LATIN SERIES · VOLUME 54

The Fables of Phaedrus

PHAEDRUS · AVIANUS

Fabulae Aesopiae · Aviani Fabulae

The Fables of Phaedrus

With the Fables of Avianus

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with a word-for-word interlinear English translation

preserving the original word order

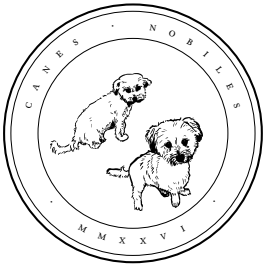


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PHAEDRUS

Fabulae Aesopiae

The Fables of Phaedrus

BOOK I

Prologus

PROLOGUE

Phaedrus has polished in iambic verse the matter Aesop found. The little book has a double gift: it moves laughter and gives prudent counsel for life. If anyone complains that trees speak as well as beasts, let him remember that these are made-up fables, told in jest.

Aesopus auctor quam materiam repperit,
Aesop the-author which material found,
hanc ego polivi versibus senariis.
this I have-polished in-verses senarian.
Duplex libelli dos est: quod risum movet
Double of-the-little-book the-dowry is: that laughter it-moves
et quod prudenti vitam consilio monet.
and that by-prudent life counsel it-advises.
Calumniari siquis autem voluerit,
To-slander if-anyone however shall-wish,
quod arbores loquantur, non tantum ferae,
that trees speak, not only wild-beasts,
fictis iocari nos meminerit fabulis.
by-feigned to-jest us let-him-remember fables.

Lupus et agnus

I · THE WOLF AND THE LAMB

A wolf and a lamb come to the same stream, the wolf upstream. The wolf accuses the lamb of muddying his water; the lamb answers that the water runs down from the wolf to him. The wolf says the lamb slandered him six months ago, and when the lamb says he was not yet born, says it was his father, and tears him to pieces. The fable is written for men who oppress the innocent on false pretexts.

Ad rivum eundem lupus et agnus venerant
To stream the-same a-wolf and a-lamb had-come
siti conpulsi; superior stabat lupus
by-thirst driven; higher stood the-wolf
longeque inferior agnus. Tunc fauce inproba
and-far lower the-lamb. Then by-throat wicked
latro incitatus iurgii causam intulit.
the-robber spurred-on of-a-quarrel cause brought-in.
Cur, inquit, turbulentam fecisti mihi
Why, he-says, muddy have-you-made for-me
aquam bibenti? Laniger contra timens:
the-water drinking? The-wool-bearer in-reply fearing:
Qui possum, quaeso, facere, quod quereris, lupe?
How can-I, I-pray, to-do, what you-complain-of, wolf?
A te decurrit ad meos haustus liquor.
From you runs-down to my drafts the-liquid.
Repulsus ille veritatis viribus:
Repulsed he of-truth by-the-forces:
Ante hos sex menses male, ait, dixisti mihi.
Before these six months ill, he-says, you-spoke of-me.
Respondit agnus: Equidem natus non eram,
Replied the-lamb: Indeed born not I-was,

pater hercle tuus ibi, inquit, male dixit mihi.
father by-Hercules your there, he-says, ill spoke of-me.
Atque ita correptum lacerat iniusta nece.
And so seized he-tears by-unjust death.
Haec propter illos scripta est homines fabula,
This because-of those written is men fable,
qui fictis causis innocentes opprimunt.
who by-feigned pretexts the-innocent oppress.

Ranae regem petierunt

II · THE FROGS ASK FOR A KING

When Athens under equal laws fell into license and Pisistratus seized the citadel, the Athenians groaned under the burden, and Aesop told them a fable. The frogs asked Jupiter for a king, and he threw them a log, whose splash terrified them, until they mocked it and asked for another. He sent a water snake that began to eat them one by one, and when they begged for help, he told them to bear the evil, since they would not bear the good. So, Aesop says, bear this one, lest a worse come.

Athenae cum florerent aequis legibus,
Athens when flourished with-equal laws,
procax libertas civitatem miscuit
wanton liberty the-state threw-into-confusion
frenumque solvit pristinum licentia.
and-the-curb loosened ancient license.
Hic conspiratis factionum partibus
Here having-conspired of-factions the-parties
arcem tyrannus occupat Pisistratus.
the-citadel the-tyrant seizes Pisistratus.
Cum tristem servitutem flerent Attici,
When gloomy slavery bewailed the-Athenians,
(non quia crudelis ille, sed quoniam grave
(not because cruel he, but since heavy
omne insuetis onus) et coepissent queri,
all to-the-unaccustomed the-burden) and had-begun to-complain,
Aesopus talem tum fabellam rettulit.
Aesop such then a-little-fable told.
Ranae vagantes liberis paludibus
Frogs wandering in-free marshes

clamore magno regem petiere a Iove,
with-clamor great a-king sought from Jove,
qui dissolutos mores vi conpesceret.
who loose morals by-force might-restrain.
Pater deorum risit atque illis dedit
The-father of-the-gods laughed and to-them gave
parvum tigillum, missum quod subito vadi
a-small little-log, thrown which suddenly of-the-shallows
motu sonoque terruit pavidum genus.
by-the-movement and-sound terrified the-timid race.
Hoc mersum limo cum iaceret diutius,
This sunk in-the-mud when lay rather-long,
forte una tacite profert e stagno caput
by-chance one silently puts-forth from the-pool her-head
et explorato rege cunctas evocat.
and having-explored the-king all calls-out.
Illae timore posito certatim adnatant
They fear laid-aside vying swim-up
lignumque supra turba petulans insilit.
and-the-wood above the-crowd wanton leaps-upon.
Quod cum inquinassent omni contumelia,
Which when they-had-befouled with-every insult,
alium rogantes regem misere ad Iovem,
another asking king they-sent to Jove,
inutilis quoniam esset qui fuerat datus.
useless since was who had-been given.
Tum misit illis hydrum, qui dente aspero
Then he-sent to-them a-water-snake, which with-tooth rough
corripere coepit singulas. Frustra necem
to-seize began them-one-by-one. In-vain death

fugitant inertes, vocem praecludit metus.
they-flee helpless, voice shuts-off fear.
Furtim igitur dant Mercurio mandata ad Iovem,
Secretly then they-give to-Mercury commands to Jove,
adflictis ut succurrat. Tunc contra deus:
to-the-afflicted that he-may-help. Then in-reply the-god:
Quia noluistis vestrum ferre, inquit, bonum,
Because you-were-unwilling your to-bear, he-says, good,
malum perferte. — Vos quoque, o cives, ait,
the-bad endure. —You also, O citizens, he-says,
hoc sustinete, maius ne veniat malum.
this bear, greater lest come evil.

Graculus superbus et pavo

III · THE PROUD JACKDAW AND THE PEACOCK

A jackdaw swollen with pride picks up a peacock's fallen feathers, adorns himself, despises his own kind, and joins the peacocks. They strip him and drive him off with their beaks, and when he returns to his own kind they reject him too. One of them tells him that had he been content with his own place, he would have suffered neither insult. The lesson: be content with your own lot and do not boast in another's goods.

Ne gloriari libeat alienis bonis
Lest to-boast it-please in-another's goods
suoque potius habitu vitam degere,
and-in-his-own rather habit life to-spend,
Aesopus nobis hoc exemplum prodidit.
Aesop to-us this example has-handed-down.
Tumens inani graculus superbia,
Swelling with-empty a-jackdaw pride,
pennas pavoni quae deciderant sustulit
feathers from-a-peacock which had-fallen picked-up
seque exornavit. Deinde contemnens suos
and-himself adorned. Then despising his-own
se inmiscuit pavonum formoso gregi.
himself mixed of-peacocks with-the-beautiful flock.
Illi inpudenti pennas eripiunt avi
They from-the-shameless the-feathers tear bird
fugantque rostris. Male mulcatus graculus
and-drive-him-off with-beaks. Badly mauled the-jackdaw
redire maerens coepit ad proprium genus;
to-return grieving began to his-own kind;
a quo repulsus tristem sustinuit notam.
by which repulsed sad he-endured a-mark.

Tum quidam ex illis, quos prius despexerat:
Then a-certain-one from them, whom before he-had-despised:
Contentus nostris si fuisses sedibus
Content with-our if you-had-been seats
et quod natura dederat voluisses pati,
and what nature had-given you-had-been-willing to-bear,
nec illam expertus esses contumeliam
neither that experienced you-would-have insult
nec hanc repulsam tua sentiret calamitas.
nor this rebuff your would-feel calamity.

Canis per fluvium carnem ferens

IV · THE DOG CARRYING MEAT

He who seeks what is another's deservedly loses his own. A dog swimming across a river with a piece of meat sees his reflection, thinks it another dog with another prize, and snaps at it, so that he lets go the meat he held and never reaches the one he wanted.

Amittit merito proprium qui alienum adpetit.
Loses deservedly his-own who another's seeks.
Canis per flumen carnem dum ferret natans,
A-dog across a-river meat while he-carried swimming,
lympharum in speculo vidit simulacrum suum,
of-the-waters in the-mirror saw image his-own,
aliamque praedam ab altero ferri putans
and-another prize by another to-be-carried thinking
eripere voluit: verum decepta aviditas
to-snatch-it wished: but deceived greed
et quem tenebat ore dimisit cibum,
both what it-was-holding in-mouth let-go the-food,
nec quem petebat potuit adeo adtingere.
nor what it-was-seeking could indeed to-reach.

Vacca, capella, ovis et leo

V · THE COW, THE SHE-GOAT, THE SHEEP, AND THE LION

A partnership with the powerful is never faithful. A cow, a she-goat, and a sheep hunt with a lion and take a huge stag. The lion divides it into four: the first share he takes because he is called lion, the second because he is strong, the third because he is stronger, and whoever touches the fourth will suffer. So wickedness alone carries off the whole prey.

Numquam est fidelis cum potente societas:
Never is faithful with a-powerful-man partnership:
testatur haec fabella propositum meum.
testifies this little-fable purpose my.
Vacca et capella et patiens ovis iniuriae
A-cow and a-she-goat and a-patient sheep of-wrong
socii fuere cum leone in saltibus.
partners were with a-lion in the-glades.
Hi cum cepissent cervum vasti corporis,
These when they-had-taken a-stag of-huge body,
sic est locutus partibus factis leo:
so has spoken with-the-parts made the-lion:
Ego primam tollo, nominor quoniam leo;
I the-first take, I-am-named since lion;
secundam, quia sum fortis, tribuetis mihi;
the-second, because I-am strong, you-will-assign to-me;
tum, quia plus valeo, me sequetur tertia;
then, because more I-am-strong, me will-follow the-third;
malo adficietur, siquis quartam tetigerit.
with-harm will-be-affected, if-anyone the-fourth touches.
Sic totam praedam sola inprobitas abstulit.
So the-whole prey alone wickedness carried-off.

Ranae ad solem

VI · THE FROGS AND THE SUN

Seeing a thief's crowded wedding, Aesop tells a story. When the Sun wants to marry, the frogs raise a clamor to the stars, and Jupiter asks why. One frog explains that the Sun alone already dries up their pools and kills them on parched ground: what will happen if he has children?

Vicini furis celebres vidit nuptias
Of-a-neighbor thief crowded saw the-wedding
Aesopus et continuo narrare incipit:
Aesop and at-once to-tell begins:
Uxorem quondam Sol cum vellet ducere,
A-wife once the-Sun when wished to-take,
clamorem ranae sustulere ad sidera.
clamor the-frogs raised to the-stars.
Convitio permotus quaerit Iuppiter
By-the-uproar moved asks Jupiter
causam querelae. Quaedam tum stagni incola:
the-cause of-the-complaint. A-certain then of-the-pool dweller:
Nunc, inquit, omnes unus exurit lacus
Now, she-says, all one burns-up lakes
cogitque miseras arida sede emori.
and-forces wretched-us in-arid seat to-die.
Quidnam futurum est, si crearit liberos?
What about-to-be is, if he-has-begotten children?

Vulpes ad personam tragicam

VII · THE FOX AND THE TRAGIC MASK

A fox finds a tragic actor's mask and remarks how handsome it is, yet it has no brain. The fable is aimed at those to whom Fortune has given honor and glory but no common sense.

Personam tragicam forte vulpes viderat:

A-mask tragic by-chance a-fox had-seen:

O quanta species, inquit, cerebrum non habet!

O how-great beauty, she-says, brain not it-has!

Hoc illis dictum est, quibus honorem et gloriam

This for-those said is, on-whom honor and glory

Fortuna tribuit, sensum communem abstulit.

Fortune has-bestowed, sense common has-taken-away.

Lupus et gruis

VIII · THE WOLF AND THE CRANE

A crane draws a bone from a wolf's throat and asks her fee; he calls her ungrateful, since she took her head out of his mouth unharmed.

Qui pretium meriti ab inprobis desiderat,
Who the-price of-a-service from the-wicked desires,
bis peccat: primum quoniam indignos adiuvat;
twice errs: first because the-unworthy he-helps;
inpune abire deinde quia iam non potest.
unpunished to-go-away then because now not he-can.
Os devoratum fauce cum haereret lupi,
A-bone devoured in-the-throat when stuck of-a-wolf,
magno dolore victus coepit singulos
by-great pain overcome he-began them-one-by-one
inlicere pretio, ut illud extraherent malum.
to-entice with-a-reward, that that they-might-draw-out evil.
Tandem persuasa est iure iurando gruis,
At-last persuaded was by-oath sworn the-crane,
gulaeque credens colli longitudinem,
and-to-the-gullet trusting of-her-neck the-length,
periculosam fecit medicinam lupo.
dangerous she-made a-cure for-the-wolf.
A quo cum pactum flagitaret praemium:
From whom when the-agreed she-demanded reward:
Ingrata es, inquit, ore quae e nostro caput
Ungrateful you-are, he-says, mouth who out-of our head
incolume abstuleris et mercedem postules.
unharmed have-carried-off and a-wage demand.

Passer ad leporem consiliator

IX · THE SPARROW AND THE HARE

To neglect one's own safety while advising others is folly. A sparrow mocks a hare caught by an eagle, asking what became of his famous speed, but while it speaks a hawk seizes the sparrow and kills it. The dying hare takes comfort: the bird that mocked his troubles now bewails its own fate in the same way.

Sibi non cavere et aliis consilium dare
For-oneself not to-take-care and to-others advice to-give
stultum esse paucis ostendamus versibus.
foolish to-be in-a-few let-us-show verses.
Oppressum ab aquila et fletus edentem graves
Seized by an-eagle and laments uttering heavy
leporem obiurgabat passer: Ubi pernicitas
a-hare scolded a-sparrow: Where swiftness
nota, inquit, illa est? Quid ita cessarunt pedes?
known, he-says, that is? Why so have-stopped your-feet?
Dum loquitur, ipsum accipiter necopinum rapit
While he-speaks, him-himself a-hawk unawares seizes
questuque vano clamitantem interficit.
and-with-complaint vain crying-out kills.
Lepus semanimus: Mortis en solacium!
The-hare half-dead: Of-death behold the-solace!
Qui modo securus nostra inridebas mala,
You-who just-now carefree our mocked troubles,
simili querela fata deploras tua.
with-like complaint fate you-bewail your.

Lupus et vulpes iudice simio

X · THE WOLF AND THE FOX BEFORE THE APE

A man known for one base fraud loses credit even when he tells the truth. A wolf charges a fox with theft, and she denies it. The ape who judges the case gives sentence on both: the wolf does not seem to have lost what he claims, and the fox, he thinks, has stolen what she denies so finely.

Quicumque turpi fraude semel innotuit,
Whoever by-base fraud once has-become-known,
etiam si verum dicit, amittit fidem.
even if the-truth he-says, loses credit.
Hoc adtestatur brevis Aesopi fabula.
This attests short of-Aesop fable.
Lupus arguebat vulpem furti crimine;
A-wolf accused a-fox of-theft on-the-charge;
negabat illa se esse culpae proximam.
denied she herself to-be to-the-fault near.
Tunc iudex inter illos sedit simius.
Then as-judge between them sat an-ape.
Uterque causam cum perorassent suam,
Each the-case when had-pleaded his,
dixisse fertur simius sententiam:
to-have-pronounced is-said the-ape the-sentence:
Tu non videris perdidisse quod petis;
You not seem to-have-lost what you-seek;
te credo subripuisse quod pulchre negas.
you I-believe to-have-stolen what finely you-deny.

Asinus et leo venantes

XI · THE ASS AND THE LION HUNTING

A coward who boasts deceives strangers and is laughed at by those who know him. A lion hunting with an ass hides him in brushwood and tells him to bray so that the animals flee into the lion's jaws. When the lion is tired of slaughter, the ass asks what he thought of his voice. Remarkable, says the lion: had he not known him and his kind, he would have fled in fear himself.

Virtutis expers verbis iactans gloriam
Of-valor devoid with-words boasting glory
ignotos fallit, notis est derisui.
strangers deceives, to-those-who-know is for-mockery.
Venari asello comite cum vellet leo,
To-hunt with-a-donkey companion when wished a-lion,
contexit illum frutice et admonuit simul,
he-covered him with-brushwood and admonished at-the-same-time,
ut insueta voce terreret feras,
that with-unaccustomed voice he-should-terrify the-wild-beasts,
fugientes ipse exciperet. Hic auritulus
fleeing himself he-would-catch-them. This long-eared-fellow
clamorem subito totis tollit viribus
a-clamor suddenly with-all raises strength
novoque turbat bestias miraculo.
and-with-new confounds the-beasts wonder.
Quae dum paventes exitus notos petunt,
Which while terrified the-exits known seek,
leonis adfliguntur horrendo inpetu.
of-the-lion are-struck-down by-the-dreadful onset.
Qui postquam caede fessus est, asinum evocat
Who after with-slaughter tired he-is, the-ass calls-out

iubetque vocem premere. Tunc ille insolens:
and-orders the-voice to-check. Then he insolent:
Qualis videtur opera tibi vocis meae?
How seems the-work to-you of-voice my?
Insignis, inquit, sic ut, nisi nossem tuum
Remarkable, he-says, so that, unless I-had-known your
animum genusque, simili fugissem metu.
spirit and-kind, with-like I-would-have-fled fear.

Cervus ad fontem

XII · THE STAG AT THE SPRING

What we despise often proves more useful than what we praise. A stag at a spring admires his branching horns and scorns his thin legs. Startled by hunters, he outruns the dogs across the plain, but in the wood his horns catch in the branches and the dogs tear him. Dying, he grieves that the legs he despised would have saved him and the horns he praised have brought him to his death.

Laudatis utiliora, quae contempseris,
Than-the-praised more-useful-things, which you-may-have-despised,
saepe inveniri haec asserit narratio.
often to-be-found this asserts story.
Ad fontem cervus, cum bibisset, restitit
At a-spring a-stag, when he-had-drunk, stopped
et in liquore vidit effigiem suam.
and in the-water saw image his.
Ibi dum ramosa mirans laudat cornua
There while branching admiring he-praises horns
crurumque nimiam tenuitatem vituperat,
and-of-his-legs the-excessive thinness he-faults,
venantum subito vocibus conterritus
of-hunters suddenly by-the-voices terrified
per campum fugere coepit et cursu levi
across the-plain to-flee he-began and with-course light
canes elusit. Silva tum excepit ferum,
the-dogs he-evaded. The-wood then received the-wild-beast,
in qua retentis inpeditus cornibus
in which by-held-back hindered horns
lacerari coepit morsibus saevis canum.
to-be-torn he-began by-the-bites savage of-the-dogs.

Tunc moriens vocem hanc edidisse dicitur:
Then dying voice this to-have-uttered he-is-said:
O me infelicem! qui nunc demum intellego,
O me unhappy! who now at-last understand,
utilia mihi quam fuerint, quae despexeram,
useful to-me how have-been, what-things I-had-despised,
et, quae laudaram, quantum luctus habuerint.
and, what-things I-had-praised, how-much of-grief they-have-held.

Vulpes et corvus

XIII · THE FOX AND THE CROW

A fox praises a crow's beauty and asks for his voice; the crow opens his mouth, drops his stolen cheese, and the fox takes it.

Qui se laudari gaudet verbis subdolis,
Who himself to-be-praised rejoices with-words crafty,
sera dat poenas turpes poenitentia.
late pays penalties shameful repentance.
Cum de fenestra corvus raptum caseum
When from a-window a-crow a-stolen cheese
comesse vellet, celsa residens arbore,
to-eat wished, on-a-lofty sitting tree,
vulpes hunc vidit, deinde sic coepit loqui:
a-fox him saw, then thus began to-speak:
O qui tuarum, corve, pennarum est nitor!
O what of-your, crow, feathers is the-sheen!
Quantum decoris corpore et vultu geris!
How-much of-grace in-body and in-face you-bear!
Si vocem haberes, nulla prior ales foret.
If a-voice you-had, no higher bird would-be.
At ille stultus, dum vult vocem ostendere,
But he foolish, while he-wishes his-voice to-show,
emisit ore caseum, quem celeriter
let-fall from-his-mouth the-cheese, which quickly
dolosa vulpes avidis rapuit dentibus.
the-crafty fox with-greedy snatched teeth.
Tum demum ingemuit corvi deceptus stupor.
Then at-last groaned of-the-crow the-deceived stupidity.

Ex sutore medicus

XIV · THE COBBLER TURNED DOCTOR

A ruined cobbler sets up as a doctor in a strange town and sells a false antidote. When the king falls ill, he tests the man by pretending to mix poison into the antidote and ordering him to drink it for a reward. In fear of death, the doctor confesses that he knows nothing of medicine and owes his fame to the crowd's stupidity. The king tells the people they are mad to trust their heads to a man no one would trust with their feet. The fable fits those whose folly feeds impudence.

Malus cum sutor inopia deperditus
A-bad when cobbler by-want ruined
medicinam ignoto facere coepisset loco
medicine in-an-unknown to-practice had-begun place
et venditaret falso antidotum nomine,
and was-hawking under-a-false an-antidote name,
verbosis adquisivit sibi famam strophis.
by-wordy he-acquired for-himself fame tricks.
Hic cum iaceret morbo confectus gravi
Here when lay by-illness worn-out heavy
rex urbis, eius experiendi gratia
the-king of-the-city, of-him of-testing for-the-sake
scyphum poposcit: fusa dein simulans aqua
a-cup he-demanded: poured then pretending water
antidoto miscere illius se toxicum,
with-the-antidote to-mix of-that-man himself poison,
ebibere iussit ipsum posito praemio.
to-drink-up he-ordered him-himself with-a-reward set.
Timore mortis ille tum confessus est
By-fear of-death he then confessed has

non artis ulla medicae se prudentia,
not of-the-art by-any medical himself prudence,
verum stupore vulgi factum nobilem.
but by-the-stupidity of-the-crowd made famous.
Rex advocata contione haec edidit:
The-king having-been-called an-assembly these-words uttered:
Quantae putatis esse vos dementiae,
Of-how-great do-you-think to-be you madness,
qui capita vestra non dubitatis credere,
who heads your not hesitate to-trust,
cui calceandos nemo commisit pedes?
to-whom to-be-shod no-one has-entrusted feet?
Hoc pertinere vere ad illos dixerim,
This to-apply truly to those I-would-say,
quorum stultitia quaestus impudentiae est.
of-whom the-folly the-profit of-impudence is.

Asinus ad senem pastorem

XV · THE ASS AND THE OLD SHEPHERD

When rulers change, the poor change nothing but their master's name. A timid old man grazing an ass hears the enemy's shout and urges it to flee. The ass asks whether the victor will put two pack-saddles on it; told no, it asks what it matters whom it serves, so long as it carries its own load.

In principatu commutando saepius
In ruling-power by-changing often
nil praeter domini nomen mutant pauperes.
nothing except of-their-master the-name change the-poor.
Id esse verum parva haec fabella indicat.
That to-be true small this little-fable shows.
Asellum in prato timidus pascebat senex.
A-little-ass in a-meadow timid was-grazing an-old-man.
Is hostium clamore subito territus
He of-the-enemy by-the-shout suddenly terrified
suadebat asino fugere, ne possent capi.
urged the-ass to-flee, lest they-could to-be-taken.
At ille lentus: Quaeso, num binas mihi
But he slow: I-pray, surely-not two-each on-me
clitellas inpositurum victorem putas?
pack-saddles going-to-put the-victor do-you-think?
Senex negavit. Ergo quid refert mea,
The-old-man said-no. Then what matters for-me,
cui serviam? clitellas dum portem meas.
whom shall-I-serve? pack-saddles while I-carry my-own.

Ovis, cervus et lupus

XVI · THE SHEEP, THE STAG, AND THE WOLF

A cheat who names wicked men as his sureties means mischief, not payment. A stag asks a sheep for a peck of wheat with the wolf as surety. The sheep sees the trick: the wolf is used to snatching and running off, and the stag to fleeing at speed. Where will she find them when the day comes?

Fraudator homines cum advocat sponsum inprobos,
A-cheat men when he-calls-in as-sureties wicked,
non rem expedire, sed malum augere expetit.
not the-matter to-settle, but the-evil to-increase he-seeks.
Ovem rogabat cervus modium tritici
A-sheep was-asking a-stag for-a-peck of-wheat
lupo sponsore. At illa praemetuens dolum:
with-the-wolf as-surety. But she foreseeing the-trick:
Rapere atque abire semper adsuevit lupus,
To-snatch and to-go-off always is-accustomed the-wolf,
tu de conspectu fugere veloci inpetu;
you from sight to-flee with-swift onset;
ubi vos requiram, cum dies advenerit?
where you shall-I-seek-out, when the-day has-come?

Ovis, canis et lupus

XVII · THE SHEEP, THE DOG, AND THE WOLF

Liars usually pay the penalty. A dog falsely claims from a sheep a loaf he says he lent her, and the wolf, called as witness, swears she owes ten. Condemned, the sheep pays what she did not owe. A few days later she sees the wolf lying in a pit and calls it the gods' payment for his fraud.

Solent mendaces luere poenas malefici.
Are-wont liars to-pay the-penalty of-wrongdoing.
Calumniator ab ove cum peteret canis,
A-slanderer from a-sheep when was-claiming a-dog,
quem commodasse panem se contenderet,
which to-have-lent bread himself he-asserted,
lupus citatus testis non unum modo
the-wolf summoned as-witness not one only
deberi dixit, verum adfirmavit decem.
to-be-owed said, but affirmed ten.
Ovis damnata falso testimonio
The-sheep condemned by-false testimony
quod non debebat solvit. Post paucos dies
what not she-owed paid. After few days
bidens iacentem in fovea conspexit lupum:
the-sheep lying in a-pit saw the-wolf:
Haec, inquit, merces fraudis a superis datur.
This, she-says, the-wage of-fraud by the-gods-above is-given.

Mulier parturiens

XVIII · THE WOMAN IN LABOR

No one gladly returns to the place that hurt him. A woman in labor lies groaning on the ground, and her husband urges her to lie on the bed to give birth more easily. She refuses: she cannot trust the trouble to end in the place where it began.

Nemo libenter recolit qui laesit locum.
No-one gladly revisits which has-hurt the-place.
Instante partu mulier actis mensibus
Pressing her-labor a-woman completed her-months
humo iacebat flebiles gemitus ciens.
on-the-ground lay tearful groans uttering.
Vir est hortatus, corpus lecto reciperet,
Her-husband has urged, her-body to-the-bed she-should-take-back,
onus naturae melius quo deponeret.
the-burden of-nature better whereby she-might-lay-down.
Minime, inquit, illo posse confido loco
Not-at-all, she-says, in-that to-be-able I-trust place
malum finiri, quo conceptum est initio.
the-trouble to-be-ended, in-which conceived it-was at-the-start.

Canis parturiens

XIX · THE TWO DOGS

A wicked man's flatteries hide a trap. A dog about to whelp asks another to let her lay her litter in the other's kennel. When the owner asks for it back, she begs a little more time until the puppies are stronger. When the owner finally demands her bed outright, the guest replies that if she can match her and her pack, she will yield the place.

Habent insidias hominis blanditiae mali:
Have snares of-a-man the-flatteries wicked:
quas ut vitemus versus subiecti monent.
which that we-may-avoid the-verses below warn.
Canis parturiens cum rogasset alteram,
A-dog giving-birth when she-had-asked another,
ut fetum in eius tugurio deponeret,
that her-litter in her kennel she-might-lay-down,
facile inpetravit: dein reposcenti locum
easily she-obtained-it: then to-the-one-demanding-back the-place
preces admovit, tempus exorans breve,
prayers she-applied, a-time begging short,
dum firmiores catulos posset ducere.
until stronger her-puppies she-could to-lead.
Hoc quoque consumpto flagitare validius
This also used-up to-demand more-strongly
cubile coepit. Si mihi et turbae meae
the-bed she-began. If to-me and to-pack my
par, inquit, esse potueris, cedam loco.
equal, she-says, to-be you-can, I-shall-yield the-place.

Canes famelici

XX · THE HUNGRY DOGS

A foolish plan not only fails but brings ruin. Dogs see a hide sunk in a river and set out to drink the water dry so as to reach it more easily, but they burst and die before they can touch what they wanted.

Stultum consilium non modo effectu caret,
Foolish counsel not only of-effect is-void,
sed ad perniciem quoque mortales devocat.
but to ruin also mortals calls-away.
Corium depressum in fluvio viderunt canes.
A-hide sunk in a-river saw dogs.
Id ut comesse extractum possent facilius,
It that to-eat drawn-out they-might more-easily,
aquam coepere ebibere: sed rupti prius
the-water began to-drink-up: but burst before
periere, quam quod petierant contingerent.
they-perished, than what they-had-sought they-could-reach.

Leo senex, aper, taurus et asinus

XXI · THE OLD LION, THE BOAR, THE BULL, AND THE ASS

A dying lion bears the boar's tusk and the bull's horn, but the ass's kick, he says, is to die twice: the fallen are mocked even by cowards.

Quicumque amisit dignitatem pristinam,
Whoever has-lost dignity former,
ignavis etiam iocus est in casu gravi.
to-cowards even a-jest is in fall heavy.
Defectus annis et desertus viribus
Worn-out by-years and deserted by-strength
leo cum iaceret spiritum extremum trahens,
a-lion when lay his-breath last drawing,
aper fulmineis ad eum venit dentibus
a-boar with-lightning to him came tusks
et vindicavit ictu veterem iniuriam.
and avenged with-a-blow an-old wrong.
Infestis taurus mox confodit cornibus
With-hostile a-bull soon pierced horns
hostile corpus. Asinus, ut vidit ferum
the-enemy's body. An-ass, when he-saw the-wild-beast
inpune laedi, calcibus frontem extudit.
with-impunity to-be-hurt, with-his-heels the-forehead battered.
At ille exspirans: Fortes indigne tuli
But he expiring: The-brave unworthily I-bore
mihi insultare: te, naturae dedecus,
me to-insult: you, of-nature disgrace,
quod ferre cogor, certe bis videor mori.
what to-bear I-am-forced, surely twice I-seem to-die.

Mustela et homo

XXII · THE WEASEL AND THE MAN

A weasel begs a man to spare her, since she rids his house of mice; he answers that she does it for herself, and kills her.

Mustela ab homine prensa cum instantem necem
A-weasel by a-man caught when the-threatening death
effugere vellet: Quaeso, parce, inquit, mihi,
to-escape wished: I-pray, spare, she-says, me,
quae tibi molestis muribus purgo domum.
who for-you of-troublesome mice clear the-house.
Respondit ille: Faceres si causa mea,
Replied he: You-would-do-it if for-sake my,
gratum esset et dedissem veniam supplici.
welcome it-would-be and I-would-have-given pardon to-the-suppliant.
Nunc quia laboras, ut fruaris reliquiis,
Now because you-labor, that you-may-enjoy the-leftovers,
quas sunt rosuri, simul et ipsos devores,
which they-are going-to-gnaw, at-the-same-time and them-themselves you-may-devour,
noli imputare vanum benficium mihi.
do-not charge an-empty kindness to-me.
Atque ita locutus inprobam leto dedit.
And so having-spoken the-wicked-creature to-death he-gave.
Hoc in se dictum debent illi agnoscere,
This against themselves said ought those to-recognize,
quorum privata servit utilitas sibi
whose private serves interest themselves
et meritum inane iactant inprudentius.
and a-service empty they-boast rather-unwisely.

Canis fidelis

XXIII · THE FAITHFUL DOG

Sudden generosity pleases fools but sets a vain trap for the wise. A thief at night throws a dog some bread to buy his silence. The dog sees through it: the sudden kindness bids him stay awake, so that his fault may not be the thief's gain.

Repente liberalis stultis gratus est,
Suddenly generous to-fools welcome is,
verum peritis inritos tendit dolos.
but for-the-skilled vain he-lays snares.
Nocturnus cum fur panem misisset cani,
A-nocturnal when thief bread had-thrown to-a-dog,
obiecto temptans an cibo posset capi:
by-thrown trying whether food he-could to-be-caught:
Heus, inquit, linguam vis meam praecludere,
Hey, he-says, the-tongue you-want my to-shut,
ne latrem pro re domini? Multum falleris.
lest I-bark for the-property of-my-master? Much you-are-mistaken.
Namque ista subita me iubet benignitas
For that sudden me bids generosity
vigilare, facias ne mea culpa lucrum.
to-stay-awake, you-may-make lest by-my fault profit.

Rana rupta et bos

XXIV · THE FROG AND THE OX

The poor man who copies the powerful perishes. A frog envious of an ox's size puffs out her skin and asks her children whether she is now broader than the ox. They say no. She strains harder and asks again, and at last, trying still harder to swell, she bursts.

Inops, potentem dum vult imitari, perit.
The-needy, the-powerful while he-wishes to-imitate, perishes.
In prato quondam rana conspexit bovem
In a-meadow once a-frog saw an-ox
et tacta invidia tantae magnitudinis
and touched by-envy of-so-great size
rugosam inflavit pellem: tum natos suos
her-wrinkled puffed-up skin: then children her
interrogavit, an bove esset latior.
she-asked, whether than-the-ox she-was broader.
Illi negarunt. Rursus intendit cutem
They said-no. Again she-stretched her-skin
maiore nisu et simili quaesivit modo,
with-greater effort and in-like asked manner,
quis maior esset. Illi dixerunt bovem.
who bigger was. They said the-ox.
Novissime indignata dum vult validius
Finally indignant while she-wishes more-strongly
inflare sese, rupto iacuit corpore.
to-inflate herself, with-burst she-lay body.

Canes et corcodili

XXV · THE DOGS AND THE CROCODILES

Those who give crooked advice to the wary waste their effort and are laughed at. Dogs, it is said, drink from the Nile on the run, for fear of crocodiles. When a crocodile invites a dog to lap at leisure and not be afraid, the dog says he would, if he did not know the crocodile wanted his flesh.

Consilia qui dant prava cautis hominibus,
Counsels who give crooked to-cautious men,
et perdunt operam et deridentur turpiter.
both lose their-effort and are-laughed-at shamefully.
Canes currentes bibere in Nilo flumine,
Dogs running to-drink in the-Nile river,
a corcodilis ne rapiantur, traditum est.
by crocodiles lest they-be-snatched, handed-down it-is.
Igitur cum currens bibere coepisset canis,
Then when running to-drink had-begun a-dog,
sic corcodilus: Quamlibet lambe otio;
thus the-crocodile: As-much-as-you-like lap at-leisure;
noli vereri. At ille: Facerem mehercules,
do-not fear. But he: I-would-do-so by-Hercules,
nisi esse scirem carnis te cupidum meae.
unless to-be I-knew of-flesh you desirous my.

Vulpes et ciconia

XXVI · THE FOX AND THE STORK

A fox serves a stork soup on a flat dish; the stork serves him food in a narrow flask: each must bear his own example calmly.

Nulli nocendum: siquis vero laeserit,
To-no-one is-harm-to-be-done: if-anyone indeed has-harmed,
multandum simili iure fabella admonet.
he-is-to-be-punished with-like law the-little-fable warns.
Vulpes ad cenam dicitur ciconiam
A-fox to dinner is-said a-stork
prior invitasse et illi in patina liquidam
first to-have-invited and to-her in a-dish liquid
posuisse sorbitionem, quam nullo modo
to-have-set soup, which in-no way
gustare esuriens potuerit ciconia.
to-taste hungry could the-stork.
Quae vulpem cum revocasset, intrito cibo
Who the-fox when she-had-invited-back, with-crumbled food
plenam lagonam posuit: huic rostrum inserens
a-full flask she-set: into-this her-beak inserting
satiatur ipsa et torquet convivam fame.
is-sated she-herself and tortures her-guest with-hunger.
Quae cum lagonae collum frustra lamberet,
Who when of-the-flask the-neck in-vain licked,
peregrinam sic locutam volucrem accepimus:
the-foreign thus to-have-spoken bird we-have-heard:
Sua quisque exempla debet aequo animo pati.
His-own each examples ought with-even mind to-bear.

Canis et thesaurus et vulturius

XXVII · THE DOG, THE TREASURE, AND THE VULTURE

A dog digging up human bones finds a treasure, and because he has offended the gods of the dead, he is seized with greed. Guarding the gold and forgetting to eat, he starves. A vulture standing over him says he lies there deservedly: born at a crossroads and raised on dung, he coveted royal wealth.

Humana effodiens ossa thesaurum canis
Human digging-up bones a-treasure a-dog
invenit et violarat quia Manes deos,
found and had-violated because the-Manes gods,
iniecta est illi divitiarum cupiditas,
cast was into-him of-riches desire,
poenas ut sanctae Religioni penderet.
penalty that to-holy Religion he-might-pay.
Itaque aurum dum custodit, oblitus cibi
And-so the-gold while he-guards, forgetful of-food
fame est consumptus; quem stans vulturius super
by-hunger he-was consumed; whom standing a-vulture over
fertur locutus: O canis, merito iaces,
is-said to-have-spoken: O dog, deservedly you-lie,
qui concupisti subito regales opes,
who coveted suddenly royal wealth,
trivio concepte et educate stercore.
at-a-crossroads conceived and raised on-dung.

Vulpes et aquila

XXVIII · THE FOX AND THE EAGLE

An eagle carries off a fox's cubs to her nest; the fox rings the tree with fire, and the eagle, to save her chicks, gives them back.

Quamvis sublimes debent humiles metuere,
However lofty ought the-lowly to-fear,
vindicta docili quia patet sollertiae.
revenge to-ready because lies-open cleverness.
Vulpinos catulos aquila quondam sustulit
Fox's cubs an-eagle once carried-off
nidoque posuit pullis, escam ut carperent.
and-in-her-nest set for-her-chicks, food that they-might-pluck.
Hanc persecuta mater orare incipit,
Her having-pursued the-mother to-beg begins,
ne tantum miserae luctum inportaret sibi.
that-not such-great on-wretched grief she-bring herself.
Contempsit illa, tuta quippe ipso loco.
Despised-it she, safe of-course by-the-very place.
Vulpes ab ara rapuit ardentem facem
The-fox from an-altar snatched a-burning torch
totamque flammis arborem circumdedit,
and-the-whole with-flames tree surrounded,
hostis dolorem damno miscens sanguinis.
of-the-enemy the-pain with-the-loss mixing of-blood.
Aquila ut periclo mortis eriperet suos
The-eagle that from-danger of-death she-might-rescue her-own
incolumes natos supplex vulpi tradidit.
unharmed the-cubs as-a-suppliant to-the-fox handed-over.

Asinus inridens aprum

XXIX · THE ASS AND THE BOAR

Fools who seek a cheap laugh often insult others and bring danger on themselves. An ass greets a boar as brother; the boar indignantly rejects the courtesy, and the ass makes an obscene jest. The boar is about to charge but holds back: revenge would be easy, but he will not stain himself with a coward's blood.

Plerumque stulti risum dum captant levem,
Generally fools laughter while they-catch-at light,
gravi destringunt alios contumelia
with-heavy graze others insult
et sibi nocivum concitant periculum.
and for-themselves harmful stir-up danger.
Asellus apro cum fuisset obvius:
A-little-ass with-a-boar when had-been met:
Salve, inquit, frater. Ille indignans repudiat
Greetings, he-says, brother. He indignant rejects
officium et quaerit, cur sic mentiri velit.
the-courtesy and asks, why so to-lie he-should-wish.
Asinus demisso pene: Similem si negas
The-ass with-lowered member: Like if you-deny
tibi me esse, certe simile est hoc rostro tuo.
to-you me to-be, surely like is this to-snout your.
Aper, cum vellet facere generosum inpetum,
The-boar, when he-wished to-make a-noble charge,
repressit iram et: Facilis vindicta est mihi,
held-back his-anger and: Easy revenge is for-me,
sed inquinari nolo ignavo sanguine.
but to-be-defiled I-do-not-want with-cowardly blood.

Ranae metuentes taurorum proelia

XXX · THE FROGS AND THE BULLS

When the powerful quarrel, the lowly suffer. A frog watching bulls fight foresees ruin for her kind. Asked why, since the bulls live far off, she explains that the one driven from the grove will come into the marsh's hiding places and trample the frogs. So their fury reaches the frogs' heads.

Humiles laborant, ubi potentes dissident.
The-lowly suffer, when the-powerful quarrel.
Rana in palude pugnam taurorum intuens:
A-frog in a-marsh the-fight of-bulls watching:
Heu quanta nobis instat pernicies! ait.
Alas how-great for-us threatens ruin! she-says.
Interrogata ab alia, cur hoc diceret,
Asked by another, why this she-said,
de principatu cum illi certarent gregis
about leadership when they contended of-the-herd
longeque ab ipsis degerent vitam boves:
and-far from them spent life the-oxen:
Est statio separata ac diversum genus;
There-is a-station separate and different kind;
sed pulsus regno nemoris qui profugerit,
but driven from-the-rule of-the-grove who has-fled,
paludis in secreta veniet latibula
of-the-marsh into the-secret will-come hiding-places
et proculcatas obteret duro pede.
and trampled-down will-crush with-hard foot.
Ita caput ad nostrum furor illorum pertinet.
So head to our the-fury of-them reaches.

Milvus et columbae

XXXI · THE KITE AND THE DOVES

He who trusts himself to a wicked protector finds ruin. Doves have often escaped a kite by their speed. The kite proposes that they make him their king by treaty, so that he may keep them safe from all harm. They agree, and the kite begins to eat them one by one. One of the survivors says they are deservedly punished.

Qui se committit homini tutandum inprobo,
Who himself entrusts to-a-man to-be-protected wicked,
auxilia dum requirit, exitium invenit.
help while he-seeks, ruin finds.
Columbae saepe cum fugissent miluum
Doves often when had-fled the-kite
et celeritate pennae vitassent necem,
and by-the-speed of-wing had-avoided death,
consilium raptor vertit ad fallaciam
his-plan the-robber turned to deceit
et genus inerme tali decepit dolo:
and the-race unarmed by-such deceived trick:
Quare sollicitum potius aevum ducitis,
Why anxious rather a-life do-you-lead,
quam regem me creatis icto foedere,
than king me do-you-make with-struck treaty,
qui vos ab omni tutas praestem iniuria?
who you from every safe may-keep wrong?
Illae credentes tradunt sese miluo;
They believing hand-over themselves to-the-kite;
qui regnum adeptus coepit vesci singulas
who rule having-gained began to-feed-on them-one-by-one

et exercere inperium saevis unguibus.
and to-exercise power with-savage talons.
Tunc de relicuis una: Merito plectimur.
Then of the-rest one: Deservedly we-are-punished.

BOOK II

Auctor

PROLOGUE

Aesop's kind of writing is made of examples; its fables seek only to correct the errors of mortals and sharpen their diligence. A jest is commended by its matter, not its author's name. Phaedrus will keep the old man's manner, but if he adds something of his own for variety, the reader should take it kindly, and brevity will repay the favor. So, briefly, here is why one should refuse the greedy and offer to the modest even what they have not asked.

Exemplis continetur Aesopi genus;
In-examples is-contained of-Aesop the-kind;
nec aliud quicquam per fabellas quaeritur,
nor other anything through little-fables is-sought,
quam corrigatur error ut mortalium
than may-be-corrected error that of-mortals
acuatque sese diligens industria.
and-may-sharpen itself diligent industry.
Quicumque fuerit ergo narrandi iocus,
Whatever shall-have-been then of-telling the-jest,
dum capiat aurem et servet propositum suum,
provided it-catch the-ear and keep purpose its,
re commendatur, non auctoris nomine.
by-the-matter it-is-commended, not by-the-author's name.
Equidem omni cura morem servabo senis;
Indeed with-all care the-manner I-shall-keep of-the-old-man;
sed si libuerit aliquid interponere,
but if it-shall-please something to-insert,
dictorum sensus ut delectet varietas,
of-sayings the-sense that may-delight variety,

bonas in partes, lector, accipias velim,
good in part, reader, you-may-take-it I-would-wish,
ita, si rependet illam brevitas gratiam.
so, if will-repay that brevity favor.
Cuius verbosa ne sit commendatio,
Of-which wordy lest be the-recommendation,
attende, cur negare cupidis debeas,
attend, why to-refuse to-the-greedy you-ought,
modestis etiam offerre, quod non petierint.
to-the-modest even to-offer, what not they-have-asked.

Iuvencus, leo et praedator

I · THE LION, THE ROBBER, AND THE TRAVELER

A lion over his kill drives off a robber who demands a share, but gives a share to a modest traveler: greed is rich and modesty poor.

Super iuvencum stabat deiectum leo.
Over a-bullock was-standing brought-down a-lion.
Praedator intervenit partem postulans.
A-robber came-up a-share demanding.
Darem, inquit, nisi soleres per te sumere:
I-would-give-it, he-says, unless you-were-accustomed by yourself to-take:
et inprobum reiecit. Forte innoxius
and the-wicked-one he-drove-back. By-chance a-harmless
viator est deductus in eundem locum
traveler was led into the-same place
feroque viso retulit retro pedem.
and-the-wild-beast seen drew back his-foot.
Cui placidus ille: Non est quod timeas, ait;
To-whom calm he: Not there-is why you-should-fear, he-says;
et, quae debetur pars tuae modestiae,
and, which is-due the-share to-your modesty,
audacter tolle. Tunc diviso tergore
boldly take-up. Then divided the-carcass
silvas petivit, homini ut accessum daret.
the-woods he-sought, to-the-man that access he-might-give.
Exemplum egregium prorsus et laudabile;
An-example outstanding entirely and praiseworthy;
verum est aviditas dives et pauper pudor.
but is greed rich and poor modesty.

Anus diligens iuvenem, item puella

II · THE MAN BETWEEN TWO WOMEN

Men are plundered by women, whether they love or are loved. A man of middle age is held by a woman who hides her years with elegance, and by a beautiful young woman. Each, wanting him to look her age, plucks out his hairs in turn, the girl the gray ones and the old woman the black, until suddenly he is bald.

A feminis utcumque spoliari viros,
By women in-every-way to-be-plundered men,
ament, amentur, nempe exemplis discimus.
whether-they-love, (or)-are-loved, surely by-examples we-learn.
Aetatis mediae quendam mulier non rudis
Of-age middle a-certain-man a-woman not unskilled
tenebat annos celans elegantia,
held her-years concealing with-elegance,
animosque eiusdem pulchra iuvenis ceperat.
and-the-heart of-the-same a-beautiful young-woman had-captured.
Ambae, videri dum volunt illi pares,
Both, to-seem while they-wish to-him equal,
capillos homini legere coepere invicem.
the-hairs from-the-man to-pick began in-turn.
Qui se putaret fingi cura mulierum,
Who himself thought to-be-groomed by-the-care of-the-women,
calvus repente factus est; nam funditus
bald suddenly made was; for from-the-roots
canos puella, nigros anus evellerat.
the-gray the-girl, the-black the-old-woman had-plucked-out.

Aesopus ad quendam de successu inproborum

III · AESOP AND THE BITTEN MAN

A man bitten by a savage dog throws it bread dipped in his blood, having heard this cures the wound. Aesop tells him not to do it before other dogs, or they will devour us all alive once they learn such is the reward for guilt. The success of the wicked lures more.

Laceratus quidam morsu vehementis canis
Mangled a-certain-man by-the-bite of-a-violent dog
tinctum cruore panem misit malefico,
dipped in-blood bread threw to-the-evildoer,
audierat esse quod remedium vulneris.
he-had-heard to-be which a-remedy of-the-wound.
Tunc sic Aesopus: Noli coram pluribus
Then thus Aesop: Do-not in-the-presence-of more
hoc facere canibus, ne nos vivos devorent,
this do dogs, lest us alive they-devour,
cum scierint esse tale culpae praemium.
when they-know to-be such of-guilt the-reward.
Successus inproborum plures adlicit.
The-success of-the-wicked more entices.

Aquila, feles et aper

IV · THE EAGLE, THE CAT, AND THE SOW

An eagle nests at the top of an oak, a cat in the middle, a sow at the foot. The cat tells the eagle that the boar is digging to fell the tree, and the sow that the eagle waits for her piglets, then hides, going out only by night. Eagle and sow never leave their young and starve with them, a feast for the kittens: credulity's lesson in the harm a double tongue contrives.

Aquila in sublimi quercu nidum fecerat;
An-eagle in a-lofty oak a-nest had-made;
feles cavernam nancta in media pepererat;
a-cat a-hollow having-found in the-middle had-given-birth;
sus nemoris cultrix fetum ad imam posuerat.
a-sow of-the-grove dweller her-litter at the-bottom had-placed.
Tum fortuitum feles contubernium
Then the-chance the-cat fellowship
fraude et scelesta sic evertit malitia.
by-fraud and by-wicked thus overturned malice.
Ad nidum scandit volucris: Pernicies, ait,
To the-nest she-climbs of-the-bird: Ruin, she-says,
tibi paratur, forsan et miserae mihi;
for-you is-being-prepared, perhaps also for-wretched me;
nam fodere terram quod vides cotidie
for to-dig the-earth because you-see daily
aprum insidiosum, quercum vult evertere,
the-boar treacherous, the-oak he-wants to-overturn,
ut nostram in plano facile progeniem opprimat.
that our on the-level easily offspring he-may-crush.
Terrore offuso et perturbatis sensibus
With-terror spread and disordered senses

derepit ad cubile setosae suis:
she-creeps-down to the-lair of-the-bristly sow:
Magno, inquit, in periclo sunt nati tui;
Great, she-says, in danger are children your;
nam, simul exieris pastum cum tenero grege,
for, as-soon-as you-go-out to-feed with tender herd,
aquila est parata rapere porcellos tibi.
the-eagle is ready to-snatch the-piglets from-you.
Hunc quoque timore postquam conplevit locum,
This also with-fear after she-filled place,
dolosa tuto condidit sese cavo.
the-crafty-one in-safe hid herself the-hollow.
Inde evagata noctu suspenso pede,
Thence having-wandered-out by-night with-lifted foot,
ubi esca se replevit et prolem suam,
when with-food she-filled herself and offspring her,
pavorem simulans prospicit toto die.
fear feigning she-looks-out the-whole day.
Ruinam metuens aquila ramis desidet;
Collapse fearing the-eagle in-the-branches sits;
aper rapinam vitans non prodit foras.
the-boar plunder avoiding not goes-forth out-of-doors.
Quid multa? Inedia sunt consumpti cum suis
Why many-words? By-starvation they-were consumed with their-young
felisque catulis largam praebuerunt dapem.
and-to-the-cat's kittens an-ample provided feast.
Quantum homo bilinguis saepe concinnet mali,
How-much a-man double-tongued often may-contrive of-evil,
documentum habere stulta credulitas potest.
a-proof to-have foolish credulity can.

Caesar ad atriensem

V · TIBERIUS AND THE BUSY STEWARD

Rome has a tribe of busybodies, always running about and doing nothing. When Tiberius Caesar stays at his villa at Misenum, a house slave sprinkles the dust before him on his walks, running ahead from path to path to show his zeal, hoping for a reward. Caesar calls him over, and he runs up, sure of a gift; but Caesar jokes that he has done little and wasted his work: freedom at his house costs a far heavier slap.

Est ardelionum quaedam Romae natio,
There-is of-busybodies a-certain at-Rome nation,
trepide concursans, occupata in otio,
anxiously running-about, busy in leisure,
gratis anhelans, multa agendo nil agens,
for-nothing panting, many-things by-doing nothing doing,
sibi molesta et aliis odiosissima.
to-itself troublesome and to-others most-hateful.
Hanc emendare, si tamen possum, volo
This to-correct, if yet I-can, I-wish
vera fabella: pretium est operae adtendere.
by-a-true little-fable: the-price is of-effort to-attend.
Caesar Tiberius cum petens Neapolim
Caesar Tiberius when making-for Naples
in Misenensem villam venisset suam,
to Misenum's villa had-come his,
quae monte summo posita Luculli manu
which on-the-mountain top placed by-Lucullus' hand
prospectat Siculum et respicit Tuscum mare:
looks-out-on the-Sicilian and looks-back-on the-Tuscan sea:
ex alticinctis unus atriensibus,
of the-high-girt one the-house-slaves,

cui tunica ab umeris linteo Pelusio
whose tunic from the-shoulders with-linen of-Pelusium
erat destricta, cirris dependentibus,
was drawn-tight, with-fringes hanging,
perambulante laeta domino viridia,
walking-through the-glad the-master green-lawns,
alveolo coepit ligneo conspergere
with-a-basin began wooden to-sprinkle
humum aestuantem, come officium iactitans;
the-ground sweltering, courteously service boasting;
sed deridetur. Inde notis flexibus
but is-laughed-at. Thence by-known turns
praecurrit alium in xystum, sedans pulverem.
he-runs-ahead another into walk, settling the-dust.
Agnoscit hominem Caesar remque intellegit.
Recognizes the-man Caesar and-the-matter understands.
Is ut putavit esse nescio quid boni:
He when he-thought to-be I-know-not what of-good:
Heus! inquit dominus. Ille enimvero adsilit,
Hey! says the-master. He indeed leaps-up,
donationis alacer certae gaudio.
of-a-gift eager certain with-joy.
Tum sic iocata est tanta maiestas ducis:
Then thus joked has so-great the-majesty of-the-leader:
Non multum egisti et opera nequiquam perit;
Not much you-have-achieved and the-work in-vain is-lost;
multo maioris alapae mecum veneunt.
by-much at-greater slaps with-me are-sold.

Aquila et cornix

VI · THE EAGLE, THE CROW, AND THE TORTOISE

No one is safe enough against the powerful, especially with an evil counselor at their side. An eagle carries a tortoise into the air but cannot get at it inside its shell. A crow flying beside advises her to drop it on a rock from high up to crack the shell, in return for a share. The eagle does so and divides the feast with her teacher. The tortoise, safe by nature's gift, perishes against two.

Contra potentes nemo est munitus satis;
Against the-powerful no-one is fortified enough;
si vero accessit consiliator maleficus,
if indeed has-come-in a-counselor evil-doing,
vis et nequitia quicquid oppugnant, ruit.
force and wickedness whatever they-attack, falls.
Aquila in sublime sustulit testudinem.
An-eagle on high carried-up a-tortoise.
Quae cum abdidisset cornea corpus domo
Which when had-hidden in-horny her-body house
nec ullo pacto laedi posset condita,
nor in-any way to-be-hurt could hidden,
venit per auras cornix et propter volans:
came through the-air a-crow and nearby flying:
Opimam sane praedam rapuisti unguibus;
A-rich surely prey you-have-snatched with-talons;
sed nisi monstraro quid sit faciendum tibi,
but unless I-show what is to-be-done by-you,
gravi nequiquam te lassabit pondere.
with-heavy in-vain you it-will-tire weight.
Promissa parte suadet, ut scopulum super
Promised a-share she-urges, that a-rock upon

altis ab astris duram inlidat corticem,
high from stars the-hard she-may-dash shell,
qua conminuta facile vescatur cibo.
which crushed easily she-may-feed-on the-food.
Inducta verbis aquila, monitis paruit,
Led-on by-words the-eagle, the-advice obeyed,
simul et magistrae large divisit dapem.
at-the-same-time and with-her-teacher generously divided the-feast.
Sic tuta quae naturae fuerat munere,
So safe she-who by-nature's had-been gift,
inpar duabus occidit tristi nece.
unequal to-two perished by-sad death.

Muli duo et raptores

VII · THE TWO MULES AND THE ROBBERS

Two mules travel together, one carrying baskets of money and the other sacks of barley. The rich one holds his head high and rings his bell. Robbers attack, wound the rich mule, and take the money, leaving the barley. The poor mule rejoices to have been despised, for it has lost nothing and taken no wound. Poverty is safe; great wealth is exposed to danger.

Muli gravati sarcinis ibant duo:
Mules weighed-down with-packs were-going two:
unus ferebat fiscos cum pecunia,
one was-carrying baskets with money,
alter tumentes multo saccos hordeo.
the-other swelling with-much sacks barley.
Ille onere dives celsa cervice eminet
He with-his-load rich with-lofty neck stands-out
clarumque collo iactat tintinnabulum,
and-a-clear on-his-neck jingles bell,
comes quieto sequitur et placido gradu.
his-companion with-quiet follows and gentle step.
Subito latrones ex insidiis advolant
Suddenly robbers from ambush fly-up
interque caedem ferro mulum sauciant,
and-amid the-slaughter with-iron the-mule wound,
diripiunt nummos, neglegunt vile hordeum.
they-plunder the-coins, they-neglect the-cheap barley.
Spoliatus igitur casus cum fleret suos:
Despoiled then his-misfortunes when he-was-lamenting his:
Equidem, inquit alter, me contemptum gaudeo,
For-my-part, says the-other, me despised I-rejoice,

nam nil amisi nec sum laesus vulnere.
for nothing I-have-lost nor I-am hurt by-a-wound.
Hoc argumento tuta est hominum tenuitas;
By-this argument safe is of-men poverty;
magnae periclo sunt opes obnoxiae.
great to-danger are riches exposed.

Cervus ad boves

VIII · THE STAG IN THE OX-STALL

A stag fleeing hunters hides in an ox-stall. An ox asks why he has run to his death under men's roof, and he begs them only to keep quiet. The oxherd and the farmhands come and go and notice nothing, and the stag thanks the oxen; but one warns him to fear the man with a hundred eyes. The master comes in from dinner, inspects the stall closely, finds the stag's horns, and has him killed. The master sees most in his own affairs.

Cervus nemorosis excitatus latibulis,
A-stag from-wooded roused hiding-places,
ut venatorum fugeret instantem necem,
that of-the-hunters he-might-flee threatening death,
caeco timore proximam villam petit
with-blind fear the-nearest farm seeks
et opportuno se bovili condidit.
and in-a-convenient himself ox-stall hid.
Hic bos latenti: Quidnam voluisti tibi,
Here an-ox to-the-hiding-one: What have-you-wanted for-yourself,
infelix, ultro qui ad necem cucurreris
unlucky, of-your-own-accord who to death have-run
hominumque tecto spiritum commiseris?
and-to-men's roof your-life have-entrusted?
At ille supplex: Vos modo, inquit, parcite;
But he suppliant: You only, he-says, spare-(me);
occasione rursus erumpam data.
the-opportunity again I-shall-burst-out given.
Spatium diei noctis excipiunt vices.
The-space of-the-day of-the-night take-over the-turns.

Frondem bubulcus adfert, nil ideo videt.
Foliage the-oxherd brings, nothing for-all-that sees.
Eunt subinde et redeunt omnes rustici,
Go repeatedly and return all the-countrymen,
nemo animadvertit: transit etiam vilicus,
no-one notices: passes even the-steward,
nec ille quicquam sentit. Tum gaudens ferus
nor he anything perceives. Then rejoicing the-wild-beast
bubus quietis agere coepit gratias,
to-the-oxen quiet began to-give thanks,
hospitium adverso quod praestiterint tempore.
hospitality in-adverse because they-had-provided time.
Respondit unus: Salvum te cupimus quidem;
Replied one: Safe you we-desire indeed;
sed ille, qui oculos centum habet, si venerit,
but he, who eyes a-hundred has, if he-has-come,
magno in periclo vita vertetur tua.
great in danger life will-turn your.
Haec inter ipse dominus a cena redit
These-things among the-very master from dinner returns
et, quia corruptos viderat nuper boves,
and, because spoiled he-had-seen lately the-oxen,
accedit ad praesepe: Cur frondis parum est,
he-approaches to the-manger: Why of-foliage little is-there,
stramenta desunt? Tollere haec aranea
the-litter is-lacking? To-take-away these cobwebs
quantum est laboris? Dum scrutatur singula,
how-much is of-labor? While he-searches things-one-by-one,
cervi quoque alta conspicatur cornua;
of-the-stag also the-tall he-catches-sight-of horns;

quem convocata iubet occidi familia
whom having-been-called-together he-orders to-be-killed the-household
praedamque tollit. Haec significat fabula,
and-the-prey takes-away. This signifies fable,
dominum videre plurimum in rebus suis.
the-master to-see most in affairs his-own.

Auctor

EPILOGUE

The Athenians set up a statue to Aesop, a slave, to show that honor lies open to merit, not birth. Since another came first, Phaedrus has kept him from being alone: this is emulation, not envy. If Latium favors him, it will have more to set against Greece; envy cannot take away his consciousness of praise. If his work reaches refined ears, every complaint is gone; if it meets those whom a perverse nature has brought into the light, he will bear his fate until Fortune is ashamed of her crime.

Aesopi ingenio statuam posuere Attici
To-Aesop's genius a-statue set-up the-Athenians
servumque collocarunt aeterna in basi,
and-the-slave placed everlasting on base,
patere honoris scirent ut cunctis viam
to-lie-open of-honor might-know that to-all the-road
nec generi tribui, sed virtuti, gloriam.
nor to-birth to-be-given, but to-merit, glory.
Quoniam occuparat alter, ne primus forem,
Since had-forestalled another, lest first I-should-be,
ne solus esset, studui; quod superfuit:
lest alone he-should-be, I-strove; what was-left:
nec haec invidia, verum est aemulatio.
nor this-(is) envy, but it-is emulation.
Quod si labori faverit Latium meo,
But if to-the-labor shall-favor Latium my,
plures habebit, quos opponat Graeciae.
more it-will-have, whom it-may-set-against Greece.
Si livor obtrectare curam voluerit,
If spite to-disparage the-effort shall-wish,

non tamen eripiet laudis conscientiam.
not yet it-will-snatch-away of-praise the-consciousness.
Si nostrum studium ad aures cultas pervenit
If our zeal to ears refined has-come
et arte fictas animus sentit fabulas,
and with-art made the-mind feels fables,
omnem querelam submovet felicitas.
every complaint removes happiness.
Sin autem doctus illis occurrit labor,
But-if however learned to-those comes-upon labor,
sinistra quos in lucem natura extulit
a-perverse whom into the-light nature has-brought-forth
fatale vitium corde durato feram,
fatal fault with-heart hardened I-shall-bear,
donec fortunam criminis pudeat sui.
until fortune of-its-crime be-ashamed own.

BOOK III

Phaedrus ad Eutychum

PROLOGUE TO EUTYCHUS

Phaedrus tells Eutychus that his books need a mind free of business. Though born on the Pierian ridge, birthplace of the Muses, he is received coldly among poets. He dedicates this third book to Eutychus. Fable was born when slaves, not daring to speak, put their feelings into tales; he has widened Aesop's path. He means to show men's ways, not to brand individuals. Nearer to Greece than Aesop the Phrygian, he will not desert his country's glory. Envy must keep away; he asks a candid verdict.

Phaedri libellos legere si desideras,
Phaedrus' little-books to-read if you-desire,
vaces oportet, Eutyche, a negotiis,
be-free it-behooves, Eutychus, from business,
ut liber animus sentiat vim carminis.
that free your-mind may-feel the-force of-the-poem.
Verum, inquis, tanti non est ingenium tuum,
But, you-say, of-such-worth not is talent your,
momentum ut horae pereat officiis meis.
a-moment that of-an-hour be-lost from-duties my.
Non ergo causa est manibus id tangi tuis,
Not then reason is by-hands that to-be-touched your,
quod occupatis auribus non convenit.
which to-occupied ears not is-suited.
Fortasse dices: Aliquae venient feriae,
Perhaps you-will-say: Some will-come holidays,
quae me soluto pectore ad studium vocent.
which me with-loosened breast to study may-call.
Legesne, quaeso, potius viles nenias,
Will-you-read, I-pray, rather cheap trifles,

impendas curam quam rei domesticae,
spend care than on-the-affairs domestic,
reddas amicis tempora, uxori vaces,
render to-friends times, to-your-wife be-free,
animum relaxes, otium des corpori,
your-mind relax, leisure give to-your-body,
ut adsuetam fortius praestes vicem?
that accustomed more-strongly you-may-perform duty?
Mutandum tibi propositum est et vitae genus,
To-be-changed by-you purpose is and of-life the-kind,
intrare si Musarum limen cogitas.
to-enter if of-the-Muses the-threshold you-think.
Ego, quem Pierio mater enixa est iugo,
I, whom on-the-Pierian my-mother borne has ridge,
in quo tonanti sancta Mnemosyne Iovi
on which to-the-thundering holy Mnemosyne Jove
fecunda novies artium peperit chorum,
fertile nine-times of-arts bore the-choir,
quamvis in ipsa paene natus sim schola
although in the-very nearly born I-am school
curamque habendi penitus corde eraserim
and-care of-having utterly from-my-heart have-erased
et laude invicta vitam in hanc incubuerim,
and with-praise unconquered life to this have-devoted,
fastidiose tamen in coetum recipior.
fastidiously yet into the-company I-am-received.
Quid credis illi accidere, qui magnas opes
What do-you-believe to-him to-happen, who great wealth
exaggerare quaerit omni vigilia,
to-heap-up seeks with-all wakefulness,

docto labori dulce praeponens lucrum?
to-learned labor sweet preferring gain?
Sed iam quodcumque fuerit, ut dixit Sinon,
But now whatever it-shall-have-been, as said Sinon,
ad regem cum Dardaniae perductus foret,
to the-king when of-Dardania brought he-had-been,
librum exarabo tertium Aesopi stilo,
a-book I-shall-write the-third with-Aesop's stylus,
honori et meritis dedicans illum tuis.
to-the-honor and merits dedicating it your.
Quem si leges, laetabor; sin autem minus,
Which if you-read, I-shall-rejoice; but-if however not,
habebunt certe, quo se oblectent posteri.
they-will-have surely, wherewith themselves they-may-delight posterity.
Nunc, fabularum cur sit inventum genus,
Now, of-fables why was invented the-kind,
brevi docebo. Servitus obnoxia,
briefly I-shall-teach. Slavery liable,
quia quae volebat non audebat dicere,
because what it-wished not it-dared to-say,
adfectus proprios in fabellas transtulit
feelings its-own into little-fables transferred
calumniamque fictis elusit iocis.
and-calumny by-feigned eluded jests.
Ego porro illius semita feci viam,
I further of-that-one from-the-path made a-road,
et cogitavi plura quam reliquerat,
and devised more than he-had-left,
in calamitatem deligens quaedam meam.
for calamity choosing certain-things my.

Quod si accusator alius Seiano foret,
But if accuser another than-Sejanus were,
si testis alius, iudex alius denique,
if witness another, judge another finally,
dignum faterer esse me tantis malis,
deserving I-would-confess to-be myself of-such-great evils,
nec his dolorem delenirem remediis.
nor by-these the-pain I-would-soften remedies.
Suspitione siquis errabit sua
By-suspicion if-anyone shall-err his-own
et rapiet ad se, quod erit commune omnium,
and shall-snatch to himself, what shall-be common of-all,
stulte nudabit animi conscientiam.
foolishly he-will-lay-bare of-his-mind the-consciousness.
Huic excusatum me velim nihilo minus:
To-him excused myself I-would-wish by-nothing less:
neque enim notare singulos mens est mihi,
neither for to-brand individuals the-purpose is for-me,
verum ipsam vitam et mores hominum ostendere.
but the-very life and the-ways of-men to-show.
Rem me professum dicet fors aliquis gravem.
A-matter me to-have-undertaken will-say perhaps someone heavy.
Si Phryx Aesopus potuit, si Anacharsis Scytha
If the-Phrygian Aesop could, if Anacharsis the-Scythian
aeternam famam condere ingenio suo:
everlasting fame to-found by-talent his-own:
ego, litteratae qui sum propior Graeciae,
I, to-lettered who am nearer Greece,
cur somno inerti deseram patriae decus?
why in-sleep sluggish shall-I-desert of-my-fatherland the-glory?

Threissa cum gens numeret auctores suos,
The-Thracian when race reckons authors its-own,
Linoque Apollo sit parens, Musa Orpheo,
and-to-Linus Apollo is father, the-Muse to-Orpheus,
qui saxa cantu movit et domuit feras
who stones with-song moved and tamed wild-beasts
Hebrique tenuit inpetus dulci mora.
and-of-the-Hebrus held the-rushes with-sweet delay.
Ergo hinc abesto livor, ne frustra gemas,
Then hence be-away spite, lest in-vain you-groan,
quoniam sollemnis mihi debetur gloria.
since customary to-me is-owed glory.
Induxi te ad legendum; sincerum mihi
I-have-led you to reading; sincere to-me
candore noto reddas iudicium peto.
with-candor known you-may-render a-verdict I-ask.

Anus ad amphoram

I · THE OLD WOMAN AND THE WINE JAR

An old woman finds an empty jar that still breathes a pleasant smell of Falernian lees. Drawing it in with all her nostrils, she cries: sweet breath, how good you must have been before, if such are your remains. Whoever knows Phaedrus will know what this means.

Anus iacere vidit epotam amphoram,
An-old-woman lying saw a-drained wine-jar,
adhuc Falerna faece e testa nobili
still from-Falernian lees out-of jar noble
odorem quae iocundum late spargeret.
a-smell which pleasant widely spread.
Hunc postquam totis avida traxit naribus:
This after greedy she-drew with-all nostrils:
O suavis anima! quale in te dicam bonum
O sweet breath! what-sort in you shall-I-call good
antehac fuisse, tales cum sint reliquiae?
before-this to-have-been, such when are the-remains?
Hoc quo pertineat, dicet, qui me noverit.
This to-what may-apply, will-say, who me has-known.

Panthera et pastores

II · THE PANTHER AND THE SHEPHERDS

Even the despised return a favor in kind. A panther falls into a pit. Some countrymen pelt her with clubs and stones; others, pitying her, throw her bread. At night they go home expecting to find her dead, but she recovers and leaps out, and a few days later she slaughters flocks and shepherds. Those who spared her beg for their lives, and she answers that she remembers who threw stones and who gave bread: they need not fear, for she returns as an enemy only to those who harmed her.

Solet a despectis par referri gratia.
Is-wont from the-despised equal to-be-returned gratitude.
Panthera inprudens olim in foveam decidit.
A-panther unwary once into a-pit fell.
Videre agrestes: alii fustes congerunt,
Saw-her the-countrymen: some clubs heap-up,
alii onerant saxis: quidam contra miseriti
others load-her with-stones: certain-ones on-the-other-hand pitying
periturae quippe, quamvis nemo laederet,
going-to-die of-course, though no-one hurt-her,
misere panem, ut sustineret spiritum.
sent bread, that it-might-sustain her-breath.
Nox insecuta est: abeunt securi domum,
Night followed has: they-go-off carefree home,
quasi inventuri mortuam postridie.
as-if going-to-find-her dead the-next-day.
At illa, vires ut refecit languidas,
But she, strength when she-restored faint,
veloci saltu fovea sese liberat
with-a-swift leap from-the-pit herself frees

et in cubile concito properat gradu.
and to her-lair with-quickened hastens step.
Paucis diebus interpositis provolat,
Few days having-passed she-flies-out,
pecus trucidat, ipsos pastores necat,
the-flock slaughters, the-very shepherds kills,
et cuncta vastans saevit irato inpetu.
and all laying-waste rages with-angry onset.
Tum sibi timentes, qui ferae pepercerant,
Then for-themselves fearing, who the-wild-beast had-spared,
damnum haud recusant, tantum pro vita rogant.
the-loss not they-refuse, only for life they-ask.
At illa: Memini qui me saxo petierit,
But she: I-remember who me with-a-stone attacked,
qui panem dederit: vos timere absistite;
who bread gave: you to-fear cease;
illis revertor hostis, qui me laeserunt.
to-those I-return an-enemy, who me harmed.

Aesopus et rusticus

III · AESOP AND THE FARMER

Experience is said to be wiser than a soothsayer. A farmer's ewes bear lambs with human heads, and he runs in fear to the soothsayers. One says the portent touches the master's life and must be averted by a sacrifice; another says his wife is unfaithful and the children not his, to be expiated by a greater victim. Aesop, a sharp old man whom nature never fooled, tells him that to avert the portent he should give his shepherds wives.

Usu peritus hariolo velocior
By-experience skilled than-a-soothsayer swifter
vulgo esse fertur, causa sed non dicitur,
commonly to-be is-said, the-reason but not is-told,
notescet quae nunc primum fabella mea.
will-become-known which now first by-fable my.
Habenti cuidam pecora pepererunt oves
To-having a-certain-man flocks bore the-ewes
agnos humano capite. Monstro exterritus
lambs with-human head. By-the-portent terrified
ad consulendos currit maerens hariolos.
to consult runs grieving soothsayers.
Hic pertinere ad domini respondet caput
This-one to-pertain to of-the-master answers the-head
et avertendum victima periculum.
and to-be-averted by-a-victim the-danger.
Ille autem adfirmat coniugem esse adulteram
That-one however affirms the-wife to-be an-adulteress
et insitivos significari liberos,
and suppositious to-be-signified the-children,

sed expiari posse maiore hostia.
but to-be-expiated to-be-able by-a-greater victim.
Quid multa? Variis dissident sententiis
Why many-words? With-various they-disagree opinions
hominisque curam cura maiore adgravant.
and-of-the-man the-care with-care greater they-weigh-down.
Aesopus ibi stans, naris emunctae senex,
Aesop there standing, of-nose blown an-old-man,
natura numquam verba cui potuit dare:
nature never words to-whom could to-give:
Si procurare vis ostentum, rustice,
If to-avert you-wish the-portent, countryman,
uxores, inquit, da tuis pastoribus.
wives, he-says, give to-your shepherds.

Lanius et simius

IV · THE BUTCHER AND THE APE

A man sees an ape hanging among a butcher's wares and asks what it tastes like. The butcher jokes: as the head, so the taste. Phaedrus thinks this more witty than true, for he has often found the handsome worst and the ugly best.

Pendere ad lanium quidam vidit simium,
To-hang at a-butcher's a-certain-man saw an-ape,
inter relicuas merces atque opsonia;
among the-other goods and provisions;
quaesivit, quidnam saperet? Tum lanius iocans:
he-asked, what it-might-taste-of? Then the-butcher joking:
Quale, inquit, caput est, talis praestatur sapor.
Such, he-says, the-head is, such is-furnished the-taste.
Ridicule magis hoc dictum quam vere aestimo; 5
Laughably more this said than truly I-reckon;
quando et formosos saepe inveni pessimos,
since both the-handsome often I-have-found worst,
et turpi facie multos cognovi optimos.
and of-ugly face many I-have-known best.

Aesopus et petulans

V · AESOP AND THE INSOLENT MAN

Success leads many to ruin. A wanton man throws a stone at Aesop, who praises him, gives him a penny, and says he has no more but will show him where to get more: here comes a rich and powerful man; throw a stone at him and get a worthy reward. The man does so, but his impudence is disappointed: he is seized and pays the penalty on the cross.

Successus ad perniciem multos devocat.
Success to ruin many calls-away.
Aesopo quidam petulans lapidem inpegerat.
At-Aesop a-certain-man wanton a-stone had-thrown.
Tanto, inquit, melior! Assem deinde illi dedit,
So-much, he-says, better! A-penny then to-him he-gave,
sic prosecutus: Plus non habeo mehercule,
thus continuing: More not I-have by-Hercules,
sed, unde accipere possis, monstrabo tibi.
but, from-where to-receive you-may-be-able, I-shall-show you.
Venit ecce dives et potens: huic similiter
Comes behold a-rich and powerful-man: at-him likewise
impinge lapidem et dignum accipies praemium.
throw a-stone and a-worthy you-will-receive reward.
Persuasus ille fecit, quod monitus fuit;
Persuaded he did, what advised he-was;
sed spes fefellit inpudentem audaciam:
but hope deceived the-shameless audacity:
conprensus namque poenas persolvit cruce.
seized for the-penalty he-paid on-the-cross.

Musca et mula

VI · THE FLY AND THE MULE

A fly on a cart pole scolds a mule for slowness and threatens to sting her neck. The mule replies that she does not fear the fly's words but the driver on the front seat, who guides her with the whip and the reins; she knows when to dawdle and when to run. The fable mocks those who make empty threats without strength.

Musca in temone sedit et mulam increpans:
A-fly on the-pole sat and the-mule scolding:
Quam tarda es! inquit, non vis citius progredi?
How slow you-are! she-says, not do-you-want faster to-go-on?
Vide, ne dolone collum conpungam tibi.
See, lest with-my-sting the-neck I-prick for-you.
Respondit illa: Verbis non moveor tuis;
Replied she: By-words not I-am-moved your;
sed istum timeo, sella qui prima sedens
but him I-fear, on-the-seat who front sitting
iugum flagello temperat lento meum
the-yoke with-the-whip governs pliant my
et ora frenis continet spumantibus.
and my-mouth with-reins restrains foaming.
Quapropter aufer frivolam insolentiam;
Wherefore take-away your-silly insolence;
nam et ubi tricandum et ubi currendum sit scio.
for both where to-dawdle and where to-run it-is I-know.
Hac derideri fabula merito potest,
By-this to-be-mocked fable deservedly can,
qui sine virtute vanas exercet minas.
who without valor empty exercises threats.

Lupus ad canem

VII · THE WOLF AND THE DOG

A wolf asks a sleek dog how he keeps so well fed; seeing the chain's mark, he says he would not be a king at the price of his freedom.

Quam dulcis sit libertas, breviter proloquar.
How sweet be liberty, briefly I-shall-tell.
Cani perpasto macie confectus lupus
A-dog well-fed with-leanness worn-out a-wolf
forte occucurrit. Dein salutatum invicem
by-chance met. Then greeting in-turn
ut restiterunt: Unde sic, quaeso, nites?
when they-stopped: Whence so, I-pray, do-you-shine?
Aut quo cibo fecisti tantum corporis?
Or on-what food have-you-made so-much of-body?
Ego, qui sum longe fortior, pereo fame.
I, who am by-far stronger, perish from-hunger.
Canis simpliciter: Eadem est condicio tibi,
The-dog simply: The-same is the-condition for-you,
praestare domino si par officium potes.
to-render to-the-master if equal service you-can.
Quod? inquit ille. Custos ut sis liminis,
What? he-says he. Guardian that you-be of-the-threshold,
a furibus tuearis et noctu domum.
from thieves you-protect and by-night the-house.
Ego vero sum paratus: nunc patior nives
I truly am ready: now I-suffer snows
imbresque in silvis asperam vitam trahens:
and-rains in the-woods a-harsh life dragging:

Quanto est facilius mihi sub tecto vivere,
How-much is easier for-me under a-roof to-live,
et otiosum largo satiari cibo?
and at-leisure with-abundant to-be-sated food?
Veni ergo mecum. Dum procedunt, aspicit
Come then with-me. While they-go-on, sees
lupus a catena collum detritum cani.
the-wolf by the-chain the-neck worn on-the-dog.
Unde hoc, amice? Nihil est. Dic, quaeso, tamen.
Whence this, friend? Nothing it-is. Tell, I-pray, yet.
Quia videor acer, alligant me interdiu,
Because I-seem fierce, they-tie me by-day,
luce ut quiescam et vigilem, nox cum venerit:
by-daylight that I-may-rest and be-awake, night when has-come:
crepusculo solutus, qua visum est, vagor.
at-twilight loosed, where seemed-good it-has, I-wander.
Adfertur ultro panis; de mensa sua
Is-brought of-their-own-accord bread; from table his
dat ossa dominus; frusta iactant familia
gives bones the-master; scraps throw the-household
et, quod fastidit quisque, pulmentarium.
and, what disdains each, relish.
Sic sine labore venter inpletur meus.
So without labor belly is-filled my.
Age, abire siquo est animus, est licentia?
Come, to-go-off if-anywhere is the-mind, is-there freedom?
Non plane est, inquit. Fruere, quae laudas, canis:
Not altogether is-there, he-says. Enjoy, what you-praise, dog:
Regnare nolo, liber ut non sim mihi.
To-be-a-king I-do-not-want, free that not I-be to-myself.

Soror et frater

VIII · THE SISTER AND THE BROTHER

A man has a very ugly daughter and a handsome son. Playing, they look into a mirror; the boy boasts of his looks, and the girl, angry, runs to her father and accuses her brother of handling a woman's things. The father embraces both and tells them to use the mirror daily: the son so as not to spoil his beauty with vice, the daughter so as to overcome her face with good character.

Praecepto monitus saepe te considera.
By-the-precept warned often yourself examine.
Habebat quidam filiam turpissimam
Had a-certain-man a-daughter most-ugly
idemque insignem pulchra facie filium.
and-the-same remarkable with-beautiful face a-son.
Hi, speculum in cathedra matris ut positum fuit,
These, a-mirror on the-chair of-their-mother as placed was,
pueriliter ludentes forte inspexerunt.
childishly playing by-chance looked-into.
Hic se formosum iactat: illa irascitur
He himself handsome boasts: she is-angry
nec gloriantis sustinet fratris iocos,
nor of-the-boasting bears brother the-jests,
accipiens quippe cuncta in contumeliam.
taking indeed everything as insult.
Ergo ad patrem decurrit laesura invicem
Then to her-father she-runs-down going-to-hurt in-turn
magnaque invidia criminatur filium,
and-with-great spite accuses the-son,
vir natus quod rem feminarum tetigerit.
a-man born because the-thing of-women he-has-touched.

Amplexus ille utrumque et carpens oscula
Embracing he each and plucking kisses
dulcemque in ambos caritatem partiens:
and-sweet on both affection sharing:
Quotidie, inquit, speculo vos uti volo:
Daily, he-says, the-mirror you to-use I-want:
tu formam ne corrumpas nequitiae malis;
you your-beauty lest you-spoil of-wickedness by-the-evils;
tu faciem ut istam moribus vincas bonis.
you face that that by-character you-may-overcome good.

Socrates ad amicos

IX · SOCRATES AND HIS FRIENDS

The name of friend is common, but loyalty rare. Socrates builds himself a small house; Phaedrus would not shun his death to win his fame, and would yield to envy if acquitted as ashes. Someone asks why so great a man builds so narrow a home. Socrates answers that he only wishes he could fill it with true friends.

Vulgare amici nomen, sed rara est fides.
Common of-friend the-name, but rare is loyalty.
Cum parvas aedes sibi fundasset Socrates,
When small a-house for-himself had-founded Socrates,
(cuius non fugio mortem, si famam adsequar,
(whose not I-shun the-death, if fame I-may-attain,
et cedo invidiae, dummodo absolvar cinis,)
and I-yield to-envy, provided I-be-acquitted as-ashes,)
ex populo sic nescio quis, ut fieri solet:
from the-people thus I-know-not who, as to-happen is-wont:
Quaeso, tam angustam talis vir ponis domum?
I-pray, so narrow such a-man you-build house?
Utinam, inquit, veris hanc amicis inpleam!
Would-that, he-says, with-true it with-friends I-may-fill!

Poeta

X · THE FREEDMAN'S LIE

It is dangerous both to believe and not to believe: Hippolytus died because his stepmother was believed, Troy fell because Cassandra was not. A freedman, hoping to be heir, tells his master lies about his son and his chaste wife, saying a lover visits her. The husband pretends to leave, returns by night, finds a sleeper in his wife's bed, feels a shorn head in the dark, and stabs him; it is his son, put there by his mother. He then falls on his own sword. The wife is accused at Rome, and the judges ask Augustus for help. He finds the freedman the cause and pardons the woman. Let the mind spurn nothing, but not believe at once.

Periculosum est credere et non credere.
Dangerous it-is to-believe and not to-believe.
Utriusque exemplum breviter exponam rei.
Of-each an-example briefly I-shall-set-out thing.
Hippolytus obiit, quia novercae creditum est;
Hippolytus died, because to-the-stepmother believed was;
Cassandrae quia non creditum, ruit Ilium.
to-Cassandra because not believed, fell Ilium.
Ergo exploranda est veritas multum, prius
Then to-be-examined is the-truth much, before
quam stulta prave iudicet sententia.
than foolish wrongly may-judge opinion.
Sed fabulosam ne vetustatem eleves,
But the-fabulous lest antiquity you-make-light,
narrabo tibi memoria quod factum est mea.
I-shall-tell you in-memory what happened has my.
Maritus quidam cum diligeret coniugem
A-husband a-certain when he-loved his-wife

togamque puram iam parare filio,
and-the-toga plain already was-preparing for-his-son,
seductus in secretum a liberto est suo,
drawn-aside into private by freedman was his-own,
sperante heredem suffici se proximum.
hoping heir to-be-substituted himself nearest.
Qui cum de puero multa mentitus foret
Who when about the-boy many-things lied had
et plura de flagitiis castae mulieris,
and more about the-disgraces of-the-chaste woman,
adiecit id, quod sentiebat maxime
he-added that, which he-perceived most
doliturum amanti, ventitare adulterum
going-to-pain to-the-loving-one, to-come-often an-adulterer
stuproque turpi pollui famam domus.
and-by-debauchery foul to-be-defiled the-repute of-the-house.
Incensus ille falso uxoris crimine
Inflamed he by-the-false of-his-wife charge
simulavit iter ad villam clamque in oppido
feigned a-journey to the-farm and-secretly in the-town
subsedit: deinde noctu subito ianuam
stayed-behind: then by-night suddenly the-door
intravit, recta cubiculum uxoris petens,
entered, straight the-bedroom of-his-wife making-for,
in quo dormire mater natum iusserat,
in which to-sleep the-mother her-son had-ordered,
aetatem adultam servans diligentius.
his-age grown guarding more-carefully.
Dum quaerunt lumen, dum concursant familia,
While they-seek a-light, while run-together the-household,

irae furentis inpetum non sustinens
of-wrath raging the-onset not withstanding
ad lectum accedit, temptat in tenebris caput.
to the-bed he-approaches, feels in the-darkness a-head.
Ut sentit tonsum, gladio pectus transigit,
When he-feels-it shorn, with-the-sword the-breast he-pierces,
nihil respiciens, dum dolorem vindicet.
nothing regarding, provided his-pain he-avenge.
Lucerna adlata, simul adspexit filium
A-lamp brought, as-soon-as he-beheld his-son
sanctamque uxorem dormientem cubiculo,
and-his-chaste wife sleeping in-the-bedroom,
sopita primo quae nil somno senserat;
drowsy in-first who nothing with-sleep had-perceived;
repraesentavit in se poenam facinoris
he-exacted on himself the-penalty of-the-crime
et ferro incubuit, quod credulitas strinxerat.
and on-the-sword fell, which credulity had-drawn.
Accusatores postularunt mulierem
Accusers arraigned the-woman
Romamque pertraxerunt ad centumviros.
and-to-Rome dragged-her to the-centumvirs.
Maligna insontem deprimit suspitio,
Malicious the-innocent presses-down suspicion,
quod bona possideat. Stant patroni fortiter
because the-goods she-possesses. Stand the-advocates bravely
causam tuentes innocentis feminae.
the-case defending of-the-innocent woman.
A Divo Augusto tunc petiere iudices,
From the-Divine Augustus then asked the-judges,

ut adiuvaret iuris iurandi fidem,
that he-should-help of-the-law of-swearing the-good-faith,
quod ipsos error inplicuisset criminis.
because them error had-entangled of-the-charge.
Qui postquam tenebras dispulit calumniae
Who after the-darkness he-dispelled of-slander
certumque fontem veritatis repperit:
and-the-certain source of-truth found:
Luat, inquit, poenas causa libertus mali;
Let-pay, he-says, the-penalty the-cause freedman of-the-evil;
namque orbam nato simul et privatam viro
for bereaved of-son at-the-same-time and deprived of-husband
miserandam potius quam damnandam existimo.
to-be-pitied rather than to-be-condemned I-judge-her.
Quod si delata perscrutatus crimina
But if reported having-scrutinized the-charges
paterfamilias esset, si mendacium
the-father-of-the-household had, if the-lie
subtiliter rimasset, a radicibus
subtly he-had-probed, from the-roots
non evertisset scelere funesto domum.
not he-would-have-overturned by-crime deadly the-house.
Nil spernat animus, nec tamen credat statim.
Nothing let-spurn the-mind, nor yet let-it-believe at-once.
Quandoquidem et illi peccant, quos minime putes,
Since both those err, whom least you-would-think,
et qui non peccant, inpugnantur fraudibus.
and who not err, are-attacked by-frauds.
Hoc admonere simplices etiam potest,
This to-warn the-simple also can,

opinione alterius nequid ponderent:
by-the-opinion of-another lest-anything they-weigh:
ambitio namque dissidens mortalium
ambition for discordant of-mortals
aut gratiae subscribit aut odio suo.
either to-favor subscribes or to-hatred its-own.
Erit ille notus, quem per te cognoveris.
Will-be he known, whom through yourself you-have-learned.
Haec exsecutus sum propterea pluribus,
These-things pursued I-have on-that-account at-more-length,
brevitate nimia quoniam quosdam offendimus.
by-brevity excessive since some we-have-offended.

Eunuchus ad inprobum

XI · THE EUNUCH AND THE ABUSER

A eunuch quarreling with a wicked man is taunted with obscenities about his mutilation. The eunuch says this alone grieves him, that he lacks witnesses to his integrity: why, fool, blame a man for what fortune did? Only what a man has deserved to suffer is shameful.

Eunuchus litigabat cum quodam inprobo,
A-eunuch was-quarreling with a-certain wicked-man,
qui super obscena dicta et petulans iurgium
who besides obscene sayings and wanton abuse
damnum insectatus est amissi roboris.
the-loss railed-at has of-his-lost strength.
En, ait, hoc unum est, cur laborem validius,
Look, he-says, this one-thing is, why I-should-suffer more-strongly,
integritatis testes quia desunt mihi.
of-integrity witnesses because are-lacking to-me.
Sed quid fortunae, stulte, delictum arguis?
But why of-fortune, fool, the-fault do-you-charge?
Id demum est homini turpe, quod meruit pati.
That only is for-a-man shameful, which he-has-deserved to-suffer.

Pullus ad margaritam

XII · THE COCK AND THE PEARL

A young cock looking for food on a dunghill finds a pearl. He tells it that a buyer who knew its worth would have restored it to its former splendor, but to him, who would rather have food, it is of no use. This is told to those who do not understand Phaedrus.

In sterquilino pullus gallinaceus
On a-dunghill a-chick barnyard
dum quaerit escam, margaritam repperit.
while it-seeks food, a-pearl found.
Iaces indigno quanta res inquit, loco!
You-lie in-an-unworthy how-great a-thing it-says, place!
Hoc siquis pretii cupidus vidisset tui,
This if-anyone of-price desirous had-seen your,
olim redisses ad splendorem pristinum.
long-ago you-would-have-returned to splendor former.
Ego quod te inveni, potior cui multo est cibus,
I that you have-found, preferable to-whom by-much is food,
nec tibi prodesse nec mihi quicquam potest.
neither you to-benefit nor me anything can.
Hoc illis narro, qui me non intellegunt.
This to-those I-tell, who me not understand.

Apes et fuci vespa iudice

XIII · THE BEES AND THE DRONES BEFORE THE WASP

Bees make honeycombs in an oak, and drones claim them. The case comes before a wasp, who knows both kinds and proposes a test, since their bodies and color are alike: each side is to take hives and fill them with wax, so that the taste of the honey and shape of the comb will show the maker. The drones refuse and the bees accept, and the wasp gives the bees back their fruit. Phaedrus would have kept silent had the drones not refused the pledge.

Apes in alta fecerant quercu favos:
Bees in a-tall had-made oak honeycombs:
hos fuci inertes esse dicebant suos.
these drones idle to-be said their-own.
Lis ad forum deducta est, vespa iudice.
The-suit to the-forum brought was, a-wasp as-judge.
Quae genus utrumque nosset cum pulcherrime,
Who race each since knew most-beautifully,
legem duabus hanc proposuit partibus:
law to-the-two this proposed parties:
Non inconveniens corpus et par est color,
Not unlike the-body and equal is the-color,
in dubium plane res ut merito venerit.
into doubt plainly the-matter that deservedly has-come.
Sed ne religio peccet inprudens mea,
But lest scruple err unwittingly my,
alvos accipite et ceris opus infundite,
hives take and with-wax the-work pour-in,
ut ex sapore mellis et forma favi,
that from the-taste of-the-honey and the-shape of-the-comb,

de quis nunc agitur, auctor horum appareat.
about which now there-is-dispute, the-maker of-these may-appear.
Fuci recusant: apibus condicio placet.
The-drones refuse: to-the-bees the-condition pleases.
Tunc illa tali ius tulit sententia:
Then she with-such right gave sentence:
Apertum est quis non possit, et quis fecerit.
Plain it-is who not can, and who made-them.
Quapropter apibus fructum restituo suum.
Wherefore to-the-bees the-fruit I-restore their-own.
Hanc praeterissem fabulam silentio,
This I-would-have-passed-over fable in-silence,
si pactam fuci non recusassent fidem.
if agreed the-drones not had-refused the-pledge.

De lusu et severitate

XIV · AESOP AT PLAY

An Athenian laughs to see Aesop playing at nuts with boys, as if he were mad. Aesop sets an unstrung bow in the road and asks the wise man to explain it. The crowd gathers, and the man puzzles in vain and gives up. Aesop explains: a bow kept always strung will soon break, but if slackened, it will be useful when wanted. So the mind should sometimes be given play, to return better to thought.

Puerorum in turba quidam ludentem Atticus
Of-boys in a-crowd a-certain playing Athenian
Aesopum nucibus cum vidisset, restitit
Aesop with-nuts when he-had-seen, stopped
et quasi delirum risit. Quod sensit simul
and as-if mad laughed. Which perceived as-soon-as
derisor potius quam deridendus senex,
mocker rather than to-be-mocked the-old-man,
arcum retensum posuit in media via:
a-bow unstrung he-set in the-middle-of the-road:
Heus! inquit, sapiens, expedi, quid fecerim.
Hey! he-says, wise-man, explain, what I-have-done.
Concurrit populus. Ille se torquet diu
Runs-together the-people. He himself twists long
nec quaestionis positae causam intellegit.
nor of-the-question set the-reason understands.
Novissime succumbit. Tum victor sophus:
At-last he-gives-in. Then the-victor sage:
Cito rumpes arcum, semper si tensum habueris;
Quickly you-will-break the-bow, always if strung you-keep-it;
at si laxaris, cum voles erit utilis.
but if you-slacken-it, when you-want it-will-be useful.

Sic ludus animo debet aliquando dari,
So play to-the-mind ought sometimes to-be-given,
ad cogitandum melior ut redeat tibi.
to thinking better that it-may-return to-you.

Canis ad agnum

XV · THE DOG AND THE LAMB

A dog tells a lamb straying among the goats that its mother is not here but with the sheep. The lamb says it does not seek the ewe who conceived it when she pleased and dropped it as a burden, but the goat who nurses it and robs her young of milk for it. The ewe could not know if it would be black or white, nor, had she wanted a female, could she have changed it; it was no great gift to bear it to await the butcher. Goodness makes parents, not necessity; men resist laws and are won by kindness.

Inter capellas agno palanti canis:
Among she-goats to-a-lamb straying a-dog:
Stulte, inquit, erras; non est hic mater tua:
Fool, he-says, you-stray; not is here mother your:
ovesque segregatas ostendit procul.
and-the-sheep set-apart he-shows far-off.
Non illam quaero, quae, cum libitum est, concipit,
Not her I-seek, who, when pleased it-is, conceives,
dein portat onus ignotum certis mensibus,
then carries a-burden unknown for-fixed months,
novissime prolapsam effundit sarcinam;
at-last slipped-out pours-out the-pack;
verum illam, quae me nutrit admoto ubere
but her, who me nourishes with-applied udder
fraudatque natos lacte, ne desit mihi.
and-cheats her-young of-milk, lest it-be-lacking to-me.
Tamen illa est potior, quae te peperit. Non ita est.
Yet she is preferable, who you bore. Not so it-is.
Unde illa scivit, niger an albus nascerer?
Whence she knew, black or white I-should-be-born?

Age porro; parere si voluisset feminam,
Come further; to-bear if she-had-wished a-female,
quid profecisset, quum crearer masculus?
what would-she-have-gained, when I-was-begotten male?
Beneficium magnum sane natali dedit,
A-kindness great indeed at-birth she-gave,
ut exspectarem lanium in horas singulas!
that I-should-await the-butcher in hours single!
Cuius potestas nulla in gignendo fuit,
Whose power none in begetting was,
cur hac sit potior, quae iacentis miserita est
why than-this-one should-she-be preferable, who on-the-lying-one taken-pity has
dulcemque sponte praestat benevolentiam?
and-sweet of-her-own-accord shows kindness?
Facit parentes bonitas, non necessitas.
Makes parents goodness, not necessity.
His demonstrare voluit auctor versibus
By-these to-demonstrate wished the-author verses
obsistere homines legibus, meritis capi.
to-resist men laws, by-kindnesses to-be-captured.

Cicada et noctua

XVI · THE CICADA AND THE OWL

Whoever will not yield to courtesy usually pays for his pride. A cicada's loud din disturbs an owl who hunts by night and sleeps by day. Asked to be quiet, she grows louder. The owl tricks her: since her song, like Apollo's lyre, keeps the owl awake, she invites her to share the nectar Pallas has given. The thirsty cicada, delighted to hear her voice praised, flies up eagerly, and the owl seizes and kills her. So the cicada gave in death what she had refused in life.

Humanitati qui se non accommodat,
To-courtesy who himself not adapts,
plerumque poenas oppetit superbiae.
generally the-penalty meets of-pride.
Cicada acerbum noctuae convitium
A-cicada bitter to-an-owl abuse
faciebat, solitae victum in tenebris quaerere
was-making, accustomed food in the-darkness to-seek
cavoque ramo capere somnum interdiu.
and-in-a-hollow branch to-take sleep by-day.
Rogata est, ut taceret. Multo validius
Asked she-was, that she-be-silent. Much more-strongly
clamare coepit. Rursus admota prece
to-shout she-began. Again applied a-prayer
accensa magis est. Noctua ut vidit sibi
inflamed more she-was. The-owl when she-saw for-herself
nullum esse auxilium et verba contemni sua,
no to-be help and the-words to-be-despised her,
hac est adgressa garrulam fallacia:
with-this has attacked the-chatterer trick:

Dormire quia me non sinunt cantus tui,
To-sleep because me not allow songs your,
sonare citharam quos putes Apollinis,
to-sound the-lyre which you-would-think of-Apollo,
potare est animus nectar, quod Pallas mihi
to-drink is my-mind nectar, which Pallas to-me
nuper donavit; si non fastidis, veni;
lately gave; if not you-disdain, come;
una bibamus. Illa, quae arebat siti,
together let-us-drink. She, who was-dry with-thirst,
simul cognovit vocem laudari suam,
as-soon-as she-learned the-voice to-be-praised her,
cupide advolavit. Noctua egressa e cavo
eagerly flew-up. The-owl having-come-out from the-hollow
trepidantem consectata est et leto dedit,
the-trembling-one pursued has and to-death gave,
sic viva quod negarat tribuit mortua.
so alive what she-had-refused granted dead.

Arbores in deorum tutela

XVII · THE TREES UNDER THE GODS' PROTECTION

The gods once chose trees for their protection: the oak for Jupiter, the myrtle for Venus, the laurel for Phoebus, the pine for Cybebe, and the poplar for Hercules. Minerva asks why they chose barren trees, and Jupiter says they do not want to seem to sell their favor for fruit. Minerva says she prefers the olive for its fruit, and the father of gods and men calls her rightly wise: unless what we do is useful, glory is foolish. The fable warns us to do nothing that brings no profit.

Olim, quas vellent esse in tutela sua,
Once, which they-wished to-be in protection their,
divi legerunt arbores. Quercus Iovi
the-gods chose trees. The-oak to-Jove
et myrtus Veneri placuit, Phoebo laurea,
and the-myrtle to-Venus pleased, to-Phoebus the-laurel,
pinus Cybebae, populus celsa Herculi.
the-pine to-Cybebe, the-poplar tall to-Hercules.
Minerva admirans, quare steriles sumerent,
Minerva wondering, why barren they-took,
interrogavit. Causam dixit Iuppiter:
asked. The-cause said Jupiter:
Honorem fructu ne videamur vendere.
Honor for-fruit lest we-seem to-sell.
At, mehercules, narrabit quod quis voluerit,
But, by-Hercules, will-tell what anyone will-wish,
oliva nobis propter fructum est gratior.
the-olive to-us because-of fruit is more-pleasing.
Tunc sic deorum genitor atque hominum sator:
Then thus of-the-gods the-father and of-men the-begetter:

O nata, merito sapiens dicere omnibus!

O daughter, deservedly wise you-are-called by-all!

Nisi utile est quod facimus, stulta est gloria.

Unless useful is what we-do, foolish is glory.

Nihil agere quod non prosit fabella admonet.

Nothing to-do which not may-profit the-little-fable warns.

Pavo ad Iunonem de voce sua

XVIII · THE PEACOCK AND JUNO

A peacock complains to Juno that she gave the nightingale a song that all birds admire, while he is laughed at when he opens his mouth. Juno consoles him: he surpasses others in beauty and size, his neck shines like emerald, and he spreads a jeweled tail. He asks what use is beauty if he is beaten in song. The Fates, she says, have given each its share, beauty to him, strength to the eagle, song to the nightingale, omens to the raven and the crow, and all are content; he should not covet what was not given him.

Pavo ad Iunonem venit indigne ferens,
A-peacock to Juno came indignantly bearing,
cantus luscinii quod sibi non tribuerit;
of-the-nightingale the-song that to-himself not she-had-granted;
illum esse cunctis avibus admirabilem,
that-one to-be to-all birds admirable,
se derideri, simul ac vocem miserit.
himself to-be-mocked, as-soon as voice he-sent-forth.
Tunc consolandi gratia dixit dea:
Then of-consoling for-the-sake said the-goddess:
Sed forma vincis, vincis magnitudine;
But in-beauty you-win, you-win in-size;
nitor smaragdi collo praefulget tuo
the-sheen of-emerald on-neck shines-out your
pictisque plumis gemmeam caudam explicas.
and-with-painted feathers a-jeweled tail you-unfold.
Quo mi, inquit, mutam speciem, si vincor sono?
For-what to-me, he-says, a-mute beauty, if I-am-beaten in-sound?
Fatorum arbitrio partes sunt vobis datae:
By-the-Fates' decision parts are to-you given:

tibi forma, vires aquilae, luscinio melos,
to-you beauty, strength to-the-eagle, to-the-nightingale melody,
augurium corvo, laeva cornici omina,
augury to-the-raven, left to-the-crow omens,
omnesque propriis sunt contentae dotibus.
and-all with-their-own are content dowries.
Noli adfectare quod tibi non est datum,
Do-not covet what to-you not is given,
delusa ne spes ad querelam recidat.
deceived lest hope to complaint fall-back.

Aesopus respondet garrulo

XIX · AESOP'S LANTERN

Sent at midday for fire, Aesop returns with a lamp through the forum; asked why, he answers that he is looking for a man.

Aesopus domino solus cum esset familia,
Aesop to-his-master alone when was household,
parare cenam iussus est maturius.
to-prepare dinner ordered was earlier.
Ignem ergo quaerens, aliquot lustravit domus,
Fire then seeking, several he-went-round houses,
tandemque invenit, ubi lucernam accenderet.
and-at-last found, where a-lamp he-might-light.
Tum circum eunti fuerat quod iter longius,
Then around to-him-going had-been because the-way longer,
effecit brevius: namque recta per forum
he-made shorter: for straight through the-forum
coepit redire. Et quidam e turba garrulus:
he-began to-return. And a-certain-one from the-crowd chatterer:
Aesope, medio sole quid cum lumine?
Aesop, at-mid sun why with a-light?
Hominem, inquit, quaero, et abiit festinans domum.
A-man, he-says, I-seek, and went-off hurrying home.
Hoc si molestus ille ad animum rettulit,
This if troublesome he to his-mind took-back,
sensit profecto se hominem non visum seni,
he-perceived surely himself a-man not seemed to-the-old-man,
intempestive qui occupato adluserit.
untimely who at-the-busy-one had-jested.

Poeta

EPILOGUE TO EUTYCHUS

Phaedrus still has more to write but holds back, so as not to burden Eutychus and to leave something for others, though the material is so plentiful that the worker would fail sooner than the work. He asks for the reward Eutychus promised, and soon, while it can still help him: life draws daily nearer death, and a kindness given to the old and feeble comes too late. It is foolish to beg from one already inclined to mercy; the decision is now Eutychus' to make, as conscience and good faith allow. Phaedrus' spirit runs past the limit he set, pressed as he is by the insolence of the guilty; but he will remember, while he is sane, a saying he read as a boy: for a commoner, to mutter openly is sacrilege.

Supersunt mihi quae scribam, sed parco sciens;
Remain for-me things-which I-may-write, but I-spare knowingly;
primum esse videar ne tibi molestior,
first to-be I-seem lest to-you more-troublesome,
distringit quem multarum rerum varietas;
distracts whom of-many things the-variety;
dein siquis eadem forte conari velit,
then if-anyone the-same by-chance to-attempt should-wish,
habere ut possit aliquid operis residui:
to-have that he-may-be-able some of-the-work remaining:
quamvis materiae tanta abundet copia,
although of-material so-great abounds a-supply,
labori faber ut desit, non fabro labor.
for-labor the-craftsman that be-lacking, not for-the-craftsman labor.
Brevitati nostrae praemium ut reddas, peto,
For-brevity our a-reward that you-render, I-ask,
quod es pollicitus: exhibe vocis fidem.
which you-have promised: show of-your-voice the-good-faith.

Nam vita morti propior est cotidie,
For life to-death nearer is daily,
et hoc minus perveniet ad me muneris,
and by-this less will-come to me of-the-gift,
quo plus consumet temporis dilatio.
by-what more will-consume of-time delay.
Si cito rem perages, usus fiet longior:
If quickly the-matter you-accomplish, the-use will-be longer:
fruar diutius, si celerius cepero.
I-shall-enjoy longer, if more-quickly I-shall-have-received.
Languentis aevi dum sunt aliquae reliquiae,
Of-a-languishing age while there-are some remnants,
auxilio locus est: olim senio debilem
for-help place there-is: one-day with-age feeble
frustra adiuvare bonitas nitetur tua,
in-vain to-help goodness will-strive your,
cum iam desierit esse benficio utilis
when now has-ceased to-be by-the-kindness useful
et mors vicina flagitabit debitum.
and death neighboring will-demand the-debt.
Stultum admovere tibi preces existimo,
Foolish to-apply to-you prayers I-reckon,
proclivis ultro cum sit misericordia.
inclined of-its-own-accord when is mercy.
Saepe inpetravit veniam confessus reus:
Often has-obtained pardon having-confessed the-accused:
quanto innocenti iustius debet dari?
by-how-much to-the-innocent more-justly ought-it to-be-given?
Tuae sunt partes; fuerunt aliorum prius.
Yours are the-parts; they-were of-others before.

Dein simili gyro venient aliorum vices.
Then in-like circle will-come of-others the-turns.
Decerne quod religio, quod patitur fides,
Decide what conscience, what permits good-faith,
et graviter me tutare iudicio tuo.
and weightily me protect by-judgment your.
Excedit animus quem proposuit terminum,
Exceeds my-mind which it-set-forth the-limit,
sed difficulter continetur spiritus,
but with-difficulty is-held-in the-spirit,
integritatis qui sincerae conscius
of-integrity which sincere conscious
a noxiorum premitur insolentiis.
by of-the-guilty is-pressed the-insolences.
Qui sint, requires; apparebunt tempore.
Who they-are, you-will-ask; they-will-appear in-time.
Ego, quondam legi quam puer sententiam,
I, once I-read which as-a-boy the-saying,
"palam mutire plebeio piaculum est,"
"openly to-mutter for-a-commoner sacrilege is,"
dum sanitas constabit, pulchre meminero.
while sanity shall-last, well I-shall-remember.

BOOK IV

Poeta ad Particulonem

PROLOGUE TO PARTICULO

Phaedrus had meant to stop and leave material for others, but he has changed his mind: how could another guess what he left out, when each mind has its own thoughts? So he writes on, by reason, not whim. He offers Particulo, who enjoys his fables, a fourth book: fables he calls Aesopic, not Aesop's, since Aesop showed few and he brings more, old in kind but new in matter. Malice may carp if it cannot imitate; his praise is that Particulo and his like copy his words into their own books, and he wants no unlettered applause.

Cum destinassem terminum operi statuere
When I-had-determined an-end to-the-work to-set
in hoc, ut aliis esset materiae satis,
in this, that for-others there-might-be of-material enough,
consilium tacito corde damnavi meum.
the-plan in-silent heart I-condemned my.
Nam siquis talis etiam tituli est appetens,
For if-anyone of-such even a-title is desirous,
quo non pacto indagabit, quidnam omiserim,
in-what not way he-will-track-down, what I-have-omitted,
ut illud ipsum cupiat famae tradere,
that that very-thing he-may-desire to-fame to-hand-down,
sua cuique cum sit animi cogitatio
his-own to-each since be of-mind thinking
colorque proprius! Ergo non levitas mihi,
and-color own! Then not levity to-me,
sed certa ratio causam scribendi dedit.
but sure reason the-cause of-writing has-given.

Quare, Particulo, quoniam caperis fabulis,
Wherefore, Particulo, since you-are-captivated by-fables,
(quas Aesopias, non Aesopi, nomino,
(which Aesopic, not Aesop's, I-call,
quia paucas ille ostendit, ego plures fero,
because few he showed, I more bring,
usus vetusto genere, sed rebus novis;)
using the-old kind, but with-matters new;)
quartum libellum, cum vacarit, perleges.
the-fourth little-book, when you-have-had-leisure, you-will-read-through.
Hunc obtrectare si volet malignitas,
This to-disparage if will-wish malice,
imitari dum non possit, obtrectet licet.
to-imitate while not it-can, let-it-disparage it-is-allowed.
Mihi parta laus est, quod tu, quod similes tui
For-me gained praise is, that you, that like you
vestras in chartas verba transfertis mea
your into papers words transfer my
dignumque longa iudicatis memoria.
and-worthy of-long you-judge memory.
Inlitteratum plausum cur desidero?
Unlettered applause why do-I-desire?

Asinus et Galli

I · THE ASS AND THE PRIESTS OF CYBEBE

The man born unlucky is pursued by misery even after death. The begging priests of Cybebe use an ass to carry their packs. When labor and blows kill it, they skin it and make drums of the hide. Asked what has become of their darling, they say he thought he would be safe after death, and see, more blows are heaped on him dead.

Qui natus est infelix, non vitam modo
Who born is unlucky, not life only
tristem decurrit, verum post obitum quoque
sad runs-through, but after death also
persequitur illum dura fati miseria.
pursues him the-hard of-fate misery.
Galli Cybebes circum in quaestus ducere
The-Galli of-Cybebe around on begging-tours to-lead
asinum solebant baiulantem sarcinas.
an-ass were-accustomed carrying packs.
Is cum labore et plagis esset mortuus,
He when by-labor and blows had died,
detracta pelle sibi fecerunt tympana.
drawn-off the-hide for-themselves they-made drums.
Rogati mox a quodam, delicio suo
Asked soon by a-certain-one, with-darling their
quidnam fecissent, hoc locuti sunt modo:
what they-had-done, in-this spoken they-have way:
Putabat se post mortem securum fore;
He-thought himself after death safe to-be;
ecce aliae plagae congeruntur mortuo.
behold other blows are-heaped on-the-dead.

Poeta

II · THE WEASEL AND THE MICE

These trifles may seem jests, but much use lies beneath them: things are not always what they seem, and few minds see what care has hidden in the corner. A weasel too old to catch swift mice rolls herself in flour and lies in a dark place. One mouse after another takes her for food, leaps on her, and is crushed. Then comes an old mouse who has escaped many snares and traps; seeing the ambush from afar, he wishes her well, as surely as she is flour.

Ioculare tibi videtur, et sane levi,
Jesting to-you it-seems, and indeed with-light,
dum nihil habemus maius, calamo ludimus.
while nothing we-have greater, with-the-pen we-play.
Sed diligenter intuere has nenias:
But carefully look-at these trifles:
quantam sub illis utilitatem reperies!
how-much under them usefulness you-will-find!
Non semper ea sunt, quae videntur; decipit
Not always those-things are, which they-seem; deceives
frons prima multos: rara mens intellegit,
the-front first many: rare mind understands,
quod interiore condidit cura angulo.
what in-inner has-hidden care corner.
Hoc ne locutus sine mercede existimer,
This lest to-have-spoken without reward I-be-thought,
fabellam adiciam de mustela et muribus.
a-little-fable I-shall-add about a-weasel and mice.
Mustela cum annis et senecta debilis
A-weasel when with-years and old-age feeble

mures veloces non valeret adsequi,
mice swift not could overtake,
involvit se farina et obscuro loco
rolled herself in-flour and in-a-dark place
abiecit neglegenter. Mus escam putans
threw-herself carelessly. A-mouse food thinking
adsiluit et conpressus occubuit neci.
leapt-on-it and crushed fell to-death.
Alter similiter, deinde perit et tertius.
A-second likewise, then perishes also a-third.
Aliquot secutis venit et retorridus,
Several having-followed came also a-shriveled-one,
qui saepe laqueos et muscipula effugerat;
who often snares and mousetraps had-escaped;
proculque insidias cernens hostis callidi:
and-far-off the-ambush seeing of-the-enemy crafty:
Sic valeas, inquit, ut farina es, quae iaces!
So may-you-fare, he-says, as flour you-are, who lie-there!

De vulpe et uva

III · THE FOX AND THE GRAPES

A hungry fox leaps with all her strength at a grape high in a vineyard. When she cannot reach it, she goes off saying it is not yet ripe and she does not want it sour. Those who belittle with words what they cannot do should take this example to themselves.

Fame coacta vulpes alta in vinea
By-hunger forced a-fox high in vineyard
uvam adpetebat summis saliens viribus:
a-grape was-reaching-for with-utmost leaping strength:
quam tangere ut non potuit, discedens ait:
which to-touch when not she-could, departing she-says:
Nondum matura est; nolo acerbam sumere.
Not-yet ripe it-is; I-do-not-want sour to-take.
Qui facere quae non possunt verbis elevant,
Who to-do what not they-can with-words belittle,
adscribere hoc debebunt exemplum sibi.
to-ascribe this they-will-be-bound example to-themselves.

Equus et aper

IV · THE HORSE AND THE BOAR

A boar wallowing in a ford muddies the water where a horse drinks, and they quarrel. The angry horse asks a man for help and carries him on his back against the boar, which the rider kills with his javelins. The man rejoices at having helped and having learned how useful the horse is, and forces him to bear the bridle. The horse grieves that seeking vengeance for a small wrong he has found slavery. Better to be wronged unavenged than to put oneself in another's power.

Equus sedare solitus quo fuerat sitim,
A-horse to-quench accustomed where he-had-been his-thirst,
dum sese aper volutat, turbavit vadum.
while himself a-boar wallows, muddied the-ford.
Hinc orta lis est. Sonipes iratus fero
Hence arisen a-quarrel is. The-steed angry with-the-wild-beast
auxilium petiit hominis, quem dorso levans
the-help sought of-a-man, whom on-his-back lifting
redit ad hostem. Iactis hunc telis eques
he-returned to the-enemy. With-thrown him weapons the-rider
postquam interfecit, sic locutus traditur:
after he-killed, thus to-have-spoken is-reported:
Laetor tulisse auxilium me precibus tuis;
I-rejoice to-have-brought help I to-prayers your;
nam praedam cepi et didici, quam sis utilis;
for prey I-have-taken and I-have-learned, how you-are useful;
atque ita coegit frenos invitum pati.
and so he-forced the-reins unwilling to-endure.
Tum maestus ille: Parvae vindictam rei
Then sad he: Of-a-small vengeance thing

dum quaero demens, servitutem repperi.
while I-seek mad, slavery I-have-found.
Haec iracundos admonebit fabula:
This the-irascible will-warn fable:
inpune potius laedi quam dedi alteri.
with-impunity rather to-be-hurt than to-be-surrendered to-another.

Poeta

V · AESOP AND THE WILL

One man often has more good sense than a crowd. A dying man leaves his wife his estate on condition that she divide it equally among their three daughters, a beauty, a thrifty country girl, and an ugly drunkard, in such a way that they neither possess nor enjoy what they receive, and that, once they cease to own it, each pay her a hundred thousand sesterces. Athens buzzes, and the lawyers are stumped. The mother gives each what suits her nature, and the people approve, until Aesop steps forward: give each what is least like her, and each will sell it to buy what she loves, so none will possess her share, and each will pay her mother from the price.

Plus esse in uno saepe quam in turba boni,
More to-be in one often than in a-crowd of-good,
narratione posteris tradam brevi.
by-a-narrative to-posterity I-shall-hand-down brief.
Quidam decedens tres reliquit filias:
A-certain-man dying three left daughters:
unam formosam et oculis venantem viros;
one beautiful and with-her-eyes hunting men;
at alteram lanificam et frugi, rusticam;
but the-second wool-working and thrifty, country-woman;
devotam vino tertiam et turpissimam.
devoted to-wine the-third and most-ugly.
Harum autem matrem fecit heredem senex
Of-these however the-mother made heir the-old-man
sub condicione, totam ut fortunam tribus
on condition, the-whole that fortune to-the-three
aequaliter distribuat, sed tali modo:
equally she-distribute, but in-such way:

ne data possideant aut fruantur; tum, simul
lest given-things they-possess or enjoy; then, as-soon-as
habere res desierint, quas acceperint,
to-have the-things they-have-ceased, which they-have-received,
centena matri conferant sestertia.
a-hundred-thousand to-the-mother they-pay sesterces.
Athenas rumor inplet. Mater sedula
Athens rumor fills. The-mother diligent
iuris peritos consulit; nemo expedit,
in-law the-skilled consults; no-one explains,
quo pacto non possideant, quod fuerit datum,
in-what way not they-may-possess, what shall-have-been given,
fructumve capiant; deinde quae tulerint nihil,
or-the-fruit take; then they-who have-received nothing,
quanam ratione conferant pecuniam.
by-what-then means they-may-pay the-money.
Postquam consumpta est temporis longi mora,
After consumed was of-time long the-delay,
nec testamenti potuit sensus colligi,
nor of-the-will could the-sense to-be-gathered,
fidem advocavit, iure neglecto, parens.
good-faith called-in, law neglected, the-parent.
Seponit moechae vestem, mundum muliebrem,
She-sets-aside for-the-wanton the-clothing, finery womanly,
lavationem argenteam, eunuchos, glabros;
bathing-gear silver, eunuchs, smooth-boys;
lanificae agellos, pecora, villam, operarios,
for-the-wool-worker little-fields, flocks, the-farm, laborers,
boves, iumenta et instrumentum rusticum;
oxen, beasts-of-burden and equipment rustic;

potrici plenam antiquis apothecam cadis,
for-the-drinker full with-old a-storeroom jars,
domum politam et delicatos hortulos.
a-house polished and dainty little-gardens.
Sic destinata dare cum vellet singulis
So destined-things to-give when she-wished to-each
et adprobaret populus, qui illas noverat,
and approved the-people, who them knew,
Aesopus media subito in turba constitit:
Aesop middle suddenly in the-crowd stood:
O si maneret condito sensus patri,
O if remained to-the-buried sense father,
quam graviter ferret, quod voluntatem suam
how heavily he-would-bear, that will his
interpretari non potuissent Attici!
to-interpret not could the-Athenians!
Rogatus deinde solvit errorem omnium.
Asked then he-resolves the-error of-all.
Domum et ornamenta cum venustis hortulis
The-house and furnishings with charming little-gardens
et vina vetera date lanificae rusticae;
and wines old give to-the-wool-working country-woman;
vestem, uniones, pedisequos et cetera
clothing, pearls, footmen and the-rest
illi adsignate, vitam quae luxu trahit;
to-her assign, life who in-luxury drags-out;
agros, villamque et pecora cum pastoribus
fields, and-the-farmhouse and flocks with shepherds
donate moechae. Nulla poterit perpeti,
give to-the-wanton. None will-be-able to-endure,

ut moribus quid teneat alienum suis.
that from-character anything she-hold foreign her-own.
Deformis cultum vendet, ut vinum paret;
The-ugly-one the-finery will-sell, that wine she-may-get;
agros abiciet moecha, ut ornatum gerat;
the-fields will-throw-away the-wanton, that adornment she-may-wear;
at illa gaudens pecore et lanae dedita
but she rejoicing in-flocks and to-wool devoted
quacumque summa tradet luxuriae domum.
for-whatever sum will-hand-over of-luxury the-house.
Sic nulla possidebit, quod fuerit datum,
So none will-possess, what shall-have-been given,
et dictam matri conferent pecuniam
and the-stated to-the-mother they-will-pay money
ex pretio rerum, quas vendiderint singulae.
from the-price of-the-things, which they-have-sold each.
Ita quod multorum fugit inprudentiam,
So what of-many escaped the-heedlessness,
unius hominis repperit sollertia.
of-one man found the-cleverness.

Pugna murium et mustelarum

VI · THE BATTLE OF THE MICE AND THE WEASELS

When the mice are beaten by the weasels' army, they flee and squeeze back into their narrow holes and escape. Their generals, who have tied horns on their heads as standards for the soldiers to follow, stick in the doorways and are taken and devoured. When a people is struck by disaster, its leaders' greatness is endangered; the small common folk hide easily.

Cum victi mures mustelarum exercitu
When conquered the-mice by-the-weasels' army
(historia quorum et in tabernis pingitur)
(the-story of-whom also in taverns is-painted)
fugerent et artos circum trepidarent cavos,
were-fleeing and narrow around were-trembling holes,
aegre recepti tamen evaserunt necem.
with-difficulty received yet they-escaped death.
Duces eorum, qui capitibus cornua
The-leaders of-them, who on-heads horns
suis ligarant, ut conspicuum in proelio
their had-tied, that conspicuous in battle
haberent signum, quod sequerentur milites,
they-might-have a-standard, which might-follow the-soldiers,
haesere in portis suntque capti ab hostibus;
stuck in the-gateways and-were captured by the-enemy;
quos immolatos victor avidis dentibus
whom sacrificed the-victor with-greedy teeth
capacis alvi mersit tartareo specu.
of-capacious belly sank in-the-hellish cave.
Quemcumque populum tristis eventus premit,
Whatever people a-sad outcome presses,

periclitatur magnitudo principum;
is-endangered the-greatness of-the-chiefs;
minuta plebes facili praesidio latet.
the-petty common-folk with-easy protection hides.

Phaedrus

VII · TO HIS CRITIC

Phaedrus asks a fastidious critic to bear with Aesop in tragic buskins: would that no pine had fallen on Pelion to build the Argo, which brought Medea's crimes. The critic finds this tasteless and false, since Minos ruled the Aegean first. If neither tales nor fables please this Cato, let him stop troubling literature, lest it trouble him.

Tu, qui, nasute, scripta destringis mea
You, who, sharp-nosed, writings disparage my
et hoc iocorum legere fastidis genus,
and this of-jests to-read disdain kind,
parva libellum sustine patientia,
with-a-little the-little-book endure patience,
severitatem frontis dum placo tuae
the-severity of-brow while I-appease your
et in cothurnis prodit Aesopus novis.
and in buskins comes-forth Aesop new.
Utinam nec umquam Pelii nemoris iugo
Would-that neither ever of-the-Pelian grove on-the-ridge
pinus bipinni concidisset Thessala!
a-pine by-the-double-axe had-fallen Thessalian!
Nec ad professae mortis audacem viam
Nor to of-proclaimed death the-bold road
fabricasset Argus opere Palladio ratem,
had-built Argus by-work Palladian a-ship,
inhospitalis prima quae ponti sinus
of-the-inhospitable first which of-the-sea the-bays
patefecit in perniciem Graium et barbarum!
opened to ruin of-Greeks and barbarians!

Namque et superbi luget Aeetae domus,
For both of-proud mourns Aeetes the-house,
et regna Peliae scelere Medeae iacent,
and the-realms of-Pelias by-the-crime of-Medea lie,
quae saevum ingenium variis involvens modis
who her-savage genius in-various wrapping ways
illic per artus fratris explicuit fugam,
there through the-limbs of-her-brother unfolded flight,
hic caede patris Peliadum infecit manus.
here with-the-slaughter of-their-father of-Pelias'-daughters stained the-hands.
Quid tibi videtur? Hoc quoque insulsum est, ais,
What to-you does-it-seem? This also tasteless is, you-say,
falsoque dictum; longe quia vetustior
and-falsely said; far because older
Aegaea Minos classe perdomuit freta
the-Aegean Minos with-fleet subdued straits
iustoque vindicavit exemplo inpetum.
and-with-just punished example the-assault.
Quid ergo possum facere tibi, lector Cato,
What then can-I to-do for-you, reader Cato,
si nec fabellae te iuvant nec fabulae!
if neither little-fables you please nor fables!
Noli molestus esse omnino litteris,
Do-not troublesome be at-all to-letters,
maiorem exhibeant ne tibi molestiam.
greater they-may-show lest to-you trouble.
Hoc illis dictum est, qui stultitia nauseant
This to-those said is, who with-folly are-sick
et, ut putentur sapere, caelum vituperant.
and, that they-may-be-thought to-be-wise, heaven abuse.

Serpens ad fabrum ferrarium

VIII · THE VIPER AND THE FILE

A viper in a smith's workshop, looking for food, bites a file. The file tells her she is foolish to try to hurt with her tooth one who is used to gnawing away all iron. The fable is for those who attack someone who bites harder.

Mordaciorem qui inprobo dente adpetit,
One-more-biting who with-wicked tooth attacks,
hoc argumento se describi sentiat.
by-this argument himself to-be-described let-him-feel.
In officinam fabri venit vipera.
Into the-workshop of-a-smith came a-viper.
Haec cum temptaret, siqua res esset cibo,
She when she-tried, if-any thing were for-food,
limam momordit. Illa contra contumax:
a-file bit. It in-reply defiant:
Quid me, inquit, stulta, dente captas laedere,
Why me, it-says, fool, with-tooth do-you-try to-hurt,
omne adsuevi ferrum quae conrodere?
all I-am-accustomed iron who to-gnaw-away?

Vulpes et caper

IX · THE FOX AND THE GOAT

A fox in a well praises the water to a thirsty goat, who jumps in; the fox climbs out on his horns and leaves him below.

Homo in periclum simul ac venit callidus,
A-man into danger as-soon as comes crafty,
reperire effugium quaerit alterius malo.
to-find escape seeks by-another's harm.
Cum decidisset vulpes in puteum inscia
When had-fallen a-fox into a-well unaware
et altiore clauderetur margine,
and by-a-higher was-shut-in edge,
devenit hircus sitiens in eundem locum;
came-down a-goat thirsty into the-same place;
simul rogavit, esset an dulcis liquor
at-once he-asked, was whether sweet the-water
et copiosus? Illa fraudem moliens:
and plentiful? She deceit contriving:
Descende, amice; tanta bonitas est aquae,
Come-down, friend; so-great the-goodness is of-the-water,
voluptas ut satiari non possit mea.
pleasure that to-be-sated not can my.
Inmisit se barbatus. Tum vulpecula
Sent-in himself the-bearded-one. Then the-little-fox
evasit puteo, nixa celsis cornibus,
escaped from-the-well, leaning on-lofty horns,
hircumque clauso liquit haerentem vado.
and-the-goat in-closed left stuck shallows.

De vitiis hominum

X · THE TWO WALLETS

Jupiter has put two wallets on us: the one full of our own faults hangs behind our back, the heavy one of others' faults in front of our chest. So we cannot see our own ills, and as soon as others go wrong, we are their censors.

Peras inposuit Iuppiter nobis duas:
Wallets has-put Jupiter on-us two:
propriis repletam vitiis post tergum dedit,
with-own filled faults behind back he-gave,
alienis ante pectus suspendit gravem.
with-others' before the-breast he-hung heavy.
Hac re videre nostra mala non possumus;
By-this thing to-see our evils not we-can;
alii simul delinquunt, censores sumus.
others as-soon-as do-wrong, censors we-are.

Fur et lucerna

XI · THE THIEF AND THE ALTAR OF JUPITER

A thief lights his lamp from Jupiter's altar and robs the god by its light. As he leaves, Religion speaks: though the gifts were the wicked's and hateful to her, he will pay with his life when his day comes; and lest the sacred fire light crime, no lamp may be lit from a god's flame, nor a sacred fire from a lamp. The tale teaches that those we have fed often turn against us, that crimes are punished not by the gods' anger but at the Fates' appointed time, and that the good should share nothing with the wicked.

Lucernam fur accendit ex ara Iovis
A-lamp a-thief lit from the-altar of-Jove
ipsumque conpilavit ad lumen suum.
and-him-himself plundered by light his-own.
Qui sacrilegio onustus cum discederet,
Who with-sacrilege laden when he-was-departing,
repente vocem sancta misit Religio:
suddenly a-voice holy sent Religion:
Malorum quamvis ista fuerint munera
Of-the-wicked although those have-been gifts
mihique invisa, ut non offendar subripi,
and-to-me hateful, so-that not I-am-offended to-be-stolen,
tamen, sceleste, spiritu culpam lues,
yet, villain, with-your-life the-guilt you-shall-pay,
olim cum adscriptus venerit poenae dies.
one-day when appointed shall-have-come of-punishment the-day.
Sed ne ignis noster facinori praeluceat,
But lest fire our for-crime light-the-way,
per quem verendos excolit pietas deos,
through which the-reverend honors piety gods,

veto esse tale luminis commercium.
I-forbid to-be such of-light exchange.
Ita hodie nec lucernam de flamma deum
So today neither a-lamp from the-flame of-the-gods
nec de lucerna fas est accendi sacrum.
nor from a-lamp right is to-be-lit the-sacred-fire.
Quot res contineat hoc argumentum utiles,
How-many things may-contain this argument useful,
non explicabit alius, quam qui repperit.
not will-explain another, than who found-it.
Significat primo saepe, quos ipse alueris,
It-signifies first often, whom yourself you-have-nourished,
tibi inveniri maxime contrarios;
to-you to-be-found most hostile;
secundo ostendit scelera non ira deum,
secondly shows crimes not by-the-anger of-the-gods,
fatorum dicto sed puniri tempore;
of-the-fates at-the-appointed but to-be-punished time;
novissime interdicit, ne cum malefico
lastly it-forbids, that with an-evildoer
usum bonus consociet ullius rei.
use the-good-man share of-any thing.

Malas esse divitias

XII · HERCULES AND PLUTUS

Riches are rightly hateful to a brave man, since a rich chest steals true praise. Received into heaven for his valor, Hercules greets all the gods but turns his eyes from Plutus, Fortune's son. Asked why, he says he hates him because he is the friend of the wicked and corrupts everything with gain.

Opes invisae merito sunt forti viro,
Riches hateful deservedly are to-a-brave man,
quia dives arca veram laudem intercipit.
because a-rich chest true praise intercepts.
Caelo receptus propter virtutem Hercules
Into-heaven received because-of valor Hercules
cum gratulantes persalutasset deos,
when the-congratulating he-had-greeted-all gods,
veniente Pluto, qui Fortunae est filius,
coming Plutus, who of-Fortune is the-son,
avertit oculos. Causam quaesivit pater.
he-turned-away his-eyes. The-cause asked his-father.
Odi, inquit, illum, quia malis amicus est
I-hate, he-says, him, because to-the-wicked a-friend he-is
simulque obiecto cuncta corrumpit lucro.
and-at-the-same-time with-held-out all corrupts gain.

De leone regnante

XIII · THE LION AS KING

Nothing is more useful than plain speech, but sincerity often leads to ruin. A lion who has made himself king of the beasts wants a name for justice, gives up his old habits, lives on little, and judges fairly. Then he begins to waver and regret it; the rest of the fable is lost.

Utilius homini nihil est quam recte loqui:
More-useful for-a-man nothing is than rightly to-speak:
probanda cunctis est quidem sententia,
to-be-approved by-all is indeed the-maxim,
sed ad perniciem solet agi sinceritas.
but to ruin is-wont to-be-driven sincerity.
Cum se ferarum regem fecisset leo
When himself of-the-beasts king had-made the-lion
et aequitatis vellet famam consequi,
and of-fairness wished the-fame to-attain,
a pristina deflexit consuetudine
from former he-turned-aside habit
atque inter illas tenui contentus cibo
and among them with-slender content food
sancta incorrupta iura reddebat fide.
holy with-uncorrupted justice he-rendered good-faith.
Postquam labare coepit poenitentia,
After to-waver began with-repentance,
* * *
(lacuna)

Prometheus

XIV · A FRAGMENT

Only the end of the fable survives: from the shaping of the male member came the woman's tongue, and from it obscenity drew its kinship.

* * *

(lacuna)

A fictione veretri linguam mulieris.

From the-fashioning of-the-private-part the-tongue of-woman.

Adfinitatem traxit inde obscenitas.

Kinship drew thence obscenity.

Idem

XV · PROMETHEUS' MISTAKE

Asked what made tribades and effeminate men, the old man explains. Prometheus, maker of the clay race that breaks when it meets fortune, spent a whole day shaping the parts that modesty hides, to fit them later to their bodies. Then Liber invited him to dinner, and he came home late, full of nectar, and in his drunken muddle fitted the female parts to males and the male to females. So lust now enjoys a perverse pleasure.

Rogavit alter, tribadas et molles mares
Asked another, tribades and soft males
quae ratio procreasset? Exposuit senex:
what reason had-created? Explained the-old-man:
Idem Prometheus, auctor vulgi fictilis,
The-same Prometheus, maker of-the-common-folk of-clay,
(qui simul offendit ad fortunam, frangitur)
(who as-soon-as it-strikes against fortune, is-broken)
naturae partes, veste quas celat pudor,
of-nature the-parts, with-clothing which hides shame,
cum separatim toto finxisset die,
when separately the-whole had-fashioned day,
aptare mox ut posset corporibus suis,
to-fit soon that he-might-be-able to-bodies their,
ad cenam est invitatus subito a Libero.
to dinner was invited suddenly by Liber.
Ubi inrigatus multo venas nectare
When having-been-watered with-much his-veins nectar
sero domum est reversus titubanti pede.
late home he-has returned with-tottering foot.

Tum semisomno corde et errore ebrio
Then with-half-asleep heart and with-error drunken
adplicuit virginale generi masculo
he-fitted the-maidenly to-the-kind male
et masculina membra adplicuit feminis.
and male members fitted to-females.
Ita nunc libido pravo fruitur gaudio.
So now lust with-perverse enjoys joy.

De capris barbatis

XVI · THE SHE-GOATS AND THE HE-GOATS

When the she-goats get beards from Jupiter, the he-goats complain that the females have equaled their dignity. Jupiter tells them to let the females enjoy an empty glory, so long as they do not equal their strength. Bear it, the fable says, when those unequal in worth look like you.

Barbam capellae cum inpetrassent ab Iove,
A-beard the-she-goats when had-obtained from Jove,
hirci maerentes indignari coeperunt,
the-he-goats grieving to-be-indignant began,
quod dignitatem feminae aequassent suam.
because the-dignity the-females had-equaled their.
Sinite, inquit, illas gloria vana frui
Allow, he-says, them with-glory vain to-enjoy
et usurpare vestri ornatum muneris,
and to-usurp of-your the-ornament office,
pares dum non sint vestrae fortitudini.
equal provided not they-be to-your strength.
Hoc argumentum monet, ut sustineas tibi
This argument warns, that you-endure to-you
habitu esse similes, qui sint virtute inpares.
in-dress to-be like, who are in-valor unequal.

De fortunis hominum

XVII · THE HELMSMAN

To console a man complaining of his fortunes, Aesop tells of a ship battered by storms, its passengers weeping and fearing death, until the sky clears and a fair wind lifts the sailors' spirits. The helmsman, made wise by danger, warns them to rejoice sparingly and complain slowly: pain and joy mix through all of life.

Cum de fortunis quidam quereretur suis,
When about fortunes a-certain-man complained his,
Aesopus finxit consolandi gratia:
Aesop invented of-consoling for-the-sake:
vexata saevis navis tempestatibus,
harried by-savage a-ship storms,
inter vectorum lacrimas et mortis metum,
among of-the-passengers the-tears and of-death fear,
faciem ad serenam subito ut mutatur dies,
face to clear suddenly as is-changed the-day,
ferri secundis tuta coepit flatibus
to-be-carried by-favorable safe began breezes
nimiaque nautas hilaritate extollere.
and-with-excessive the-sailors gaiety to-lift-up.
Factus periclis tum gubernator sophus:
Made by-dangers then the-helmsman wise:
'Parce gaudere oportet et sensim queri.' —
'Sparingly to-rejoice it-behooves and gradually to-complain.'—
Totam aeque vitam miscet dolor et gaudium.
The-whole equally life mixes pain and joy.

Canum legati ad Iovem

XVIII · THE DOGS' ENVOYS TO JUPITER

The dogs send envoys to Jupiter to beg for a better life, free of men's insults and bran bread. The envoys dawdle, sniffing for food in dung, and Mercury drags them in; at the sight of Jupiter they foul the whole palace and are driven out with clubs. Jupiter forbids them to be sent home. The dogs send others, and when rumor betrays the first envoys, they fill the new ones' backsides with perfume; but when Jupiter shakes his thunderbolt, these too lose control. Jupiter lets them go but sentences them to hunger, so that they may keep control of their bellies, and says the dogs who sent such worthless envoys will never be free of men's insults.

Canes legatos olim misere ad Iovem,
The-dogs envoys once sent to Jove,
melioris vitae tempus oratum suae,
of-a-better life a-time to-beg their,
ut sese eriperet hominum contumeliis,
that themselves he-might-snatch from-men's insults,
furfuribus sibi conspersum quod panem darent
with-bran for-them sprinkled because bread they-gave
fimoque turpi maxime explerent famem.
and-with-dung foul especially they-filled hunger.
Profecti sunt legati non celeri pede,
Set-out were the-envoys not with-swift foot,
dum naribus scrutantur escam in stercore.
while with-nostrils they-search-for food in dung.
Citati non respondent. Vix tandem invenit
Summoned not they-answer. Scarcely at-last found
eos Mercurius et turbatos adtrahit.
them Mercury and confused drags-them-up.

Tum vero vultum magni ut viderunt Iovis,
Then truly the-face of-great when they-saw Jove,
totam timentes concacarunt regiam;
the-whole fearing they-befouled palace;
propulsi vero fustibus vadunt foras.
driven-out truly with-clubs they-go out-of-doors.
Vetat dimitti magnus illos Iuppiter.
Forbids to-be-dismissed great them Jupiter.
Mirati sibi legatos non revertier,
Wondering to-themselves the-envoys not to-return,
turpe aestimantes aliquid commissum a suis,
shameful thinking something committed by their-own,
post aliquod tempus alios adscribi iubent.
after some time others to-be-appointed they-order.
Rumor legatos superiores prodidit.
Rumor the-envoys former betrayed.
Timentes rursus aliquid ne simile accidat,
Fearing again something lest like happen,
odore canibus anum, sed multo, replent.
with-perfume the-dogs' anus, but with-much, they-fill.
Mandata dant: legati mittuntur, statim
Instructions they-give: envoys are-sent, at-once
abeunt. Rogantes aditum continuo inpetrant.
they-go-off. Asking access at-once they-obtain-it.
Consedit genitor tum deorum maximus
Sat-down the-father then of-the-gods greatest
quassatque fulmen: tremere coepere omnia.
and-shakes the-thunderbolt: to-tremble began everything.
Canes confusi, subitus quod fuerat fragor,
The-dogs confounded, sudden because had-been the-crash,

repente odorem mixtum cum merdis cacant.
suddenly the-perfume mixed with dung void.
Reclamant omnes, vindicandam iniuriam.
Cry-out all, to-be-avenged the-injury.
Sic est locutus ante poenam Iuppiter:
Thus has spoken before the-punishment Jupiter:
Legatos non est regis non dimittere,
Envoys not is of-a-king not to-dismiss,
nec est difficile poenas culpae inponere;
nor is it-difficult penalties on-guilt to-impose;
sed hoc feretis pro iudicio praemium:
but this you-shall-bear for judgment reward:
non veto dimitti, verum cruciari fame,
not I-forbid-them to-be-dismissed, but to-be-tortured with-hunger,
ne ventrem continere non possint suum.
lest the-belly to-control not they-be-able their.
Illi autem, qui miserunt vos tam futiles,
Those however, who sent you so worthless,
numquam carebunt hominis contumelia.
never shall-lack of-man insult.

Serpens. Misericordia nociva

XIX · THE MAN AND THE SNAKE

Whoever helps the wicked is sorry later. A man picks up a snake stiff with frost and warms it in his bosom, and as soon as it revives it kills him. Asked why, the snake says: so that no one may learn to help the wicked.

Qui fert malis auxilium, post tempus dolet.
Who brings to-the-wicked help, after a-time grieves.
Gelu rigentem quidam colubram sustulit
With-frost stiff a-certain-man a-snake picked-up
sinuque fovit, contra se ipse misericors;
and-in-his-bosom warmed, against himself himself compassionate;
namque ut refecta est, necuit hominem protinus.
for as-soon-as revived it-was, it-killed the-man forthwith.
Hanc alia cum rogaret causam facinoris, 5
It another when asked the-reason of-the-deed,
respondit: Nequis discat prodesse inprobis.
it-replied: That-no-one learn to-help the-wicked.

Vulpes et draco

XX · THE FOX AND THE DRAGON

A fox digging a lair breaks into a dragon's cave, where he guards buried gold. She asks what he gains from it, sleepless in the dark; nothing, he says, Jupiter assigned it. Born when the gods were angry, she tells him, and turns on the miser: why torment himself, cheating the gods of incense and himself of food, all for the joy of his heir?

Vulpes, cubile fodiens, dum terram eruit
A-fox, a-lair digging, while the-earth she-throws-up
agitque plures altius cuniculos,
and-drives more deeper burrows,
pervenit ad draconis speluncam intimam,
came to of-a-dragon the-cave innermost,
custodiebat qui thesauros abditos.
was-guarding who treasures hidden.
Hunc simul aspexit: Oro, ut inprudentiae
Him as-soon-as she-saw: I-pray, that to-my-heedlessness
des primum veniam; deinde si pulchre vides,
you-give first pardon; then if well you-see,
quam non conveniens aurum sit vitae meae,
how not suited gold be to-life my,
respondeas clementer. Quem fructum capis
you-answer mildly. What fruit do-you-take
hoc ex labore, quodve tantum est praemium,
this from labor, or-what so-great is the-reward,
ut careas somno et aevum in tenebris exigas?
that you-do-without sleep and life in darkness spend?
Nullum, inquit ille, verum hoc a summo mihi
None, he-says he, but this from highest to-me

Iove adtributum est. Ergo nec sumis tibi
Jove assigned has-been. Then neither do-you-take for-yourself
nec ulli donas quicquam? Sic fatis placet.
nor to-anyone give anything? So to-the-fates it-pleases.
Nolo irascaris, libere si dixero:
I-do-not-want you-to-be-angry, freely if I-shall-have-spoken:
dis est iratis natus, qui est similis tibi.
with-the-gods he-was angry born, who is like you.
Abiturus illuc, quo priores abierunt,
Going-to-go-off thither, where those-before have-gone-off,
quid mente caeca miserum torques spiritum?
why with-mind blind wretched do-you-torture spirit?
Tibi dico, avare, gaudium heredis tui,
To-you I-say, miser, the-joy of-heir your,
qui ture superos, ipsum te fraudas cibo,
who of-incense the-gods-above, very you you-cheat of-food,
qui tristis audis musicum citharae sonum,
who gloomy hear the-musical of-the-lyre sound,
quem tibiarum macerat iucunditas,
whom of-flutes wears-out the-delightfulness,
opsoniorum pretia cui gemitum exprimunt,
of-provisions the-prices from-whom groans squeeze,
qui dum quadrantes aggeras patrimonio
who while farthings you-heap on-to-the-patrimony
caelum fatigas sordido periurio,
heaven you-weary with-sordid perjury,
qui circumcidis omnem inpensam funeri,
who you-cut-off every expense for-the-funeral,
Libitina nequid de tuo faciat lucri.
Libitina lest-anything from yours make of-profit.

Phaedrus

XXI · TO ENVY

Phaedrus knows what envy will say: whatever is worth remembering it will call Aesop's, and whatever pleases less it will call his own. His answer: good or bad, Aesop found it and Phaedrus finished it. Now he returns to his order.

Quo iudicare cogitet livor modo,
In-what to-judge may-think envy way,
licet dissimulet, pulchre tamen intellego.
although it-dissemble, well yet I-understand.
Quicquid putabit esse dignum memoria,
Whatever it-will-think to-be worthy of-memory,
Aesopi dicet; si quid minus adriserit,
Aesop's it-will-say; if anything less has-pleased,
a me contendet fictum quovis pignore.
by me it-will-contend made at-any wager.
Quem volo refelli iam nunc responso meo:
Whom I-want to-be-refuted even now by-answer my:
sive hoc ineptum sive laudandum est opus,
whether this silly or to-be-praised is the-work,
invenit ille, nostra perfecit manus.
found-it he, our completed hand.
Sed exsequamur coeptum propositi ordinem.
But let-us-follow the-begun of-the-plan order.

De Simonide

XXII · SIMONIDES SHIPWRECKED

Shipwrecked, the others lose their riches while Simonides, welcomed by an admirer, says that all he has he carries within him.

Homo doctus in se semper divitias habet.
A-man learned within himself always riches has.
Simonides, qui scripsit egregium melos,
Simonides, who wrote outstanding lyric,
quo paupertatem sustineret facilius,
whereby poverty he-might-bear more-easily,
circum ire coepit urbes Asiae nobiles,
around to-go began cities of-Asia famous,
mercede accepta laudem victorum canens.
a-fee received the-praise of-victors singing.
Hoc genere quaestus postquam locuples factus est,
By-this kind of-gain after rich made he-was,
redire in patriam voluit cursu pelagio;
to-return to his-fatherland he-wished on-a-course by-sea;
erat autem, ut aiunt, natus in Cia insula:
he-was moreover, as they-say, born in Ceos island:
ascendit navem, quam tempestas horrida
he-boards a-ship, which a-storm rough
simul et vetustas medio dissolvit mari.
together and age in-the-middle broke-up of-the-sea.
Hi zonas, illi res pretiosas colligunt,
These belts, those things precious gather,
subsidium vitae. Quidam curiosior:
a-support of-life. A-certain more-inquisitive-one:

Simonide, tu ex opibus nil sumis tuis?
Simonides, you from riches nothing take your?
Mecum, inquit, mea sunt cuncta. Tunc pauci enatant,
With-me, he-says, mine are all-things. Then few swim-out,
quia plures onere degravati perierant.
because more by-the-load weighed-down had-perished.
Praedones adsunt, rapiunt, quod quisque extulit,
Robbers are-at-hand, they-snatch, what each brought-out,
nudos relinquunt. Forte Clazomenae prope
naked they-leave. By-chance Clazomenae near
antiqua fuit urbs, quam petierunt naufragi.
an-ancient was city, which sought the-shipwrecked.
Hic litterarum quidam studio deditus,
Here of-letters a-certain-man to-the-study devoted,
Simonidis qui saepe versus legerat
of-Simonides who often the-verses had-read
eratque absentis admirator maximus,
and-was of-the-absent-one an-admirer greatest,
sermone ab ipso cognitum cupidissime
by-speech from himself recognized most-eagerly
ad se recepit; veste, nummis, familia
to himself received; with-clothes, coins, a-household
hominem exornavit. Ceteri tabulam suam
the-man he-adorned. The-others painted-board their
portant rogantes victum. Quos casu obvios
carry begging a-living. Whom by-chance meeting
Simonides ut vidit: Dixi, inquit, mea
Simonides when he-saw: I-said, he-says, mine
mecum esse cuncta; vos quod rapuistis, perit.
with-me to-be all; you what you-snatched, perishes.

Mons parturiens

XXIII · THE MOUNTAIN IN LABOR

A mountain groans in labor, and the earth waits in great expectation; it gives birth to a mouse. This is written for you who threaten great things and achieve nothing.

Mons parturibat, gemitus inmanes ciens,
A-mountain was-in-labor, groans enormous uttering,
eratque in terris maxima exspectatio.
and-there-was on earth the-greatest expectation.
At ille murem peperit. Hoc scriptum est tibi,
But it a-mouse bore. This written is for-you,
qui, magna cum minaris, extricas nihil.
who, great-things when you-threaten, achieve nothing.

Formica et musca

XXIV · THE ANT AND THE FLY

A fly boasts to an ant that she lingers at the gods' altars, tastes the entrails first, sits on kings' heads, and kisses matrons, all without labor. The ant answers that the gods' company is glorious for the invited, not the hated; the fly is driven from the altars, and boasts of what modesty should hide. She does no work, so has nothing when need comes; in winter she falls silent and dies of cold, while the ant, who stored grain in summer, lives safe at home. The fable tells false praise from solid worth.

Formica et musca contendebant acriter,
An-ant and a-fly were-contending sharply,
quae pluris esset. Musca sic coepit prior:
which of-more-worth was. The-fly thus began first:
Conferre nostris tu potes te laudibus?
To-compare to-our you can yourself praises?
Ubi inmolatur, exta praegusto deum;
Where it-is-sacrificed, the-entrails I-taste-first of-the-gods;
moror inter aras, templa perlustro omnia.
I-linger among altars, temples I-go-through all.
In capite regis sedeo, cum visum est mihi,
On the-head of-a-king I-sit, when seemed-good it-has to-me,
et matronarum casta delibo oscula.
and of-matrons the-chaste I-sip kisses.
Laboro nihil, atque optimis rebus fruor.
I-labor nothing, and the-best things I-enjoy.
Quid horum simile tibi contingit, rustica?
What of-these like to-you befalls, rustic?
Est gloriosus sane convictus deum,
Is glorious indeed the-company of-the-gods,

sed illi, qui invitatur, non qui invisus est.
but for-him, who is-invited, not who hated is.
Aras frequentas: nempe abigeris, quom venis.
Altars you-frequent: surely you-are-driven-off, when you-come.
Reges conmemoras et matronarum oscula;
Kings you-mention and of-matrons the-kisses;
super etiam iactas, tegere quod debet pudor.
moreover even you-boast, to-cover what ought shame.
Nihil laboras: ideo cum opus est, nil habes.
Nothing you-labor: so when need is, nothing you-have.
Ego granum in hiemem cum studiose congero,
I grain against winter when zealously I-heap,
te circa murum pasci video stercore.
you around the-wall to-feed I-see on-dung.
Aestate me lacessis; cum bruma est, siles.
In-summer me you-provoke; when winter is, you-are-silent.
Mori contractam cum te cogunt frigora,
To-die shrunken when you compel the-colds,
me copiosa recipit incolumem domus.
me plentiful receives unharmed home.
Satis profecto rettudi superbiam.
Enough surely I-have-beaten-back your-pride.
Fabella talis hominum discernit notas
A-little-fable such of-men distinguishes the-marks
eorum, qui se falsis ornant laudibus,
of-those, who themselves with-false adorn praises,
et quorum virtus exhibet solidum decus.
and whose virtue displays solid honor.

Poeta

XXV · SIMONIDES AND THE TWINS

Phaedrus now records the honor the gods paid to letters. Simonides, hired to praise a boxer, finds the subject thin and fills it out with Leda's twin sons. The boxer pays a third of the fee, sends him to the twins for the rest, and invites him to a family dinner. At the feast two dusty, sweating young men of superhuman size have a slave call him out. He has barely stepped out when the ceiling crushes the rest, and no young men are at the door. All know the gods gave him his life for his fee.

Quantum valerent inter homines litterae,
How-much might-avail among men letters,
dixi superius: quantus nunc illis honos
I-said above: how-great now to-them honor
a superis sit tributus, tradam memoriae.
by the-gods-above has-been granted, I-shall-hand-down to-memory.
Simonides idem ille, de quo rettuli,
Simonides the-same he, about whom I-told,
victori laudem cuidam pyctae ut scriberet,
for-a-victor praise a-certain boxer that he-should-write,
certo conductus pretio secretum petit.
at-a-fixed hired price seclusion seeks.
Exigua cum frenaret materia inpetum,
Scanty when checked the-material his-impulse,
usus poetae more est et licentia
used of-a-poet by-the-custom has and license
atque interposuit gemina Ledae pignera,
and inserted the-twin of-Leda offspring,
auctoritatem similis referens gloriae.
authority of-like reporting glory.

Opus adprobavit; sed mercedis tertiam
The-work he-approved; but of-the-fee the-third
accepit partem. Cum relicuam posceret:
he-received part. When the-rest he-demanded:
Illi, inquit, reddent, quorum sunt laudis duae.
They, he-says, will-pay, of-whom are of-the-praise two-thirds.
Verum, ut ne irate te dimissum censeas,
But, that not in-anger you dismissed you-may-think,
ad cenam mihi promitte; cognatos volo
to dinner to-me promise; my-kinsmen I-want
hodie invitare, quorum es in numero mihi.
today to-invite, of-whom you-are in the-number for-me.
Fraudatus quamvis et dolens iniuria,
Cheated although and grieving at-the-wrong,
ne male dissimulans gratiam corrumperet,
lest badly dissembling the-goodwill he-should-spoil,
promisit. Rediit hora dicta, recubuit.
he-promised. He-returned at-the-hour stated, reclined.
Splendebat hilare poculis convivium,
Shone merrily with-cups the-banquet,
magno adparatu laeta resonabat domus:
with-great apparatus glad resounded the-house:
repente duo cum iuvenes sparsi pulvere,
suddenly two when young-men sprinkled with-dust,
sudore multo diffluentes, corpore
with-sweat much dripping, in-body
humanam supra formam, cuidam servulo
human above form, to-a-certain slave-boy
mandant, ut ad se provocet Simonidem;
give-orders, that to them he-call-out Simonides;

illius interesse, ne faciat moram.
for-him it-to-matter, lest he-make delay.
Homo perturbatus excitat Simonidem.
The-man disturbed rouses Simonides.
Unum promorat vix pedem triclinio,
One he-had-moved-forward scarcely foot from-the-dining-room,
ruina camarae subito oppressit ceteros;
the-collapse of-the-ceiling suddenly crushed the-rest;
30 nec ulli iuvenes sunt reperti ad ianuam.
nor any young-men were found at the-door.
Ut est vulgatus ordo narratae rei,
When was spread-abroad the-order of-the-told matter,
omnes scierunt numinum praesentiam
all knew of-the-divinities the-presence
vati dedisse vitam mercedis loco.
to-the-bard to-have-given life of-the-fee in-place.

Poeta ad Particulonem

EPILOGUE TO PARTICULO

Phaedrus could say much more, but wit pleases in moderation and offends in excess. He asks Particulo, whose name will live in his pages as long as Latin letters are valued, to approve at least his brevity, all the more worth commending as poets are more tiresome.

Adhuc supersunt multa, quae possim loqui,
Still remain many-things, which I-could say,
et copiosa abundat rerum varietas;
and plentiful abounds of-things variety;
sed temperatae suaves sunt argutiae,
but moderate pleasant are witticisms,
immodicae offendunt. Quare, vir sanctissime,
immoderate offend. Wherefore, man most-holy,
Particulo, chartis nomen victurum meis,
Particulo, in-pages a-name going-to-live my,
Latinis dum manebit pretium litteris,
for-Latin while shall-remain a-value letters,
si non ingenium, certe brevitatem adproba,
if not my-talent, at-least my-brevity approve,
quae conmendari tanto debet iustius,
which to-be-commended by-so-much ought more-justly,
quanto poetae sunt molesti validius.
by-how-much poets are troublesome more-strongly.

Idem poeta

PROLOGUE

If Phaedrus brings in Aesop's name anywhere, though he has long since paid him what he owed, it is for the sake of authority, as artists of his day get a better price for new work by putting Praxiteles' name on a marble, Myron's on silver, or Zeuxis' on a painting. Envy favors a counterfeit antiquity over present merit. Now to a fable of this kind.

Aesopi nomen sicubi interposuero,
Aesop's name if-anywhere I-shall-have-inserted,
cui reddidi iam pridem quicquid debui,
to-whom I-have-paid already long-ago whatever I-owed,
auctoritatis esse scito gratia:
of-authority it-to-be know for-the-sake:
ut quidam artifices nostro faciunt seculo,
as certain artists in-our do age,
qui pretium operibus maius inveniunt, novo
who price for-works greater find, for-a-new
si marmori adscripserunt Praxitelen suo,
if to-marble they-have-ascribed Praxiteles their,
trito Myronem argento, tabulae Zeuxidem,
worn Myron to-silver, to-a-painting Zeuxis,
adeo fucatae plus vetustati favet
so-much painted-over more antiquity favors
invidia mordax quam bonis praesentibus.
envy biting than goods present.
Sed iam ad fabellam talis exempli feror.
But now to a-little-fable of-such example I-am-borne.

Demetrius rex et Menander poeta: Quomodo saepe fallatur hominum iudicium

I · DEMETRIUS AND MENANDER

When Demetrius of Phalerum seizes Athens, the crowd rushes everywhere shouting good luck, and its leaders kiss the hand that oppresses them, groaning in silence; even the idle creep up last, lest their absence harm them. Among them comes Menander, perfumed and in flowing robes, with a mincing step. Demetrius, who has read his comedies and admired his talent without knowing him, asks who is the catamite who dares come into his sight. Told it is Menander the writer, he changes at once: no man could be handsomer.

Demetrius, qui dictus est Phalereus,
Demetrius, who called was of-Phalerum,
Athenas occupavit inperio inprobo.
Athens seized with-rule wicked.
Ut mos est vulgi, passim et certatim ruit
As custom is of-the-crowd, everywhere and vying it-rushes
"Feliciter!" succlamans. Ipsi principes
"Good-luck!" shouting. The-very leading-men
illam osculantur, qua sunt oppressi, manum,
that kiss, by-which they-are crushed, the-hand,
tacite gementes tristem fortunae vicem.
silently groaning at-the-sad of-fortune change.
Quin etiam resides et sequentes otium,
Nay even the-idle and those-pursuing leisure,
ne defuisse noceat, repunt ultimi;
lest to-have-been-absent may-harm, creep last;
in quis Menander, nobilis comoediis,
among whom Menander, famous for-comedies,

quas ipsum ignorans legerat Demetrius
which him-himself not-knowing had-read Demetrius
et admiratus fuerat ingenium viri,
and admired had the-talent of-the-man,
unguento delibutus, vestitu fluens,
with-ointment anointed, in-clothing flowing,
veniebat gressu delicato et languido.
was-coming with-step dainty and languid.
Hunc ubi tyrannus vidit extremo agmine:
Him when the-tyrant saw at-the-end-of the-procession:
Quisnam cinaedus ille in conspectum meum
Who-then catamite that into sight my
audet venire? Responderunt proximi:
dares to-come? Answered those-nearest:
Hic est Menander scriptor. Mutatus statim:
This is Menander the-writer. Changed at-once:
Homo, inquit, fieri non potest formosior.
A-man, he-says, to-be-made not can more-handsome.

Viatores et latro

II · THE TWO SOLDIERS AND THE ROBBER

Two soldiers meet a robber. One runs away; the other stands and kills him. Then the coward runs up, draws his sword, and calls for the robber to be handed over to him. The brave one says he wishes his comrade had helped with such words earlier; let him sheathe his sword and his tongue: he may fool others, but the brave man has seen how fast he runs. The fable is for the man who is brave in good times and flees in doubtful ones.

Duo cum incidissent in latronem milites,
Two when had-fallen upon a-robber soldiers,
unus profugit, alter autem restitit
one fled, the-other however stood-firm
et vindicavit sese forti dextera.
and avenged himself with-brave right-hand.
Latrone occiso timidus accurrit comes
The-robber slain the-timid runs-up comrade
stringitque gladium, dein reiecta paenula:
and-draws his-sword, then thrown-back his-cloak:
Cedo, inquit, illum; iam curabo sentiat,
Give-me, he-says, him; now I-shall-see-to-it he-may-feel,
quos attemptarit. Tunc, qui depugnaverat:
whom he-has-attacked. Then, he-who had-fought-it-out:
Vellem istis verbis saltem adiuvisses modo;
I-would-wish with-those words at-least you-had-helped just-now;
constantior fuissem vera existimans.
more-steadfast I-would-have-been true thinking-them.
Nunc conde ferrum et linguam pariter futilem,
Now sheathe the-sword and the-tongue equally useless,

ut possis alios ignorantes fallere.
that you-may-be-able others unknowing to-deceive.
Ego, qui sum expertus, quantis fugias viribus,
I, who have experienced, with-how-great you-flee strength,
scio, quam virtuti non sit credendum tuae.
know, how to-valor not is to-be-trusted your.
Illi adsignari debet haec narratio,
To-him to-be-assigned ought this story,
qui re secunda fortis est, dubia fugax.
who in-affair favorable brave is, in-doubtful runaway.

Calvus et musca

III · THE BALD MAN AND THE FLY

A fly bites a bald man's head, and he gives himself a heavy slap trying to crush it. The fly mocks him for wanting to avenge a tiny sting with death, adding insult to injury. He answers that he easily makes peace with himself, since he meant no harm, but he would kill her, a wicked creature that loves human blood, even at greater cost. Pardon is due to the man who errs by chance, but one who harms by design deserves any penalty.

Calvi momordit musca nudatum caput;
Of-a-bald-man bit a-fly the-bared head;
quam opprimere captans alapam sibi duxit gravem.
which to-crush trying a-slap on-himself he-drew heavy.
Tunc illa inridens: Punctum volucris parvulae
Then she mocking: The-sting of-a-winged-creature tiny
voluisti morte ulcisci; quid facies tibi,
you-wished by-death to-avenge; what will-you-do to-yourself,
iniuriae qui addideris contumeliam?
to-injury who have-added insult?
Respondit: Mecum facile redeo in gratiam,
He-answered: With-myself easily I-return into favor,
quia non fuisse mentem laedendi scio.
because not to-have-been the-intent of-harming I-know.
Sed te, contempti generis animal inprobum,
But you, of-a-despised race creature wicked,
quae delectaris bibere humanum sanguinem,
who delight to-drink human blood,
optem necare vel maiore incommodo.
I-would-wish to-kill even with-greater inconvenience.

Hoc argumentum venia donari docet,
This argument with-pardon to-be-presented teaches,
qui casu peccat. Nam qui consilio est nocens,
who by-chance errs. For who by-design is harmful,
illum esse quavis dignum poena iudico.
him to-be of-any worthy penalty I-judge.

Asinus et porcellus

IV · THE ASS AND THE BOAR'S BARLEY

An ass refuses the barley of a boar sacrificed to Hercules, since the one fed on it is butchered: rashness profits few and ruins many.

Quidam inmolasset verrem cum sancto Herculi,
A-certain-man had-sacrificed a-boar when to-holy Hercules,
cui pro salute votum debebat sua,
to-whom for health a-vow he-owed his-own,
asello iussit reliquias poni hordei.
for-a-little-ass he-ordered the-remains to-be-set of-barley.
Quas aspernatus ille sic locutus est:
Which having-spurned he thus spoken has:
Libenter istum prorsus adpeterem cibum,
Gladly that altogether I-would-make-for food,
nisi, qui nutritus illo est, iugulatus foret.
unless, who nourished with-it has-been, butchered had-been.
Huius respectu fabulae deterritus
Of-this by-regard fable deterred
periculosum semper vitavi lucrum.
dangerous always I-have-avoided gain.
Sed dicis: Qui rapuere divitias, habent.
But you-say: Who have-snatched riches, have-them.
Numeremus agedum, qui deprensi perierunt.
Let-us-count come-now, who caught have-perished.
Maiorem turbam punitorum reperies.
Greater the-crowd of-the-punished you-will-find.
Paucis temeritas est bono, multis malo.
For-few rashness is for-good, for-many for-ill.

Scurra et rusticus

V · THE BUFFOON AND THE COUNTRYMAN

Mortals slip through perverse favor and defend their mistakes until the facts force them to repent. A rich man about to give splendid games offers a prize for any new entertainment. A famous buffoon imitates a piglet's squeal so well under his cloak that the crowd demands he be searched, and finding nothing, showers him with applause. A countryman claims he can do better, and next day, hiding a real piglet under his clothes, pinches its ear. The crowd, partial to the buffoon, cries that his was the better imitation and drives the countryman out; he pulls out the piglet and shows them what judges they are.

Pravo favore labi mortales solent
By-perverse favor to-slip mortals are-wont
et, pro iudicio dum stant erroris sui,
and, for the-judgment while they-stand of-error their-own,
ad poenitendum rebus manifestis agi.
to repenting by-facts manifest to-be-driven.
Facturus ludos quidam dives nobiles
Going-to-give games a-certain rich-man splendid
proposito cunctos invitavit praemio,
with-offered all invited reward,
quam quisque posset ut novitatem ostenderet.
what each could that a-novelty he-should-show.
Venere artifices laudis ad certamina;
Came the-performers of-praise to the-contests;
quos inter scurra, notus urbano sale,
whom among a-buffoon, known for-urbane wit,
habere dixit se genus spectaculi,
to-have said himself a-kind of-spectacle,

quod in theatro numquam prolatum foret.
which in the-theater never brought-forth had-been.
Dispersus rumor civitatem concitat.
Scattered the-rumor the-city stirs.
Paullo ante vacua turbam deficiunt loca.
A-little before empty the-crowd fail the-places.
In scena vero postquam solus constitit
On the-stage however after alone he-stood
sine adparatu, nullis adiutoribus,
without apparatus, with-no assistants,
silentium ipsa fecit exspectatio.
silence the-very made expectation.
Ille in sinum repente demisit caput
He into his-bosom suddenly lowered his-head
et sic porcelli vocem est imitatus sua,
and so of-a-piglet the-voice has imitated with-his-own,
verum ut subesse pallio contenderent
the-real that to-be-under his-cloak they-argued
et excuti iuberent. Quo facto simul
and to-be-shaken-out ordered. Which done as-soon-as
nihil est repertum, multis onerant laudibus
nothing was found, with-many they-load praises
hominemque plausu prosequuntur maximo.
and-the-man with-applause they-attend greatest.
Hoc vidit fieri rusticus. Non mehercule
This saw done a-countryman. Not by-Hercules
me vincet, inquit: et statim professus est
me he-shall-beat, he-says: and at-once declared he-has
idem facturum melius se postridie.
the-same going-to-do better himself the-next-day.

Fit turba maior. Iam favor mentes tenet
Comes-about a-crowd greater. Now favor minds holds
et derisuri, non spectaturi, sedent.
and going-to-mock, not going-to-watch, they-sit.
Uterque prodit. Scurra degrunnit prior
Each comes-forth. The-buffoon grunts first
movetque plausus et clamores suscitat.
and-moves applause and shouts rouses.
Tunc simulans sese vestimentis rusticus
Then pretending himself with-clothes the-countryman
porcellum obtegere, (quod faciebat scilicet,
a-piglet to-cover, (which he-was-doing of-course,
sed, in priore quia nil compererant, latens)
but, in the-former because nothing they-had-found, hidden)
pervellit aurem vero, quem celaverat,
plucks the-ear of-the-real, whom he-had-concealed,
et cum dolore vocem naturae exprimit.
and with pain the-voice of-nature squeezes-out.
Adclamat populus scurram multo similius
Cries-out the-people the-buffoon much more-like
imitatum, et cogit rusticum trudi foras.
to-have-imitated, and forces the-countryman to-be-thrust out-of-doors.
At ille profert ipsum porcellum e sinu,
But he brings-forth the-very piglet from his-bosom,
turpemque aperto pignore errorem probans:
and-the-shameful by-the-open proof error proving:
En hic declarat, quales sitis iudices!
Look this declares, what-sort you-are judges!

Calvus et quidam aeque pilis defectus

VI · THE TWO BALD MEN

A bald man finds a comb at a crossroads. Another, equally hairless, comes up and claims half of whatever is gained. The first shows the prize: the gods favored them, but by an envious fate they have found coal instead of treasure, as the saying goes. Complaint suits the man whom hope has mocked.

Invenit calvus forte in trivio pectinem.
Found a-bald-man by-chance at a-crossroads a-comb.

Accessit alter, aeque defectus pilis.
Approached another, equally lacking in-hair.

Heia! inquit, in commune quodcumque est lucri.
Hey! he-says, in common whatever is of-gain.

Ostendit ille praedam et adiecit simul:
Showed he the-prize and added at-the-same-time:

Superum voluntas favit; sed fato invido
Of-the-gods-above the-will favored; but by-fate envious

carbonem, ut aiunt, pro thesauro invenimus.
coal, as they-say, instead-of treasure we-have-found.

Quem spes delusit, huic querela convenit.
Whom hope has-mocked, to-him complaint is-fitting.

Princeps tibicen

VII · PRINCEPS THE FLUTE-PLAYER

A vain mind puffed up by a breath of favor is easily led into ridicule. Princeps, a flute-player who accompanied the dancer Bathyllus, breaks his leg in a fall from a stage machine, and the audience misses him. When a nobleman gives games, Princeps returns, and as the chorus sings "rejoice, Rome, safe while your prince is safe," he thinks the applause is for him and throws kisses. The knights see his error and, laughing, have the song repeated while he bows to the floor. When everyone understands, Princeps, in his snow-white bandages and tunic, is thrown out headlong.

Ubi vanus animus aura captus frivola
When a-vain mind by-breeze caught frivolous
adripuit insolentem sibi fiduciam,
has-seized insolent for-itself confidence,
facile ad derisum stulta levitas ducitur.
easily to ridicule foolish levity is-led.
Princeps tibicen notior paullo fuit,
Princeps the-flute-player more-known a-little was,
operam Bathyllo solitus in scena dare.
his-service to-Bathyllus accustomed on the-stage to-give.
Is forte ludis (non satis memini quibus)
He by-chance at-the-games (not well I-remember which)
dum pegma rapitur, concidit casu gravi
while the-stage-machine is-whirled-off, fell by-a-fall heavy
nec opinans, et sinistram fregit tibiam,
not expecting-it, and his-left broke shin,
duas cum dextras maluisset perdere.
two when right-ones he-would-have-preferred to-lose.

Inter manus sublatus et multum gemens
Between hands lifted and much groaning
domum refertur. Aliquot menses transeunt,
home he-is-carried-back. Several months pass,
ad sanitatem dum venit curatio.
to health while comes the-cure.
Ut spectatorum mos est, id lepidum genus
As of-spectators the-custom is, that charming kind
desiderare coepit, cuius flatibus
to-miss it-began, by-whose blowings
solebat excitari saltantis vigor.
was-accustomed to-be-roused of-the-dancer the-vigor.
Erat facturus ludos quidam nobilis.
Was going-to-give games a-certain nobleman.
Ut incipiebat ingredi Princeps, eum
When was-beginning to-walk Princeps, him
adducit pretio precibus, ut tantummodo
he-brings with-price with-prayers, that only
ipso ludorum ostenderet sese die.
on-the-very of-the-games he-should-show himself day.
Qui simul advenit, rumor de tibicine
Who as-soon-as came, a-rumor about the-flute-player
fremit in theatro. Quidam adfirmant mortuum,
roars in the-theater. Some affirm him-dead,
quidam in conspectum prodituram sine mora.
some into view going-to-come-forth without delay.
Aulaeo misso, devolutis tonitribus
The-curtain dropped, rolled-down thunders
di sunt locuti more translaticio.
the-gods have spoken in-manner customary.

Tunc chorus ignotum modo reducto canticum
Then the-chorus unknown to-the-just-now returned a-song
insonuit, cuius haec fuit sententia:
sounded, whose this was the-sense:
"Laetare, incolumis Roma, salvo Principe!"
"Rejoice, safe Rome, safe the-Prince!"
In plausus consurrectum est. Iactat basia
Into applause risen-up it-was. Throws kisses
tibicen; gratulari fautores putat.
the-flute-player; to-congratulate his-fans he-thinks.
Equester ordo stultum errorem intellegit
The-equestrian order the-foolish error understands
magnoque risu canticum repeti iubet.
and-with-great laughter the-song to-be-repeated orders.
Iteratur illud. Homo meus se in pulpito
Is-repeated it. Man my himself on the-platform
totum prosternit. Plaudit inludens eques.
wholly prostrates. Applauds mocking the-knight.
Rogare populus hunc coronam existimat.
To-ask the-people him a-crown thinks.
Ut vero cuneis notuit res omnibus,
When truly to-the-wedges became-known the-matter all,
Princeps, ligato crure nivea fascia,
Princeps, with-bound leg with-snow-white bandage,
niveisque tunicis, niveis etiam calceis,
and-in-snow-white tunics, in-snow-white even shoes,
superbiens honore divinae domus,
proud of-the-honor of-the-divine house,
ab universis capite est protrusus foras.
by everyone headlong was thrust out-of-doors.

Tempus

VIII · OPPORTUNITY

A bald runner on a razor's edge, with hair in front and none behind, whom you can hold if you seize him but whom not even Jupiter can catch once he has slipped away, stands for the brief opportunity. The ancients made this image of Time so that sluggish delay should not hinder action.

Cursu volucri, pendens in novacula,
In-course winged, hanging on a-razor,
calvus, comosa fronte, nudo occipitio,
bald, with-hairy forehead, with-naked back-of-the-head,
(quem si occuparis, teneas; elapsum semel
(whom if you-have-seized, you-may-hold; slipped-away once
non ipse possit Iuppiter reprehendere,)
not himself could Jupiter to-seize-back,)
occasionem rerum significat brevem.
the-opportunity of-things signifies brief.
Effectus inpediret ne segnis mora,
Results might-hinder lest sluggish delay,
finxere antiqui talem effigiem Temporis.
fashioned the-ancients such an-image of-Time.

Taurus et vitulus

IX · THE BULL AND THE CALF

A bull struggles with his horns to get through a narrow doorway into his stall, and a calf shows him how to bend. The bull tells him to be quiet: he knew this before the calf was born. Let him who corrects a wiser man think this said to him.

Angusto in aditu taurus luctans cornibus
Narrow in entrance a-bull struggling with-his-horns
cum vix intrare posset ad praesepia,
when scarcely to-enter he-could to the-stalls,
monstrabat vitulus quo se pacto flecteret.
showed a-calf in-what himself way he-might-bend.
Tace, inquit, ante hoc novi, quam tu natus es.
Be-silent, he-says, before this I-knew, than you born were.
Qui doctiorem emendat, sibi dici putet.
Who a-more-learned-man corrects, to-himself to-be-said let-him-think.

Canis et sus et venator

X · THE OLD DOG AND THE HUNTER

A dog that has always served his master bravely against swift wild beasts grows weak with age. Set against a boar, he seizes its ear but, his teeth decayed, lets the prey go. The hunter scolds him, and the old dog answers that his spirit has not failed his master, only his strength: praise what we were, if now you condemn what we are. Philetus, Phaedrus says, sees well why he wrote this.

Adversus omnes fortis veloces feras
Against all brave swift wild-beasts
canis cum domino semper fecisset satis,
a-dog when for-his-master always had-done enough,
languere coepit annis ingravantibus.
to-grow-weak began with-years growing-heavy.
Aliquando obiectus hispidi pugnae suis
At-one-time thrown of-a-bristly to-the-fight boar
adripuit aurem: sed cariosis dentibus
he-seized the-ear: but with-decayed teeth
praedam dimisit. Hic tunc venator dolens
the-prey let-go. Here then the-hunter grieving
canem obiurgabat. Cui senex contra Lacon:
the-dog scolded. To-whom the-old in-reply Laconian:
Non te destituit animus, sed vires meae.
Not you has-failed my-spirit, but strength my.
Quod fuimus, lauda, si iam damnas, quod sumus.
What we-were, praise, if now you-condemn, what we-are.
Hoc cur, Philete, scripserim, pulchre vides.
This why, Philetus, I-have-written, well you-see.

Simius et vulpes: Avarum etiam quod sibi superest non libenter dare

I · THE APE AND THE FOX

An ape asks a fox for part of her tail to cover his bare backside decently. The spiteful fox says that even if her tail grew longer, she would sooner drag it through mud and thorns than share the smallest part with him.

Vulpem rogabat partem caudae simius,
The-fox was-asking for-part of-her-tail an-ape,
contegere honeste posset ut nudas nates;
to-cover decently he-might-be-able that his-bare buttocks;
cui sic maligna: Longior fiat licet,
to-whom thus the-spiteful-one: Longer let-it-become granted,
tamen illam citius per lutum et spinas traham,
yet it sooner through mud and thorns I-would-drag,
tibi quam partem quamvis parvam inpertiar.
to-you than part however small I-would-share.

Auctor: Non esse plus aequo petendum

II · THE AUTHOR ON NATURE'S GIFTS

Had nature shaped mankind as Phaedrus would wish, it would have given us every gift Fortune gave the animals: the elephant's strength, the lion's onset, the crow's long life, the bull's glory, the horse's gentleness, and still our own cleverness. Jupiter laughs in heaven, for he wisely denied us these, lest our audacity seize the scepter of the world. So let us be content with his gift and not attempt more than mortality allows.

Arbitrio si natura finxisset meo
By-the-judgment if nature had-fashioned my
genus mortale, longe foret instructius:
the-race mortal, far it-would-be better-equipped:
nam cuncta nobis attribuisset commoda,
for all to-us it-would-have-assigned advantages,
quaecumque indulgens Fortuna animali dedit:
whatever indulgent Fortune to-an-animal has-given:
elephanti vires, et leonis inpetum,
of-the-elephant the-strength, and of-the-lion the-onset,
cornicis aevum, gloriam tauri trucis,
of-the-crow the-age, the-glory of-the-bull grim,
equi velocis placidam mansuetudinem,
of-the-horse swift the-gentle tameness,
et adesset homini sua tamen sollertia.
and would-be-present for-man his-own yet cleverness.
Nimirum in caelo secum ridet Iuppiter,
No-doubt in heaven with-himself laughs Jupiter,
magno haec consilio qui negavit hominibus,
with-great these-things counsel who denied to-men,

ne sceptrum mundi raperet nostra audacia.
lest the-scepter of-the-world should-seize our audacity.
Ergo contenti munere invicti Iovis
Then content with-the-gift of-unconquered Jove
fatalis annos decurramus temporis,
of-fated years let-us-run-through of-time,
nec plus conemur quam sinit mortalitas.
nor more let-us-try than permits mortality.

Mercurius et duae mulieres: De eodem alia fabella

III · MERCURY AND THE TWO WOMEN

Two women give Mercury mean and shabby hospitality: one has a baby son in the cradle, the other is a courtesan. Leaving, the god offers each whatever she wishes. The mother asks to see her son bearded soon; the courtesan asks that whatever she touches follow her. The baby at once grows a beard and wails; the courtesan laughs so hard that her nose runs, and when she wipes it, she draws it down to the ground, and, laughing at the other, becomes the laughingstock herself.

Mercurium hospitio mulieres olim duae
Mercury with-hospitality women once two
inliberali et sordido receperant:
mean and shabby had-received:
quarum una in cunis parvum habebat filium,
of-whom one in the-cradle a-small had son,
quaestus placebat alteri meretricius.
the-trade pleased the-other a-courtesan's.
Ergo ut referret gratiam officiis parem,
Then that he-might-return a-favor to-the-services equal,
abiturus et iam limen excedens ait:
going-to-go-away and now the-threshold leaving he-says:
Deum videtis; tribuam vobis protinus,
A-god you-see; I-shall-grant to-you forthwith,
quod quaeque optarit. Mater suppliciter rogat,
what each has-wished. The-mother humbly asks,
barbatum ut videat natum quam primum suum;
bearded that she-may-see the-son as soonest her;
moecha, ut sequatur sese quicquid tetigerit.
the-harlot, that may-follow her whatever she-has-touched.

Volat Mercurius, intro redeunt mulieres.
Flies-off Mercury, inside return the-women.
Barbatus infans ecce vagitus ciet.
The-bearded infant behold wailings utters.
Id forte meretrix cum rideret validius,
That by-chance the-courtesan when laughed more-strongly,
nares replevit humor, ut fieri solet.
the-nostrils filled moisture, as to-happen is-wont.
Emungere igitur se volens prendit manu
To-blow-her-nose then herself wishing she-seizes with-her-hand
traxitque ad terram nasi longitudinem,
and-drew to the-ground of-the-nose the-length,
et aliam ridens ipsa ridenda exstitit.
and the-other laughing-at herself to-be-laughed-at stood-forth.

Prometheus et Dolus: De veritate et mendacio

IV · PROMETHEUS AND GUILE

Prometheus shapes Truth so she can give justice among men. Called away by Jupiter, he leaves his workshop to his apprentice Guile, who in his absence shapes a perfect copy, but runs out of clay for the feet. Prometheus, delighted with the likeness, fires both figures together: holy Truth walks with modest step, but the copy without feet stays fixed in place. That stolen work is called Falsehood, and Phaedrus readily agrees that it has no feet. Feigned vices sometimes profit men, but in time the truth appears.

Olim Prometheus seculi figulus novi
Once Prometheus of-the-age the-potter new
cura subtili Veritatem fecerat,
with-care subtle Truth had-made,
ut iura posset inter homines reddere.
that justice she-might-be-able among men to-render.
Subito accersitus nuntio magni Iovis
Suddenly summoned by-a-messenger of-great Jove
commendat officinam fallaci Dolo,
he-entrusts the-workshop to-deceitful Guile,
in disciplinam nuper quem receperat.
into training lately whom he-had-received.
Hic studio accensus, facie simulacrum pari,
He with-zeal fired, with-face a-likeness equal,
una statura, simile et membris omnibus,
of-one stature, like and in-limbs all,
dum tempus habuit, callida finxit manu.
while time he-had, with-cunning fashioned hand.
Quod prope iam totum mire cum positum foret,
Which nearly now whole wonderfully when set had-been,

lutum ad faciendos illi defecit pedes.
clay for making to-him ran-short the-feet.
Redit magister, quo festinanter Dolus
Returns the-master, whereupon hastily Guile
metu turbatus in suo sedit loco.
with-fear confused in his-own sat place.
Mirans Prometheus tantam similitudinem,
Wondering Prometheus at-so-great likeness,
propriae videri voluit artis gloriam.
of-his-own to-seem wished art the-glory.
Igitur fornaci pariter duo signa intulit;
Then into-the-furnace equally two figures he-brought;
quibus percoctis atque infuso spiritu,
which fired-through and infused breath,
modesto gressu sancta incessit Veritas;
with-modest step holy walked Truth;
at trunca species haesit in vestigio.
but the-maimed likeness stuck in its-track.
Tunc falsa imago atque operis furtivi labor
Then the-false image and of-the-work stealthy the-labor
mendacium adpellatum est; quod negantibus
falsehood called was; which to-those-denying
pedes habere facilis est consensio.
feet to-have easy is the-agreement.
Simulata interdum vitia prosunt hominibus,
Feigned sometimes vices profit men,
sed tempore ipso tamen apparet veritas.
but in-time itself yet appears truth.

Auctor: Sensum aestimandum esse non verba

V · THE MEANING OF THE MYTHS

Ixion turning on his wheel teaches that Fortune is fickle; Sisyphus rolling his rock up the mountain in vain shows that men's miseries are endless; Tantalus thirsting in the river describes the miser surrounded by goods he cannot touch; the Danaids carrying water in urns to leaking jars show that whatever you give to luxury flows away; Tityos stretched over nine acres, his liver always regrown, shows that the more land a man owns, the heavier his cares. Antiquity wrapped the truth on purpose, so the wise would understand and the ignorant go astray.

Ixion quod versari narratur rota,
Ixion that to-be-turned is-told on-a-wheel,
volubilem Fortunam iactari docet.
fickle Fortune to-be-tossed it-teaches.
Adversus altos Sisyphus montes agens
Against lofty Sisyphus the-mountains driving
saxum labore summo, quod de vertice,
a-rock with-labor utmost, which from the-summit,
sudore semper irrito revolvitur,
with-sweat always vain rolls-back,
ostendit hominum sine fine esse miserias.
it-shows of-men without end to-be the-miseries.
Quod stans in amne Tantalus medio sitit,
That standing in the-river Tantalus middle thirsts,
avari describuntur, quos circumfluit
the-greedy are-described, whom flows-around
usus bonorum, sed nil possunt tangere.
the-use of-goods, but nothing they-can to-touch.
Urnis scelestae Danaides portant aquas,
In-urns the-wicked Danaids carry waters,

pertusa nec conplere possunt dolia;
pierced nor to-fill they-can jars;
immo, luxuriae quicquid dederis, perfluet.
nay, to-luxury whatever you-give, will-flow-through.
Novem porrectus Tityos est per iugera,
Nine stretched-out Tityos is over acres,
tristi renatum suggerens poenae iecur;
for-sad reborn supplying punishment liver;
quo quis maiorem possidet terrae locum,
by-what anyone greater possesses of-land place,
hoc demonstratur cura graviore adfici.
by-this he-is-shown with-care heavier to-be-afflicted.
Consulto involvit veritatem antiquitas,
On-purpose has-wrapped truth antiquity,
ut sapiens intellegeret, erraret rudis.
that the-wise might-understand, might-err the-ignorant.

Auctor

VI · THE ORACLE OF APOLLO

Asked what is most useful to us, the Pythia, seized by the god amid trembling tripods and laurels, proclaims: practice piety, pay your vows to the gods, defend your country, parents, children, and wives, help friends, spare the wretched, favor the good, oppose the crafty, punish wrongdoing and adultery, beware the wicked, and trust no one too much. Having spoken, the raving maiden collapses: raving indeed, for she wasted what she said.

Utilius nobis quid sit dic, Phoebe, obsecro,
More-useful for-us what is say, Phoebus, I-beseech,
qui Delphos et formosum Parnasum incolis.
who Delphi and lovely Parnassus inhabit.
Quid est? sacratae vatis horrescunt comae,
What is-it? of-the-consecrated seer bristle the-locks,
tripodes moventur, mugit adytis Religio,
the-tripods move, bellows in-the-shrines Religion,
tremuntque lauri et ipse pallescit dies.
and-tremble the-laurels and itself grows-pale the-day.
Voces resolvit icta Pytho numine:
Voices releases struck the-Pythia by-the-divinity:
Audite gentes Delii monitus dei:
Hear nations of-the-Delian the-warnings god:
pietatem colite; vota superis reddite;
piety cultivate; vows to-the-gods-above pay;
patriam, parentes, natos, castas coniuges
your-fatherland, parents, children, chaste wives
defendite armis, hostem ferro pellite;
defend with-arms, the-enemy with-iron drive-off;

amicos sublevate; miseris parcite;
friends relieve; the-wretched spare;
bonis favete, subdolis ite obviam;
the-good favor, the-crafty go to-meet;
delicta vindicate; cohibete inpios;
offenses punish; restrain the-impious;
punite turpi thalamos qui violant stupro;
punish by-shameful the-marriage-beds who violate debauchery;
malos cavete; nulli nimium credite.
the-wicked beware; no-one too-much trust.
Haec elocuta concidit virgo furens:
These having-spoken fell-down the-maiden raving:
furens profecto, nam quae dixit perdidit.
raving surely, for what she-said she-wasted.

Aesopus et scriptor

VII · AESOP AND THE BAD WRITER

A man reads Aesop his bad writings, full of foolish boasts, and asks whether he seemed too proud: his confidence in his talent is not empty. Aesop, worn out by the dreadful volume, says he heartily approves of the man praising himself, since no one else ever will.

Aesopo quidam scripta recitarat mala,
To-Aesop a-certain-man written-things had-recited bad,
in quis inepte multum se iactaverat.
in which foolishly much himself he-had-boasted.
Scire ergo cupiens quidnam sentiret senex,
To-know then desiring what thought the-old-man,
numquid tibi, inquit, visus sum superbior?
surely-not to-you, he-says, seemed have-I prouder?
Haud vana nobis ingeni fiducia est.
Not empty to-us of-talent the-confidence is.
Confectus ille pessimo volumine:
Worn-out he by-the-worst volume:
Ego, inquit, quod te laudas vehementer probo,
I, he-says, that yourself you-praise strongly approve,
namque hoc ab alio numquam continget tibi.
for this from another never will-happen to-you.

Pompeius Magnus et eius miles: Quam difficile sit hominem nosse

VIII · POMPEY AND HIS SOLDIER

One of Pompey's soldiers, a huge man of effeminate manner, steals the general's mules with clothes and gold and swears he did not, spitting in his hand. Pompey, a simple man, believes him. Later a barbarian challenges any Roman, and the leaders hold back. The soldier asks to go; Pompey angrily orders him out, but an elder friend argues his loss would be slight, and Pompey assents. He cuts off the enemy's head at once. Pompey crowns him, but, mimicking his oath, swears he stole his baggage.

Magni Pompei miles vasti corporis
Of-the-Great Pompey a-soldier of-huge body
fracte loquendo et ambulando molliter
effeminately by-speaking and by-walking softly
famam cinaedi traxerat certissimam.
the-reputation of-a-catamite had-drawn most-certain.
Hic insidiatus nocte iumentis ducis,
He having-lain-in-wait by-night for-the-beasts of-the-general,
cum veste et auro et magno argenti pondere
with clothing and gold and great of-silver weight
avertit mulos. Factum rumor dissipat;
drove-off the-mules. The-deed rumor spreads;
arguitur miles, rapitur in praetorium.
is-accused the-soldier, is-hurried to headquarters.
Tum Magnus: Quid? ait, tune me, commilito,
Then the-Great: What? he-says, you me, fellow-soldier,
spoliare es ausus? Ille continuo exscreat
to-rob have dared? He at-once spits

sibi in sinistram et sputum digitis dissipat.
for-himself into his-left and the-spittle with-his-fingers scatters.
Sic, imperator, oculi exstillescant mei,
So, commander, may-drip-out eyes my,
si vidi aut tetigi. Tum vir animi simplicis
if I-saw or touched. Then the-man of-mind simple
id dedecus castrorum propelli iubet,
that disgrace of-the-camp to-be-driven-off orders,
nec cadere in illum credit tantam audaciam.
nor to-fall upon him believes such audacity.
Breve tempus intercessit, et fidens manu
A-brief time passed, and trusting in-his-hand
unum e Romanis provocabat barbarus.
one of the-Romans challenged a-barbarian.
Sibi quisque metuit; primi quin mussant duces.
For-himself each feared; the-first nay mutter the-leaders.
Tandem cinaedus habitu, sed Mars viribus,
At-last a-catamite in-dress, but a-Mars in-strength,
adit sedentem pro tribunali ducem,
approaches the-sitting before the-tribunal general,
et voce molli: Licet? Enimvero eici
and with-voice soft: May-I? Indeed to-be-thrown-out
virum ut in re atroci Magnus stomachans inperat.
the-man as in a-matter grim the-Great fuming orders.
Tum quidam senior ex amicis principis:
Then a-certain elder of the-friends of-the-chief:
Hunc ego committi satius Fortunae arbitror,
This-one I to-be-committed better to-Fortune think,
in quo iactura levis est, quam fortem virum,
in whom the-loss slight is, than a-brave man,

qui casu victus temeritatis te arguat.
who by-chance defeated of-rashness you may-accuse.
Assensit Magnus et permisit militi
Assented the-Great and permitted the-soldier
prodire contra; qui mirante exercitu,
to-go-forth against; who wondering the-army,
dicto celerius hostis abscidit caput
than-word quicker of-the-enemy cut-off the-head
victorque rediit. His tunc Pompeius super:
and-victor returned. Upon-these then Pompey besides:
Corona, miles, equidem te dono libens,
With-a-crown, soldier, indeed you I-present gladly,
quod vindicasti laudem Romani inperi;
that you-have-vindicated the-glory of-the-Roman empire;
sed exstillescant oculi sic, inquit, mei,
but may-drip-out eyes so, he-says, my,
turpe illud imitans ius iurandum militis,
shameful that imitating the-oath sworn of-the-soldier,
nisi tu abstulisti sarcinas nuper meas.
unless you carried-off packs lately my.

Iuno, Venus et gallina

IX · JUNO, VENUS, AND THE HEN

When Juno praises her own chastity, Venus does not give up the cause of pleasure, and to affirm that no woman is Juno's equal she questions a hen: how much food will satisfy her? Whatever is given, says the hen, if she may still scratch with her feet. Would a peck of wheat do, without scratching? More than enough, but let her scratch. Finally the hen confesses the fault of her nature: even with a granary open to her, she would scratch. Juno laughs at Venus' jest, aimed at women through the hen.

Cum castitatem Iuno laudaret suam,
When chastity Juno was-praising her-own,
iucunditatis causam non sprevit Venus,
of-pleasure the-cause not scorned Venus,
nullamque ut affirmaret esse illi parem,
and-none that she-might-affirm to-be to-her equal,
interrogasse sic gallinam dicitur:
to-have-questioned thus a-hen she-is-said:
Dic sodes, quanto possis satiari cibo.
Tell please, with-how-much you-could to-be-sated food.
Respondit illa: Quicquid dederis, satis erit,
Replied she: Whatever you-give, enough will-be,
sic, ut concedas pedibus aliquid scalpere.
so, that you-allow with-feet something to-scratch.
Ne scalpas, inquit, satis est modius tritici?
That-not you-scratch, she-says, enough is a-peck of-wheat?
Plane, immo nimium est, sed permitte scalpere.
Plainly, nay too-much it-is, but allow-me to-scratch.
Ex toto, nequid scalpas, quid desideras?
From the-whole, lest-anything you-scratch, what do-you-desire?

Tum denique illa fassa est naturae malum:
Then at-last she confessed has of-nature the-fault:
Licet horreum mi pateat, ego scalpam tamen.
Though a-granary to-me lie-open, I shall-scratch yet.
Risisse Iuno dicitur Veneris ioco,
To-have-laughed Juno is-said at-Venus' jest,
quia per gallinam denotavit feminas.
because through a-hen she-marked women.

Paterfamilias et Aesopus:
Quomodo domanda sit ferox iuventus

X · THE FATHER AND HIS SAVAGE SON

A father has a savage son who, out of his sight, beats the slaves and runs wild. Aesop tells the old man of a countryman who yoked an old ox with a young bullock; when the ox protested his weakness, the countryman said he was not to labor but to tame the young one, who maimed many with hoof and horn. So the father must keep his son by him and curb him with gentleness, lest worse trouble come to the house; mildness is the cure for savagery.

Paterfamilias saevum habebat filium.
A-father-of-the-household a-savage had son.
Hic e conspectu cum patris recesserat,
He from the-sight when of-his-father had-withdrawn,
verberibus servos afficiebat plurimis
with-beatings slaves he-afflicted very-many
et exercebat fervidam adolescentiam.
and exercised his-fiery youth.
Aesopus ergo narrat hoc breviter seni:
Aesop then tells this briefly to-the-old-man:
Quidam iuvenco vetulum adiungebat bovem.
A-certain-man to-a-bullock an-old was-yoking ox.
Is cum refugiens inpari collo iugum
He when shrinking-from with-unequal neck the-yoke
aetatis excusaret vires languidas:
of-age pleaded the-strength languid:
Non est quod timeas, inquit illi rusticus;
Not there-is why you-should-fear, says to-him the-countryman;
non ut labores facio, sed ut istum domes,
not that you-labor I-do, but that that-one you-tame,

qui calce et cornu multos reddit debiles.
who with-heel and horn many renders weak.
Et tu nisi istum tecum assidue detines
And you unless that-one with-you constantly you-hold-back
feroxque ingenium conprimis clementia,
and-fierce nature you-check with-mildness,
vide, ne querela maior accrescat domus.
see, lest complaint greater grow of-the-house.
Atrocitati mansuetudo est remedium.
For-savagery gentleness is the-remedy.

Aesopus et victor gymnicus: Quomodo conprimatur aliquando iactantia

XI · AESOP AND THE BOASTFUL VICTOR

Aesop asks a boastful victor in a gymnastic contest whether his opponent was stronger than he. Far from it, says the victor; his own strength was much greater. Then what glory, fool, says Aesop, if being stronger you beat a weaker man? You might be borne if you said you overcame a stronger one.

Victorem forte gymnici certaminis
A-victor by-chance of-a-gymnastic contest
iactantiorem cum vidisset Phryx sophus,
rather-boastful when had-seen the-Phrygian sage,
interrogavit, an plus adversarius
he-asked, whether more the-opponent
valuisset eius? Ille: Ne istud dixeris;
had-been-strong his? He: Do-not that say;
multo fuere vires maiores meae.
by-much were strength greater my.
Quod, inquit, ergo, stulte, meruisti decus,
What, he-says, then, fool, have-you-deserved glory,
minus valentem si vicisti fortior?
less strong if you-have-beaten stronger?
Ferendus esses, forte si te diceres
To-be-borne you-would-be, perhaps if yourself you-said
superasse, melior qui fuisset viribus.
to-have-overcome, better who had-been in-strength.

Asinus ad lyram

XII · THE ASS AND THE LYRE

An ass finds a lyre in a meadow and touches the strings with his hoof, and they sound. A pretty thing, he says, but it has gone badly, because he knows nothing of the art; a skilled finder would have charmed the ears with divine songs. So talent often perishes by misfortune.

Asinus iacentem vidit in prato lyram.
An-ass lying saw in a-meadow a-lyre.
Accessit et temptavit chordas ungula;
He-approached and tried the-strings with-hoof;
sonuere tactae. Bella res, sed mehercules
sounded being-touched. A-pretty thing, but by-Hercules
male cessit, inquit, artis quia sum nescius.
badly has-turned-out, he-says, of-the-art because I-am ignorant.
Si repperisset aliquis hanc prudentior,
If had-found someone this more-skilled,
divinis aures oblectasset cantibus.
with-divine the-ears he-would-have-delighted songs.
Sic saepe ingenia calamitate intercidunt.
So often talents by-misfortune perish.

Mulier vidua et miles: Quanta sit inconstantia et libido mulierum

XIII · THE WIDOW AND THE SOLDIER

A woman who has lost a beloved husband keeps vigil at his tomb for years and wins fame for her chastity. Temple robbers are crucified nearby, and soldiers guard the bodies. A guard asking her maid for water at night sees the widow, is smitten, and finds pretexts to see her; little by little she yields. Then a body is stolen from its cross, and the frightened guard tells her. The holy woman gives up her husband's body to be nailed to the cross to save him. So disgrace takes the place of praise.

Per aliquot annos quaedam dilectum virum
For several years a-certain-woman her-beloved husband
amisit et sarcophago corpus condidit;
lost and in-a-sarcophagus the-body buried;
a quo revelli nullo cum posset modo
from which to-be-torn-away by-no when she-could means
et in sepulcro vitam lugens degeret,
and in the-tomb her-life mourning spent,
claram assecuta est famam castae mulieris.
bright attained has the-fame of-a-chaste woman.
Interea fanum qui conpilarant Iovis,
Meanwhile the-shrine who had-plundered of-Jove,
cruci suffixi luerunt poenas numini.
to-the-cross fixed paid the-penalty to-the-godhead.
Horum reliquias nequis posset tollere,
Of-these the-remains lest-anyone could to-take-away,
custodes dantur milites cadaverum
as-guards are-given soldiers of-the-corpses
monumentum iuxta, mulier quo se incluserat.
the-tomb next-to, the-woman in-which herself had-shut.

Aliquando sitiens unus de custodibus
Once thirsty one of the-guards
aquam rogavit media nocte ancillulam,
water asked-for in-the-middle-of the-night of-a-little-maid,
quae forte dominae tunc adsistebat suae
who by-chance to-the-mistress then was-attending her-own
dormitum eunti; namque lucubraverat
to-sleep going; for she-had-worked-by-lamplight
et usque in serum vigilias perduxerat.
and right into the-late-hours her-vigils had-prolonged.
Paulum reclusis foribus miles prospicit
A-little opened the-doors the-soldier looks-out
videtque et aegram et facie pulchra feminam.
and-sees both sick and of-face beautiful a-woman.
Correptus animus ilico succenditur
Seized his-mind on-the-spot is-kindled
et uritur sensim inpotentis cupiditas.
and is-burned gradually of-the-unrestrained-one desire.
Sollers acumen mille causas invenit,
Clever sharpness a-thousand pretexts finds,
per quas videre posset viduam saepius.
through which to-see he-could the-widow more-often.
Cotidiana capta consuetudine
By-daily captured intercourse
paulatim facta est advenae submissior;
little-by-little made she-was to-the-stranger more-yielding;
mox artiore vinxit animum copula.
soon with-a-closer he-bound mind bond.
Hic dum consumit noctes custos diligens,
This while spends the-nights the-guard diligent,

desideratum est corpus ex una cruce.
missed was a-body from one cross.
Turbatus miles factum exponit mulieri.
Troubled the-soldier the-deed sets-out to-the-woman.
At sancta mulier: Non est quod timeas, ait,
But the-holy woman: Not there-is why you-should-fear, she-says,
virique corpus tradit figendum cruci,
and-of-her-husband the-body hands-over to-be-fixed to-the-cross,
ne subeat ille poenas neglegentiae.
lest undergo he the-penalty of-negligence.
Sic turpitudo laudis obsedit locum.
So disgrace of-praise has-occupied the-place.

Duo iuvenes sponsi dives et pauper: Fortunam interdum praeter spem hominibus favere

XIV · THE TWO SUITORS

Two young men court the same girl; the rich one beats the poor one's birth and looks. On the wedding day the grieving lover goes to his garden near the rich man's villa, where the bride is to be taken. A sudden storm sent by Venus' mercy scatters the procession, and the ass hired to carry the bride, which used to work for the poor man, carries her to his house. His slaves find the girl and tell their master, who is drinking away his love with a few friends; revived by joy and urged by Bacchus and Venus, he holds the wedding. The parents seek their daughter, the new husband mourns his lost bride, and when the people learn what happened, all approve the gods' favor.

Unam expetebant virginem iuvenes duo;
One sought maiden young-men two;
vicit locuples genus et formam pauperis.
beat the-rich-man birth and the-beauty of-the-poor-man.
Ut nuptiarum dictus advenit dies,
When of-the-wedding the-appointed came day,
amans dolorem quia non poterat perpeti,
the-lover the-pain because not he-could to-endure,
maerens propinquos contulit se in hortulos,
grieving near-by betook himself into the-little-gardens,
quos ultra paulo villa ditis splendida
which beyond a-little the-villa of-a-rich-man splendid
erat acceptura virginem e matris sinu,
was going-to-receive the-maiden from the-mother's bosom,
parum ampla in urbe visa quod fuerat domus.
too-little ample in the-city seemed because had the-house.
Pompa explicatur, turba concurrit frequens,
The-procession is-unfolded, the-crowd runs-together thronging,

et coniugalem praebet Hymenaeus facem.
and the-marriage provides Hymen torch.

Asellus autem, qui solebat pauperi
The-little-ass however, which was-wont for-the-poor-man

quaestum deferre, stabat portae in limine.
profit to-bring-in, stood of-the-gate on the-threshold.

Illum puellae casu conducunt suae,
It for-the-girl by-chance they-hire their,

viae labores teneros ne laedant pedes.
of-the-road the-toils tender lest should-hurt feet.

Repente caelum, Veneris misericordia,
Suddenly the-sky, by-Venus' mercy,

ventis movetur, intonat mundi fragor
by-winds is-moved, thunders of-the-world the-crash

noctemque densis horridam nimbis parat:
and-night with-dense dreadful clouds prepares:

lux rapitur oculis et simul vis grandinis
light is-snatched from-the-eyes and at-once the-force of-hail

effusa trepidos passim comites dissipat,
poured-out the-terrified everywhere companions scatters,

sibi quemque cogens petere praesidium fuga.
for-himself each forcing to-seek protection by-flight.

Asellus notum proximum tectum subit
The-little-ass the-known nearest roof goes-under

et voce magna sese venisse indicat.
and with-voice loud itself to-have-come shows.

Procurrunt pueri, pulchram aspiciunt virginem
Run-out the-slaves, the-beautiful they-behold maiden

et admirantur: deinde domino nuntiant.
and wonder: then to-their-master they-announce.

Inter sodales ille paucos accubans
Among companions he few reclining
amorem crebris avocabat poculis.
his-love with-frequent was-diverting cups.
Ubi nuntiatum est, recreatus gaudiis
When announced it-was, revived with-joys
hortante Baccho et Venere, dulces perficit
urging Bacchus and Venus, sweet he-completes
aequalitatis inter plausus nuptias.
of-his-comrades amid applause a-wedding.
Quaerunt parentes per praeconem filiam;
Seek the-parents through a-crier their-daughter;
novus maritus coniuge amissa dolet.
the-new husband his-wife lost grieves.
Quid esset actum postquam populo innotuit,
What had-been done after to-the-people it-became-known,
omnes favorem conprobarunt caelitum.
all the-favor approved of-the-gods.

Aesopus et domina: Quam noceat saepe verum dicere

XV · AESOP AND THE UGLY MISTRESS

Aesop serves an ugly woman who spends all day painting herself and putting on finery, yet no man will touch her. He says she can have anything if she lays her finery aside; does he think her lovelier by herself? If she gives nothing, he says, her bed will be idle. His sides will not be, she retorts, and has him flogged. Then a silver bracelet is stolen, and she threatens every slave with beatings if none tells the truth. Aesop says she will not fool him; he was flogged for telling the truth.

Aesopus turpi cum serviret feminae,
Aesop to-an-ugly when he-was-a-slave woman,
quae se expingendo totum intricaret diem,
who herself by-painting the-whole would-entangle day,
vestem, uniones, aurum, argentum sumeret,
clothing, pearls, gold, silver would-put-on,
nec inveniret digito qui se tangeret:
nor would-find with-a-finger who her would-touch:
Licetne paucis, inquit? Dicas. Censeo,
Is-it-allowed (with)-a-few, he-says? Speak. I-think,
quidvis efficies, cultum si deposueris.
anything you-will-achieve, finery if you-lay-aside.
Adeone videor tibi per me meliuscula?
So-much seem-I to-you through myself a-little-better?
Immo, ni dederis, sponda cessabit tua.
Nay, unless you-give, the-bed-frame will-be-idle your.
At non cessabunt latera, respondit, tua,
But not will-be-idle the-sides, she-answered, your,
et obiurgari iussit servum garrulum.
and to-be-scolded ordered the-slave chattering.

Post paullo armillam tollit fur argenteam.
After a-little a-bracelet carries-off a-thief silver.
Quam non apparere est ut dictum mulieri,
Which not to-appear it-was when told to-the-woman,
omnes furore plena vocat et verbera
all with-fury full she-calls and beatings
proponit gravia, verum si non dixerint.
threatens heavy, the-truth if not they-tell.
Aliis minare, me certe haud falles, ait,
To-others threaten, me surely not you-will-deceive, he-says,
flagris sum caesus, verum quia dixi modo.
with-whips I-was beaten, the-truth because I-told just-now.

Gallus lectica a felibus vectus: Nimiam securitatem saepe in periculum homines ducere

XVI · THE COCK AND THE CATS

A cock is carried in a litter by cats. A fox, seeing him so proud, warns him to beware a trick: from the cats' faces one would think they carried prey, not a load. When the savage company grows hungry, they tear their master apart and share out their crime.

Feles habebat gallus lecticarios.
Cats had a-cock as-litter-bearers.

Hunc gloriosum vulpes ut vidit vehi,
Him boastful the-fox when she-saw to-be-carried,

sic est locuta: Moneo praecaveas dolum;
thus has spoken: I-warn (that-)you-guard-against the-trick;

istorum vultus namque si consideras,
of-those the-faces for if you-consider,

praedam portare iudices, non sarcinam.
prey to-carry you-would-judge, not a-load.

* * *
(lacuna)

Postquam esurire coepit saeva societas,
After to-be-hungry began the-savage company,

discerpsit dominum et fecit partes facinoris.
it-tore-apart its-master and made shares of-the-crime.

Scrofa parturiens et lupus: Faciendum prius hominis periculum, quam eius te committas fidei

XVII · THE SOW AND THE WOLF

When a sow lies groaning in labor, a wolf runs up and offers to act as midwife. Knowing his wicked heart, she rejects the suspect service: it is enough if he goes farther off. Had she trusted the wolf's treachery, she would have met her end in the pain of childbirth.

Premente partu scrofa cum gemeret iacens,
With-pressing labor a-sow when groaned lying,
accurrit lupus et obstetricis partibus
ran-up a-wolf and of-a-midwife the-part
se posse fungi dixit, promittens opem.
himself to-be-able to-perform said, promising help.
Quae vero nosset pectoris fraudem inprobi,
She however as-she-knew of-heart the-deceit wicked,
suspectum officium repudiavit malefici
the-suspect service rejected of-the-evildoer
et: Satis est, inquit, si recedes longius.
and: Enough it-is, she-says, if you-withdraw farther.
Quod si perfidiae se commisisset lupi,
But if to-the-treachery herself she-had-entrusted of-the-wolf,
partus dolore fata conplesset sua.
of-childbirth with-the-pain fate she-would-have-completed her-own.

Aesopus et servus profugus: Non esse malo addendum malum

XVIII · AESOP AND THE RUNAWAY SLAVE

A slave fleeing a harsh master meets Aesop and pours out his complaint: plenty of blows, too little food, sent to the farm without provisions, kept standing all night at his master's dinners or lying till dawn in the lane when he dines out, old and still a slave, though he has done nothing wrong. Aesop answers: if you suffer such troubles when you have done nothing wrong, what do you think you will suffer if you do? By such advice he is deterred from flight.

Servus profugiens dominum naturae asperae,
A-slave fleeing a-master of-nature harsh,
Aesopo occurrit notus e vicinia.
Aesop meets known from the-neighborhood.
Quid tu confusus? Dicam tibi clare, pater,
Why you upset? I-will-tell you clearly, father,
hoc namque es dignus appellari nomine,
this for you-are worthy to-be-called by-name,
tuto querela quia apud te deponitur.
safely complaint because with you is-deposited.
Plagae supersunt, desunt mihi cibaria;
Blows are-in-plenty, are-lacking to-me rations;
subinde ad villam mittor sine viatico.
repeatedly to the-farm I-am-sent without provisions.
Domi si coenat, totis persto noctibus,
At-home if he-dines, all I-stand-by nights,
sive est vocatus, iaceo ad lucem in semita.
or-if he-is invited, I-lie till dawn in the-lane.
Emerui libertatem, canus servio.
I-have-earned freedom, gray-haired I-am-a-slave.

Ullius essem culpae mihi si conscius,
Of-any I-were fault for-myself if conscious,
aequo animo ferrem: numquam sum factus satur
with-even mind I-would-bear-it: never I-have been-made full
et super infelix saevum patior dominium.
and moreover unlucky a-savage I-suffer mastery.
Has propter causas et quas longum est promere,
These because-of reasons and which long it-is to-bring-out,
abire destinavi, quo tulerint pedes.
to-go-off I-have-determined, where shall-carry my-feet.
Ergo, inquit, audi: cum mali nil feceris,
Then, he-says, listen: when evil nothing you-have-done,
haec experiris, ut refers, incommoda:
these you-experience, as you-relate, troubles:
quid si peccaris? quae te passurum putas?
what if you-do-wrong? what you to-be-going-to-suffer do-you-think?
Tali consilio est a fuga deterritus.
By-such counsel he-was from flight deterred.

Equus quadrigalis in pistrinum venumdatus: Ferendum esse aequo animo quicquid acciderit

XIX · THE RACEHORSE AT THE MILL

A thief drives off a famous racehorse, winner of many palms, and sells him to a mill. Led out from the millstones to drink, he sees his peers going to the circus to run in the games, and weeping tells them to go happily and celebrate the day without him, while he bewails his fate where the thief has dragged him.

Equum e quadriga multis palmis nobilem
A-horse from a-four-horse-team for-many palms famous
abegit quidam et in pistrinum vendidit.
drove-off a-certain-man and into a-mill sold.
Productus ad bibendum cum foret a molis,
Led-out to drinking when he-was from the-millstones,
in circum aequales ire conspexit suos,
to the-circus the-peers to-go he-saw his,
ut grata ludis redderent certamina.
that welcome at-the-games they-might-render contests.
Lacrimis obortis: Ite felices, ait,
With-tears risen: Go happy, he-says,
celebrate sine me cursu sollemnem diem;
celebrate without me by-running the-solemn day;
ego quo scelesta furis attraxit manus,
I where wicked of-the-thief has-dragged-me the-hand,
ibi sorte tristi fata deflebo mea.
there with-lot sad the-fate shall-bewail my.

Ursus esuriens

XX · THE HUNGRY BEAR

When food fails a bear in the woods, he runs to a rocky shore, clings to a rock, and lets his hairy legs down into the water; when crabs cling to the hairs, he throws them onto the land and eats the sea's prey. So hunger sharpens the wits even of fools.

Si quando in silvis urso desunt copiae,
If ever in the-woods for-the-bear are-lacking supplies,
scopulosum ad littus currit et prendens petram
rocky to shore he-runs and grasping a-rock
pilosa crura sensim demittit vado;
his-hairy legs gradually lets-down into-the-shallows;
quorum inter villos cancri simul ut haeserunt,
of-which among the-hairs the-crabs as-soon as have-stuck,
in terram arripiens excutit praedam maris
onto land snatching he-shakes-off the-prey of-the-sea
escaque fruitur passim collecta vafer.
and-food enjoys everywhere gathered sly.
Ergo etiam stultis acuit ingenium fames.
Then even for-fools sharpens wit hunger.

Viator et corvus: Verbis saepenumero homines decipi solere

XXI · THE TRAVELER AND THE RAVEN

A traveler hears "hail," stops to answer, and loses miles looking about; it is a raven, and he curses the bird for delaying a man in a hurry.

Quidam per agros devium carpens iter
A-certain-man through the-fields out-of-the-way taking a-road
ave exaudivit et moratus paululum,
hail heard and having-delayed a-little,
adesse ut vidit neminem, cepit gradum.
present when he-saw no-one, he-took-up his-step.
Iterum salutat idem ex occulto sonus.
Again greets the-same from hiding sound.
Voce hospitali confirmatus restitit,
By-the-voice hospitable reassured he-stopped,
ut, quisquis esset, par officium reciperet.
that, whoever it-might-be, equal courtesy might-receive.
Cum circumspectans errore haesisset diu
When looking-around in-error he-had-stuck long
et perdidisset tempus aliquot milium,
and had-lost the-time of-some miles,
ostendit sese corvus et supervolans
showed itself a-raven and flying-over
ave usque ingessit. Tum se lusum intellegens:
hail continually heaped-on. Then himself mocked understanding:
At male tibi sit, inquit, ales pessime,
But ill to-you be, he-says, bird worst,
qui festinantis sic detinuisti pedes.
who of-the-hurrying-one so have-detained the-feet.

Pastor et capella: Nil occultum esse, quod non reveletur

XXII · THE SHEPHERD AND THE SHE-GOAT

A shepherd breaks a she-goat's horn with his staff and begs her not to betray him to the master. Though unjustly hurt, she says she will keep silent, but the thing itself will cry out what he has done.

Pastor capellae cornu baculo fregerat:
A-shepherd of-a-she-goat the-horn with-his-staff had-broken:
rogare coepit, ne se domino proderet.
to-ask he-began, that-not him to-his-master she-betray.
Quamvis indigne laesa, reticebo tamen;
Although unworthily hurt, I-shall-keep-silent yet;
sed res clamabit ipsa, quid deliqueris.
but the-thing will-cry-out itself, what you-have-done-wrong.

Serpens et lacerta: Ubi leonis pellis deficit, vulpinam induendam esse, hoc est, ubi deficiunt vires, astu utendum

XXIII · THE SNAKE AND THE LIZARD

A snake seizes a lizard that faces it and opens its jaws to swallow it, but the lizard grabs a twig lying nearby and holds it crosswise in a stubborn bite, so that the clever obstacle checks the snake's greedy jaws. The snake lets the useless prey go.

Serpens lacertam forte adversam prenderat;
A-snake a-lizard by-chance facing-it had-seized;
quam devorare patula cum vellet gula,
which to-devour with-gaping when it-wished gullet,
arripuit illa prope iacentem surculum,
seized she nearby lying a-twig,
et pertinaci morsu transversum tenens,
and with-stubborn bite crosswise holding-it,
avidum sollerti rictum frenavit mora.
the-greedy with-clever jaws checked delay.
Praedam dimisit ore serpens irritam.
The-prey let-go from-its-mouth the-snake foiled.

Cornix et ovis: Multos lacessere debiles et cedere fortibus

XXIV · THE CROW AND THE SHEEP

A hateful crow settles on a sheep's back and rides her a long time. The sheep says she would have paid for this had she done it to a dog with teeth. The crow replies that she despises the unarmed and yields to the strong: she knows whom to provoke and whom to flatter, and so she lives a thousand years.

Odiosa cornix super ovem consederat;
A-hateful crow on a-sheep had-settled;
quam dorso cum tulisset invita et diu:
whom on-her-back when she-had-borne unwilling and long:
Hoc, inquit, si dentato fecisses cani,
This, she-says, if to-a-toothed you-had-done dog,
poenas dedisses. Illa contra pessima:
penalty you-would-have-paid. She in-reply worst:
Despicio inermes, eadem cedo fortibus;
I-despise the-unarmed, the-same I-yield to-the-strong;
scio quem lacessam, cui dolosa blandiar;
I-know whom I-may-provoke, whom crafty I-may-flatter;
ideo senectam mille in annos prorogo.
therefore old-age a-thousand to years I-prolong.

Servus et dominus: Nullum maledictum esse gravius conscientia

XXV · SOCRATES AND THE SLAVE

A worthless slave who has seduced his master's wife abuses Socrates, who knows the bystanders know of it. Socrates tells him: you please yourself because you please the one you ought not to please; but not with impunity, because you do not please the one you ought to please.

Cum servus nequam Socrati malediceret,
When a-slave worthless Socrates was-abusing,

uxorem domini qui corrupisset sui,
the-wife of-his-master who had-seduced his-own,

idque ille sciret notum circumstantibus:
and-that he knew known to-the-bystanders:

Places tibi, inquit, quia cui non debes places;
You-please yourself, he-says, because whom not you-ought you-please;

sed non inpune, quia cui debes non places.
but not with-impunity, because whom you-ought not you-please.

Lepus et bubulcus: Multos verbis blandos esse et pectore infideles

XXVI · THE HARE AND THE OXHERD

A hare fleeing a hunter is seen creeping into a thornbush by an oxherd and begs him not to betray it. The oxherd promises. The hunter comes and asks whether a hare passed; the oxherd says it went off to the left, but nods toward the right. The hunter does not understand and hurries away. The oxherd asks whether the hare is grateful he hid it; the hare thanks his tongue warmly, but wishes him rid of his treacherous eyes.

Cum venatorem celeripes fugeret lepus
When the-hunter swift-footed was-fleeing a-hare
et a bubulco visus veprem inreperet:
and by an-oxherd seen into-a-thornbush was-creeping:
Per superos oro perque spes omnes tuas,
By the-gods-above I-pray and-by hopes all your,
ne me indices, bubulce; nihil umquam mali
that-not me you-betray, oxherd; nothing ever of-harm
huic agro feci. At rusticus: Ne timueris;
to-this field I-have-done. But the-countryman: Do-not fear;
late securus. Iamque venator sequens:
hide carefree. And-now the-hunter following:
Quaeso, bubulce, numquid huc venit lepus?
I-pray, oxherd, surely-not here came a-hare?
Venit, sed abiit hac ad laevam; et dexteram
It-came, but went-off this-way to the-left; and the-right
demonstrat nutu partem. Venator citus
he-shows with-a-nod side. The-hunter hasty
non intellexit seque e conspectu abstulit.
not understood and-himself from sight took-off.

Tunc sic bubulcus: Ecquid est gratum tibi,
Then thus the-oxherd: At-all is-it pleasing to-you,
quod te celavi? Linguae prorsus non nego
that you I-hid? To-your-tongue altogether not I-deny
habere atque agere maximas me gratias;
to-have and to-give the-greatest myself thanks;
verum oculis ut priveris opto perfidis.
but of-eyes that you-be-deprived I-wish treacherous.

Meretrix et iuvenis: Multa esse iucunda quae tamen sunt incommoda

XXVII · THE COURTESAN AND THE YOUNG MAN

A treacherous courtesan flatters a young man who has often been wronged but still treats her kindly: though all may vie with gifts, she values him most. Remembering how often he has been deceived, he says he gladly hears these words, not because they are faithful, but because they are pleasant.

Cum blandiretur iuveni meretrix perfida,
When was-coaxing a-young-man a-courtesan treacherous,
et ille laesus multis saepe iniuriis
and he hurt by-many often wrongs
tamen praeberet sese facilem mulieri,
yet showed himself easy to-the-woman,
sic insidiatrix: Omnes muneribus licet
thus the-plotter: All with-gifts though
contendant, ego te plurimi facio tamen.
they-contend, I you of-most-worth reckon yet.
Iuvenis recordans quotiens deceptus foret:
The-young-man recalling how-often deceived he-had-been:
Lubenter, inquit, mea lux, hanc vocem audio,
Gladly, he-says, my light, this voice I-hear,
non quod fidelis, sed quod iucunda est mihi.
not because faithful, but because pleasant it-is to-me.

Fiber

XXVIII · THE BEAVER

A beaver bites off the testicles it is hunted for, and the hunter calls off his dogs. Give up what is yours, and no one ambushes a naked body.

Canes effugere cum iam non possit fiber,
The-dogs to-escape when now not can the-beaver,
(Graeci loquaces quem dixerunt castorem
(the-Greeks talkative whom have-called castor
et indiderunt bestiae nomen dei,
and have-given to-the-beast the-name of-a-god,
illi, qui iactant se verborum copia:)
they, who boast themselves of-words in-abundance:)
abripere morsu fertur testiculos sibi,
to-tear-off with-a-bite he-is-said his-testicles for-himself,
quia propter illos sentiat sese peti.
because because-of them he-perceives himself to-be-sought.
Divina quod ratione fieri non negem;
By-divine which reason to-be-done not I-would-deny;
venator namque simul invenit remedium,
the-hunter for as-soon-as finds the-remedy,
omittit ipsum persequi et revocat canes.
leaves-off him to-pursue and calls-back the-dogs.
Hoc si praestare possent homines, ut suo
This if to-perform could men, that their-own
vellent carere, tuti posthac viverent;
they-were-willing to-do-without, safe hereafter they-would-live;
haud quisquam insidias nudo faceret corpori.
not anyone ambush would-make for-a-naked body.

Papilio et vespa: Non praeteritam sed praesentem aspiciendam esse fortunam

XXIX · THE BUTTERFLY AND THE WASP

A butterfly flying past sees a wasp and laments their unjust lot: when the bodies whose remains gave them their souls were alive, she was eloquent in peace, brave in battle, and first among her peers in every art; now she is crumbling ash on the wing, while the wasp, once a pack mule, stings whomever it likes. The wasp answers fittingly: look not at what we were, but at what we are.

Papilio vespam praetervolitans viderat.
A-butterfly a-wasp flying-past had-seen.
O sortem iniquam! dum vivebant corpora,
O lot unjust! while lived the-bodies,
quorum ex reliquiis animam nos accepimus,
of-whose from the-remains the-soul we have-received,
ego eloquens in pace, fortis proeliis,
I eloquent in peace, brave in-battles,
arte omni princeps inter aequales fui.
in-art every first among my-peers was.
En cuncta! levitas putris et volito cinis!
Look all-things! lightness crumbling and I-flutter ash!
Tu qui fuisti mulus clitellarius,
You who were a-mule pack-carrying,
quemcumque visum est laedis infixo aculeo.
whomever seemed-good it-has you-hurt with-fixed sting.
At vespa dignam moribus vocem edidit:
But the-wasp worthy of-its-character a-voice uttered:
Non qui fuerimus, sed qui nunc simus, vide.
Not who we-have-been, but who now we-are, see.

Terraneola et vulpes: Pravis non esse fidem adhibendam

XXX · THE GROUND-LARK AND THE FOX

A ground-lark flies out of a fox's reach. The fox pleads its love; she answers that on the ground she is no match for it, but in the sky she is.

Avis, quam dicunt terraneolam rustici,
A-bird, which they-call ground-lark the-countrymen,
in terra nidum quia conponit scilicet,
on the-ground its-nest because it-puts-together of-course,
forte occucurrit inprobae vulpeculae;
by-chance met a-wicked little-fox;
qua visa, pennis altius se sustulit.
which seen, with-its-wings higher itself raised.
Salve, inquit illa, cur me fugisti, obsecro?
Greetings, says she, why me have-you-fled, I-beseech?
Quasi non abunde sit mihi in prato cibus,
As-if not abundantly there-be for-me in the-meadow food,
grilli, scarabaei, locustarum copia:
crickets, beetles, of-locusts plenty:
Nihil est, quod metuas, ego te multum diligo
Nothing there-is, that you-should-fear, I you much love
propter quietos mores et vitam probam.
because-of quiet ways and life upright.
Respondit contra: Tu quidem bene praedicas;
Replied in-reply: You indeed well proclaim;
in campo non sum, sed sub dio, par tibi.
in the-field not I-am, but under the-sky, equal to-you.
Quin sequere; tibi salutem committo meam.
Why-not follow; to-you safety I-entrust my.

Epilogus

EPILOGUE

Whatever this is that Phaedrus' Muse plays at, wickedness and frugality both praise it alike; but frugality sincerely, while wickedness is silently angry.

Hoc qualecumque est Musa quod ludit mea,
This whatever is the-Muse which plays my,
nequitia pariter laudat et frugalitas,
wickedness equally praises and thrift,
sed haec simpliciter; illa tacite irascitur.
but the-latter simply; the-former silently is-angry.

AVIANUS

Aviani Fabulae

The Fables of Avianus

AVIANUS

Epistola ad Theodosium

THE LETTER TO THEODOSIUS

Avianus writes to Theodosius that, wondering how to leave a memory of his name in letters, he chose fables, where invented falsehood is graceful and truth is not required, for no one could talk oratory or poetry with a man who surpasses Greeks and Romans in both. Aesop, warned by Apollo's oracle, began these tales; Socrates and Horace used them, Babrius set them in two volumes of Greek iambics, and Phaedrus set some of them in five books. Avianus has gathered forty-two into one book in rough Latin elegiacs, to delight the mind, exercise the wit, and lighten care, with trees speaking, beasts groaning with men, birds disputing, and animals laughing, so that a moral may come even from things without life.

Dubitanti mihi, Theodosi optime, quoinam litterarum titulo
To-hesitating me, Theodosius best, by-what-ever of-letters title
nostri nominis memoriam mandaremus, fabularum textus
of-our name memory we-might-commit, of-fables the-texture
occurrit, quod in his urbane concepta falsitas deceat,
occurred, because in these urbanely conceived falsehood is-becoming,
et non incumbat necessitas ueritatis. Nam quis tecum
and not presses necessity of-truth. For who with-you
de oratione, quis tecum de poemate loqueretur? cum in
about oratory, who with-you about poetry would-speak? when in
utroque litterarum genere et Atticos Graeca eruditione
each of-letters kind both the-Athenians with-Greek learning
superes et latinitate Romanos? Huius ergo materiae ducem
you-surpass and in-Latinity the-Romans? Of-this therefore material as-leader
nobis Aesopum noueris, qui responso Delphici Apollinis
for-us Aesop you-may-know, who by-the-answer of-Delphic Apollo
monitus ridicula orsus est ut †legenda firmaret.
admonished laughable-things begun has that things-to-be-read he-might-establish.

Verum has pro exemplo fabulas et Socrates diuinis operibus
But these for example fables both Socrates in-divine works
indidit et poemati suo Flaccus aptauit, quod in se sub
inserted and in-poem his Flaccus fitted, because in themselves under
iocorum communium specie uitae argumenta contineant. Quas
of-jests common the-guise of-life the-matters they-contain. Which
Graecis iambis Babrius repetens in duo uolumina coartauit,
in-Greek iambics Babrius repeating into two volumes compressed,
Phaedrus etiam partem aliquam quinque in libellos resoluit.
Phaedrus also a-part some five into little-books he-unfolded.
De his ego ad quadraginta et duas in unum redactas
Of these I up-to forty and two into one gathered
fabulas dedi, quas rudi latinitate compositas elegis
fables have-given, which in-rough Latinity composed in-elegiacs
sum explicare conatus. Habes ergo opus quo animum
I-have to-unfold tried. You-have therefore a-work by-which your-mind
oblectes, ingenium exerceas, sollicitudinem leues,
you-may-delight, your-wit you-may-exercise, your-anxiety you-may-lighten,
totumque uiuendi ordinem cautus agnoscas. Loqui uero
and-the-whole of-living order cautious you-may-recognize. To-speak moreover
arbores, feras cum hominibus gemere, uerbis certare
trees, wild-beasts with men to-groan, in-words to-contend
uolucres, animalia ridere fecimus, ut pro singulorum
birds, animals to-laugh we-have-made, that for of-individuals
necessitatibus uel ab ipsis inanimis sententia proferatur.
the-necessities even from the-very inanimate a-maxim be-brought-forth.

De nutrice et infante

I · THE NURSE AND THE CHILD

A country nurse threatens a crying child that if he will not be quiet, he will be food for the wolf. A wolf believes her and waits all night at the door, but the boy falls asleep. Returning to his lair hungry, the wolf tells his mate he has barely escaped, cheated by a nurse's words. Let whoever trusts a woman's word think this said of him.

Rustica deflentem paruum iurauerat olim,
A-country-woman the-weeping little-one had-sworn once,
ni taceat, rabido quod foret esca lupo.
unless he-be-quiet, to-the-ravening that he-should-be food wolf.
Credulus hanc uocem lupus audiit et manet ipsas
Credulous this voice the-wolf heard and awaits the-very
peruigil ante fores irrita uota gerens.
watchful before doors vain hopes bearing.
Nam lassata puer nimiae dat membra quieti.
For wearied the-boy to-excessive gives his-limbs rest.
Spem quoque raptori sustulit inde fames.
Hope also from-the-robber took-away thence hunger.
Hunc ubi siluarum repetentem lustra suarum
Him when of-the-woods returning to-the-lairs his-own
ieiunum coniunx sensit adesse lupa,
fasting his-mate perceived to-be-present the-she-wolf,
'cur,' inquit, 'nullam referens de more rapinam,
'why,' she-says, 'no bringing according-to custom plunder,
languida consumptis sic trahis ora genis?'
languid with-wasted so do-you-drag a-face cheeks?'
'Ne mireris,' ait, 'deceptum fraude maligna
'Do-not wonder,' he-says, 'deceived by-fraud malicious

uix miserum uacua delituisse fuga.
scarcely wretched with-empty to-have-escaped flight.

Nam quae praeda, rogas, quae spes contingere posset,
For what prey, you-ask, what hope to-come could,

iurgia nutricis cum mihi uerba darent?'
the-scoldings of-the-nurse when to-me words gave?'

Haec sibi dicta putet, seque hac sciat arte notari,
This to-him said let-him-think, and-him by-this may-be-know art to-be-marked,

femineam quisquis credidit esse fidem.
feminine whoever has-believed to-be faith.

De testudine et aquila

II · THE TORTOISE AND THE EAGLE

A tortoise, tired of crawling all day and getting nowhere, promises the birds that if one will carry her into the air, she will bring them pearls from the Red Sea. An eagle takes her up, and the false promise meets a like return: she dies in its talons, groaning that her wish was granted. Her end teaches that great things are won only by great labor. Whoever swells with new praise pays the penalty for wanting more.

Pennatis auibus quondam testudo loquuta est,
To-winged birds once a-tortoise spoken has,
si quis eam uolucrum constituisset humi,
if anyone her of-the-birds had-set-up on-the-ground,
protinus e rubris conchas proferret harenis,
at-once from the-red shells she-would-bring-forth sands,
quis pretium nitido cortice baca daret.
in-which a-price to-the-shining shell the-pearl might-give.
Indignum sibimet tardo quod sedula gressu
Unworthy to-herself slow that diligent in-gait
nil ageret toto perficeretque die.
nothing she-achieved in-the-whole and-completed day.
Ast ubi promissis aquilam fallacibus implet,
But when with-promises the-eagle deceitful she-fills,
experta est similem perfida lingua fidem.
experienced has like the-treacherous tongue faith.
Et male mercatis dum quaerit sidera pennis
And badly bought while she-seeks the-stars with-wings
†occidit infelix alitis ungue fero.
she-perished unlucky by-the-bird's talon fierce.
Tum quoque sublimis, cum iam moreretur, in auras
Then too aloft, when now she-was-dying, into the-air

ingemuit uotis haec licuisse suis.
she-groaned to-wishes these-things to-have-been-allowed her-own.
Nam dedit exosae post haec documenta quieti
For gave to-hated after these lessons rest
non sine supremo magna labore peti.
not without utmost great-things by-labor to-be-sought.
Sic quicumque noua sublatus laude tumescit
So whoever by-new raised praise swells
dat merito poenas, dum meliora cupit.
pays deservedly the-penalty, while better-things he-desires.

De cancro et matre eius

III · THE CRAB AND HIS MOTHER

A crab's mother tells him to walk straight; he answers that he will if she goes first, for it is foolish to censure faults one commits oneself.

Curua retro cedens dum fert uestigia cancer,
Crooked backward retreating while bears footsteps a-crab,
hispida saxosis terga relisit aquis.
its-rough on-rocky back dashed waters.
Hunc genitrix facili cupiens procedere gressu
Him his-mother with-easy desiring to-go-forward step
talibus alloquiis emonuisse datur.
with-such addresses to-have-warned is-reported.
'Ne tibi transuerso placeant haec deuia, nate,
'Let-not to-you crosswise please these byways, son,
rursus in obliquos neu uelis ire pedes.
again into slanting nor wish to-go feet.
Sed nisu contenta ferens uestigia recto
But with-effort strained bearing footsteps straight
innocuos proso tramite siste gradus.'
harmless on-a-straight path set your-steps.'
Cui natus 'faciam, si me praecesseris,' inquit,
To-whom the-son 'I-will-do-so, if me you-go-before,' he-says,
'rectaque monstrantem certior ipse sequar.
'and-the-right-things showing surer myself I-shall-follow.
Nam stultum nimis est, cum tu prauissima temptes,
For foolish too-much it-is, when you most-crooked-things attempt,
alterius censor si uitiosa notes.'
of-another as-censor if faults you-mark.'

De uento et sole

IV · THE WIND AND THE SUN

Boreas and Phoebus quarrel over which is stronger, and agree to test it on a traveler: whoever strips off his cloak wins. The wind blows and rains, and the man only wraps his cloak tighter. Then the sun gradually sends out its heat, until the traveler, weary, takes off his cloak and sits down. So the Titan showed that threats win nothing.

Inmitis Boreas placidusque †ad sidera Phoebus
Ungentle Boreas and-calm to the-stars Phoebus
iurgia cum magno conseruere Ioue,
quarrels with great joined Jove,
quis prior inceptum peragat: mediumque per aequor
who first the-undertaking might-accomplish: and-the-middle through plain
carpebat solitum forte uiator iter.
was-taking his-usual by-chance a-traveler way.
Conuenit hanc potius liti praefigere causam,
It-was-agreed this rather to-the-dispute to-set-before cause,
pallia nudato decutienda uiro.
the-cloak from-the-stripped to-be-shaken-off man.
Protinus inpulsus uentis circum tonat aether,
At-once driven by-winds all-around thunders the-sky,
et gelidus nimias depluit imber aquas.
and cold excessive rains-down the-shower waters.
Ille magis lateri duplicem circum dat amictum,
He more to-his-side double around puts cloak,
turbida summotos quod trahit aura sinus.
turbulent removed because draws the-breeze folds.
Sed tenues radios paulatim increscere Phoebus
But slender rays little-by-little to-grow Phoebus

iusserat ut nimio surgeret igne iubar.
had-ordered that with-excessive might-rise fire the-radiance.
Donec lassa uolens requiescere membra uiator
Until weary wishing to-rest his-limbs the-traveler
deposita fessus ueste sederet humi.
laid-down tired his-cloak sat on-the-ground.
Tunc uictor docuit praesentia numina Titan
Then the-victor taught present divinities the-Titan
nullum praemissis uincere posse minis.
no-one with-forward-sent to-win to-be-able threats.

De asino pelle leonis induto

V · THE ASS IN THE LION'S SKIN

An ass finds a lion's skin and puts it on, and, feeling bold, frightens the cattle in the fields. The countryman catches him by his long ear, ties him up, beats him, strips off the skin, and tells him that he may fool strangers with his roar, but to the farmer he will always be an ass.

Exuuias asinus Gaetuli forte leonis
The-spoils an-ass of-a-Gaetulian by-chance lion
repperit et spoliis induit ora nouis.
found and with-the-spoils clothed his-face new.
Aptauitque suis incongrua tegmina membris,
And-fitted to-his-own unsuited coverings limbs,
et miserum tanto pressit honore caput.
and wretched with-so-great weighed-down honor his-head.
Ast ubi terribilis mimo circum stetit horror,
But when terrible to-the-mime around stood dread,
pigraque praesumptus uenit in ossa uigor,
and-sluggish assumed came into bones vigor,
mitibus ille feris communia pabula calcans,
he to-the-gentle wild-beasts common pastures trampling,
turbabat pauidas per sua rura boues.
was-confounding timid through his-own fields the-oxen.
Rusticus hunc magna postquam deprendit ab aure,
The-countryman him great after caught by the-ear,
correptum uinclis uerberibusque domat,
seized with-chains and-blows tames,
et simul abstracto denudans corpora tergo,
and at-the-same-time drawn-off stripping the-body hide,

increpat his miserum uocibus ille pecus.
rebukes with-these the-wretched words he beast.
'Forsitan ignotos imitato murmure fallas,
'Perhaps strangers with-imitated roar you-may-deceive,
at mihi, qui quondam, semper asellus eris.'
but for-me, as once, always a-little-ass you-will-be.'

De rana

VI · THE FROG AND THE FOX

A frog from the marsh claims she can cure all the animals' diseases; a fox asks how she can heal others with her own face so pale.

Edita gurgitibus limoque immersa profundo
Born in-the-whirlpools and-in-the-mud plunged deep
et luteis tantum semper amica uadis,
and to-muddy only always friendly shallows,
ad superos colles herbosaque prata recurrens,
to the-upper hills and-grassy meadows running-back,
mulcebat miseras turgida rana feras.
soothed the-wretched swollen a-frog beasts.
Callida quod posset grauibus succurrere morbis,
Clever that she-could to-heavy to-bring-help diseases,
et uitam ingenio continuare suo.
and life by-skill to-prolong her-own.
Nec se Paeonio iactat cessisse magistro,
Nor herself to-the-Paeonian boasts to-have-yielded master,
quamuis perpetuos curet in orbe deos.
although the-everlasting he-cares-for in the-world gods.
Tunc uulpes pecudum ridens astuta quietem
Then a-fox of-the-beasts laughing crafty the-calm
uerborum uacuam prodidit esse fidem.
of-words empty betrayed to-be the-trust.
'Haec dabit aegrotis,' inquit, 'medicamina membris,
'This-one will-give to-sick,' she-says, 'remedies limbs,
pallida caeruleus cui notat ora color?'
pale a-livid whose marks face color?'

De cane

VII · THE DOG WITH THE BELL

A dog that bites without barking or showing his teeth is made by his master to wear a bell, so that his false gentleness may deceive no one. The dog thinks it a reward and struts proudly among the others, until an old dog tells him that the bell is no honor for valor but the sound that bears witness to his wickedness.

Forte canis quondam nullis latratibus horrens,
By-chance a-dog once with-no barkings bristling,
nec patulis †primum rictibus ora trahens,
nor with-open first jaws mouth drawing,
mollia sed pauidae summittens uerbera caudae,
soft but of-timid lowering the-lashings tail,
concitus audaci uulnera dente dabat.
roused with-bold wounds tooth gave.
Hunc dominus, ne quem probitas simulata lateret,
Him his-master, lest anyone the-goodness feigned should-escape,
iusserat in rabido gutture ferre †nolam.
had-ordered on his-raging throat to-carry a-bell.
Faucibus innexis crepitantia subligat aera,
To-his-jaws fastened rattling he-ties-on bronze,
quae facili motu signa cauenda darent.
which by-easy movement signs to-be-guarded-against might-give.
Haec tamen ille sibi credebat praemia ferri,
These yet he for-himself believed rewards to-be-borne,
et similem turbam despiciebat ouans.
and the-like crowd despised exulting.
Tunc insultantem senior de plebe superbum
Then the-insolent an-older from the-common-folk proud

adgreditur, ‘Tali cingula uoce moues?
approaches, ‘With-such the-collar voice do-you-move?
Infelix, quae tanta rapit dementia sensum,
Unlucky, what so-great snatches madness sense,
munera pro meritis si cupis ista dari?
gifts for merits if you-wish those to-be-given?
Non hoc uirtutis decus ostentatur in aere,
Not this of-valor the-honor is-displayed in the-bronze,
nequitiae testem sed geris inde sonum.’
of-wickedness the-witness but you-bear thence the-sound.’

De camelo

VIII · THE CAMEL

A camel goes up to Jupiter and begs for horns, since it is shameful that bulls go about with horns while it alone is unarmed against all beasts. Jupiter laughs, refuses, and takes away the size of its ears besides, telling it that whoever is not content with its lot deserves to be made smaller.

Corporis inmensi fertur pecus isse per auras
Of-body huge is-said a-beast to-have-gone through the-air
et magnum precibus sollicitasse Iouem.
and great with-prayers to-have-importuned Jove.
Turpe nimis cunctis irridendumque uideri,
Shameful too-much to-all and-to-be-mocked to-seem,
insignes geminis cornibus ire boues,
remarkable with-twin horns to-go oxen,
et solum nulla munitum parte camelum
and alone in-no armed part the-camel
obiectum cunctis expositumque feris.
exposed to-all and-laid-open wild-beasts.
Iuppiter arridens postquam sperata negauit,
Jupiter smiling after the-hoped-for he-refused,
insuper et magnae sustulit auris onus.
moreover also of-the-great took-away ear the-burden.
Viue minor merito cui sors non sufficit, inquit,
Live smaller deservedly whom lot not suffices, he-says,
et tua perpetuum, liuide, damna geme.
and your perpetually, envious-one, losses lament.

De duobus sociis et ursa

IX · THE TWO FRIENDS AND THE SHE-BEAR

Two friends travel through unknown mountains, sure that together they can face any danger. A she-bear comes into the road. One climbs a tree; the other lies down and pretends to be dead. The bear, thinking him a stinking corpse, leaves him. When they are safe, the climber asks what the bear whispered so long in his ear. She warned him, says the other, never again to trust a companion who would leave him to a savage beast.

Montibus ignotis curuisque in uallibus artum
Over-mountains unknown and-winding in valleys narrow
cum socio quidam suscipiebat iter,
with a-companion a-certain-man undertook a-journey,
securus, quodcumque malum fortuna tulisset,
carefree, whatever evil fortune had-brought,
robore collato posset uterque pati.
with-strength combined could each to-endure.
Dumque per inseptum uario sermone feruntur,
And-while through the-unfenced with-varied talk they-are-borne,
in mediam praeceps conuenit ursa uiam.
into the-middle headlong comes a-she-bear road.
Horum alter facili conprendens robora cursu
Of-these one with-easy grasping the-oak-wood course
in uiridi trepidum fronde pependit onus.
in the-green trembling foliage hung a-burden.
Ille trahens nullo iacuit uestigia gressu,
The-other drawing with-no lay footsteps step,
exanimem fingens, sponte relisus humi.
lifeless feigning, of-his-own-accord thrown-back on-the-ground.

Continuo praedam cupiens fera saeua cucurrit,
At-once prey desiring the-beast savage ran,
et miserum curuis unguibus ante leuat.
and the-wretch with-curved claws first lifts.
Verum ubi concreto riguerunt membra timore,
But when with-congealed stiffened his-limbs fear,
nam solitus mentis liquerat ossa calor,
for the-usual of-the-mind had-left the-bones warmth,
tunc olidum credens quamuis ieiuna cadauer,
then a-stinking believing although fasting a-corpse,
deserit et lustris conditur ursa suis.
she-deserts-it and in-the-lairs hides the-she-bear her-own.
Sed cum securi paulatim in uerba redissent,
But when carefree little-by-little into words they-had-returned,
liberior iusto, qui fuit ante fugax,
freer than-proper, he-who was before a-runaway,
'dic, sodes, quidnam trepido tibi rettulit ursa?
'tell, please, what to-the-trembling you reported the-she-bear?
Nam secreta diu multaque uerba dedit.'
For secret long and-many words she-gave.'
'Magna quidem monuit, tamen haec quoque maxima iussit,
'Great-things indeed she-warned, yet these also greatest she-ordered,
quae misero semper sunt facienda mihi.
which by-wretched always are to-be-done me.
Ne facile alterius repetas consortia, dixit,
Not easily of-another seek-again the-fellowship, she-said,
rursus ab insana ne capiare fera.'
again by an-insane lest you-be-taken beast.'

De caluo equite

X · THE BALD HORSEMAN

Wind blows a bald knight's wig off before the laughing crowd; he jokes: what wonder if false hair flees a man his own hair has left?

Caluus eques capiti solitus religare capillos
A-bald rider to-his-head accustomed to-tie hair
atque alias nudo uertice ferre comas,
and other on-his-naked crown to-wear locks,
ad campum nitidis uenit conspectus in armis
to the-plain shining came conspicuous in arms
et facilem frenis flectere coepit equum.
and easy with-the-reins to-turn began his-horse.
Huius ab aduerso Boreae spiramina praeflant
Of-him from the-opposite of-Boreas the-blasts blow-off
ridiculum populo conspiciente caput.
the-laughable with-the-people looking-on head.
Nam mox deiecto nituit frons nuda galero,
For soon thrown-down shone his-brow bare the-cap,
discolor adposita quae fuit ante coma.
of-different-color applied which was before with-hair.
Ille sagax, tantis quod risus milibus esset,
He shrewd, to-so-many that a-laughingstock thousands he-was,
distulit ammota calliditate iocum,
put-off by-applied cleverness the-joke,
'quid mirum,' referens, 'positos fugisse capillos,
'what wonder,' replying, 'placed to-have-fled hair,
quem prius aequaeuae deseruere comae?'
whom before of-equal-age deserted locks?"

De duabus ollis

XI · THE TWO POTS

A flooding river sweeps along two pots, one of bronze and one of clay. The bronze pot promises not to crush its companion. The clay pot, fearing the heavier, says that no promise will shake off her fear: whether the wave throws her against him or him against her, she alone will be broken.

Eripiens geminas ripis cedentibus ollas
Snatching-away twin from-the-banks giving-way pots
insanis pariter flumen agebat aquis,
with-mad alike the-river was-driving waters,
sed diuersa duas ars et natura creauit,
but different the-two art and nature created,
aere prior fusa est, altera facta luto.
of-bronze the-first cast was, the-other made of-clay.
Dispar erat fragili et solidae concordia motus,
Unequal was of-the-fragile and solid the-harmony of-motion,
incertumque uagans amnis habebat iter,
and-uncertain wandering the-stream held course,
ne tamen elisam confringeret aerea testa,
lest yet crushed it-should-break the-bronze pot,
iurabat solidam longius ire uiam.
it-swore the-solid farther to-go way.
Illa timens ne quid leuibus grauiora nocerent,
She fearing lest anything to-the-light heavier-things might-harm,
et quia nulla breui est cum meliore fides,
and because no for-the-small is with a-better trust,
'quamuis securam uerbis me feceris,' inquit,
'although safe with-words me you-have-made,' she-says,

‘non timor ex animo decutiendus erit.
‘not fear from my-mind to-be-shaken-off will-be.
Nam me siue tibi seu te mihi conferat unda,
For me whether to-you or you to-me may-bring the-wave,
semper ero ambobus subdita sola malis.’
always I-shall-be to-both subject alone to-ills.’

De thensauro

XII · THE TREASURE

A plowman who finds a treasure builds altars to the Earth; Fortune warns that he will come to her first, in tears, when the gold is stolen.

Rusticus impresso molitus uomere terram,
A-countryman with-pressed-in working plowshare the-earth,
thensaurum sulcis prosiluisse uidet.
a-treasure from-the-furrows to-have-leapt-out sees.
Mox indigna animo properante reliquit aratra,
Soon the-unworthy with-mind hurrying he-left plows,
†semina conpellens ad meliora boues.
seeds driving to better oxen.
Continuo supplex telluri construit aras,
At-once suppliant to-the-earth he-builds altars,
quae sibi depositas sponte dedisset opes.
which to-him deposited of-her-own-accord had-given riches.
Hunc fortuna nouis gaudentem prouida rebus
Him fortune in-new rejoicing provident things
admonet, indignam se quoque ture dolens.
warns, unworthy herself also of-incense grieving.
'Nunc inuenta meis non prodis munera templis,
'Now found to-my not you-offer gifts temples,
atque alios mauis participare deos;
and other you-prefer to-share gods;
sed cum subrepto fueris tristissimus auro,
but when with-stolen-away you-are most-sad gold,
me primam lacrimis sollicitabis inops.'
me first with-tears you-will-importune needy.'

De hirco et tauro

XIII · THE GOAT AND THE BULL

A goat drives a bull from its cave; the bull says he flees the lion, not the goat, who will learn how far a goat falls short of a bull.

Inmensum taurus fugeret cum forte leonem,
The-huge a-bull was-fleeing when by-chance lion,
tutaque desertis quaereret antra uiis;
and-safe on-deserted was-seeking caves roads;
speluncam reperit, quam tunc hirsutus habebat
a-cave he-found, which then shaggy held
Cinyphii ductor qui gregis esse solet.
of-the-Cinyphian the-leader who of-the-flock to-be is-wont.
Post ubi summissa meditantem irrumpere fronte
After when with-lowered planning to-burst-in brow
obuius obliquo terruit ore caper,
meeting-him with-slanting frightened-him face the-goat,
tristis abit, longumque fugax de ualle locutus,
sad he-goes-off, and-long fleeing from the-valley spoke,
(nam timor expulsum iurgia ferre uetat)
(for fear one-driven-out quarrels to-carry forbids)
non te demissis saetosum, putide, barbis,
not you with-lowered bristly, stinking-one, beard,
illum, qui super est consequiturque, tremo.
him, who above is and-follows, I-tremble-at.
Nam si discedat, nosces, stultissime, quantum
For if he-depart, you-will-know, most-foolish, how-much
discrepet a tauri uiribus hircus olens.
differs from of-the-bull the-strength a-goat smelling.

De simia

XIV · THE APE AND HER CHILD

Jupiter calls all creatures to judge whose young are best. Animals, fish, and birds come, the mothers bringing their offspring. When the ape brings her misshapen little one, even Jupiter laughs; yet she says that, whatever Jupiter may decide, in her judgment her child surpasses all.

Iuppiter in toto quondam quaesiuerat orbe,
Jupiter in the-whole once had-sought world,
munera natorum quis meliora daret.
the-gifts of-children who better might-give.
Certatim ad regem currit genus omne ferarum,
Vying to the-king runs the-race all of-wild-beasts,
permixtumque homini cogitur ire pecus.
and-mixed with-man is-forced to-go the-herd.
Sed nec squamigeri desunt ad iurgia pisces,
But nor the-scaly are-lacking to the-quarrels fish,
uel quicquid uolucrum purior aura uehit.
or whatever of-birds purer air carries.
Inter quos trepidae ducebant pignera matres,
Among whom trembling led their-pledges mothers,
iudicio tanti discutienda dei.
by-the-judgment of-so-great to-be-examined the-god.
Tunc breuis informem traheret cum simia natum,
Then short misshapen dragged when the-ape her-young,
ipsum etiam in risum conpulit ire Iouem.
himself even into laughter she-drove to-go Jove.
Hanc tamen ante alios rupit turpissima uocem,
This yet before others broke-out the-ugliest voice,

dum generis crimen sic abolere cupit.
while of-the-race the-reproach so to-abolish she-desires.
'Iuppiter hoc norit, maneat uictoria si quem;
'Jupiter this may-know, may-remain the-victory if to-anyone;
iudicio super est omnibus iste meo.'
in-judgment above is all this my.'

De grue et pauone

XV · THE CRANE AND THE PEACOCK

A peacock dines with a crane and mocks her plain looks, spreading his brilliant tail. The crane answers that though his feathers are of countless colors, he trails his flowery back on the ground, while she rises on ugly wings to the stars and the gods.

Threiciam uolucrem fertur Iunonius ales
The-Thracian bird is-said Juno's bird
communi sociam detinuisse cibo,
at-common as-partner to-have-detained food,
namque inter uarias fuerat discordia formas,
for among the-various there-had-been discord forms,
magnaque de facili iurgia lite trahunt,
and-great from slight quarrels a-dispute they-draw,
quod sibi multimodo fulgerent membra decore,
because to-him in-manifold shone his-limbs grace,
caeruleam facerent liuida terga gruem.
the-blue made dark-blue back the-crane.
Et simul erectae circumdans agmina caudae,
And at-the-same-time of-his-raised surrounding the-ranks tail,
sparserat arcatum sursus in astra iubar.
had-scattered arched upward into the-stars a-radiance.
Illa, licet nullo pennarum certet honore,
She, though in-no of-feathers she-contend honor,
his tamen insultans uocibus usa datur.
these yet insulting words used is-reported.
'Quamuis innumerus plumas uariauerit ordo,
'Although countless your-feathers has-varied order,

mersus humi semper florida terga geris.
sunk on-the-ground always a-flowery back you-bear.
Ast ego deformi sublimis in aera penna,
But I with-ugly aloft into the-air wing,
proxima sideribus numinibusque feror.'
nearest to-the-stars and-to-the-gods am-borne.'

De quercu et harundine

XVI · THE OAK AND THE REED

An oak torn up by a gale is carried down a river and lodges among reeds. It wonders how the slender reed stands while it fell. The reed answers that the oak defies the winds with all its strength and falls, while it yields gently to every breeze and lets the storm pass. The fable warns us to resist the great by yielding, and so overcome their threats little by little.

Montibus e summis radicitus eruta quercus
Mountains from highest by-the-roots uprooted an-oak
decidit insani turbine uicta noti.
fell by-the-whirlwind of-mad overcome south-wind.
Quam tumidis subter decurrens alueus undis
Which with-swollen beneath running-down the-channel waves
suscipit et fluuio praecipitante rapit.
takes-up and with-the-river rushing-headlong snatches.
Verum ubi diuersis inpellitur ardua ripis,
But when against-opposite is-driven the-lofty-one banks,
in fragiles calamos grande residit onus.
on fragile reeds the-great settles burden.
Tunc sic exiguo conectens caespite ramos
Then thus with-slender joining turf its-branches
miratur liquidis quod stet harundo uadis.
it-wonders on-liquid that stands the-reed shallows.
Se quoque tam uasto rectam non sistere trunco,
Itself also so huge upright not to-stand with-trunk,
ast illam tenui cortice ferre minas.
but that with-slender bark to-bear threats.
Stridula mox blando respondens canna susurro
Creaking soon with-coaxing answering the-reed whisper

seque magis tutam debilitate docet.
and-itself more safe by-weakness teaches.

'Tu rapidos,' inquit, 'uentos saeuasque procellas
'You swift,' it-says, 'winds and-savage storms

despicis et totis uiribus acta ruis.
despise and with-all your-strength driven fall.

Ast ego surgentes paulatim demoror austros,
But I rising little-by-little delay south-winds,

et quamuis leuibus prouida cedo notis.
and however to-light provident I-yield south-winds.

In tua praeruptus se fundit robora nimbus,
Into your headlong itself pours oak the-storm,

motibus aura meis ludificata perit.'
by-the-motions the-wind mine mocked perishes.'

Haec nos dicta monent magnis obsistere fluxa,
These us sayings warn to-the-great to-oppose the-pliant,

paulatimque truces exsuperare minas.
and-little-by-little fierce to-overcome threats.

De uenatore et tigride

XVII · THE HUNTER AND THE TIGRESS

A hunter terrifies the beasts with his javelins. A tigress, threatening, comes to help them, and he wounds her with a javelin through the leg, telling her this messenger reports what he is like. As she drags out the weapon, a fox asks who struck her. She says she saw no one, but the blood and the weapon thrown by strong arms show it was a man.

Venator iaculis haud irrita uulnera torquens,
A-hunter with-javelins not vain wounds hurling,
turbabat trepidas per sua lustra feras.
was-confounding the-trembling through their-own lairs beasts.
Tum pauidis audax cupiens succurrere tigris
Then to-the-frightened bold desiring to-bring-help a-tigress
uerbere commoto iussit adesse minax.
with-lashing stirred ordered-him to-be-present threatening.
Ille tamen solito contorquens tela lacerto
He yet with-accustomed hurling weapons arm
'nunc tibi, qualis eam, nuntius iste refert,'
'now to-you, what-sort I-go, messenger this reports,'
et simul emissum transegit uulnere ferrum,
and at-the-same-time sent-forth drove-through with-a-wound the-iron,
praestrinxitque citos hasta cruenta pedes.
and-grazed swift the-spear bloody feet.
Molliter at fixum traheret cum saucia telum,
Gently but the-fixed she-dragged when wounded weapon,
a trepida fertur uulpe retenta diu.
by a-trembling she-is-said fox detained long.
Nempe quis ille foret, qui talia uulnera ferret,
Surely who he might-be, who such wounds dealt,

aut ubinam iaculum delituisset agens?
or where-then the-javelin had-lurked driving?
Illa gemens fractoque loqui uix murmure coepit.
She groaning and-with-broken to-speak scarcely murmur began.
Nam solitas uoces ira dolorque rapit.
For the-accustomed voices anger and-pain snatch.
15 'Nulla quidem medio conuenit in aggere forma,
'No indeed in-the-middle met-(me) on the-mound shape,
quaeque oculis olim sit repetenda meis.
and-which by-eyes ever is to-be-sought-again my.
Sed cruor et ualidis in nos directa lacertis,
But the-blood and with-strong at us aimed arms,
ostendunt aliquem tela fuisse uirum.'
show some the-weapons to-have-been man.'

De IIII iuuencis et leone

XVIII · THE FOUR BULLOCKS AND THE LION

Four bullocks are such friends that they always graze together, and a lion dares not attack them. With crooked words he sets them against each other, and once they are separated, he attacks and tears apart the herd. One of them says that whoever wants a quiet life can learn from their death not to listen to deceitful words or desert an old friendship.

Quattuor immensis quondam per prata iuuencis
Four huge once through the-meadows bullocks
fertur amicitiae tanta fuisse fides
is-said of-friendship such to-have-been the-loyalty
ut simul emissos nullus diuelleret error
that together let-out none parted straying
rursus et e pastu turba rediret amans.
again and from pasture the-band returned loving.
Hos quoque collatis inter se cornibus ingens
These also with-joined among themselves horns a-huge
dicitur in siluis pertimuisse leo,
is-said in the-woods to-have-feared lion,
dum metus oblatam prohibet temptare rapinam,
while fear the-offered forbids to-attempt prey,
et coniuratos horret adire boues,
and the-sworn-together he-dreads to-approach oxen,
†sed quamuis audax factisque inmanior esset,
but although bold and-in-deeds more-savage he-was,
tantorum solus uiribus impar erat.
for-so-great alone in-strength unequal he-was.
Protinus aggreditur prauis insistere uerbis,
At-once he-proceeds with-crooked to-press words,

collisum cupiens dissociare pecus.
the-close-joined desiring to-dissociate herd.

Sic postquam dictis animos disiunxit acerbis,
So after with-words their-hearts he-separated bitter,

inuasit miserum diripuitque gregem.
he-attacked the-wretched and-tore-apart herd.

Tunc quidam ex illis 'uitam seruare quietam
Then a-certain-one of them 'life to-keep quiet

qui cupit, ex nostra discere morte potest.
who desires, from our to-learn death can.

Neue cito admotas uerbis fallacibus aures
Nor quickly applied with-words deceitful ears

impleat, aut ueterem deserat ante fidem.'
let-him-fill, or the-old desert before loyalty.'

De abiete ac dumis

XIX · THE FIR AND THE THORNBUSH

A beautiful fir mocks a bristling thornbush: it rises to the clouds and spreads sails on ships, while the thornbush is despised by all. The thornbush replies that the fir praises its good fortune and enjoys the thornbush's misfortune now, but when the axe comes for its beautiful limbs, it will wish it had thorns.

Horrentes dumos abies pulcherrima risit,
The-bristling thornbushes a-fir most-beautiful mocked,
cum facerent formae iurgia magna suae.
when they-made quarrels great about-beauty its.
Indignum referens dumis certamen haberi,
Unworthy declaring with-thornbushes a-contest to-be-held,
quos meritis nullus consociaret honor.
whom with-merits no would-associate honor.
'Nam mihi deductum surgens in nubila corpus
'For to-me drawn-out rising into the-clouds a-body
uerticis erectas tollit in astra comas.
of-the-top raised lifts into the-stars leaves.
Puppibus et patulis media cum sede locamur,
On-sterns and on-broad in-the-middle when seat we-are-placed,
in me suspensos explicat aura sinus.
on me hung unfolds the-breeze sails.
At tibi deformem quod dant spineta figuram,
But to-you misshapen because give the-thorn-thickets form,
despectum cuncti praeteriere uiri.'
despised all have-passed-by men.'
Ille refert 'Nunc laeta quidem bona sola fateris,
He replies 'Now glad indeed goods alone you-confess,

et frueris nostris imperiosa malis.
and you-enjoy our imperious ills.
Sed cum pulchra minax succidet membra securis,
But when beautiful threatening shall-cut-down limbs the-axe,
quam uelles spinas tunc habuisse meas.'
how you-would-wish thorns then to-have-had my.'

De piscatore et pisce

XX · THE FISHERMAN AND THE LITTLE FISH

A fisherman catches a tiny fish, which begs to be let go: what gift would its little body be? Let it grow, and it will come back fatter to his line. The fisherman refuses to free a fish once caught, saying it is wretched to lose a present catch and more foolish still to chase future hopes.

Piscator solitus praedam suspendere saeta,
A-fisherman accustomed his-catch to-hang on-horsehair,
exigui piscis uile trahebat onus.
of-a-tiny fish a-cheap was-drawing burden.
Sed postquam superas captum perduxit ad auras
But after upper caught he-brought-it to air
atque auido fixum uulnus ab ore tulit,
and in-the-greedy fixed a-wound from mouth bore,
'parce, precor,' supplex lacrimis ita dixit obortis,
'spare-me, I-pray,' suppliant with-tears thus it-said risen,
'nam quanta ex nostro corpore dona feres?'
'for how-great from our body gifts will-you-carry-off?'
Nunc me saxosis genitrix fecunda sub antris
Now me in-rocky my-mother fruitful under caves
fudit et in propriis ludere iussit aquis.
poured-forth and in its-own to-play ordered waters.
Tolle minas, tenerumque tuis sine crescere mensis.
Take-away your-threats, and-tender for-your let-me grow tables.
Haec tibi me rursum litoris ora dabit.
This to-you me again of-the-shore the-edge will-give.
Protinus immensi depastus caerula ponti
Forthwith of-the-huge having-grazed the-blue sea

pinguior ad calamum sponte recurro tuum.
fatter to rod of-my-own-accord I-return your.
Ille nefas captum referens absoluere piscem,
He wrong caught declaring to-release a-fish,
difficiles queritur cassibus esse uices.
hard complains for-nets to-be the-chances.
'Nam miserum est' inquit 'praesentem amittere praedam,
'For wretched it-is' he-says 'present to-lose prey,
stultius et rursum uota futura sequi.'
more-foolish and again hopes future to-follow.'

De alite et messione

XXI · THE BIRD AND THE REAPER

A small bird has laid her young in a field of ripening grain. The farmer asks his neighbors to help him harvest, and the frightened nestlings want to flee, but their mother tells them to stay: what will strangers accomplish? He asks his friends, and again she stays. But when she sees the master himself take up his sickle, she tells them to leave, for now he relies on his own strength.

Paruula progeniem terrae mandauerat ales
A-tiny her-young to-the-earth had-entrusted bird
qua stabat uiridi caespite flaua seges.
where stood with-green turf the-yellow corn.
Rusticus hanc fragili cupiens decerpere culmo
The-countryman it from-fragile desiring to-pluck stalk
uicinam supplex forte petebat opem.
of-the-neighborhood suppliant by-chance was-seeking help.
Sed uox inplumes turbauit, acredula, nidos,
But the-voice the-unfledged troubled, the-lark, nests,
suasit et e laribus continuare fugam.
urged and from their-home to-continue flight.
Cautior hos remeans prohibet discedere mater,
More-cautious them returning forbids to-depart the-mother,
'nam quid ab externis proficietur?' ait.
'for what from strangers will-be-accomplished?' she-says.
Ille iterum caris operam mandauit amicis.
He again to-dear the-work entrusted friends.
At genitrix rursum tutior inde manet.
But the-mother again safer thence stays.
Sed postquam curuas dominum conprendere falces,
But after curved the-master to-grasp sickles,

frugibus et ueram sensit adesse manum,
for-the-crops and a-true she-perceived to-be-present hand,
'nunc,' ait, 'o miseri, dilecta relinquite rura,
'now,' she-says, 'O wretched-ones, the-beloved leave fields,
cum spem de propriis uiribus ille petit.'
when hope from his-own strength he seeks.'

De cupido et inuido

XXII · THE GREEDY MAN AND THE ENVIOUS MAN

Jupiter sends Phoebus to earth to learn men's minds. Two men pray to the gods, one greedy and one envious. Phoebus offers that whatever one asks, the other will receive double. The greedy man waits so that his companion's wish may double his own; the envious man, seeing this, asks to lose an eye, so that the other loses both. Apollo laughs at the human lot and reports to Jupiter the evil of envy, which, glad of others' misfortunes, even wants its own loss.

Iuppiter ambiguas hominum praediscere mentes
Jupiter the-doubtful of-men to-learn-in-advance minds
ad terras Phoebum misit ab arce poli.
to earth Phoebus sent from the-citadel of-the-sky.
Tunc duo diuersis poscebant numina uotis
Then two with-different were-asking the-divinities vows
namque alter cupidus, liuidus alter erat.
for one greedy, envious the-other was.
His sese medium Titan, scrutatus utrumque,
To-these himself in-the-middle the-Titan, having-examined each,
optulit, et precibus cum peteretur, ait,
offered, and with-prayers when he-was-sought, he-says,
'praestant di facilis, quae namque rogauerit unus,
'grant the-gods readily, what-things for has-asked one,
protinus haec alter congeminata feret.'
forthwith these the-other doubled shall-carry-off.'
Sed, cui longa iecur nequeat satiare cupido,
But, whose long liver cannot to-satisfy greed,
distulit admotas in noua damna preces,
he-deferred applied to new losses prayers,

spem sibi confidens alieno crescere uoto,
hope for-himself trusting by-another's to-grow vow,
seque ratus solum munera ferre duo.
and-himself thinking alone gifts to-carry two.
Ille ubi captantem socium sua praemia uidit,
The-other when grasping his-partner his rewards saw,
supplicium proprii corporis optat ouans.
the-punishment of-his-own body he-wishes exulting.
Nam petit extinctus sic lumine degeret uno,
For he-asks blinded that with-light he-might-live one,
alter ut hoc duplicans uiuat utroque carens.
the-other that this doubling might-live of-both lacking.
Tum sortem sapiens humanam risit Apollo,
Then the-lot wise human mocked Apollo,
inuidiaeque malum rettulit ipse Ioui,
and-of-envy the-evil reported himself to-Jove,
quae dum prouentis aliorum gaudet iniquis,
which while at-the-gains of-others rejoices unjust,
laetior infelix et sua damna cupit.
gladder unhappy even its-own losses desires.

De uenditore et mercatore

XXIII · THE SELLER AND THE STATUE OF BACCHUS

One buyer wants a marble Bacchus for a tomb, another for a temple; the statue tells the seller that its worship and its funeral are in his hands.

Venditor insignem referens de marmore Bacchum
A-seller remarkable representing of marble a-Bacchus
expositum pretio fecerat esse deum.
exposed for-price had-made to-be the-god.
Nobilis hunc quidam funesta in sede sepulchri
A-noble-man him a-certain funereal in seat of-a-tomb
mercari cupiens compositurus erat;
to-buy desiring going-to-place was;
alter adoratis ut ferret numina templis,
another in-worshiped that he-might-carry the-divinity temples,
redderet et sacro debita uota loco.
might-pay and in-a-sacred owed vows place.
'Nunc' ait 'ambiguum facies de mercibus omen,
'Now' he-says 'a-doubtful you-will-make about the-wares omen,
cum spes in pretium munera dispar agit,
when hope into price gifts unequal drives,
et me defunctis seu malis tradere diuis,
and me to-the-dead whether you-prefer to-hand-over gods,
siue decus busti seu uelis esse deum.
or the-glory of-a-tomb or you-wish to-be a-god.
Subdita namque tibi est magni reuerentia sacri,
Submitted for to-you is of-great the-reverence of-the-sacred,
atque eadem retines funera nostra manu.
and the-same you-retain the-funerals our with-hand.

De uenatore et leone

XXIV · THE HUNTER AND THE LION

A hunter and a lion dispute which is stronger. They come on a tomb carved with a lion lying in a man's lap, and the hunter cites the picture as proof. The lion answers that the craftsman's hand is a poor witness: if lions could carve, the stone would show a man crushed in a lion's jaws.

Certamen longa protractum lite gerebant
A-contest by-long drawn-out dispute were-waging
uenator quondam nobilis atque leo.
a-hunter once noble and a-lion.
Hi cum perpetuum cuperent in iurgia finem
These when lasting desired in the-quarrels an-end
edita continuo fronte sepulchra uident.
raised forthwith in-front tombs they-see.
Illic docta manus flectentem colla leonem
There a-skilled hand bending his-neck a-lion
fecerat in gremio procubuisse uiri.
had-made in the-lap to-have-lain-down of-a-man.
'Scilicet affirmas pictura teste superbum
'Of-course you-assert with-a-picture as-witness proud
te fieri? extinctam nam docet esse feram.'
yourself to-be-made? killed for it-shows to-be the-beast.'
Ille graues oculos ad inania signa retorquens
He heavy eyes to the-empty figures turning-back
infremit et rabido pectore uerba dedit.
roars and from-raging breast words gave.
'Irrita te generis subiit fiducia uestri,
'Vain you of-race has-entered the-confidence your,

artificis testem si cupis esse manum.
of-a-craftsman as-witness if you-desire to-be the-hand.
Quod si nostra nouum caperet sollertia sensum,
But if our new should-take cleverness sense,
sculperet ut docili pollice saxa leo,
should-sculpt that with-skilled thumb stones a-lion,
tunc hominem aspiceres oppressum murmure magno,
then a-man you-would-see crushed with-roar great,
conderet ut rabidis ultima fata genis.'
should-bury that with-raging last fate jaws.'

De puero et fure

XXV · THE BOY AND THE THIEF

A weeping boy sits by a well. A thief asks why, and the boy pretends that his rope broke and a jar of gold fell in. The thief strips off his clothes and climbs down, and the boy, wrapping the cloak around himself, hides in the bushes. When the thief comes up empty-handed and finds his clothes gone, he cries out that whoever believes a jar can float in water deserves to lose his cloak.

Flens puer extremam putei consedit ad undam
Weeping a-boy the-outermost of-a-well sat-down by water

uana superuacuis rictibus ora trahens.
vain with-needless gapings a-face drawing.

Callidus hunc lacrimis postquam fur uidit obortis,
Crafty him with-tears after a-thief saw risen,

quaenam tristitiae sit modo causa rogat.
what of-sadness may-be just-now the-cause asks.

Ille sibi abrupti fingens discrimina funis
He to-himself of-broken pretending the-crisis rope

atque auri queritur desiluisse cadum.
and of-gold complains to-have-leapt-down a-jar.

Nec mora, sollicitam traxit manus improba uestem.
Nor delay, the-anxious drew hand wicked clothing.

Exutus putei protinus ima petit.
Stripped of-the-well forthwith the-bottom he-seeks.

Paruulus exiguo circumdans pallia collo
The-little-one around-slender wrapping the-cloak neck

sentibus inmersus delituisse datur.
in-thorns plunged to-have-hidden is-reported.

Sed post fallaci suscepta pericula uoto
But after with-deceitful undertaken dangers wish

tristis ut amissa ueste resedit humi,
sad when lost his-clothing he-sat-down on-the-ground,
dicitur his sollers uocem rupisse querellis
is-said with-these the-clever-one voice to-have-burst complaints
et gemitu summos sollicitasse deos.
and with-groaning the-highest to-have-importuned gods.
'Perdita, quisquis erit, post haec bene pallia credat,
'Lost, whoever he-will-be, after this well his-cloak let-him-believe,
qui putat in liquidis quod natet urna uadis.'
who thinks in liquid that floats a-jar shallows.'

De capella et leone

XXVI · THE SHE-GOAT AND THE LION

A hungry lion urges a she-goat on a crag to come down to the meadows; she answers that advice from a raging counselor is suspect even if true.

Viderat excelsa pascentem rupe capellam,
Had-seen on-a-lofty grazing crag a-she-goat,
comminus esuriens cum leo ferret iter.
at-close-quarters hungry when a-lion bore his-way.
Et prior 'heus' inquit 'praeruptis ardua saxis
And first 'hey' he-says 'the-steep with-sheer rocks
linque, nec hirsutis pascua quaere iugis,
leave, nor on-shaggy pastures seek ridges,
sed cytisi croceum per prata uirentia florem
but of-clover the-saffron through meadows green flower
et glaucas salices et thyma grata pete.
and gray willows and thyme pleasant seek.
Illa gemens 'desiste precor fallaciter' inquit,
She groaning 'cease I-pray deceitfully' she-says,
'securam placidis instimulare dolis.
'carefree-me with-calm to-goad tricks.
Vera licet moneas, maiora pericula tollas,
True-things though you-advise, greater dangers you-remove,
tu tamen his dictis non facis esse fidem.
you yet with-these sayings not make there-to-be trust.
Nam quamuis rectis constet sententia uerbis,
For although with-right consists the-advice words,
suspectam hanc rabidus consiliator habes.'
suspect this a-raging counselor you-hold.'

De cornice et urna

XXVII · THE CROW AND THE URN

A thirsty crow finds a large urn with a little water at the bottom. Unable to tip it over, she drops pebbles into it until the water rises within reach. Prudence, the fable teaches, is greater than strength.

Ingentem sitiens cornix aspexerat urnam
A-huge thirsty a-crow had-seen urn
quae minimam fundo continuisset aquam.
which very-little at-the-bottom had-held water.
Hanc enisa diu planis effundere campis,
This having-striven long on-level to-pour-out plains,
scilicet ut nimiam pelleret inde sitim,
of-course that the-excessive she-might-drive thence thirst,
postquam nulla uiam uirtus dedit, admouet omnes
after no a-way strength gave, she-applies all
indignata noua calliditate dolos.
indignant with-new cleverness tricks.
Nam breuis inmersis accrescens sponte lapillis
For shallow sunk growing of-its-own-accord pebbles
potandi facilem praebuit unda uiam.
of-drinking easy afforded the-water way.
Viribus haec docuit quam sit prudentia maior,
Than-strength this taught how is prudence greater,
qua coeptum cornix explicuisset opus.
by-which the-begun the-crow had-accomplished work.

De rustico et iuuenco

XXVIII · THE COUNTRYMAN AND THE BULLOCK

A bullock refuses the yoke. The countryman cuts off its horns and harnesses it to a heavy plow, so that it can neither gore nor kick. But the bullock, straining, kicks up dust into its master's face, and the man, wiping his hair, admits that he had never seen such an example of a nature able to do harm by cunning.

Vincla recusanti dedignantique iuuenco
Chains from-refusing and-disdaining a-bullock
aspera mordaci subdere colla iugo,
its-rough to-biting to-submit neck yoke,
rusticus obliqua succidens cornua falce
a-countryman with-slanting cutting-off its-horns sickle
credidit insanum defremuisse pecus.
believed the-mad to-have-ceased-roaring beast.
Cautus et immenso ceruicem innectit aratro,
Cautious also to-the-huge its-neck he-ties plow,
(namque erat hic cornu promptior atque pede)
(for was this-one with-horn readier and with-foot)
scilicet ut longus prohiberet uerbera temo,
of-course that the-long might-prevent blows pole,
neue ictus faciles ungula saeua daret.
nor blows easy the-hoof savage might-give.
Sed postquam irato detractans uincula collo
But after with-angry refusing the-chains neck
inmeritam uacuo calce fatigat humum,
the-undeserving with-empty heel it-wears-out ground,
continuo euersam pedibus dispergit harenam
forthwith overturned with-its-feet scatters sand

†quam ferus in domini ora sequentis agit.
which wild into of-its-master the-face following drives.
Tum sic informi squalentes puluere crines
Then thus with-unsightly filthy dust hair
discutiens, imo pectore uictus, ait,
shaking-out, from-the-deepest breast conquered, he-says,
'nimirum exemplum naturae derat iniquae,
'no-doubt an-example of-nature was-lacking wicked,
qua fieri posset cum ratione nocens.'
by-which to-be could with reason harmful.'

De uiatore et satyro

XXIX · THE TRAVELER AND THE SATYR

A traveler lost in winter snow is taken into his cave by a Satyr. The man blows on his hands to warm them, then blows on the hot wine the Satyr gives him to cool it. Astonished at this double wonder, the Satyr drives him out, refusing to let into his cave a man who blows hot and cold from one mouth.

Horrida congestis cum staret bruma pruinis,
Bristling with-heaped when stood winter frosts,
cunctaque durato stringeret arua gelu,
and-all with-hardened bound fields ice,
haesit in aduersa nimborum mole uiator,
stuck in the-opposing of-clouds mass a-traveler,
perdita nam prohibet semita ferre gradum.
lost for forbids the-path to-carry his-step.
Hunc nemorum custos fertur miseratus in antro
Him of-the-groves the-guardian is-said having-pitied in cave
exceptum Satyrus continuisse suo.
received a-Satyr to-have-kept his-own.
Quem simul aspiciens ruris miratur alumnus,
Whom as-soon-as beholding of-the-countryside wonders the-nursling,
†uimque homini tantam protinus esse pauet.
and-force in-a-man such forthwith to-be he-fears.
Nam gelidos artus uitae ut reuocaret in usum
For the-cold limbs of-life that he-might-recall into use
afflatas calido soluerat ore manus.
blown-on with-warm he-had-loosened mouth hands.
Sed cum depulso coepisset frigore laetus
But when driven-off he-had-begun the-cold glad

hospitis eximia sedulitate frui,
of-the-host exceptional attentiveness to-enjoy,
(namque illi agrestem cupiens ostendere uitam
(for to-him rustic desiring to-show life
siluarum referens optima quaeque dabat,
of-the-woods bringing best each-thing he-gave,
optulit et calido plenum cratera Lyaeo,
he-offered also with-warm full a-bowl Lyaeus,
laxet ut infusus frigida membra tepor)
may-loosen that poured-in the-cold limbs warmth)
ille ubi feruentem labris contingere testam
he when glowing with-lips to-touch the-cup
horruit, algenti rursus ab ore reflat.
shuddered, cold again from mouth blows-back.
Opstupuit duplici monstro perterritus hospes
Was-astounded at-the-double portent terrified the-host
et pulsum siluis longius ire iubet.
and driven-out from-the-woods farther to-go orders-(him).
'Nolo' ait 'ut nostris umquam successerit antris,
'I-do-not-want' he-says 'that our ever should-come-under caves,
tam diuersa duo qui semel ora ferat.'
so different two who at-once mouths bears.'

De sue et illius domino

XXX · THE PIG AND HIS MASTER

A countryman cuts off the ear of a pig that ravages his crops, so it will remember the pain. Caught again, it loses the other ear, and the third time the countryman kills it and serves it at his master's table. When the master asks for the heart, which the cook has snatched, the countryman calms his anger: the foolish pig had no heart, or why would it have returned to be caught so often? The fable is for those who never learn from their punishments.

Vastantem segetes et pinguia culta ruentem
Ravaging the-crops and rich tilled-lands rushing-over
liquerat abscisa rusticus aure suem.
had-left with-cut-off a-countryman ear a-pig.
Ut memor accepti referens monimenta doloris
That mindful of-received bringing-back the-memorials pain
ulterius teneris parceret ille satis.
further the-tender might-spare he sown-crops.
Rursus in †excepti deprensus crimine campi,
Again in of-the-excepted caught crime field,
perdidit indultae perfidus auris onus.
lost faithless of-the-granted ear the-burden.
Nec mora, praedator segeti caput intulit horrens,
Nor delay, the-plunderer into-the-crop his-head brought bristling,
poena quod indignum congeminata facit.
punishment which unworthy doubled makes.
Tunc domini captum mensis dedit ille superbis,
Then to-his-master's taken tables gave he proud,
in uarias epulas plurima frusta secans.
into various feasts very-many pieces cutting.

Sed cum consumpti dominus cor quaereret apri,
But when of-the-consumed the-master the-heart sought of-the-boar,
impatiens fertur quod rapuisse cocus,
impatient is-said which to-have-snatched the-cook,
rusticus hoc iustam uerbo compescuit iram
the-countryman with-this just word checked anger
affirmans stultum non habuisse suem.
affirming foolish not to-have-had the-pig.
'Nam cur membrorum demens in damna redisset,
'For why of-his-limbs mad to losses had-he-returned,
atque uno totiens posset ab hoste capi?'
and one so-often could by enemy to-be-caught?'
Haec illos descripta monent, qui saepius ausi
These those described warn, who rather-often having-dared
numquam peccatis abstinuere manus.
never from-sins have-held-back their-hands.

De mure et boue

XXXI · THE MOUSE AND THE OX

A mouse bites an ox and hides, and mocks his threats: his parents gave him great limbs but not their use; let him learn what small jaws dare.

Ingentem fertur mus quondam paruus oberrans
A-huge is-said a-mouse once small wandering
ausus ab exiguo laedere dente bouem,
to-have-dared with tiny to-hurt tooth ox,
uerum ubi mordaci confecit uulnera rostro,
but when with-biting it-had-made wounds snout,
tutus in amfractus conditur inde suos.
safe into windings it-is-hidden thence its-own.
Ille licet uasta toruum ceruice minetur,
He though with-vast grimly neck he-threaten,
non tamen iratus, quem petat, esse uidet.
not yet angry, whom he-may-attack, there-to-be sees.
Tunc indignantem lusor sermone fatigans,
Then the-indignant-one the-jester with-talk wearying,
distulit hostiles calliditate minas.
put-off hostile with-cleverness threats.
'Non quia magna tibi tribuerunt membra parentes,
'Not because great to-you assigned limbs parents,
uiribus effectum constituere tuis.
to-strength accomplishment they-established your.
Disce tamen breuibus quae sit fiducia rostris,
Learn yet to-short what be the-confidence snouts,
et facias quicquid paruula turba cupit.'
and you-may-do whatever the-tiny crowd desires.'

De aratore et bobus

XXXII · THE PLOWMAN AND HERCULES

A plowman stuck in the mud prays to Hercules, who tells him to goad his oxen and push the wheels himself: the gods help those who try.

Haerentem luteo sub gurgite rusticus axem
Stuck muddy under eddy a-countryman his-axle
liquerat et nexos ad iuga tarda boues,
had-left and tied to the-yoke slow oxen,
frustra depositis confidens numina uotis
in-vain with-laid-down trusting the-divinities vows
ferre suis rebus, cum resideret, opem.
to-bring to-his-own affairs, while he-sat, help.
Cui rector summis Tirynthius infit ab astris
To-whom the-ruler highest the-Tirynthian begins from stars
(nam uocat hunc supplex in sua uota deum)
(for calls this-one suppliant to his-own vows god)
'perge laborantes stimulis agitare iuuencos,
'go-on toiling with-goads to-drive bullocks,
et manibus pigras disce iuuare rotas.
and with-your-hands sluggish learn to-help wheels.
Tunc quoque congressum maioraque uiribus ausum
Then also having-engaged and-greater-things than-strength having-dared
fas superos animis conciliare tuis.
right-it-is the-gods-above to-hearts to-win your.
Disce tamen pigris non flecti numina uotis,
Learn yet by-sluggish not to-be-bent divinities vows,
praesentesque adhibe, cum facis ipse, deos.'
and-present employ, when you-act yourself, gods.'

De ansere oua aurea pariente

XXXIII · THE GOOSE THAT LAID GOLDEN EGGS

A man has a goose that lays golden eggs, but one at a time. Impatient of delay, he kills it to take a great treasure at once, and finds nothing inside, so that his fraud is punished. Those who ask the gods for everything at once are rightly refused even their daily wishes.

Anser erat cuidam pretioso germine feta,
A-goose was to-a-certain-man with-precious offspring teeming,
ouaque quae nidis aurea saepe daret.
and-eggs which in-nests golden often it-gave.
Fixerat hanc uolucri legem natura superbae,
Had-fixed this for-the-bird law nature proud,
ne liceat pariter munera ferre duo.
that-not it-be-allowed together gifts to-bring two.
Sed dominus cupidum †sperans uanescere† uotum,
But the-master the-greedy hoping to-vanish vow,
non tulit exosas in sua lucra moras,
not bore hateful to his gains delays,
grande ratus pretium uolucris de morte referre,
great thinking a-price of-the-bird from death to-bring-back,
quae tam continuo munere diues erat.
which so with-continuous gift rich was.
Postquam nuda minax egit per uiscera ferrum,
After the-bare threatening drove through entrails the-iron,
et uacuam solitis fetibus esse uidet,
and empty of-the-usual brood to-be sees,
ingemuit tantae deceptus crimine fraudis.
he-groaned of-so-great deceived by-the-crime fraud.

Nam poenam meritis rettulit inde suis.
For the-penalty to-merits brought-back thence his-own.
Sic qui cuncta deos uno male tempore poscunt,
So who all-things of-the-gods at-one badly time demand,
iustius his etiam uota diurna negant.
more-justly to-these even vows daily they-deny.

De formica et cicada

XXXIV · THE ANT AND THE CICADA

Whoever idles through youth will beg help in vain in old age. An ant stores summer's grain in her hollows. When winter comes, a cicada, who spent the summer singing, begs her for food. The ant laughs: she, who earned her substance by labor, rests through the cold, while the cicada, who spent her life in song, may now dance.

Quisquis torpentem passus transisse iuuentam
Whoever sluggish having-allowed to-have-passed youth
nec timuit uitae prouidus ante mala,
nor feared of-life provident beforehand the-ills,
confectus senio, postquam grauis affuit aetas,
worn-out by-age, after heavy has-come old-age,
heu frustra alterius saepe rogabit opem.
alas in-vain of-another often will-ask help.
Solibus ereptos hiemi formica labores
From-suns snatched for-winter an-ant labors
distulit et breuibus condidit ante cauis.
stored and in-small hid beforehand hollows.
Verum ubi candentes suscepit terra pruinas
But when gleaming received the-earth frosts
aruaque sub rigido delituere gelu,
and-fields under stiff lay-hidden ice,
pigra nimis tantos non aequans corpore nimbos
sluggish too-much so-great not equaling in-body storms
in laribus propriis umida grana legit.
in home its-own moist grains gathers.
Discolor hanc precibus supplex alimenta rogabat
Of-different-color her with-prayers suppliant food asked

quae quondam querulo ruperat arua sono,
who once with-complaining had-burst fields sound,
'se quoque maturas cum tunderet area messis,
'herself also ripe when was-threshing the-floor harvests,
cantibus aestiuos explicuisse dies.'
with-songs summer to-have-unfolded days.'
Paruula tunc ridens sic est affata cicadam,
The-tiny-one then laughing thus has addressed the-cicada,
(nam uitam pariter continuare solent)
(for life equally to-continue they-are-wont)
'mi quoniam summo substantia parta labore est,
'to-me since with-utmost substance gained labor is,
frigoribus mediis otia longa traho.
in-colds mid leisure long I-draw.
At tibi saltandi nunc ultima tempora restant,
But for-you of-dancing now the-last times remain,
cantibus est quoniam uita peracta prior.'
in-songs is since life spent former.'

De simiae gemellis

XXXV · THE APE'S TWINS

An ape carries her favorite twin in her arms and the other on her back; in flight she drops the favorite, and the despised one escapes on her neck.

Fama est quod geminum profundens simia partum,
Report is that twin pouring-forth an-ape birth,
diuidat in uarias pignera nata uices.
she-divides into various the-pledges born turns.
Namque unum caro genitrix educit amore,
For one with-dear the-mother rears love,
alteriusque odiis exsaturata tumet.
and-with-the-other's hatred surfeited swells.
Coeperit ut fetam grauior terrere tumultus,
Has-begun when the-mother heavier to-frighten uproar,
dissimili natos condicione rapit.
in-unlike her-young condition she-snatches.
Dilectum manibus uel pectore gestat amico,
The-beloved in-her-hands or on-breast she-carries friendly,
contemptum dorso suscipiente leuat.
the-despised on-the-back taking-up lifts.
Sed cum lassatis nequeat consistere plantis,
But when with-wearied she-cannot to-stand soles,
oppositum fugiens sponte remisit onus.
the-set-before fleeing of-her-own-accord she-let-go burden.
Alter ab hirsuto circumdans brachia collo
The-other from shaggy encircling his-arms neck
haeret et inuita cum genitrice fugit.
clings and unwilling with mother flees.

De uitulo et boue

XXXVI · THE CALF AND THE OX

A frisking calf mocks an old ox for bearing the yoke and never knowing leisure, while he runs free in the grass. The ox works on without anger. Soon the calf is led to the altar for sacrifice, and the ox tells him that his indulgence has given him death; better to bear heavy labor than enjoy a leisure soon to perish. So death comes quickly to the fortunate, while life wears down the wretched day by day.

Pulcher et intacta uitulus ceruice resultans
Handsome and with-untouched a-calf neck frisking
scindentem assidue uiderat arua bouem.
cleaving constantly had-seen the-fields an-ox.
'Non pudet heus,' inquit, 'longaeuo uincula collo
'Not are-you-ashamed hey,' he-says, 'on-aged chains neck
ferre nec haec positis otia nosse iugis?
to-bear nor this with-laid-aside leisure to-know yoke?
Cum mihi subiectas pateat discursus in herbas
When to-me underlying lies-open a-running-about into grass
et nemorum liceat rursus opaca sequi.'
and of-the-groves it-is-allowed again the-shady-places to-follow.'
At senior, nullam uerbis compulsus in iram,
But the-older, no by-words driven into anger,
uertebat solitam uomere fessus humum,
was-turning the-usual with-the-plowshare weary ground,
donec deposito per prata liceret aratro
until laid-down through the-meadows it-was-allowed the-plow
molliter herboso procubuisse toro.
softly on-a-grassy to-have-lain-down couch.
Mox uitulum sacris ut nexum respicit aris
Soon the-calf to-sacred as bound he-sees altars

admotum cultro comminus ire popae,
brought to-the-knife at-close-quarters to-go of-the-priest's-attendant,
'hanc tibi,' testis ait, 'dedit indulgentia mortem,
'this to-you,' as-witness he-says, 'has-given indulgence death,
expertem nostri quae facit esse iugi.
free of-our which makes-you to-be yoke.
Proderit ergo grauis quamuis perferre labores,
It-will-profit then heavy although to-bear-through labors,
otia quam tenerum mox peritura pati.'
leisure than tender soon going-to-perish to-endure.'
Est hominum sors ista, magis felicibus ut mors
Is of-men lot this, more for-the-fortunate that death
sit cita, cum miseros uita diurna necat.
be quick, while the-wretched life daily kills.

De cane et leone

XXXVII · THE DOG AND THE LION

A fat dog meets a starving lion and boasts of his sleek flanks and broad chest, fed from men's tables. The lion asks about the iron collar on his throat; it is so that he cannot leave the house. The dog urges the lion to accept chains for easy meals, but the lion roars: let the dog wear the knot on his deserving neck; he himself would rather be free in his cave, however hungry. Let those who prefer the gullet to liberty praise such feasts.

Pinguior exhausto canis occurrisse leoni
Rather-fat an-exhausted a-dog to-have-met lion
fertur et insertis uerba dedisse iocis.
is-said and with-inserted words to-have-given jests.
'Nonne uides duplici tendantur ut ilia tergo,
'Not do-you-see with-double are-stretched how my-flanks back,
luxurietque toris nobile pectus?' ait.
and-luxuriates with-muscles noble breast?' he-says.
'Proximus humanis ducor post otia mensis,
'Nearest to-human I-am-led after leisure tables,
communem capiens largius ore cibum.'
common taking more-generously with-mouth food.'
'Sed quod crassa malum circumdat guttura ferrum?'
'But why the-fat evil surrounds throat iron?'
'Ne custodita fas sit abire domo.
'That-not guarded right be to-go-away from-the-house.
At tu magna diu moribundus lustra pererras,
But you great long dying lairs wander-through,
donec se siluis obuia praeda ferat.
until itself to-the-woods meeting prey bring.

Perge igitur nostris tua subdere colla catenis,
Go-on then to-our your to-submit neck chains,
dum liceat faciles promeruisse dapes.'
while it-be-allowed easy to-have-earned feasts.'
Protinus ille grauem gemitu collectus in iram
At-once he heavy with-groaning gathered into anger
atque ferox animi nobile murmur agit.
and fierce in-spirit a-noble roar makes.
'Vade' ait 'et meritis nodum ceruicibus infer,
'Go' he-says 'and on-deserving the-knot neck put,
compensentque tuam uincula dura famem.
and-may-compensate your the-chains hard hunger.
At mea cum uacuis libertas redditur antris,
But my when to-empty freedom is-returned caves,
quamuis ieiunus quaelibet arua peto.'
however hungry any fields I-seek.'
Has illis epulas potius laudare memento
These to-those feasts rather to-praise remember
qui libertatem postposuere gulae.
who freedom have-put-after the-gullet.

De pisce et phoecide

XXXVIII · THE RIVER FISH AND THE SEAL

A river fish in the sea boasts of its birth; a seal answers that, caught together, the seal would fetch a high price and the fish small change.

Dulcibus e stagnis fluuio torrente coactus
Sweet from pools by-the-river torrential driven
aequoreas praeceps piscis obibat aquas.
the-sea's headlong a-fish entered waters.
Illic squamigerum despectans improbus agmen
There the-scaly looking-down-on wicked troop
eximium sese nobilitate refert.
outstanding himself in-nobility declares.
Non tulit expulsum patrio sub gurgite phoecis,
Not bore the-exile his-native under deep a-seal,
uerbaque cum †salibus asperiora dedit.
and-words with salt harsher gave.
Vana †laboratis aufer mendacia dictis,
Vain with-labored take-away lies sayings,
quaeque refutari te quoque teste queant.
and-which to-be-refuted with-you also as-witness can.
Nam quis eat potior populo spectante probabo,
For who goes better the-people watching I-shall-prove,
si pariter captos umida lina trahant.
if together caught moist lines draw.
Tunc me nobilior magno mercabitur emptor,
Then me nobler for-much will-buy a-buyer,
te simul aere breui †debile uulgus emet.'
you at-the-same-time for-copper little feeble the-crowd will-buy.'

De milite arma cremante

XXXIX · THE SOLDIER BURNING HIS ARMS

A soldier worn out by battles vows to burn all the arms he takes from dying or fleeing enemies. As he throws them on the pyre, a trumpet pleads that it never struck anyone, but only gathered the soldiers with its blasts. The soldier throws it in too: though it cannot fight, it is worse for making others wicked.

Vouerat attritus quondam per proelia miles
Had-vowed worn-out once through battles a-soldier
omnia suppositis ignibus arma dare,
all to-placed-under fires arms to-give,
uel quae uictori moriens sibi turba dedisset,
either which to-the-victor dying to-himself the-crowd had-given,
uel quicquid profugo posset ab hoste capi.
or whatever fleeing could from enemy to-be-taken.
Interea uotis fors affuit et memor arma
Meanwhile to-the-vows chance came and mindful the-arms
coeperat accenso singula ferre rogo.
had-begun to-the-kindled one-by-one to-carry pyre.
Tunc lituus rauco deflectens murmure culpam
Then the-trumpet with-hoarse turning-aside murmur the-blame
inmeritum flammis se docet isse pyrae.
undeserving to-the-flames itself shows to-have-gone of-the-pyre.
'Nulla tuos, inquit, petierunt tela lacertos,
'None your, it-says, have-sought weapons arms,
uiribus affirmes quae tamen acta meis.
by-strength you-may-affirm which yet driven my.
Sed tantum uentis et cantibus arma coegi,
But only with-winds and songs arms I-gathered,

hoc quoque summisso (testor et astra) sono.'
this also lowered (I-call-to-witness also the-stars) sound.'
Ille resultantem flammis crepitantibus addens,
He the-resounding-one to-the-flames crackling adding,
'nunc te maior,' ait, 'poena dolorque rapit.
'now you greater,' he-says, 'punishment and-pain seizes.
Nam licet ipse nihil possis temptare nec ausis,
For though yourself nothing you-can to-attempt nor dare,
saeuior hoc, alios quod facis esse malos.'
more-savage-(you-are) in-this, others that you-make to-be wicked.'

De pardo et uulpe

XL · THE LEOPARD AND THE FOX

A spotted leopard scorns the plain lions; a fox tells him to trust his painted youth while she keeps the finer mind, the better gift.

Distinctus maculis et pulchro pectore pardus
Marked with-spots and with-beautiful breast a-leopard
inter consimiles †ibat inira† feras.
among like was-going to-enter beasts.
Sed quia nulla graues uariarent terga leones,
But because no heavy mottled backs lions,
protinus his miserum credidit esse genus.
forthwith to-these wretched believed to-be the-race.
Cetera sordenti damnans animalia uultu,
The-other with-disdainful condemning animals look,
solus in exemplum nobilitatis erat.
alone in example of-nobility he-was.
Hunc arguta nouo gaudentem uulpis amictu
Him shrewd in-new rejoicing the-fox clothing
corripit et uanas approbat esse notas.
rebukes and empty proves to-be the-marks.
'Vade' ait 'et pictae nimium confide iuuentae,
'Go' she-says 'and in-painted too-much trust youth,
dum mihi consilium pulchrius esse queat.
while to-me counsel more-beautiful to-be can.
Miremurque magis quos munera mentis adornant,
And-let-us-wonder more whom the-gifts of-the-mind adorn,
quam qui corporeis enituere bonis.'
than who in-bodily have-shone-out goods.'

De imbre et fictilibus uasis

XLI · THE SHOWER AND THE CLAY POT

A heavy shower pours over the plains and falls on an unfired clay pot set out to dry. Asked its name, the pot proudly says it is an amphora, shaped by a skilled hand on the wheel. The shower says it may keep that shape only so far, and dissolves it. The poet pities the pot, which took a great name and dared speak so to the clouds. Such examples will warn the wretched, set beneath the noble, not to lament their fates.

Inpulsus uentis et pressa nube coactus
Driven by-winds and by-pressed cloud forced
ruperat hibernis se grauis imber aquis.
had-burst in-wintry itself heavy a-shower waters.
Cumque per effusas stagnaret turbine terras,
And-when through the-poured-out it-stood-in-pools with-whirlwind lands,
expositum campis fictile pressit opus.
exposed on-the-plains clay pressed work.
Mobile namque lutum tepidus prius instruit aer,
Movable for clay warm first prepares the-air,
discat ut admoto rectius igne coqui.
may-learn that with-applied more-rightly fire to-be-baked.
Tunc nimbus fragilis perquirit nomina testae,
Then the-storm of-the-fragile seeks-out the-names pot,
immemor illa sui†, 'Amphora dicor,' ait.
unmindful she of-herself, 'An-amphora I-am-called,' she-says.
'Nunc me docta manus, rapiente uolumina gyro,
'Now me a-skilled hand, whirling the-coils wheel,
molliter obliquum iussit habere latus.
gently slanting ordered to-have side.
'Hactenus hac,' inquit, 'liceat constare figura,
'Thus-far in-this,' it-says, 'may-it-be-allowed to-stand shape,

nam te subiectam diluet imber aquis.'
for you set-beneath will-dissolve the-shower with-waters.'

Et simul accepto uiolentius amne fatiscens
And at-once received more-violently stream crumbling

pronior in tenues uicta cucurrit aquas.
more-prone into thin conquered she-ran waters.

Infelix, quae magna sibi cognomina sumens
Unhappy, who great for-herself names taking

ausa †pharetratis nubibus ista loqui.
dared to-the-quivered clouds those-things to-speak.

Haec poterunt miseros post hac exempla monere
These will-be-able the-wretched after this examples to-warn

subdita nobilibus ne sua fata gemant.
set-under to-the-noble lest their-own fates they-lament.

De lupo et haedo

XLII · THE WOLF AND THE KID

A kid outruns a wolf and takes refuge in the city among the flocks. The wolf follows and warns him that he will be sacrificed at the temples, his blood staining the ground, unless he returns to the safe fields. The kid answers that it is better to shed sacred blood for the gods than to feed a raging wolf: when death threatens either way, a noble death is the better.

Forte lupum melior cursu deluserat haedus
By-chance a-wolf better in-speed had-eluded a-kid
proxima uicinis dum petit arua casis.
the-nearest to-neighboring while it-seeks fields cottages.
Inde fugam recto tendens in moenia cursu
Thence flight with-straight stretching into the-walls course
inter lanigeros astitit ille greges.
among wool-bearing stood he flocks.
Inpiger hunc raptor mediamque secutus in urbem,
Untiring him the-robber and-the-middle following into city,
temptat compositis sollicitare dolis.
tries with-composed to-entice tricks.
'Nonne uides,' inquit, 'cunctis ut uictima templis
'Not do-you-see,' he-says, 'in-all how a-victim temples
inmitem regemens morte cruentet humum?'
the-ungentle groaning-back by-death bloodies ground?'
Quod nisi securo ualeas te reddere campo,
But unless to-safe you-can yourself to-return plain,
ei mihi uittata tu quoque fronte cades.
ah me with-filleted you also brow will-fall.
Ille refert, 'Modo quam metuis, precor, exue curam,
He replies, 'Just-now which you-fear, I-pray, put-off care,

et tecum uiles, improbe, tolle minas.
and with-you cheap, wicked-one, take-away threats.
Nam sat erit sacrum diuis fudisse cruorem,
For enough it-will-be sacred to-the-gods to-have-poured blood,
quam rabido fauces exsaturare lupo.
than to-the-raging the-jaws to-sate wolf.
Sic quotiens duplici subeuntur tristia casu
So as-often-as by-double are-undergone sad-things chance
expedit insignem promeruisse necem.
it-is-expedient a-distinguished to-have-earned death.