane

Ἤριζεν εὐφυεῖ γεράνῳ ταὼς χρυσόπτερος, σκώπτουσα
was-quarreling with-a-shapely crane a-peacock golden-winged mocking
τὴν χροιὰν τῆς γεράνου. Ἡ δ' ἔφη· „ἀλλ' ἐγὼ ἄστρων
the color of-the crane she and said but I the-stars
ἐγγὺς ἵπταμαι καὶ φωνῶ· σὺ δέ, ὡς ἀλέκτωρ, χαμαὶ
near fly and call you but like a-cock on-the-ground
πτερύσσῃ οὐδ' ἄνω φαίνῃ."
flap-your-wings nor above appear

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Ταὼς καὶ Κολοιός

Peacock and Jackdaw

Τῶν ὀρνέων βουλευσαμένων περὶ βασιλείας, ταὼς ἠξίου
the birds having-deliberated about kingship a-peacock claimed
ἑαυτὸν χειροτονεῖσθαι βασιλέα διὰ τὸ κάλλος· ὁρμωμένων
himself to-be-elected king because-of the beauty moving
δὲ ἐπὶ τοῦτο τῶν ὀρνέων, κολοιὸς εἶπεν· „ἀλλ' ἐὰν σοῦ
and toward this the birds a-jackdaw said but if you
βασιλεύοντος ὁ ἀετὸς ἡμᾶς διώκῃ, πῶς ἡμῖν ἐπαρκέσεις;"
being-king the eagle us chases how us will-you-help
Ὁ μῦθος δηλοῖ, ὅτι τοὺς ἄρχοντας οὐ διὰ κάλλος μόνον,
the tale shows that the rulers not for beauty only
ἀλλὰ καὶ ῥώμην καὶ φρόνησιν ἐκλέγεσθαι δεῖ.
but also strength and sense to-choose it-is-needful

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Τέττιγες

Cicadas

Λέγεται, ὡς οἱ τέττιγές ποτ' ἦσαν ἄνθρωποι τῶν πρὶν
it-is-said that the cicadas once were men of-those before
Μούσας γεγονέναι. Γενομένων δὲ Μουσῶν καὶ φανείσης
Muses to-have-been-born having-been-born and Muses and having-appeared
ᾠδῆς, οὕτως ἄρα τινὲς τῶν τότε ἐξεπλάγησαν ὑφ'
song so then some of-the then-men were-struck by
ἡδονῆς, ὥστε ᾄδοντες ἠμέλησαν σίτων τε καὶ ποτῶν, καὶ
pleasure that singing they-neglected food both and drink and
ἔλαθον τελευτήσαντες αὑτούς. Ἐξ ὧν τὸ τεττίγων
escaped-the-notice-of having-died themselves from whom the of-cicadas

γένος μετ᾽ ἐκεῖνο φύεται, γέρας τοῦτο παρὰ Μουσῶν
race after that springs a-prize this from Muses
λαβὸν, μηδὲν τροφῆς δεῖσθαι γενόμενον, ἀλλ᾽ ἄσιτόν
having-received in-nothing of-food to-need being-born but without-food
τε καὶ ἄποτον εὐθὺς ᾄδειν, ἕως ἂν τελευτήσῃ.
both and without-drink at-once to-sing until — it-dies

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Τέττιξ καὶ Ἀλώπηξ

Cicada and Fox

Τέττιξ ἐπί τινος ὑψηλοῦ δένδρου ᾖδεν. Ἀλώπηξ δὲ
a-cicada on some tall tree was-singing a-fox and
βουλομένη αὐτὸν καταφαγεῖν, τοιοῦτον ἐπενόησεν. Ἄντικρυς
wishing him to-devour such-a-thing devised opposite
στᾶσα ἐθαύμαζεν αὐτοῦ τὴν εὐφωνίαν, καὶ παρεκάλει
having-stood she-admired his the fine-voice and urged-him
καταβῆναι λέγουσα, ὅτι ἐπεθύμει θεάσασθαι, πηλίκον ζῶον
to-come-down saying that she-longed to-see how-big an-animal
τηλικαῦτα φθέγγεται. Κἀκεῖνος ὑπονοήσας ἀπάτην πρὸς τὴν
so-loudly sounds and-he having-suspected deceit to the
ἀλώπεκα ἔφη· „ἀλλὰ πεπλάνησαι, ὦ αὕτη, εἰ ὑπέλαβές με
fox said but you-are-mistaken O you if you-supposed me
καταβήσεσθαι· ἐγὼ γὰρ ἀπ᾽ ἐκείνου ἀλώπεκας φυλάττομαι,
to-come-down I for from that-time foxes guard-against
ἀφ᾽ οὗ ἐν ἀφοδεύματι ἀλώπεκος πτερὰ τέττιγος ἐθεασάμην.“
from which in the-droppings of-a-fox wings of-a-cicada I-saw
Ὅτι τοὺς φρονίμους τῶν ἀνθρώπων τῶν πέλας αἱ
that the sensible of-the men of-the neighbors the
συμφοραὶ σωφρονίζουσι.
misfortunes teach-prudence

The cicada and the ants; a wall and a peg; an archer and a lion; a goat and a vine; a hyena and a fox; hyenas; a wild boar and a fox; a sow and a bitch, twice; and a bald horseman.

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Τέττιξ καὶ Μύρμηκες

Cicada and Ants

Χειμῶνος ὥρᾳ, τῶν σίτων βραχέντων, οἱ μύρμηκες
of-winter in-the-season the grain having-got-wet the ants
ἔψυχον, τέττιξ δὲ λιμώττων ᾔτει αὐτοὺς τροφήν. Οἱ
were-drying-it a-cicada and starving asked them for-food the
δὲ μύρμηκες εἶπον αὐτῷ· „διὰ τί τὸ θέρος οὐ συνῆγες
and ants said to-him for what the summer not did-you-gather
τροφήν;“ Ὁ δὲ εἶπεν· „οὐκ ἐσχόλαζον, ἀλλ᾽ ᾖδον
food he and said not I-had-leisure but I-was-singing
μουσικῶς.“ Οἱ δὲ γελάσαντες εἶπον· „ἀλλ᾽ εἰ θέρους
tunefully they and having-laughed said but if of-summer
ὥραις ηὔλεις, χειμῶνος ὀρχοῦ.“
in-the-seasons you-piped of-winter dance
Ὁ μῦθος δηλοῖ, ὅτι οὐ δεῖ τινα ἀμελεῖν ἐν παντὶ
the tale shows that not it-is-needful anyone to-be-careless in every
πράγματι, ἵνα μὴ λυπηθῇ καὶ κινδυνεύσῃ.
matter so-that not he-be-grieved and be-endangered

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Τοῖχος καὶ Πάλος

Wall and Peg

Τοῖχος σπαραττόμενος ὑπὸ πάλου βιαίως, ἐφώνει· „τί με
a-wall being-split by a-peg violently cried-out why me
σπαράττεις μηδὲν ἠδικηκότα;“ Καὶ ὃς „οὐκ ἐγὼ“ φησὶν
do-you-split in-nothing having-wronged and it not I says
„αἴτιος τούτου, ἀλλ᾽ ὁ ὄπισθεν σφοδρῶς με τύπτων.“
to-blame for-this but the-one behind violently me striking

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Τοξότης καὶ Λέων

Archer and Lion

Ἀνῆλθέ τις εἰς ὄρος τοξικῆς ἔμπειρος κυνηγῆσαι·
went-up someone onto a-mountain of-archery skilled to-hunt
πάντα δὲ τὰ ζῶα τοῦτον θεασάμενα ἔφυγε, λέων δὲ
all and the animals him having-seen fled a-lion but
μόνος προεκαλεῖτο αὐτὸν εἰς μάχην. Ὁ δὲ βέλος πέμψας
alone challenged him to battle he and an-arrow having-sent
καὶ τὸν λέοντα βαλὼν ἔφη· „δέξαι, καὶ ἴδε τὸν ἐμὸν
and the lion having-hit said receive and see the my
ἄγγελον, οἷός ἐστι, καὶ τότε κἀγὼ ἐπέρχομαί σοι.“ Ὁ
messenger what-sort it-is and then I-too come-against you the
δὲ λέων βληθεὶς ὥρμησε φεύγειν. Ἀλώπεκος δὲ τούτῳ
and lion having-been-hit started to-flee a-fox and to-him
θαῤῥεῖν καὶ μὴ φεύγειν λεγούσης, ὁ λέων ἔφη· „ὦ
to-take-heart and not to-flee telling the lion said O

αὖτη, οὐδαμῶς με πλανήσεις· ὅπου γὰρ τοιοῦτον πικρὸν
you in-no-way me will-you-mislead where for such a-bitter
ἄγγελον ἔχει, ἐὰν αὐτὸς ἐπέλθῃ, οὐκ ἂν ὑποίσω.“
messenger he-has if he-himself comes not — I-would-endure
Ὁ μῦθος δηλοῖ, μηδαμῶς πλησιάζειν τοὺς πόῤῥωθεν
the tale shows in-no-way to-approach those from-afar
χαλεπὰ πράττοντας.
hard-things doing

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Τράγος καὶ Ἄμπελος

He-goat and Vine

Τράγος ἐν τῇ ἐκβολῇ τῆς ἀμπέλου τὴν βλάστην ἔτρωγε.
a-he-goat at the budding of-the vine the shoot was-nibbling
Τούτῳ δὲ προσεῖπεν ἡ ἄμπελος· „τί με βλάπτεις; μὴ
to-him and said the vine why me do-you-harm surely-not
οὐκ ἔστι χλόη; ὅμως ὅσον σοῦ θυομένου οἶνον
not is-there grass nevertheless as-much-as you being-sacrificed wine
χῤῄζουσιν, ἐγὼ παρέξω.“
they-need I will-provide
Τοὺς ἀχαρίστους καὶ βουλομένους τοὺς φίλους πλεονεκτεῖν
the ungrateful and wishing the friends to-take-advantage-of
ἐλέγχει ὁ λόγος.
exposes the story

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Ὕαινα καὶ Ἀλώπηξ

Hyena and Fox

Τὰς ὑαίνας φασὶ, παρ᾽ ἐνιαυτὸν ἀλλασσομένης αὐτῶν
the hyenas they-say every year changing their
τῆς φύσεως, ποτὲ μὲν ἄρσενας, ποτὲ δὲ θηλείας
the nature at-one-time indeed male at-another and female
γίνεσθαι. Καὶ δὴ ὕαινα θεασαμένη ἀλώπεκα ἐμέμφετο
to-become and indeed a-hyena having-seen a-fox blamed
αὐτὴν, ὅτι φίλην θέλουσαν αὐτῇ γενέσθαι οὐ προσίεται.
her that a-friend wishing to-her to-become not she-admits
Κἀκείνη ὑποτυχοῦσα εἶπεν· „ἀλλ᾽ ἐμὲ μὴ μέμφου, τὴν δὲ
and-she having-replied said but me not blame the but
σὴν φύσιν, δι᾽ ἣν ἀγνοῶ, πότερον ὡς φίλῃ ἢ
your nature because-of which I-do-not-know whether as a-she-friend or
ὡς φίλῳ σοι χρήσωμαι.“
as a-he-friend you I-should-treat
Πρὸς ἄνδρα ἀμφίβολον.
for a-man ambiguous

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Ὕαιναι

Hyenas

Τὰς ὑαίνας φασὶ παρ᾽ ἐνιαυτὸν ἀλλάττειν τὴν φύσιν, καὶ
the hyenas they-say every year to-change the nature and
ποτὲ μὲν ἄῤῥενας γίνεσθαι, ποτὲ δὲ θηλείας. Καὶ
at-one-time indeed male to-become at-another and female and
δή ποτε ἄρσην ὕαινα θηλείᾳ παρὰ φύσιν διελέχθη·
indeed once a-male hyena with-a-female against nature had-intercourse

ἡ δὲ ὑποτυχοῦσα ἔφη· „ἀλλ', ὦ οὗτος, μὴ ταῦτα
she and having-replied said but O you-there do-not these-things
πρᾶττε, ὡς ἐγγὺς τὰ αὐτὰ πεισόμενος."
do as soon the same-things going-to-suffer
Πρὸς ἄρχοντας λογοθετοῦντας τοὺς ὑπ' αὐτοὺς, καὶ πάλιν
for rulers auditing those under them and again
ἐκ τοῦ συμβεβηκότος αὐτοὺς ὑπ' ἐκείνων λογοθετουμένους.
by the chance themselves by those being-audited

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Ὗς ἄγριος καὶ Ἀλώπηξ

Boar wild and Fox

Ὗς ἄγριος ἑστὼς παρά τι δένδρον τοὺς ὀδόντας
a-boar wild standing by some tree the tusks
ἠκόνα. Ἀλώπεκος δὲ αὐτὸν ἐρωτώσης τὴν αἰτίαν, διὰ
was-whetting a-fox and him asking the cause for
τί μήτε κυνηγοῦ μήτε κινδύνου ἐνεστῶτος τοὺς ὀδόντας
what neither hunter nor danger being-present the tusks
θήγει, ἔφη· „ἀλλ' οὐ ματαίως τοῦτο ποιῶ· ἐὰν γάρ με
he-whets he-said but not idly this I-do if for me
κίνδυνος καταλάβῃ, οὐ τότε περὶ τὸ ἀκονᾶν ἀσχολήσομαι,
danger overtakes not then with the whetting I-shall-be-busy
ἑτοίμοις δὲ οὖσι χρήσομαι."
ready but being I-shall-use-them
Ὁ λόγος διδάσκει, ὅτι δεῖ πρὸ τῶν κινδύνων τὰς
the story teaches that it-is-needful before the dangers the
παρασκευὰς ποιεῖσθαι.
preparations to-make

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Ὗς καὶ Κύων

Sow and Bitch

Ὗς καὶ κύων ἀλλήλοις διελοιδοροῦντο. Καὶ ἡ μὲν
a-sow and a-bitch at-one-another were-railing and the indeed
ὗς ὤμνυε κατὰ τῆς Ἀφροδίτης, ἦ μὴν τοῖς ὀδοῦσιν
sow swore by — Aphrodite truly indeed with-the tusks
ἀναῤῥήξειν τὴν κύνα. Ἡ δὲ κύων πρὸς ταῦτα εἰρωνικῶς
to-rip-up the bitch the and bitch to this ironically
εἶπε· „καλῶς κατὰ τῆς Ἀφροδίτης ἡμῖν ὀμνύεις· δηλοῖς
said well by — Aphrodite to-us you-swear you-show
γὰρ ὑπ᾽ αὐτῆς ὅτι μάλιστα φιλεῖσθαι, ἢ τὸν τῶν
for by her as most to-be-loved who the-one of-the
σῶν ἀκαθάρτων σαρκῶν γευόμενον οὐδ᾽ ὅλως εἰς ἱερὸν
your unclean fleshes tasting not-even at-all into a-temple
προσίεται.“ Καὶ ἡ ὗς· „διὰ τοῦτο μὲν οὖν μᾶλλον δήλη
admits and the sow for this indeed then rather evident
ἐστὶν ἡ θεὸς στέργουσά με· τὸν γὰρ κτείναντα ἢ ἄλλως
is the goddess loving me the-one for having-killed or otherwise
λυμαινόμενον παντάπασιν ἀποστρέφεται· σὺ μέντοι κακῶς
harming altogether she-turns-from you however badly
ὄζεις, καὶ ζῶσα καὶ τεθνηκυῖα.“
smell both living and dead
Ὁ μῦθος δηλοῖ, ὅτι οἱ φρόνιμοι τῶν ῥητόρων τὰ ἀπὸ τῶν
the tale shows that the sensible of-the orators the from the
ἐχθρῶν ὀνείδη εὐμεθόδως εἰς ἔπαινον μετασχηματίζουσιν.
enemies reproaches skillfully into praise transform

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Ὗς καὶ Κύων

Sow and Bitch

Ὗς καὶ κύων περὶ εὐτοκίας ἤριζον· ἔφη δ' ἡ κύων,
a-sow and a-bitch about easy-birth were-quarreling said and the bitch
εὔτοκος εἶναι μάλιστα πάντων τῶν πεζῶν ζώων. Καὶ ἡ
quick-bearing to-be most of-all the land animals and the
ὗς ὑποτυχοῦσα πρὸς ταῦτα φησίν· „ἀλλ' ὅταν τοῦτο λέγῃς,
sow having-replied to this says but when this you-say
ἴσθι, ὅτι καὶ τυφλοὺς τοὺς σαυτῆς σκύλακας τίκτεις."
know that even blind the your-own pups you-bear
Ὁ μῦθος δηλοῖ, ὅτι οὐκ ἐν τῷ τάχει τὰ πράγματα, ἀλλ'
the tale shows that not in the speed the things but
ἐν τῇ τελειότητι κρίνεται.
in the completeness are-judged

410

Φαλακρὸς ἱππεύς

Bald horseman

Φαλακρός τις, ξένας τρίχας τῇ ἑαυτοῦ περιθεὶς κεφαλῇ,
a-bald-man some strange hair on-the his-own having-put head
ἵππευεν. Ἄνεμος δὲ φυσήσας ἀφεῖλε ταύτας· γέλως δὲ
was-riding a-wind and having-blown took-off these laughter and
πλατὺς τοὺς παρεστῶτας εἶχε. Κἀκεῖνος εἶπε τοῦ δρόμου
broad the bystanders held and-he said from-the riding
παύσας· „τὰς οὐκ ἐμὰς τρίχας τί ξένον φεύγειν με, αἳ καὶ
having-stopped the not my hairs what strange to-flee me which even
τὸν ἔχοντα ταύτας, μεθ' οὗ καὶ ἐγεννήθησαν, κατέλιπον;"
the-one having them with whom also they-were-born left

Ὅτι μηδεὶς λυπείσθω ἐπὶ συμφοραῖς ἐπελθούσαις αὐτῷ·
that no-one let-be-grieved at misfortunes having-come-on him
ὃ γὰρ γεννηθεὶς οὐκ ἔσχεν ἐκ φύσεως, τοῦτο οὐδὲ
what for having-been-born not he-had from nature this not-even
παραμένει· γυμνοὶ γὰρ ἤλθομεν οἱ πάντες, γυμνοὶ οὖν
remains naked for we-came the all naked then
ἀπελευσόμεθα.
we-shall-depart

FABLES 411–420

Lice and a farmer; a miser; a smith and his puppy; Winter and Spring; a swallow and a crow, twice; the swallow and the birds; a swallow and a snake; a tortoise and an eagle; and the tortoise and the hare.

411

Φθεῖρες καὶ Γεωργός

Lice and Farmer

Φθεῖρες γεωργὸν ἀροτριῶντα ὑπέδακνον· ὁ δὲ δὶς μὲν τὸ
lice a-farmer plowing were-biting he and twice indeed the
ἄροτρον μεθεὶς τὸν χιτωνίσκον ἐκάθηρεν. Ὡς δ' αὖθις
plow having-let-go the little-tunic cleaned when and again
ἐδάκνετο, ἵνα μὴ πολλάκις ἀργοίη, τὸν χιτωνίσκον ἔκαυσεν.
he-was-bitten so-that not often he-be-idle the little-tunic he-burned
Κἀγὼ τοῖς δὶς ἡττημένοις παραινῶ, τρίτου πυρὸς μὴ
and-I to-those twice defeated advise of-a-third fire not
δεηθῆναι.
to-have-need

412

Φιλάργυρος

Miser

Φιλάργυρός τις, ἅπασαν αὐτοῦ τὴν οὐσίαν ἐξαργυρισάμενος
a-miser some all his-own the property having-turned-into-money
καὶ χρυσοῦν βῶλον ποιήσας, ἔν τινι τόπῳ κατώρυξε,
and a-golden lump having-made in some place buried
συγκατορύξας ἐκεῖ καὶ τὴν ψυχὴν ἑαυτοῦ καὶ τὸν νοῦν· καὶ
burying-with-it there also the soul of-himself and the mind and
καθ' ἡμέραν ἐρχόμενος αὐτὸν ἔβλεπε. Τῶν δὲ ἐργατῶν
by day coming it he-looked-at of-the and workmen
τις αὐτὸν παρατηρήσας καὶ τὸ γεγονὸς συννοήσας,
someone him having-watched and the happening having-understood
ἀνορύξας τὸν βῶλον ἀνείλετο. Μετὰ δὲ ταῦτα κἀκεῖνος
having-dug-up the lump took-it after and this he-too
ἐλθὼν καὶ κενὸν τὸν τόπον ἰδών, θρηνεῖν ἤρξατο καὶ
having-come and empty the place having-seen to-lament began and
τίλλειν τὰς τρίχας. Τοῦτον δέ τις ὀλοφυρόμενον οὕτως
to-pull-out the hairs him and someone lamenting so
ἰδὼν καὶ τὴν αἰτίαν πυθόμενος, „μὴ οὕτως" εἶπεν „ὦ
having-seen and the cause having-learned do-not so he-said O
οὗτος, ἀθύμει· οὐδὲ γὰρ, ἔχων τὸν χρυσὸν, εἶχες. Λίθον
you-there despond not-even for having the gold you-had-it a-stone
οὖν ἀντὶ χρυσοῦ λαβὼν θὲς, καὶ νόμιζέ σοι τὸν χρυσὸν
then instead-of gold having-taken put-it and think for-you the gold
εἶναι. Τὴν αὐτὴν γάρ σοι πληρώσει χρείαν· ὡς ὁρῶ γὰρ,
to-be the same for for-you it-will-fill need as I-see for
οὐδ', ὅτε ὁ χρυσὸς ἦν, ἐν χρήσει ἦσθα τοῦ κτήματος."
not-even when the gold was in use you-were of-the possession

Ὁ μῦθος δηλοῖ, ὅτι οὐδὲν ἡ κτῆσις, ἐὰν μὴ ἡ χρῆσις
the tale shows that nothing the possession if not the use
προσῇ.
be-added

413

Χαλκεὺς καὶ Κυνάριον

Smith and Puppy

Ἦν τις χαλκεὺς κυνάριον ἔχων. Τούτου χαλκεύοντος,
there-was some smith a-puppy having he forging
τὸ κυνάριον ἐκοιμᾶτο· καὶ αὖ πάλιν ἐσθίοντος, ἐγρηγόρει.
the puppy slept and again in-turn eating it-was-awake
Οὗτος ἐπέῤῥιψεν ὀστοῦν ταῦτα λαλῶν· „ὦ ταλαίπωρον
he threw a-bone these-things saying O wretched
κυνάριον ὑπνῶδες, τί σοι ποιήσω ὄκνῳ κατεχομένῳ;
puppy sleepy what to-you shall-I-do by-sloth possessed
ὅτε μὲν γὰρ τὸ ἀκμώνιόν μου προσκρούσω, ἐπανακλίνεις
when indeed for the anvil my I-strike you-lay-down
σεαυτὸν ἐπὶ κραββάτου· ὅτε δὲ πάλιν τοὺς ὀδόντας
yourself on the-pallet when but again the teeth
κινήσω, εὐθὺς ἐγείρῃ καὶ τὴν κέρκον μοι σείεις.“
I-move at-once you-wake and the tail at-me wag
Ὁ μῦθος οὗτος τοὺς ὑπνώδεις καὶ ἀργώδεις καὶ εἰς
the tale this the sleepy and idle and to
ἀλλοτρίων πόνους ἀποβλέποντας ἐλέγχει.
others' labors looking exposes

414

Χειμὼν καὶ Ἔαρ

Winter and Spring

Χειμὼν ἔσκωψε εἰς τὸ ἔαρ, καὶ αὐτὸ ὠνείδισεν, ὅτι εὐθὺς
winter mocked at the spring and it reproached that at-once
φανέντος ἡσυχίαν ἄγει ἔτι οὐδείς, ἀλλ᾽ ὁ μέν τις
having-appeared quiet keeps any-longer no-one but the-one indeed someone
ἐπὶ λειμῶνας καὶ ἄλση γίνεται, ὅτῳ ἄρα φίλον δρέπεσθαι
to meadows and groves goes to-whom then dear to-pluck
ἀνθέων καὶ κρίνων, ἢ καὶ ῥόδον τι, περιαγαγεῖν τε τοῖς
of-flowers and lilies or even a-rose some to-turn-about both before-the
ἑαυτοῦ ὄμμασιν, καὶ παραθέσθαι παρὰ τὴν κόμην· ὁ
his-own eyes and to-set-it beside the hair the-other
δὲ ἐπιβὰς νεὼς καὶ διαβαίνων πέλαγος, ἢν τύχῃ,
and having-boarded a-ship and crossing the-sea if it-happens
παρ᾽ ἄλλους ἤδη ἀνθρώπους ἔρχεται· καὶ ὅτι ἅπαντες
to other already men goes and that all
ἀνέμων ἢ πολλοῦ ἐξ ὄμβρων ὕδατος ἔχουσι φροντίδα
of-winds or of-much from storms water have care
οὐκέτι. „Ἐγὼ δ“ ἔφη „ἄρχοντι καὶ αὐτοδεσπότῃ ἔοικα,
no-longer I but it-said a-ruler and an-absolute-master I-resemble
καὶ οὐδὲ εἰς οὐρανὸν, ἀλλὰ κάτω που καὶ εἰς τὴν γῆν
and not-even to heaven but down somewhere and to the earth
ἐπιτάττω βλέπειν, καὶ δεδιέναι καὶ τρέμειν, καὶ ἀγαπητῶς
I-command to-look and to-fear and to-tremble and contentedly
διημερεύειν ἔστιν ὅτε οἴκοι ἠνάγκασα.“ „Τοιγαροῦν“ ἔφη
to-spend-the-day there-is when at-home I-have-compelled therefore said
τὸ ἔαρ „σοῦ μὲν καὶ ἀπαλλαγεῖεν ἂν ἄνθρωποι ἀσμένως·
the spring of-you indeed even would-be-rid — men gladly
ἐμοῦ δὲ αὐτοῖς καλὸν καὶ αὐτὸ εἶναι δοκεῖ τοὔνομα, καὶ
of-me but to-them beautiful even itself to-be seems the-name and

νὴ μὰ Δία γε ὀνομάτων κάλλιστον, ὥστε καὶ ἀπόντος
yes by Zeus at-least of-names fairest so-that both when-absent
μέμνηνται καὶ φανέντος ἐπαγάλλονται.“
they-remember and having-appeared they-exult

415

Χελιδὼν καὶ Κορώνη
Swallow and Crow

Χελιδὼν καὶ κορώνη περὶ κάλλους ἐφιλονείκουν· ὑποτυχοῦσα
a-swallow and a-crow about beauty were-contending having-replied
δὲ ἡ κορώνη πρὸς αὐτὸν εἶπεν· „ἀλλὰ τὸ μὲν σὸν
and the crow to him said but the indeed your
κάλλος τὴν ἐαρινὴν ὥραν ἀνθεῖ, τὸ δὲ ἐμὸν σῶμα καὶ
beauty the spring season blooms the but my body even
χειμῶνι παρατείνεται.“
in-winter lasts
Ὁ λόγος δηλοῖ, ὅτι ἡ τοῦ σώματος παράτασις εὐπρεπείας
the story shows that the of-the body endurance than-comeliness
καλλίων.
finer

416

Χελιδὼν καὶ Κορώνη
Swallow and Crow

Χελιδὼν ἔφη πρὸς τὴν κορώνην· „ἐγὼ παρθένος καὶ Ἀθηναία
a-swallow said to the crow I a-maiden and Athenian
καὶ βασίλισσα καὶ βασιλέως τῶν Ἀθηνῶν θυγάτηρ·“
and a-princess and of-a-king — of-Athens daughter

προσέθηκε δὲ καὶ τοῦ Τηρέως τὴν βίαν, καὶ τὴν ἀποκοπὴν
she-added and also — of-Tereus the violence and the cutting-out
τῆς γλώττης. Καὶ ἡ κορώνη ἔφη· „τί ἂν ἐποίησας,
of-the tongue and the crow said what — would-you-have-done
εἰ τὴν γλῶτταν εἶχες, ὅπου τμηθείσης τοσαῦτα λαλεῖς;“
if the tongue you-had when it-having-been-cut so-much you-chatter
Ὅτι οἱ διὰ τοῦ λόγου ἀλαζόνες ψευδολογοῦντες ἑαυτοῖς
that the through the word boasters lying to-themselves
ἔλεγχος καθίστανται.
a-refutation become

417

Χελιδὼν καὶ Ὄρνιθες

Swallow and Birds

Ἄρτι τοῦ ἰξοῦ φυομένου ἡ χελιδὼν αἰσθομένη τὸν
just-now the mistletoe sprouting the swallow perceiving the
ἐνιστάμενον τοῖς πτηνοῖς κίνδυνον, συναθροίσασα πάντα τὰ
impending to-the birds danger having-gathered all the
ὄρνεα, συνεβούλευεν αὐτοῖς μάλιστα μὲν ταῖς ἰξοφόροις
birds advised them above-all indeed from-the mistletoe-bearing
δρυσὶν τὸν ἰξὸν ἐκκόψαι, εἰ δ’ ἄρα τοῦτο αὐτοῖς ἀδύνατον,
oaks the mistletoe to-cut-out if but then this to-them impossible
ἐπὶ τοὺς ἀνθρώπους καταφυγεῖν, καὶ τούτους ἱκετεῦσαι,
to the men to-flee and them to-supplicate
ὅπως μὴ χρησάμενοι τῇ τοῦ ἰξοῦ ἐνεργείᾳ συλλαμβάνωσιν
that not using the of-the birdlime power they-catch
αὐτά. Τῶν δὲ ἐγκαλεσάντων αὐτῇ ὡς ματαιολογούσῃ,
them they and having-reproached her as talking-nonsense
αὕτη παραγενομένη ἱκέτις τῶν ἀνθρώπων ἐγένετο· οἱ
she having-come a-suppliant of-the men became they

δ᾽ ἀποδεξάμενοι αὐτὴν ἐπὶ τῇ συνέσει, καὶ σύνοικον
and having-welcomed her for the sagacity and as-housemate
αὐτοῖς προσλαβόμενοι, οὕτω συνέβη, τὰ λοιπὰ ὄρνεα ὑπὸ
to-themselves having-taken so it-happened the other birds by
τῶν ἀνθρώπων κατεσθίεσθαι, μόνην δὲ τὴν χελιδόνα ὡς
the men to-be-eaten alone but the swallow as
πρόσφυγον καὶ ἐν ταῖς αὐτῶν οἰκίαις ἀδεῶς νεοττοποιεῖσθαι.
a-refugee even in the their houses fearlessly to-nest
Ὁ λόγος δηλοῖ, ὅτι οἱ τὰ μέλλοντα προορώμενοι εἰκότως
the story shows that those the future-things foreseeing reasonably
τοὺς κινδύνους διακρούονται.
the dangers ward-off

418

Χελιδὼν καὶ Ὄφις

Swallow and Snake

Ξένη χελιδὼν, ἡ τοῖς ἀνθρώποις συνοικοῦσα, ἐν
a-stranger swallow the-one with-the men dwelling in
δικαστηρίῳ τὴν ἑαυτῆς ἔπηξε καλιὰν ἐν τοίχῳ, κἀκεῖ
a-law-court the her-own fixed nest in the-wall and-there
γίνεται ἑπτὰ νεοττῶν μήτηρ. Ὄφις δὲ ἐκ τρώγλης
becomes of-seven chicks mother a-snake and from a-hole
συρεὶς τοὺς αὐτῆς κατέφαγε νεοττούς. Ἡ δὲ χελιδὼν
having-crawled the her devoured chicks the and swallow
θρηνοῦσα ἐκεκράγει· „οἴμοι τῇ ξένῃ, ὅτι ἔνθα πάντες
lamenting cried alas for-the stranger that where all
δικαιοῦνται, μόνη ἔγωγε ἠδίκημαι.“
get-justice alone I-indeed have-been-wronged

419

Χελώνη καὶ Ἀετός

Tortoise and Eagle

Χελώνη ἀετοῦ ἐδεῖτο, ἵπτασθαι αὐτὴν διδάξαι. Τοῦ δὲ
a-tortoise an-eagle begged to-fly her to-teach he and
παραινοῦντος, πόρρω τοῦτο τῆς φύσεως αὐτῆς εἶναι,
advising far this from-the nature her to-be
ἐκείνη μᾶλλον τῇ δεήσει προσέκειτο. Λαβὼν οὖν αὐτὴν
she more with-the entreaty pressed having-taken then her
τοῖς ὄνυξι καὶ εἰς ὕψος ἀνενεγκών, εἶτ᾽ ἀφῆκεν. Ἡ δὲ
in-the claws and to a-height having-carried-up then let-go she and
κατὰ πετρῶν πεσοῦσα συνετρίβη.
down-on rocks having-fallen was-smashed
Ὁ μῦθος δηλοῖ, ὅτι πολλοὶ ἐν φιλονεικίαις, τῶν
the tale shows that many in rivalries the
φρονιμωτέρων παρακούσαντες, ἑαυτοὺς ἔβλαψαν.
wiser having-disregarded themselves harmed

420

Χελώνη καὶ Λαγωός

Tortoise and Hare

Χελώνη καὶ λαγωὸς περὶ ὀξύτητος ἤριζον· καὶ δὴ
a-tortoise and a-hare about swiftness were-quarreling and indeed
προθεσμίαν στήσαντες καὶ τόπον ἀπηλλάγησαν. Ὁ μὲν
a-fixed-time having-set and a-place they-started the indeed
οὖν λαγωὸς διὰ τὴν φυσικὴν ὠκύτητα ἀμελήσας τοῦ
then hare because-of the natural speed having-neglected the
δρόμου, πεσὼν παρὰ τὴν ὁδὸν ἐκοιμᾶτο, ἡ δὲ χελώνη
race having-lain-down beside the road slept the but tortoise

συνειδυῖα ἑαυτῇ τὴν βραδύτητα, οὐ διέλιπε τρέχουσα,
conscious in-herself-of the slowness not stopped running
καὶ οὕτω κοιμώμενον τὸν λαγωὸν παραδραμοῦσα εἰς τὸ
and so sleeping the hare having-run-past to the
βραβεῖον τῆς νίκης ἀφίκετο.
prize of-the victory arrived
Ὁ λόγος δηλοῖ, ὅτι πολλάκις φύσιν ἀμελοῦσαν ὁ πόνος
the story shows that often nature neglectful the toil
ἐνίκησε.
has-beaten

FABLES 421–426

Geese and cranes; two pots; a parrot and a weasel; a flea and a man who calls on Heracles; a flea and a man; and a flea and an ox.

421

Χῆνες καὶ Γέρανοι

Geese and Cranes

Χῆνες καὶ γέρανοι ἐπὶ ταὐτοῦ λειμῶνος ἐνέμοντο. Τῶν
geese and cranes on the-same meadow were-grazing the
δὲ θηρευτῶν ἐπιφανέντων, οἱ μὲν γέρανοι, κοῦφοι ὄντες,
and hunters having-appeared the indeed cranes light being
ταχέως ἀπέπτησαν, οἱ δὲ χῆνες, διὰ τὸ βάρος τῶν
quickly flew-off the but geese because-of the weight of-the
σωμάτων μείναντες, συνελήφθησαν.
bodies having-stayed were-caught

Ὁ μῦθος δηλοῖ, ὅτι καὶ ἐν ἁλώσει πόλεως οἱ μὲν
the tale shows that also in the-capture of-a-city the indeed
ἀκτήμονες εὐχερῶς φεύγουσιν, οἱ δὲ πλούσιοι δουλεύουσιν
propertyless easily flee the but rich are-enslaved
ἁλισκόμενοι.
being-captured

422

Χύτραι

Pots

Χύτραν ὀστρακίνην καὶ χαλκῆν ποταμὸς κατέφερεν.
a-pot earthenware and a-bronze-one a-river was-carrying-down
Ἡ δὲ ὀστρακίνη τῇ χαλκῇ ἔλεγεν· „μακρόθεν
the and earthenware to-the bronze said far-off
μου κολύμβα, καὶ μὴ πλησίον· ἐὰν γάρ μοι σὺ
from-me swim and not near if for me you
προσψαύσῃς, κατακλῶμαι, κἂν ἐγὼ μὴ θέλω σοι
touch I-am-shattered even-if I not wish you
προσψαῦσαι.“
to-touch
Ὅτι ἐπισφαλής ἐστι βίος πένητι, δυναστοῦ ἄρχοντος
that precarious is life for-a-poor-man a-powerful ruler
πλησίον παροικοῦντος.
near living

423

Ψιττακὸς καὶ Γαλῆ

Parrot and Weasel

Ψιττακόν τις ἀγοράσας, ἀφῆκεν ἐπὶ τῆς οἰκίας
a-parrot someone having-bought let-it-go in the house
νέμεσθαι· ὁ δὲ τῇ ἡμερότητι χρησάμενος, ἀναπηδήσας
to-roam it and the tameness having-used having-hopped-up
ἐπὶ τὴν ἑστίαν ἐκάθισε, κἀκεῖθεν τερπνὸν ἐκεκράγει.
onto the hearth sat and-from-there pleasantly screeched
Γαλῆ δὲ θεασαμένη ἐπυνθάνετο αὐτοῦ, τίς ἐστι, καὶ
a-weasel and having-seen asked him who he-is and
πόθεν ἦλθεν· ὁ δὲ εἶπεν· „ὁ δεσπότης με νεωστὶ
whence he-came he and said the master me recently
ἐπρίατο.“ „Οὐκοῦν, ἰταμώτατε ζώων,“ ἔφη „πρόσφατος
bought then most-impudent of-animals she-said new-come
ὢν τοσαῦτα βοᾷς, ὅτε ἐμοὶ τῇ οἰκογενεῖ οὐκ
being so-much you-shout when to-me the house-born not
ἐπιτρέπουσιν οἱ δεσπόται, ἀλλ’ ἐάν ποτε τοῦτο πράξω,
allow the masters but if ever this I-do
προσαγανακτοῦντες ἀπελαύνουσί με.“ Ὁ δὲ ἀπεκρίνατο
angered they-drive-off me he and answered
λέγων· „οἰκοδέσποινα, ἀλλὰ σύ γε βάδιζε μακράν· οὐ
saying mistress-of-the-house but you at-least walk far-off not
γὰρ ὁμοίως δυσχεραίνουσιν οἱ δεσπόται ἐπὶ τῇ ἐμῇ φωνῇ
for alike are-annoyed the masters at the my voice
καὶ ἐπὶ τῇ σῇ.“
and at the yours
Ὁ μῦθος οὗτος πρὸς ἄνδρα φιλόψογον, ἑτέροις ἀεὶ
the tale this for a-man fault-finding to-others always
αἰτίας προσάπτειν ἐπιχειροῦντα.
blames to-attach attempting

424

Ψύλλα

Flea

Ψύλλα ποτὲ πηδήσασα ἐπὶ πόδα ἀνδρὸς ἐκάθισεν· ὁ
a-flea once having-jumped onto the-foot of-a-man sat he
δὲ τὸν Ἡρακλῆν ἐπὶ συμμαχίαν ἐκάλει. Τῆς δὲ ἐκεῖθεν
and — Heracles to alliance called she and from-there
αὖθις ἀφαλομένης, στενάξας εἶπεν· „ὦ Ἡράκλεις, εἰ ἐπὶ
again having-jumped-off having-groaned he-said O Heracles if against
ψύλλῃ οὐ συνεμάχησας, πῶς ἐπὶ μείζοσιν ἀνταγωνισταῖς
a-flea not you-fought-alongside how against greater adversaries
συνεργήσεις;“
will-you-help
Ὁ μῦθος δηλοῖ μὴ δεῖν ἐπὶ τῶν ἐλαχίστων τοῦ θείου
the tale shows not it-is-needful in the smallest-things of-the divine
δεῖσθαι, ἀλλ᾽ ἐπὶ τῶν ἀναγκαίων.
to-ask but in the necessary

425

Ψύλλα καὶ Ἄνθρωπος

Flea and Man

Ψύλλα ποτέ τινι πολλὰ ἠνώχλει· καὶ δὴ συλλαβὼν
a-flea once someone much was-annoying and indeed having-caught-her
„τίς εἶ σὺ“ ἀνεβόα, „ὅτι πάντα μου τὰ μέλη κατεβοσκήσω,
who are you he-shouted that all my the limbs you-have-fed-on
εἰκῇ καὶ μάτην ἐμὲ καταναλίσκων;“ Ἡ δὲ ἐβόα· „ὦ
rashly and in-vain me consuming she and cried O
οὗτος, σῶζέ με, μὴ κτεῖνε· μέγα γὰρ κακὸν οὐ
you-there save me do-not kill great for harm not

δύναμαι ποιεῖν.“ Ὁ δὲ γελάσας πρὸς αὐτὴν οὕτως
I-can do he and having-laughed to her thus
ἔφη· „ἄρτι τεθνήξῃ χερσί μου ταῖς ἰδίαις· ἅπαν γὰρ
said at-once you-shall-die by-hands my the own every for
κακὸν, εἴτε μικρὸν εἴτε μέγα, οὐδ’ ὅλως πρέπει που
evil whether small or great not-even at-all is-fitting anywhere
φῦναι.“
to-exist
Ὅτι κακῷ οὐ πρέπει ἐλεηθῆναι, κἂν μέγας ᾖ
that for-the-wicked not it-is-fitting to-be-pitied whether great he-be
κἂν μικρός.
or-whether small

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Ψύλλα καὶ Βοῦς

Flea and Ox

Ψύλλα δήποτε τὸν βοῦν οὕτως ἠρώτα· „τί δὴ
a-flea once the ox thus asked what indeed
παθὼν ἀνθρώποις ὁσημέραι δουλεύεις, καὶ ταῦτα
having-suffered to-men daily do-you-slave and that
ὑπερμεγέθης καὶ ἀνδρεῖος τυγχάνων, ἐμοῦ σάρκας αὐτῶν
huge and brave being I flesh their
οἰκτίστως διασπώσης, καὶ τὸ αἷμα χανδὸν πινούσης;“
most-piteously tearing and the blood greedily drinking
Καὶ ὃς „οὐκ ἄχαρις ἔσομαι“ φησὶ „μερόπων γένει·
and he not ungrateful I-shall-be says to-the-mortal race
στέργομαι γὰρ παρ’ αὐτῶν καὶ φιλοῦμαι ἐκτόπως,
I-am-cherished for by them and loved extraordinarily
τρίβομαί τε συχνῶς μέτωπόν τε καὶ ὤμους.“ Ἡ
I-am-rubbed and often on-the-forehead both and shoulders she

δὲ „ἀλλ᾽ ἐμοὶ γοῦν τέως τῇ δειλαίᾳ ἡ σοὶ
and but for-me at-least meanwhile the wretched the to-you
φίλη τρίψις οἴκτιστος μόρος, ὅτε καὶ τύχῃ,
dear rubbing a-most-pitiful death whenever even it-happens
συμβαίνει.“
results
Ὅτι οἱ διὰ τοῦ λόγου ἀλαζόνες καὶ ὑπὸ τοῦ εὐτελοῦς
that the through the word boasters even by the paltry
ἡττῶνται.
are-beaten
