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| **1. Ἀγαθὰ καὶ κακά**  Ὑπὸ τῶν κακῶν τὰ ἀγαθὰ ἐδιώχθη ὡς ἀσθενῆ ὅντα· εἰς οὐρανὸν δὲ ἀνῆλθεν. Τὰ δὲ ἀγαθὰ ἠρώτησαν τὸν Δία πῶς εἶναι μετ'ἀνθρώπων. Ὁ δὲ εἶπεν <μὴ> μετ’ ἀλλήλων πάντα, ἓν δὲ καθ’ ἓν τοῖς ἀνθρώποις ἐπέρχεσθαι. Διὰ τοῦτο τὰ μὲν κακὰ συνεχῆ τοῖς ἀνθρώποις, ὡς πλησίον ὄντα, ἐπέρχεται, τὰ δὲ ἀγαθὰ βράδιον, ἐξ οὐρανοῦ κατιόντα. Ὅτι ἀγαθῶν μὲν οὐδεὶς ταχέως ἐπιτυγχάνει, ὑπὸ δὲ τῶν κακῶν ἕκαστος καθ’ ἑκάστην πλήττεται. | **1. Good and Bad**  The good was pursued by the wicked as being weak. Into heaven it ascended. And the good asked Zeus how it is possible to exist with mankind. And he said not all with each other, but one by one to come upon man. Because of this, evil continuously comes upon man, being near. But the good slowly, coming from heaven. Since no one quickly obtains good things, but by evil each is assaulted in accordance with each good. |
| **2**. **Ἀγαλματοπώλης**  Ξύλινόν τις Ἑρμῆν κατασκευάσας καὶ προσενεγκὼν εἰς ἀγορὰν ἐπώλει· μηδενὸς δὲ ὠνητοῦ προσιόντος, ἐκκαλέσασθαί τινας βουλόμενος, ἐβόα ὡς ἀγαθοποιὸν δαίμονα καὶ κέρδους δωρητικὸν πιπράσκει. Τῶν δὲ παρατυχόντων τινὸς εἰπόντος πρὸς αὐτόν· « Ὦ οὗτος, καὶ τί τοῦτον τοιοῦτον ὄντα πωλεῖς, δέον τῶν παρ' αὐτοῦ ὠφελειῶν ἀπολαύειν ;  ἀπεκρίνατο ὅτι ἐγὼ μὲν ταχείας ὠφελείας τινὸς δέομαι, αὐτὸς δὲ βραδέως εἴωθε τὰ κέρδη περιποιεῖν.  Πρὸς ἄνδρα αἰσχροκερδῆ μηδὲ θεῶν πεφροντικότα ὁ λόγος εὔκαιρος. | **2.A Statue Seller**  A wooden Hermes someone having come into possession and having brought it into the agora he was selling. And when no buyers were approaching, wishing to summon someone, he yelled that a spirit of good luck and able to bestow gain he is selling. And when one of the passers by was speaking to him "Hey you there, why actually sell something being such as this, it being necessary to enjoy the benefits from it?" He replied that I am in need of a quick profit, but this slowly is likely to procure gain.  For a shameful man neither having any thought for the gods the rational is fitting. |
| **3.** **Ἀετὸς καὶ ἀλώπηξ**  Ἀετὸς καὶ ἀλώπηξ φιλίαν πρὸς ἀλλήλους ποιησάμενοι πλησίον ἑαυτῶν οἰκεῖν διέγνωσαν, βεβαίωσιν φιλίας τὴν συνήθειαν ποιούμενοι. Καὶ δὴ ὁ μὲν ἀναβὰς ἐπί τι περίμηκες δένδρον ἐνεοττοποιήσατο· ἡ δὲ εἰσελθοῦσα εἰς τὸν ὑποκείμενον θάμνον ἔτεκεν. Ἐξελθούσης δὲ αὐτῆς ποτε ἐπὶ νομήν, ὁ ἀετός, ἀπορῶν τροφῆς, καταπτὰς εἰς τὸν θάμνον καὶ τὰ γενήματα ἀναρπάσας, μετὰ τῶν ἑαυτοῦ νεοττῶν κατεθοινήσατο. Ἡ δὲ ἀλώπηξ ἐπανελθοῦσα, ὡς ἔγνω τὸ πραχθέν, οὐ <τοσοῦτον> ἐπὶ τῷ τῶν νεοττῶν θανάτῳ ἐλυπήθη ὅσον ἐπὶ τῇ ἀμύνῃ· χερσαία γὰρ οὖσα πετεινὸν διώκειν ἠδυνάτει. Διόπερ πόρρωθεν στᾶσα, ὃ μόνον τοῖς ἀδυνάτοις καὶ ἀσθενέσιν ὑπολείπεται, τῷ ἐχθρῷ κατηρᾶτο. Συνέβη δ' αὐτῷ τῆς εἰς τὴν φιλίαν ἀσεβείας οὐκ εἰς μακρὰν δίκην ὑποσχεῖν· θυόντων γάρ τινων αἶγα ἐπ' ἀγροῦ, καταπτὰς ἀπὸ τοῦ βωμοῦ σπλάγχνον ἔμπυρον ἀνήνεγκεν· οὗ κομισθέντος ἐπὶ τὴν καλιάν, σφοδρὸς ἐμπεσὼν ἄνεμος ἐκ λεπτοῦ καὶ παλαιοῦ κάρφους λαμπρὰν φλόγα ἀνῆψε. Καὶ διὰ τοῦτο καταφλεχθέντες οἱ νεοττοὶ (καὶ γὰρ ἦσαν ἔτι ἀτελεῖς οἱ πτηνοί) ἐπὶ τὴν γῆν κατέπεσον. Καὶ ἡ ἀλώπηξ προσδραμοῦσα ἐν ὄψει τοῦ ἀετοῦ πάντας αὐτοὺς κατέφαγεν.  Ὁ λόγος δηλοῖ ὅτι οἱ φιλίαν παρασπονδοῦντες, κἂν τὴν τῶν ἠδικημένων ἐκφύγωσι κόλασιν δι' ἀσθένειαν, ἀλλ' οὖν γε τὴν ἐκ θεοῦ τιμωρίαν οὐ διακρούονται. | **3.** **An Eagle and a Fox**  An eagle and a fox an alliance having made in the presence of each other, they decided to reside near each other, making the acquaintance of friendship secure. And to be precise the one having ascended upon a very tall tree, it made its nest. And the other entering into the brush lying underneath, it gave birth. And once when the fox had departed upon the pasture, the eagle, lacking sustenance, having flown down into the brush and snatching up the brood, with the young of itself it thoroughly feasted. And while the fox was returning, when she discerned what had happened, not so much by the death of the young was she troubled, as by the revenge. For being a dry-lander, a winged one she was unable to pursue. Precisely because of which, standing afar, that which alone remains for those who are unable and weak, the enemy she cursed. And it came about against it (the fox), not long after, to receive justice of the irreverence for the alliance. For while some people were sacrificing a goat in a field, flying down, from the altar a piece of gut on fire it carried back. Which while being brought in, a wind excessively falling upon the nest, from out of the thin and old kindling, a bright flame kindled. And because of this, the young were burnt up.(for actually still undeveloped were the feathers). Upon the ground they fell. And the fox running toward, in sight of the eagle, all of them she devoured.  The account reveals that those acting outside of a treaty, even if the punishment of the wrongdoing they would flee through weakness, at any rate the retribution from god they will not drive off from themselves. |
| **4. Ἀετὸς καὶ κάνθαρος**  Ἀετὸς λαγωὸν ἐδίωκεν· ὁ δὲ ἐν ἐρημίᾳ τῶν βοηθησόντων ὑπάρχων, ὅν μόνον ὁ καιρὸς παρέσχε, κάνθαρον ἰδών, τοῦτον ἱκέτευεν. Ὁ δὲ παραθαρσύνας αὐτόν, ὡς ἐγγὺς ἐλθόντα τὸν ἀετὸν ἐθεάσατο, παρεκάλει μὴ ἀπάγειν αὐτοῦ τὸν ἱκέτην. Κἀκεῖνος ὑπεριδὼν τὴν μικρότητα ἐν ὄψει τοῦ κανθάρου τὸν λαγωὸν κατεθοινήσατο. Ὁ δὲ ἀπ' ἐκείνου μνησικακῶν διετέλει παρατηρούμενος τοῦ ἀετοῦ τὰς καλιὰς καί, εἴ ποτε ἐκεῖνος ἔτικτε, μετάρσιος αἰρόμενος ἐκύλιε τὰ ὠὰ καὶ κατέασσε, μέχρις οὗ πανταχόθεν ἐλαυνόμενος ὁ ἀετὸς ἐπὶ τὸν Δία κατέφυγεν (ἔστι δὲ τοῦ θεοῦ ἱερὸς ὁ ὄρνις), καὶ αὐτοῦ ἐδεήθη τόπον αὐτῷ πρὸς νεοττοποιίαν ἀσφαλῆ παρασχεῖν. Τοῦ δὲ Διὸς ἐν τοῖς ἐαυτοῦ κόλποις τίκτειν ἐπιτρέψαντος αὐτῷ, ὁ κάνθαρος τοῦτου ἑωρακώς, κόπρου σφαῖραν ποιήσας, ἀνέπτη καὶ γενόμενος κατὰ τοὺς τοῦ Διὸς κόλπους ἐνταῦθα καθῆκεν. Ὁ δὲ Ζεὺς ἀποσείσασθαι τὴν κόπρον βουλόμενος, ὡς διανέστη, ἔλαθεν τὰ ὠὰ ἀποῤῥίψας. Ἀπ' ἐκείνου τέ φασι περὶ ὃν καιρὸν οἱ κάνθαροι γίνονται μὴ νεοττεύειν τοὺς ἀετούς.  Ὁ λόγος διδάσκει μηδενὸς καταφρονεῖν λογιζομένους ὅτι οὐδεὶς οὕτως ἐστὶν ἀδύνατος ὡς προπηλακισθεὶς μὴ δύνασθαί ποτε ἑαυτὸν ἐκδικῆσαι. | **4. An Eagle and a Beetle**  An Eagle was pursuing a rabbit. And the rabbit being devoid of help, that which alone the season offered, seeing a beetle, this he supplicated. And reassuring him, when he observed near coming the eagle, he beseeched not to take from him the supplicant. And he overlooking the smallness, in sight of the beetle, the rabbit he thoroughly feasted on. And because of this, remembering the wrong, continually monitoring the nests of the eagle, and, if ever that one gave birth, being raised high above, it rolled the eggs and shattered them until where, being driven from all sides, the eagle fled for refuge upon Zeus (and it is the holy bird of god) and it requested from him a place with him to provide a safe nest. And while Zeus permitted him to give birth in his lap, the beetle having observed him, making a ball of dung, he flew up and coming about the lap of Zeus, there it came down. And Zeus, intending to shake off the dung, as he stood, it evaded his notice having cast away the eggs. Because of which also they say, around which time the beetles come about, the eagles not to hack their young.  The account teaches of no one to look down upon considering that no one is so incapable as when being treated as vile (splattered with mud) not to be able some time to avenge himself.  (κατάσσω, later for *κατάγνυμι*, impf.) |
| **5. Ἀετὸς καὶ κολοιὸς καὶ**  **ποιμήν**  Ἀετὸς καταπτὰς ἀπό τινος ὑψηλῆς πέτρας ἄρνα ἥρπασε· κολοιὸς δὲ τοῦτο θεασάμενος διὰ ζῆλον τοῦτον μιμήσασθαι ἠθέλησε· καὶ δὴ καθεὶς ἑαυτὸν μετὰ πολλοῦ ῥοίζου ἐπὶ κριὸν ἠνέχθη. Ἐμπαρέντων δὲ αὐτοῦ τῶν ὀνύχων τοῖς μάλλοις, ἐξαρθῆναι μὴ δυνάμενος ἐπτερύσσετο ἕως ὁ ποιμήν, τὸ γεγονὸς αἰσθόμενος, προσδραμὼν συνέλαβεν αὐτὸν καὶ περικόψας αὐτοῦ τὰ ὀξυπτερά, ὡς ἑσπέρα κατέλαβε, τοῖς ἑαυτοῦ παισὶν ἐκόμισε. Τῶν δὲ πυνθανομένων τί εἴη τὸ ὄρνεον, ἔφη· « Ὡς μὲν ἐγὼ σαφῶς οἶδα, κολοιός, ὡς δὲ αὐτὸς βούλεται, ἀετός.  Οὕτως ἡ πρὸς τοὺς ὑπερέχοντας ἅμιλλα, πρὸς τῷ μηδὲν ἀνύειν, καὶ ἐπὶ συμφοραῖς προσκτᾶται γέλωτα. | **5. An Eagle, a Jackdaw, and a Sheppard**  An eagle flying down from a high rock, a lamb it snatched up. A Jackdaw observing this, through zeal he wished to imitate this. And indeed he was carried, swooping down with great momentum upon the lamb. And while the talons of him were piercing the wool, to disunite not being able, he flapped the wings until the Sheppard, perceiving what had happened, running toward, he captured him and having trimmed the swift wings of him, when evening took hold, to the children of himself he brought in. And while they were inquiring what possibly could be the bird, he said, As I clearly perceive, a Jackdaw, but as he wishes, an eagle. Thus the competition in the face of the superiors, in addition to the not attaining, also he acquires laughter.  καθείς part sg aor act masc nom καθίημι |
| **6. Ἀετὸς <τὰ πτερὰ τιλθεὶς> καὶ ἀλώπηξ**  Ποτὲ ἀετὸς ἑάλω ὑπ' ἀνθρώπου. Τούτου δὲ τὰ πτερὰ ὁ ἄνθρωπος κόψας ἀφῆκε μετὰ τῶν ὀρνίθων ἐν οἴκῳ εἶναι. Ὁ δὲ ἦν κατηφὴς καὶ οὐδεν ἤσθιεν ἐκ τῆς λύπης, ὅμοιος δὲ ἦν βασιλεῖ δεσμώτῃ. Ἕτερος δὲ τις τοῦτον ὠνησάμενος καὶ τὰ πτερὰ ἀνασπάσας καὶ μύρῳ χρίσας ἐποίησε πτερῶσαι. Ὁ δὲ πετασθεὶς καὶ τοῖς ὄνυξι λαγωὸν ἁρπάσας ἤνεγκεν αὐτῷ δῶρον. Ἀλώπηξ δὲ ἰδοῦσα εἶπεν· « Μὴ τούτῳ δίδου, ἀλλὰ τῷ πρώτῳ, ὅτι ὁ μὲν φύσει ἀγαθός ἐστιν· ἐκεῖνον δὲ μᾶλλον ἐξευμενίζου, μή πως πάλιν λαβών σε τῶν πτερῶν ἐρημώσῃ. »  Ὅτι δεῖ χρηστὰς ἀμοιβὰς τοῖς εὐεργέταις παρέχειν, τοὺς πονηροὺς δὲ φρονίμως τροποῦσθαι. | **6. An Eagle Being Plucked And A Fox**  Once an eagle was caught by a man. And his feathers the man having cut, he released to be with the birds in a house. And he was distraught and would not eat anything because of the grief, and was similar to an imprisoned king. But some other this one having bought, and the wings having drawn forth and with ointment having rubbed, he made to fly. And flying and with the talons having snatched a rabbit he brought to him a gift. But a fox seeing this said "Don't give to this one, but to the first, because he by nature is good, but that other one do more favors for, lest somehow again taking you, he should deprive of wings. Because it is necessary kind replies to offer those who do kindnesses, but those who are wicked attend prudently to. |
| **7. Ἀετὸς τοξευθείς**  Ὑπεράνωθεν πέτρας ἀετὸς ἐκαθέζετο λαγωοὺς θηρεῦσαι ζητῶν. Τοῦτον δέ τις ἔβαλε τοξεύσας, καὶ τὸ μὲν βέλος ἔσω εἰσῆλθεν· ἡ δὲ γλυφὶς σὺν τοῖς πτεροῖς πρὸ τῶν ὀφθαλμῶν εἱστήκει. Ὁ δὲ ἰδὼν ἔφη· « Καὶ τοῦτό μοι ἑτέρα λύπη, τὸ τοῖς ἐμοῖς πτεροῖς ἀποθνῄσκειν. »  Ὅτι τὸ κέντρον τῆς λύπης δεινότερόν ἐστιν, ὅταν τις ἐκ τῶν οἰκείων κινδυνεύσῃ. | **7. An Eagle Who Was Shot**  An eagle sat on rocks high up hoping to catch rabbits. But him someone struck having shot with an arrow, and the arrow entered into him. The notch of the arrow with the feathers before the eyes stood. When he saw he said "And this is another grief, dying by my own feathers". Because the prick of grief is more terrible whenever someone would be put in danger from the things that make them who they are. |
| **8.** **Ἀηδὼν καὶ**  **ἱέραξ**  Ἀηδὼν ἐπί τινος ὑψηλῆς δρυὸς καθημένη κατὰ τὸ σύνηθες ᾖδεν. Ἱέραξ δὲ αὐτὴν θεασάμενος, ὡς ἠπόρει τροφῆς, ἐπιπτὰς συνέλαβεν. Ἡ δὲ μέλλουσα ἀναιρεῖσθαι ἐδέετο αὐτοῦ μεθεῖναι αὐτήν, λέγουσα ὡς οὐχ ἱκανή ἐστιν ἱέρακος αὐτὴ γαστέρα πληρῶσαι. δεῖ δὲ αὐτόν, εἰ τροφῆς ἀπορεῖ, ἐπὶ τὰ μείζονα τῶν ὀρνέων τρέπεσθαι. Καὶ ὅς ὑποτυχὼν εἶπεν· « Ἀλλ' ἔγωγε ἀπόπληκτος ἂν εἴην, εἰ τὴν ἐν χερσὶν ἑτοίμην βορὰν παρεὶς τὰ μηδέπω φαινόμενα διώκοιμι. »  Οὕτως καὶ τῶν ἀνθρώπων ἀλόγιστοί εἰσιν οἷ δι' ἐλπίδα μειζόνων [πραγμάτων] τὰ ἐν χερσὶν ὄντα προΐενται. | **8. A Nightingale and a Hawk**  A hawk upon a tall oak tree was sitting sang according to habbit. But a hawk seeing him, since he was lacking food, swooping upon he captured him. And as he was begining to rais up he begged him to release him. Saying that not sufficient he is the stomach of a hawk to fill. And it is necessary for him, if he lacks food, upon the larger ones among birds to turn. And he replied and said "but I at anyrate would be senseless, if the food prepared in hand letting go of, I would pursue the things appearing later. Thus also among mankind foolish are they who through hope of greater matters that which is in hand they let go. |
| **9 Ἀηδὼν καὶ**  **χελιδών**  Ἀηδόνι συνεβούλευε χελιδὼν τοῖς ἀνθρώποις εἶναι ὁμόροφον καὶ σύνοικον ὡς αὐτή. Ἡ δὲ εἶπεν· « Οὐ θέλω τὴν λύπην τῶν παλαιῶν μου συμφορῶν μεμνῆσθαι, καὶ διὰ τοῦτο τὰς ἐρήμους οἰκῶ. »  [Ὅτι] τὸν λυπηθέντα ἔκ τινος τύχης καὶ τὸν τόπον φεύγειν ἐθέλειν ἔνθα ἡ λύπη συνέβη. | **9. A Nightingale and a Sparrow**  A sparrow advised a nightingale to be a resident and co-habitor as himself. But he said "I dont wish the grief of my old misfortunes to recollect and because of this I inhabit the lonely places. Because those being grieved from some misfortune also the place to wish to flee where the grief happened.  (ὁμόροφον = ὁμός ὄροφος, same thatch roof) |
| **10. Ἀθηναῖος χρεωφειλέτης**  Ἀθήνησι χρεωφειλέτης ἀνὴρ ἀπαιτούμενος ὑπὸ τοῦ δανειστοῦ τὸ χρέος τὸ μὲν πρῶτον παρεκάλει ἀναβολὴν αὐτῷ δοῦναι, ἀπορεῖν φάσκων. Ὡς δὲ οὐκ ἔπειθε, προσαγαγὼν ὗν ἣν εἶχε μόνην, παρόντος αὐτοῦ ἐπώλει. Ὠνητοῦ δὲ προσελθόντος καὶ διερωτῶντος εἰ τοκὰς ἡ ὗς εἴη, ἐκεῖνος ἔφη μὴ μόνον αὐτὴν τίκτειν, ἀλλὰ καὶ παραδόξως. Τοῖς μὲν γὰρ μυστηρίοις θήλεα ἀποκύειν, τοῖς δὲ Παναθηναίοις ἄρσενα. Τοῦ δὲ ἐκπλαγέντος πρὸς τὸν λόγον, ὁ δανειστὴς εἶπεν «Ἀλλὰ μὴ θαύμαζε. Αὕτη γάρ σοι καὶ Διονυσίοις ἐρίφους τέξεται.»  Ὁ λόγος δηλοῖ ὅτι πολλοὶ διὰ τὸ ἴδιον κέρδος οὐκ ὀκνοῦσιν οὐδὲ τοῖς ἀδυνάτοις ψευδομαρτυρεῖν. | **10. An Athenian**  **Debtor**  In Athens a man owing money who was being asked to pay the debt by the lender at first begged a postponement to give to him. Saying that he was lacking means. And when he was not persuaded, bringing forth a lamb which was all he had, while he was present, he put up for sale. As a buyer was approaching and asking if fertile it might be fertile. That other man said not only it produces offspring but in marvelous ways. Because for the mysteries it gives birth to females and for the Panathenaea it gives birth to males. While being astonished in the face of the word the creditor said, "but don't be amazed. For it shall give birth to a sheep for you and for Dionysus.  The account reveals that many, because of their own profit they don't hesitate even to bear false witness to impossible things.  τοκάς, άδος: fertile |
| **11.** **Αἰθίοψ**  Αἰθίοπά τις ὠνήσατο τοιοῦτον αὐτῷ τὸ χρῶμα εἶναι δοκῶν ἀμελείᾳ τοῦ πρότερον ἔχοντος. Καὶ παραλαβὼν οἴκαδε, πάντα μὲν αὐτῷ προσῆγε τὰ ῥύμματα, πᾶσι δὲ λούτροις ἐπειρᾶτο καθαίρειν. Καὶ τὸ μὲν χρῶμα μεταβάλλειν οὐκ εἶχε, νοσεῖν δὲ τῷ πονεῖν παρεσκεύασεν.  Ὁ μῦθος δηλοῖ ὅτι μένουσιν αἱ φύσεις ὡς προῆλθον τὴν ἀρχήν. | **11. The Ethiopian**  A man bought an ethiopian assuming such skin to be his by neglegence of the previous owner. And taking him aside homeward, he brought forth every soap and by every washing he tried to cleanse him. Yet he he was not able to change the skin, but he procurred by the toil sickness.  The myth reveals that the natures remain as the came forth from the beginning. |
| **12 Αἴλουρος καὶ ἀλεκτρυών**  Αἴλουρος, συλλαβὼν ἀλεκτρυόνα, μετ' εὐλόγου τοῦτον αἰτίας ἠβουλήθη καταφαγεῖν. Καὶ δὴ κατηγόρει αὐτοῦ ὡς ὀχληρὸς εἴη τοῖς ἀνθρώποις νύκτωρ κεκραγὼς καὶ μὴ συγχωρῶν ὕπνου τυγχάνειν. Τοῦ δ' ἀπολογουμένου ἐπὶ τῇ ἐκείνων ὠφελείᾳ τοῦτο ποιεῖν, ὡς ἐπὶ τὰ συνήθη τῶν ἔργων ἐγείρεσθαι, πάλιν ὁ αἴλουρος αἰτίαν ἐπέφερεν ὡς ἀσεβὴς εἴη περὶ τὴν φύσιν, μητρὶ καὶ ἀδελφαῖς συμμιγνύμενος. Τοῦ δὲ καὶ τοῦτο πρὸς ὠφέλειαν τῶν δεσποτῶν πράττειν φήσαντος, πολλῶν αὐτοῖς ἐντεῦθεν ὠῶν τικτομένων, ὁ αἴλουρος εἰπών· « Ἀλλ᾽ εἰ σύ γε πολλῶν εὐπορεῖς εὐπροσώπων ἀπολογιῶν, ἔγωγε μέντοι ἄτροφος οὐ μενῶ », τοῦτον κατεθοινήσατο.  Ὁ μῦθος δηλοῖ ὅτι ἡ πονηρὰ φύσις πλημμελεῖν αἱρουμένη, εἰ μὴ μετ᾽ εὐλόγου δυνηθείη προσχήματος, ἀπαρακαλύπτως γε μὴν πονηρεύεται. | **12.** **A Cat And**  **A Rooster**  A cat, having caught a rooster, wished to devour it with reasonable cause. And so brought charges against him as though he was a nuisance to men having crowed through out the night and not allowing to sleep. And defending himself that he did this based on the profit of them in order to wake them upon the customs of work. Again the cat brought forth a cause as ungodly the matter would be concerning his nature, with mother and sisters having sex.  And as he was also asserting for the benefit of his masters he did this, laying many eggs for them because of this, the cat devoured him saying, "But perhaps you are well equiped at any rate with many beguilingly specious defences, I however at least shall not remain unfed."  The story reveals that the wicked nature, taking in hand to disturbe, if not with fained reason it would be able, surely openly it will commit wickedness |
| **13. Αἴλουρος καὶ μύες**  Ἔν τινι οἰκίᾳ πολλοὶ μύες ἦσαν. Αἴλουρος δὲ τοῦτο γνοὺς ἧκεν ἐνταῦθα καὶ συλλαμβάνων ἕνα ἕκαστον κατήσθιεν. Οἱ δὲ μύες συνεχῶς ἀναλισκόμενοι κατὰ τῶν ὀπῶν ἔδυνον, καὶ ὁ αἴλουρος μηκέτι αὐτῶν ἐφικνεῖσθαι δυνάμενος, δεῖν ἔγνω δι᾽ ἐπινοίας αὐτοὺς ἐκκαλεῖσθαι. Διόπερ ἀναβὰς ἐπί τινα πάσσαλον καὶ ἑαυτὸν ἐνθένδε ἀποκρεμάσας προσεποιεῖτο τὸν νεκρόν. Τῶν δὲ μυῶν τις παρακύψας, ὡς ἐθεάσατο αὐτὸν, εἶπεν·« Ἀλλ᾽, ὦ οὗτος, σοί γε, κἂν θῦλαξ γένῃ, οὐ προσελεύσομαι.»  Ὁ λόγος δηλοῖ ὅτι οἱ φρόνιμοι τῶν ἀνθρώπων, ὅταν τῆς ἐνίων μοχθηρίας πειραθῶσιν, οὐκέτι αὐτῶν ταῖς ὑποκρίσεσιν [οὗτοι] ἐξαπατῶνται. | **13. A Cat And A Mouse**  There were many mice in a house. And a cat recognizing this he arived there and catching each one, he devoured them. And the mice, continually being caugth through the holes they sank. And the cat no longer being able to arrive among them, he recognized to be neccessary by ###### to entice them. Because of which, ascending upon a post, and there himself hanging, he acted like a corpse. But one of the mice having emerged, when he saw him, he said, "But you there, even if you were a bag of grain, to you I would not march toward."  The account reveals that the wise among men, when ever they would be seasoned by the wickedness of some of them, no longer they shall be deceived by the fakery of them. |
| **4.Αἴλουρος καὶ ὄρνιθες**  Αἴλουρος ἀκούσας ὅτι ἔν τινι ἐπαύλει ὄρνεις νοσοῦσι, σχηματίσας ἑαυτὸν εἰς ἰατρὸν καὶ τὰ τῆς ἐπιστήμης πρόσφορα ἀναλαβὼν ἐργαλεῖα, παρεγένετο, καὶ στὰς πρὸ τῆς ἐπαύλεως ἐπυνθάνετο αὐτῶν πῶς ἔχοιεν. Αἱ δὲ ὑποτυχοῦσαι· « Καλῶς, ἔφασαν, ἐὰν σὺ ἐντεῦθεν ἀπαλλαγῇς. »  Οὕτως καὶ τῶν ἀνθρώπων οἱ πονηροὶ τοὺς φρονίμους οὐ λανθάνουσι, κἂν τὰ μάλιστα χρηστότητα ὑποκρίνωνται. | **14. A Cat And A Bird**  A cat having heard that in a certain estate birds were sick, changing himself into a doctor and the appropriate tools of the science having taken up, he arrived, and standing before the estate he enquired of them how they were. An replying in an interrupted fashion, Well, they said, if ever you from here would be removed.  Thus also the wicked among men do not evade detection, even if the they would fain quite usefull things. |
| **15. Αἲξ καὶ αἰγοβοσκός**  Αἰγοβοσκὸς τὰς αἶγας ἀνεκαλεῖτο πρὸς τὴν μάνδραν. Μία δὲ ἐξ αὐτῶν ὑπελείφθη, ἡδύ τι βοσκομένη. Ῥίψας δ᾿ ὁ ποιμὴν πέτραν τὸ κέρας αὐτῆς κατέαξεν εὐστοχήσας. Ἐδυσώπει δὲ τὴν αἶγα μὴ εἰπεῖν τοῦτο τῷ δεσπότῃ. Ἡ δὲ εἶπεν· « Κἂν ἐγὼ σιωπήσω, πῶς κρύψω; πρόδηλον γάρ ἐστι πᾶσι τὸ κέρας μου κεκλασμένον.»  Ὅτι, τῆς αἰτίας προδήλου οὔσης, οὐ δυνατὸν ταύτην καλύψαι.  Κατάγνυμι = To break into pieces | **15 A Goat And A Herder**  A goatherder called back a the goats to the goat pasture. One of them was missing, eating something pleasant. And so the herdsman throwing a stone, he broke its horn having directly hit it. And he shamed the goat not to speak this to the master. And he said, "Even if I would be quiet, how shall I hide it, for it is obvious to all that the horn has been broken. Because, while the cause is present of what is obvious, it is not possible to hide it. |
| **16. Αἲξ καὶ ὄνος**  Αἶγα καὶ ὄνον ἔτρεφέ τις. Ἡ δὲ αἴξ, φθονήσασα τῷ ὄνῳ διὰ τὸ περισσὸν τῆς τροφῆς, ἔλεγεν ὡς ἄπειρα κολάζῃ, ποτὲ μὲν ἀλήθων, ποτὲ δὲ ἀχθοφορῶν, καὶ συνεβούλευεν ἐπίληπτον ἑαυτὸν ποιήσαντα καταπεσεῖν ἔν τινι βόθρῳ καὶ ἀναπαύσεως τυχεῖν. Ὁ δὲ πιστεύσας καὶ πεσὼν συνετρίβη. Ὁ δὲ δεσπότης τὸν ἰατρὸν καλέσας ᾔτει βοηθεῖν. Ὁ δὲ αἰγὸς πνεύμονα ἐγχυματίσαι ἔλεγεν αὐτῷ καὶ τῆς ὑγείας τυχεῖν. Τὴν δὲ αἶγα θύσαντες τὸν ὄνον ἰάτρευον.  Ὅτι ὅστις καθ᾿ ἑτέρου δόλια μηχανᾶται ἑαυτοῦ γίνεται τῶν κακῶν ἀρχηγός.  ἀλήθων = wander (ἀλήθω = ἀλέω)  ἰάτρευον = They healed (no augment) | **16. A Goat And A Donkey**  A certain man raised a goat and a donkey. The goat bearing ill will for the donkey because of the access of his nurishment, he announced how infintely you are punished, sometimes grinding, sometimes bearing burdens, and he advised, having made himself an epileptic, to fall down in a trough and to obtain rest. And he having believed and falling he convulsed. And the master having called the doctor he requested him to help. And he declared to him to make a potion of the lungs of a goat and he would obtain health. And having sacrificed the goat they cured the donkey because whoever against another devises deceipt, becomes the founder of their own wickedness. |
| **17. Αἰπόλος καὶ αἶγες**  **ἄγριαι**  Αἰπόλος τὰς αἶγας αὑτοῦ ἀπελάσας ἐπὶ νομήν, ὡς ἐθεάσατο ἀγρίαις αὐτὰς ἀναμιγείσας, ἑσπέρας ἐπιλαβούσης, πάσας εἰς τὸ ἑαυτοῦ σπήλαιον εἰσήλασε. Τῇ δὲ ὑστεραίᾳ χειμῶνος πολλοῦ γενομένου, μὴ δυνάμενος ἐπὶ τὴν συνήθη νομὴν αὐτὰς παραγαγεῖν, ἔνδον ἐτημέλει, ταῖς μὲν ἰδίαις μετρίαν τροφὴν παραβάλλων πρὸς μόνον τὸ μὴ λιμώττειν, ταῖς δὲ ὀθνείαις πλείονα παρασωρεύων πρὸς τὸ καὶ αὐτὰς ἰδιοποιήσασθαι. Παυσαμένου δὲ τοῦ χειμῶνος, ἐπειδὴ πάσας ἐπὶ νομὴν ἐξήγαγεν, αἱ ἄγριαι ἐπιλαβόμεναι τῶν ὀρῶν ἔφευγον. Τοῦ δὲ ποιμένος ἀχαριστίαν αὐτῶν κατηγοροῦντος, εἴγε περιττοτέρας αὐταὶ τημελείας ἐπιτυχοῦσαι καταλείπουσιν αὐτὸν, ἔφασαν ἐπιστραφεῖσαι· « Ἀλλὰ καὶ δι᾿ αὐτὸ τοῦτο μᾶλλον φυλαττόμεθα· εἰ γὰρ ἡμᾶς τὰς χθές σοι προσεληλυθυίας τῶν πάλαι σὺν σοὶ προετίμησας, δῆλον ὅτι, εἰ καὶ ἕτεραί σοι μετὰ ταῦτα προσπελάσουσιν, ἐκείνας ἡμῶν προκρινεῖς. »  Ὁ λόγος δηλοῖ μὴ δεῖν τούτων ἀσμενίζεσθαι τὰς φιλίας οἳ τῶν παλαιῶν φίλων ἡμᾶς τοὺς προσφάτους προτιμῶσι, λογιζομένους ὅτι, κἂν ἡμῶν ἐγχρονιζόντων ἑτέροις φιλιάσωσιν, ἐκείνους προκρινοῦσιν. | **17. A Goat Heard And Wild Goats**  A goat hear having driven the goats of himself upon a pasture, when he observed wild ones had been mixing with them, while evening was taking hold, he drove all of them into the cave of himself. And on the next day, while a great storm was coming about, not being able to direct them upon the customary pasture, inside he looked after them, casting a moderate amount of feed to his own, and to the foreign heaping up more to make them his own. And as the storm had passed, when he lead all of them upon the pasture, the wild ones that were taken hold of fled the mountain, When the sheppard condemed the thanklessness of them, since receiving more care they abandoned him, turning around they said "But actually because of this very thing rather we take head, for if we who approached you yesterday you honoured before those who have long been with you, clear it is that if also others draw near to you after these thaings, you shall favor them befor us.  The account reveals one should not receive gladly the friendships of those who honour us who are recent before those of old, considering the fact that if also with others they would make friendships while we are wasting out time, they shal prefer those others.  Παρασωρεύων = Heaping up beside  ὀθνεῖος =Foreign, strange  εἴγε = Seeing that, since, because |
| **18. <Αἰσχρὰ> δούλη καὶ Ἀφροδίτη**  Αἰσχρᾶς καὶ κακοτρόπου δούλης ἤρα δεσπότης. Ἡ δὲ χρυσίον λαμβάνουσα λαμπρῶς ἑαυτὴν ἐκόσμει καὶ τῇ ἰδίᾳ δεσποίνῃ μάχας συνῆπτε· τῇ δὲ Ἀφροδίτῃ ἔθυεν συνεχῶς καὶ ηὔχετο ὡς ὡραίαν αὐτὴν ποιούσῃ. Ἡ δὲ καθ' ὕπνου φανεῖσα τῇ δούλῃ ἔφη μὴ ἔχειν αὐτῇ χάριν ὡς καλὴν αὐτὴν ποιούσῃ, « ἀλλ᾿ ἐκείνῳ θυμοῦμαι καὶ ὀργίζομαι ᾧ σὺ φαίνῃ καλή. » Ὅτι οὐ δεῖ τυφοῦσθαι τοὺς δι᾿ αἰσχρὰ πλουτοῦντας καὶ μάλιστα, εἰ ἀγενεῖς εἰσι καὶ ἄμορφοι [πρὸς αἰσχύνην μείζονα]. | **18. An Ugly Slave and Aphrodite**  An overlord was passionately in love with an ugly and bad mannered slave. And receiving gold decadently she adorned herself and with her mistress she took up enmity and she continuously sacrificed and prayed to Aphrodite with the intention that she would make her beautiful. And appearing during sleep to the slave she said she did not have favour with him, since he was making her beautiful, "But I am angered with that man to whom you appear beautiful". Because those who are live rich by shameful means ought not be blinded, especially if they are or low descent and not well formed. |
| **19. Αἴσωπος ἐν ναυπηγίῳ**  Αἴσωπος ὁ λογοποιὸς σχολὴν ἄγων εἰς ναυπήγιον εἰσῆλθε. Τῶν δὲ ναυπηγῶν σκωπτόντων τε αὐτὸν καὶ ἐκκαλουμένων εἰς ἀπόκρισιν, ὁ Αἴσωπος ἔλεγε τὸ παλαιὸν χάος καὶ ὕδωρ γενέσθαι, τὸν δὲ Δία βουλόμενον καὶ τὸ τῆς γῆς στοιχεῖον ἀναδεῖξαι παραινέσαι αὐτῇ ὅπως ἐπὶ τρὶς ἐκροφήσῃ τὴν θάλασσαν. Κἀκείνη ἀρξαμένη τὸ μὲν πρῶτον τὰ ὄρη ἐξέφηνεν, ἐκ δευτέρου δὲ ἐκροφήσασα καὶ τὰ πεδία ἀπεγύμνωσεν· « Ἐὰν δὲ δόξῃ αὐτῇ καὶ τὸ τρίτον ἐκπιεῖν τὸ ὕδωρ, ἄχρηστος ὑμῶν ἡ τέχνη γενήσεται. »  Ὁ λόγος δηλοῖ ὅτι οἱ τοὺς κρείττονας χλευάζοντες λανθάνουσι μείζονας ἑαυτοῖς τὰς ἀνίας ἐξ αὐτῶν ἐπισπώμενοι. | **19. Aesop in a shipyard**  Aesop the maker of stories having leisure, entered into a shipyard. And while the shipbuilders were mocking him and provoking him for a response, Aesop said that long ago chaos and water came about, and Zeus wishing also the element of earth to reveal encouraged it (earth) so that three times it would gulp down the sea. And that earth begining the first time, it revealed the mountains, and out of the second time, gulping down, also the plains it laid bare "And if ever it would seem best to it also a third time to drink up the water, useless would become your skill".  The tale reveals that those who treat scornfully those who are geater do not notice they are drawing in greater curses to themselves from those (who are being mocked)  λανθάνουσι + part = do not notice ἐκροφέω = gulp down |
| **20. Ἀλέκτορες δύο καὶ**  **ἀετός**  Ἀλεκτόρων δύο μαχομένων περὶ θηλειῶν ὀρνίθων, ὁ εἷς τὸν ἕτερον κατετροπώσατο. Καὶ ὁ μὲν ἡττηθεὶς εἰς τόπον κατάσκιον ἀπιὼν ἐκρύβη· ὁ δὲ νικήσας εἰς ὕψος ἀρθεὶς καὶ ἐφ᾿ ὑψηλοῦ τοίχου στὰς μεγαλοφώνως ἐβόησε. Καὶ παρευθὺς ἀετὸς καταπτὰς ἥρπασεν αὐτόν. Ὁ δ᾿ ἐν σκότῳ κεκρυμμένος ἀδεῶς ἔκτοτε ταῖς θηλείαις ἐπέβαινε.  Ὁ μῦθος δηλοῖ ὅτι Κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. | **20. Two Roosters And An Eagle**  While two roosters where fitting over some female birds, the first one put to flight the other. And while the one that was bested into a shaded place departing, he hid. The other one have been victorious being lifted into a high spot and upon a high fence standing boastfully he let out a yell. And immediately an eagle flying down seized him. And the one hidden in shadow fearlessly from time to time mounted the females.  The fable reveals that the lord is arrayed against the conceited, but to the humble he shall bestow favor. |
| **21.Ἀλεκτρυόνες καὶ πέρδιξ**  Ἀλεκτρυόνας τις ἐπὶ τῆς οἰκίας ἔχων, ὡς περιέτυχε πέρδικι τιθασῷ πωλουμένῳ, τοῦτον ἀγοράσας ἐκόμισεν οἴκαδε ὡς συντραφησόμενον. Τῶν δὲ τυπτόντων αὐτὸν καὶ ἐκδιωκόντων, ὁ πέρδιξ ἐβαρυθύμει, νομίζων διὰ τοῦτο αὐτὸν καταφρονεῖσθαι ὅτι ἀλλόφυλός ἐστι. Μικρὸν δὲ διαλιπών, ὡς ἐθεάσατο τοὺς ἀλεκτρυόνας πρὸς ἑαυτοὺς μαχομένους καὶ οὐ πρότερον ἀποστάντας πρὶν ἢ ἀλλήλους αἱμάξαι, ἔφη πρὸς ἑαυτόν· « Ἀλλ᾿ ἔγωγε οὐκέτι ἄχθομαι ὑπ᾿ αὐτῶν τυπτόμενος· ὁρῶ γὰρ αὐτοὺς οὐδὲ αὑτῶν ἀπεχομένους. »  Ὁ λόγος δηλοῖ ὅτι ῥᾴδιον φέρουσι τὰς τῶν πέλας ὕβρεις οἱ φρόνιμοι, ὅταν ἴδωσιν αὐτοὺς μηδὲ τῶν οἰκείων ἀπεχομένους. | Roosters And A Partridge  A certain individual having roosters in the house, when he encountered a tamed partridge being sold, having bought it he brought it home as though he would raise it. And when they were striking him and pursuing him, the partridge became heavy hearted, assuming because of this that he was was dispisded because he was a foreigner. But waiting a little while, when he saw the roosters fighting with each other and not formerly refraining before to bloody each other, he said to himself, “But I at least no longer am disturbed being struck by them. For I see them neither abstaining from themselves“  The account reveals that the wise bear easily the hubris of those nearby, whenever they see them not even refraining from there relatives. |
| **22. Ἁλιεῖς καὶ θύννος**  Ἁλιεῖς ἐπ᾿ ἄγραν ἐξελθόντες καὶ πολὺν χρόνον κακοπαθήσαντες οὐδὲν συνέλαβον· καθεζόμενοι δὲ ἐν τῇ νηῒ ἠθύμουν. Ἐν τοσούτῳ δὲ θύννος διωκόμενος καὶ πολλῷ τῷ ῥοίζῳ φερόμενος ἔλαθεν εἰς τὸ σκάφος ἐναλλόμενος. Οἱ δὲ συλλαβόντες αὐτὸν καὶ εἰς τὴν πόλιν ἐλάσαντες ἀπημπόλησαν.  Οὕτω πολλάκις ἃ μὴ τέχνη παρέσχε, ταῦτα τύχη διεβράβευσεν. | Some Fishermen And A Tuna Fish  Some Fishermen having gone out on an expedition and a long time experiencing ill they caught nothing. Sitting in the boat they were disheartened. And in that moment, a tuna being persued and with much swiftness being caried, he escaped into the small boat leaping in. And detaining it and into the city dragging it they sold it. In this way, what thing art does not provide, these things chance secures. |
| **23. Ἁλιεῖς <λίθον ἀγρεύσαντες>**  Ἁλιεῖς σαγήνην εἷλκον· βαρείας δὲ αὐτῆς οὔσης, ἔχαιρον καὶ ὠρχοῦντο, πολλὴν εἶναι νομίζοντες τὴν ἄγραν. Ὡς δὲ ἀφελκύσαντες ἐπὶ τὴν ἠιόνα τῶν μὲν ἰχθύων ὀλίγους εὗρον, λίθων δὲ καὶ ἄλλης ὕλης μεστὴν τὴν σαγήνην, οὐ μετρίως ἐβαρυθύμουν, οὐ τοσοῦτον ἐπὶ τῷ συμβεβηκότι δυσφοροῦντες ὅσον ὅτι καὶ τὰ ἐναντία προειλήφεισαν. Εἷς δέ τις ἐν αὐτοῖς γηραιὸς ὢν εἶπεν· « Ἀλλὰ παυσώμεθα, ὦ ἑταῖροι· χαρᾶς γάρ, ὡς ἔοικεν, ἀδελφή ἐστιν ἡ λύπη, καὶ ἡμᾶς ἔδει τοσαῦτα προησθέντας πάντως παθεῖν τι καὶ λυπηρόν. »  Ἀτὰρ οὖν καὶ ἡμᾶς δεῖ τοῦ βίου τὸ εὐμετάβλητον ὁρῶντας μὴ τοῖς αὐτοῖς πράγμασιν ἀεὶ ἐπαγάλλεσθαι, λογιζομένους ὅτι ἐκ πολλῆς εὐδίας ἀνάγκη καὶ χειμῶνα γενέσθαι. | Some fishermen Catching A Stone  some fishermen lifted up a net and it being heavy, they rejoiced and danced, supposing tht the catch was much. And as they were dragging upon the shore they found few fish, and the net was full of stones and other matter, not moderately were they distraught, not so much because of the events being disheartened as much that they expected actually the very thing opposite to this. And a certain one among them, being old, said “At any rate let us rest, O Compantions. For grief, as it seems is the sister of joy and it is necessary for us being formorely enjoying so many things in all ways to suffer also a little greif.  Therefore at any rate, it is necessary also for us who sees the changability of life not to rejoice in the same matters continually, reconing that from much fair weather it is necessary also winter to come about.  Ἠϊών (acc. ἠιόνα): Shore, Beach, Bank  προήδομαι: To be pleased formerly. |
| **24. Ἁλιεὺς αὐλῶν**  Ἁλιεὺς αὐλητικῆς ἔμπειρος, ἀναλαβὼν αὐλοὺς καὶ τὰ δίκτυα, παρεγένετο εἰς τὴν θάλασσαν καὶ στὰς ἐπί τινος προβλῆτος πέτρας, τὸ μὲν πρῶτον ᾖδε, νομίζων αὐτομάτους πρὸς τὴν ἡδυφωνίαν τοὺς ἰχθύας ἐξελεῖσθαι πρὸς αὐτὸν. Ὡς δέ, αὐτοῦ ἐπὶ πολὺ διατεινομένου, οὐδὲν πέρας ἠνύετο, ἀποθέμενος τοὺς αὐλοὺς ἀνείλετο τὸ ἀμφίβληστρον καὶ βαλὼν κατὰ τοῦ ὕδατος πολλοὺς ἰχθύας ἤγρευσεν. Ἐκβαλὼν δὲ αὐτοὺς ἀπὸ τοῦ δικτύου ἐπὶ τὴν ἠιόνα, ὡς ἐθεάσατο σπαίροντας, ἔφη· « Ὦ κάκιστα ζῷα, ὑμεῖς, ὅτε μὲν ηὔλουν, οὐκ ὠρχεῖσθε, νῦν δέ, ὅτε πέπαυμαι, τοῦτο πράττετε. »  Πρὸς τοὺς παρὰ καιρόν τι πράττοντας ὁ λόγος εὔκαιρος. |  |
| **25. Ἁλιεὺς <καὶ ἰχθύες μεγάλοι καὶ βραχεῖς>**  Ἁλιεὺς ἐκ τῆς θαλάσσης τὸ πρὸς ἄγραν δίκτυον ἐκβαλὼν τῶν μὲν μεγάλων ἰχθύων ἐγκρατὴς γέγονε καὶ τούτους ἐν τῇ γῇ ἥπλωσεν· οἱ δὲ βραχύτεροι τῶν ἰχθύων διὰ τῶν τρυμαλιῶν διέδρασαν ἐν τῇ θαλάσσῃ.  Ὅτι εὔκολον ἡ σωτηρία τοῖς μὴ μεγάλως εὐτυχοῦσιν, τὸν δὲ μέγαν ὄντα τῇ δόξῃ σπανίως ἴδοις ἂν ἐκφυγόντα τοὺς κινδύνους. |  |
| **26.Ἁλιεὺς καὶ σμαρίς**  Ἁλιεὺς τὸ δίκτυον χαλάσας ἐν τῇ θαλάσσῃ ἀνήνεγκε σμαρίδα. Σμικρὰ δὲ οὖσα ἱκέτευεν αὐτὸν νῦν μὲν μὴ λαβεῖν αὐτήν, ἀλλ’ ἐᾶσαι, διὰ τὸ σμικρὰν τυγχάνειν. « Ἀλλ’ ὅταν αὐξυνθῶ καὶ μεγάλη, φησί, γένωμαι, συλλαβεῖν με δυνήσῃ, ἐπεὶ καὶ εἰς μείζονά σοι ὠφέλειαν ἔσομαι. » Καὶ ὁ ἁλιεὺς εἶπεν· « Ἀλλ’ ἔγωγε ἄνους ἂν εἴην, εἰ τὸ ἐν χερσὶ παρεὶς κέρδος, κἂν σμικρὸν ᾖ, τὸ προσδοκώμενον, κἂν μέγα ὑπάρχῃ, ἐλπίζοιμι. »  Ὁ μῦθος δηλοῖ ὅτι ἀλόγιστος ἂν εἴη ὁ δι’ ἐλπίδα μείζονος τὰ ἐν χερσὶν ἀφεὶς σμικρὰ ὄντα. |  |
| **27. Ἁλιεὺς <ὕδωρ τύπτων>**  Ἁλιεὺς ἔν τινι ποταμῷ ἡλίευε. Καὶ δὴ κατατείνας τὰ δίκτυα, ὡς ἐμπεριέλαβεν ἑκατέρωθεν τὸ ῥεῦμα, προσδήσας κάλῳ λινῷ λίθον, ἔτυπτε τὸ ὕδωρ, ὅπως οἱ ἰχθύες φεύγοντες ἀπροφυλάκτως τοῖς βρόχοις ἐμπέσωσι. Τῶν δὲ περὶ τὸν τόπον οἰκούντων τις θεασάμενος αὐτὸν τοῦτο ποιοῦντα, ἐμέμφετο ἐπὶ τῷ τὸν ποταμὸν θολοῦν καὶ μὴ ἐᾶν αὐτοὺς διαυγὲς ὕδωρ πίνειν. Ὁ δὲ ἀπεκρίνατο· « Ἀλλ’ ἐὰν μὴ οὕτως ὁ ποταμὸς ταράσσηται, ἐμὲ δεήσει λιμώττοντα ἀποθανεῖν. »  Οὕτω καὶ τῶν πόλεων οἱ δημαγωγοὶ τότε μάλιστα ἐνεργάζονται, ὅταν τὰς πατρίδας εἰς στάσεις περιαγάγωσιν. |  |
| **28. Ἁλκυών**  Ἁλκυὼν ὄρνεόν ἐστι φιλέρημον διὰ παντὸς ἐν θαλάττῃ διαιτώμενον. Ταύτην λέγεται τὰς τῶν ἀνθρώπων θήρας φυλαττομένην ἐν σκοπέλοις παραθαλαττίοις νεοττοποιεῖσθαι. Καὶ δή ποτε τίκτειν μέλλουσα παρεγένετο εἴς τι ἀκρωτήριον καὶ θεασαμένη πέτραν ἐπὶ θαλάττῃ ἐνταῦθα ἐνεοττοποιεῖτο. Ἐξελθούσης δὲ αὐτῆς ποτε ἐπὶ νομήν, συνέβη τὴν θάλασσαν ὑπὸ λαβροῦ πνεύματος κυματωθεῖσαν ἐξαρθῆναι μέχρι τῆς καλιᾶς καὶ ταύτην ἐπικλύσασαν τοὺς νεοττοὺς διαφθεῖραι. Καὶ ἡ ἁλκυὼν ἐπανελθοῦσα, ὡς ἔγνω τὸ γεγονός, εἶπεν· « Ἀλλ᾿ ἔγωγε δειλαία, ἥτις τὴν γῆν ὡς ἐπίβουλον φυλαττομένη, ἐπὶ ταύτην κατέφυγον, ἣ πολλῷ μοι γέγονεν ἀπιστοτέρα. »  Οὕτω καὶ τῶν ἀνθρώπων ἔνιοι τοὺς ἐχθροὺς φυλαττόμενοι λανθάνουσιν πολλῷ χαλεπωτέροις τῶν ἐχθρῶν φίλοις ἐμπίπτοντες. |  |
| **29. Ἀλώπεκες <ἐπὶ τῷ Μαιάνδρῳ>**  Ποτὲ ἀλώπεκες ἐπὶ τὸν Μαίανδρον ποταμὸν συνηθροίσθησαν, πιεῖν ἐξ αὐτοῦ θέλουσαι. Διὰ δὲ τὸ ῥοιζηδὸν φέρεσθαι τὸ ὕδωρ, ἀλλήλας προτρεπόμεναι οὐκ ἐτόλμων εἰσελθεῖν. Μιᾶς δὲ αὐτῶν διεξιούσης, ἐπὶ τῷ εὐτελίζειν τὰς λοιπὰς καὶ δειλίαν καταγελώσης, ἑαυτὴν ὡς γενναιοτέραν προκρίνασα θαρσαλέως εἰς τὸ ὕδωρ ἐπήδησεν. Τοῦ δὲ ῥεύματος ταύτην εἰς μέσον κατασύραντος, καὶ τῶν λοιπῶν παρὰ τὴν ὄχθην τοῦ ποταμοῦ ἑστηκυιῶν, πρὸς αὐτὴν εἰπουσῶν· « Μὴ ἐάσῃς ἡμᾶς, ἀλλὰ στραφεῖσα ὑπόδειξον τὴν εἴσοδον δι᾿ ἧς ἀκινδύνως δυνησόμεθα πιεῖν, » ἐκείνη ἀπαγομένη ἔλεγεν· « Ἀπόκρισιν ἔχω εἰς Μίλητον, καὶ ταύτην ἐκεῖσε ἀποκομίσαι βούλομαι· ἐν δὲ τῷ ἐπανιέναι με ὑποδείξω ὑμῖν. »  Πρὸς τοὺς κατὰ ἀλαζονείαν ἑαυτοῖς κίνδυνον ἐπιφέροντας. |  |
| **30. Ἀλώπηξ ἐξογκωθεῖσα τὴν γαστέρα**  Ἀλώπηξ λιμώττουσα, ὥς ἐθεάσατο ἔν τινι δρυὸς κοιλώματι ἄρτους καὶ κρέα ὑπό τινων ποιμένων καταλελειμμένα, ταῦτα εἰσελθοῦσα κατέφαγεν. Ἐξογκωθεῖσα δὲ τὴν γαστέρα, ἐπειδὴ οὐκ ἠδύνατο ἐξελθεῖν, ἐστέναζε καὶ ὠδύρετο. Ἑτέρα δὲ ἀλώπηξ τῇδε παριοῦσα, ὡς ἤκουσεν αὐτῆς τὸν στεναγμόν, προσελθοῦσα ἐπυνθάνετο τὴν αἰτίαν. Μαθοῦσα δὲ τὰ γεγενημένα ἔφη πρὸς αὐτήν· « Ἀλλὰ μένε τέως σὺ ἐνταῦθα, ἕως ἂν τοιαύτη γένῃ ὁποία οὖσα εἰσῆλθες, καὶ οὕτω ῥᾳδίως ἐξελεύσῃ. »  Ὁ λόγος δῆλοι ὅτι τὰ χαλεπὰ τῶν πραγμάτων ὁ χρόνος διαλύει. |  |
| **31. Ἀλώπηξ καὶ βάτος**  Ἀλώπηξ φραγμὸν ἀναβαίνουσα, ἐπειδὴ ὀλισθήσασα καταπίπτειν ἔμελλεν, ἐπελάβετο πρὸς βοήθειαν βάτου. Καὶ δὴ τοὺς πόδας ἐπὶ ταῖς ἐκείνης κέντροις αἱμάξασα καὶ ἀλγήσασα πρὸς αὐτὴν εἶπεν· « Οἴμοι· καταφυγοῦσάν με γὰρ ἐπὶ σὲ ὡς ἐπὶ βοηθὸν σὺ χεῖρον διέθηκας. — Ἀλλ᾿ ἐσφάλης, ὦ αὕτη, φησὶν ἡ βάτος, ἐμοῦ βουληθεῖσα ἐπιλαβέσθαι, ἥτις πάντων ἐπιλαμβάνεσθαι εἴωθα. »  Ὁ μῦθος δηλοῖ ὅτι οὕτω καὶ τῶν ἀνθρώπων μάταιοι ὅσοι βοηθοῖς προστρέχουσιν οἷς τὸ ἀδικεῖν μᾶλλον ἔμφυτον. |  |
| **32. Ἀλώπηξ καὶ βότρυς**  Ἀλώπηξ λιμώττουσα, ὡς ἐθεάσατο ἀπό τινος ἀναδενδράδος βότρυας κρεμαμένους, ἠβουλήθη αὐτῶν περιγενέσθαι καὶ οὐκ ἠδύνατο. Ἀπαλλαττομένη δὲ πρὸς ἑαυτὴν εἶπεν· « Ὄμφακές εἰσιν. »  Οὕτω καὶ τῶν ἀνθρώπων ἔνιοι τῶν πραγμάτων ἐφικέσθαι μὴ δυνάμενοι δι᾿ ἀσθένειαν τοὺς καιροὺς αἰτιῶνται. |  |
| **33. Ἀλώπηξ καὶ δράκων**  [Συκέα παρ᾿ ὁδὸν ἦν.] Ἀλώπηξ [δὲ] θεασαμένη δράκοντα κοιμώμενον ἐζήλωσεν αὐτοῦ τὸ μῆκος· βουλομένη δὲ αὐτῷ ἐξισωθῆναι παραναπεσοῦσα ἐπειρᾶτο ἑαυτὴν ἐκτείνειν, μέχρις οὗ ὑπερβιαζομένη ἔλαβε ῥαγεῖσα.  Τοῦτο πάσχουσιν οἱ τοῖς κρείττοσιν ἀνθαμιλλώμενοι· θᾶττον γὰρ αὐτοὶ διαρρήγνυνται ἢ ἐκείνων ἐφικέσθαι δύνανται. |  |
| **34. Ἀλώπηξ καὶ δρυτόμος.**  Ἀλώπηξ κυνηγοὺς φεύγουσα, ὡς ἐθεάσατό τινα δρυτόμον, τοῦτον ἱκέτευσε κατακρύψαι αὐτήν. Ὁ δὲ αὐτῇ παρῄνεσεν εἰς τὴν ἑαυτοῦ καλύβην εἰσελθοῦσαν κρυβῆναι. Μετ᾿ οὐ πολὺ δὲ παραγενομένων τῶν κυνηγῶν καὶ τοῦ δρυτόμου πυνθανομένων εἰ τεθέαται ἀλώπεκα τῇδε παριοῦσαν, ἐκεῖνος τῇ μὲν φωνῇ ἠρνεῖτο ἑωρακέναι, τῇ δὲ χειρὶ νεύων ἐσήμαινεν ὅπου κατεκρύπτετο. Τῶν δὲ οὐχ οἷς ἔνευε προσσχόντων, οἷς δὲ ἔλεγε πιστευσάντων, ἡ ἀλώπηξ ἰδοῦσα αὐτοὺς ἀπαλλαγέντας ἐξελθοῦσα ἀπροσφωνητὶ ἐπορεύετο. Μεμφομένου δὲ αὐτὴν τοῦ δρυτόμου, εἴγε διασωθεῖσα ὑπ᾿ αὐτοῦ, ἀλλ᾿ οὐδὲ διὰ φωνῆς αὐτῷ ἐμαρτύρησεν, ἔφη· « Ἀλλ᾿ ἔγωγε ηὐχαρίστησα ἄν σοι, εἰ τοῖς λόγοις ὅμοια τὰ ἔργα τῆς χειρὸς καὶ τοὺς τρόπους εἶχες. »  Τούτῳ τῷ λόγῳ χρήσαιτο ἄν τις πρὸς ἐκείνους τοὺς ἀνθρώπους τοὺς χρηστὰ μὲν σαφῶς ἐπαγγελλομένους, δι᾿ ἔργων δὲ φαῦλα δρῶντας. |  |
| **35. Ἀλώπηξ καὶ κροκόδειλος**  Ἀλώπηξ καὶ κροκόδειλος περὶ εὐγενείας ἤριζον. Πολλὰ δὲ τοῦ κροκοδείλου διεξιόντος περὶ τῆς τῶν προγόνων λαμπρότητος καὶ τὸ τελευταῖον λέγοντος ὡς γεγυμνασιαρχηκότων ἐστὶ πατέρων, ἡ ἀλώπηξ ἔφη· « Ἀλλὰ κἂν σὺ μὴ εἴπῃς, ἀπὸ τοῦ δέρματος φαίνῃ ὅτι ἀπὸ πολλῶν ἐτῶν εἶ γεγυμνασμένος. »  Οὕτως καὶ τῶν ψευδολόγων ἀνθρώπων ἔλεγχός ἐστι τὰ πράγματα. |  |
| **36. Ἀλώπηξ καὶ κύων**  Ἀλώπηξ εἰς ἀγέλην προβάτων εἰσελθοῦσα, θηλαζόντων τῶν ἀρνίων ἓν ἀναλαβομένη, προσεποιεῖτο καταφιλεῖν. Ἐρωτηθεῖσα δὲ ὑπὸ κυνὸς τί τοῦτο ποιεῖ· « Τιθηνοῦμαι αὐτό, ἔφη, καὶ προσπαίζω. » Καὶ ὁ κύων ἔφη· « Καὶ νῦν, ἐὰν μὴ ἀφῇς τὸ ἀρνίον ἀφ᾿ ἑαυτῆς, τὰ κυνῶν σοι προσοίσω. »  Πρὸς ἄνδρα ῥᾳδιουργὸν καὶ μῶρον κλέπτην ὁ λόγος εὔκαιρος. |  |
| **37. Ἀλώπηξ καὶ πάρδαλις**  Ἀλώπηξ καὶ πάρδαλις περὶ κάλλους ἤριζον. Τῆς δὲ παρδάλεως παρ᾿ ἕκαστα τὴν τοῦ σώματος ποικιλίαν προβαλλομένης, ἡ ἀλώπηξ ὑποτυχοῦσα ἔφη· « Καὶ πόσον ἐγὼ σοῦ καλλίων ὑπάρχω, ἥτις οὐ τὸ σῶμα, τὴν δὲ ψυχὴν πεποίκιλμαι. »  Ὁ λόγος δηλοῖ ὅτι τοῦ σωματικοῦ κάλλους ἀμείνων ἐστὶν ὁ τῆς διανοίας κόσμος. |  |
| **38. Ἀλώπηξ καὶ πίθηκος <βασιλεὺς αἱρεθείς>**  Ἐν συνόδῳ τῶν ἀλόγων ζῴων πίθηκος ὀρχησάμενος καὶ εὐδοκιμήσας βασιλεὺς ὑπ᾿ αὐτῶν ἐχειροτονήθη. Ἀλώπηξ δὲ αὐτῷ φθονήσασα, ὡς ἐθεάσατο ἔν τινι πάγῃ κρέας κείμενον, ἀγαγοῦσα αὐτὸν ἐνταῦθα ἔλεγεν ὡς εὑροῦσα θησαυρὸν αὐτὴ μὲν οὐκ ἐχρήσατο, γέρας δὲ αὐτῷ τῆς βασιλείας τετήρηκε, καὶ παρῄνει αὐτῷ λαμβάνειν. Τοῦ δὲ ἀτημελήτως ἐπελθόντος καὶ ὑπὸ τῆς πάγης συλληφθέντος, αἰτιωμένου τε τὴν ἀλώπεκα ὡς ἐνεδρεύσασαν αὐτῷ, ἐκείνη ἔφη· « Ὦ πίθηκε, σὺ δὲ τοιαύτην μωρίαν ἔχων τῶν ἀλόγων ζῴων βασιλεύεις; »  Οὕτως οἱ τοῖς πράγμασιν ἀπερισκέπτως ἐπιχειροῦντες ἐπὶ τῷ δυστυχεῖν καὶ γέλωτα ὀφλισκάνουσιν. |  |
| **39. Ἀλώπηξ καὶ πίθηκος <περὶ εὐγενείας ἐρίζοντες>**  Ἀλώπηξ καὶ πίθηκος ἐν ταὐτῷ ὁδοιποροῦντες περὶ εὐγενείας ἤριζον. Πολλὰ δὲ ἑκατέρου διεξιόντος, ἐπειδὴ ἐγένοντο κατά τινα τόπον, ἐνταῦθα ἀποβλέψας ἀνεστέναξεν ὁ πίθηκος. Τῆς δὲ ἀλώπεκος ἐρομένης τὴν αἰτίαν, ὁ πίθηκος ἐπιδείξας αὐτῇ τὰ μνήματα, εἶπεν· « Ἀλλ᾿ οὐ μέλλω κλάειν, ὁρῶν τὰς στήλας τῶν πατρικῶν μου ἀπελευθέρων καὶ δούλων; » Κἀκείνη πρὸς αὐτὸν ἔφη· « Ἀλλὰ ψεύδου ὅσα βούλει· οὐδεὶς γὰρ τούτων ἀναστὰς ἐλέγξει σε. »  Οὕτω καὶ τῶν ἀνθρώπων οἱ ψευδολόγοι τότε μάλιστα καταλαζονεύονται, ὅταν τοὺς ἐλέγχοντας μὴ ἔχωσιν. |  |
| **40. Ἀλώπηξ καὶ τράγος**  Ἀλώπηξ πεσοῦσα εἰς φρέαρ ὑπ᾿ ἀνάγκης ἔμεινε. Τράγος δὲ δίψει συνεχόμενος ἐγένετο κατὰ τὸ αὐτὸ φρέαρ· θεασάμενος δὲ αὐτὴν ἐπυνθάνετο εἰ καλόν ἐστι τὸ ὕδωρ· ἡ δὲ τὴν συντυχίαν ἀσμενισαμένη εἰς ἔπαινον τοῦ ὕδατος κατέτεινε, λέγουσα ὡς χρηστὸν εἴη τὸ ὕδωρ, καὶ καταβαίνειν αὐτὸν παρῄνει. Ἐπεὶ δὲ ἀμελετήτως κατῆλθε διὰ τὴν ἐπιθυμίαν, ἅμα τῷ τὴν δίψαν σβέσαι μετὰ τῆς ἀλώπεκος ἐσκόπει τὴν ἄνοδον. Καὶ ἡ ἀλώπηξ ὑποτυχοῦσα εἶπε· « Χρήσιμον οἶδα, ἐὰν μόνον θελήσῃς τὴν ἀμφοτέρων σωτηρίαν. Θέλησον οὖν τοὺς ἐμπροσθίους πόδας ἐρεῖσαι τῷ τοίχῳ, ὀρθῶσαι δὲ τὰ κέρατα, ἀναδραμοῦσα δὲ ἐγὼ καὶ σὲ ἀνασπάσω. » Τοῦ δὲ πρὸς τὴν παραίνεσιν αὐτῆς ἑτοίμως ἐπακούσαντος, ἡ ἀλώπηξ ἀναλλομένη διὰ τῶν σκελῶν αὐτοῦ καὶ τῶν ὤμων καὶ τῶν κεράτων ἐπὶ τὸ στόμα τοῦ φρέατος εὑρέθη καὶ ἀνελθοῦσα ἀπηλλάττετο. Τοῦ δὲ τράγου μεμφομένου αὐτὴν ὡς τὰς ὁμολογίας ἀθετήσασαν, ἐπιστραφεῖσα εἶπε τῷ τράγῳ· « Ὦ οὗτος, εἰ τοσαύτας φρένας εἶχες ὅσας ἐν τῷ πώγωνί σου τρίχας, οὐ πρότερον <ἂν> κατεβεβήκεις πρὶν τὴν ἄνοδον ἐσκέψω. »  Οὕτως καὶ τῶν ἀνθρώπων τοὺς φρονίμους δεῖ πρότερον τὰ τέλη τῶν πραγμάτων σκοπεῖν, εἶθ᾿ οὕτως αὐτοῖς ἐγχειρεῖν. |  |
| **41. Ἀλώπηξ κόλουρος**  Ἀλώπηξ ὑπό τινος πάγης τὴν οὐρὰν ἀποκοπεῖσα, ἐπειδὴ δι᾿ αἰσχύνην ἀβίωτον ἡγεῖτο τὸν βίον ἔχειν, ἔγνω δεῖν καὶ τὰς ἄλλας ἀλώπεκας εἰς τὸ αὐτὸ προαγαγεῖν, ἵνα τῷ κοινῷ πάθει τὸ ἴδιον ἐλάττωμα συγκρύψῃ. Καὶ δὴ ἁπάσας ἀθροίσασα παρῄνει αὐταῖς τὰς οὐρὰς ἀποκόπτειν, λέγουσα ὡς οὐκ ἀπρεπὲς μόνον τοῦτο, ἀλλὰ καὶ περισσόν τι αὐταῖς βάρος προσήρτηται. Τούτων δέ τις ὑποτυχοῦσα ἔφη· « Ὦ αὕτη, ἀλλ᾿ εἰ <μή> σοι τοῦτο συνέφερεν, οὐκ ἂν ἡμῖν τοῦτο συνεβούλευσας. »  Οὗτος ὁ λόγος ἁρμόττει πρὸς ἐκείνους οἳ τὰς συμβουλίας ποιοῦνται τοῖς πέλας οὐ δι᾿ εὔνοιαν, ἀλλὰ διὰ τὸ ἑαυτοῖς συμφέρον. |  |
| **42. Ἀλώπηξ <μηδέποτε θεασαμένη λέοντα>**  Ἀλώπηξ μηδέποτε θεασαμένη λέοντα, ἐπειδὴ κατά τινα συντυχίαν ὑπήντησε, τὸ μὲν πρῶτον ἰδοῦσα οὕτως διεταράχθη ὡς μικροῦ καὶ ἀποθανεῖν. Ἐκ δευτέρου δὲ αὐτῷ περιτυχοῦσα ἐφοβήθη μέν, ἀλλ᾿ οὐχ οὕτως ὡς τὸ πρότερον. Ἐκ τρίτου δὲ θεασαμένη οὕτω κατεθάρρησεν ὡς καὶ προσελθοῦσα αὐτῷ διελέχθη.  Ὁ λόγος δηλοῖ ὅτι ἡ συνήθεια καὶ τὰ φοβερὰ τῶν πραγμάτων καταπραΰνει. |  |
| **43. Ἀλώπηξ πρὸς μορμολύκειον**  Ἀλώπηξ εἰς οἰκίαν ἐλθοῦσα ὑποκριτοῦ καὶ ἕκαστα τῶν αὐτοῦ σκευῶν διερευνωμένη, εὗρε καὶ κεφαλὴν μορμολυκείου εὐφυῶς κατεσκευασμένην, ἣν καὶ ἀναλαβοῦσα ταῖς χερσὶν ἔφη· « Ὢ οἵα κεφαλή, καὶ ἐγκέφαλον οὐκ ἔχει. »  Ὁ μῦθος πρὸς ἄνδρας μεγαλοπρεπεῖς μὲν τῷ σώματι, κατὰ ψυχὴν δὲ ἀλογίστους. |  |
| **44.Ἄνδρες <δύο περὶ θεῶν ἐρίζοντες>**  Ἄνδρες δύο ἐμάχοντο τίνες τῶν θεῶν μείζους, Θησεὺς ἢ Ἡρακλῆς. Οἱ δὲ θεοὶ ὀργισθέντες αὐτοῖς ἑκάτερος τὴν ἑτέρου χώραν ἠμύνατο.  Ὅτι τῶν ὑπεξουσίων ἡ ἔρις τοὺς δεσπότας πείθει ὀργίλους εἶναι κατὰ τῶν ὑπηκόων. |  |
| **45. Ἀνδροφόνος**  Ἄνθρωπόν τις ἀποκτείνας ὑπὸ τῶν ἐκείνου συγγενῶν ἐδιώκετο· γενόμενος δὲ κατὰ τὸν Νεῖλον ποταμόν, λύκου αὐτῷ ἀπαντήσαντος, φοβηθεὶς ἀνέβη ἐπὶ δένδρου τῷ ποταμῷ παρακειμένου καὶ ἐκεῖ ἐκρύπτετο. Θεασάμενος δὲ ἐνταῦθα δράκοντα κατ᾿ αὐτοῦ διαιρόμενον, ἑαυτὸν εἰς τὸν ποταμὸν καθῆκεν· ἐν δὲ τῷ ποταμῷ κροκόδειλος αὐτὸν κατεθοινήσατο.  Ὁ λόγος δηλοῖ ὅτι τοῖς ἐναγέσι τῶν ἀνθρώπων οὔτε γῆς, οὔτε ἀέρος, οὔτε ὕδατος στοιχεῖον ἀσφαλές ἐστι. |  |
| **46. Ἀνὴρ ἀδύνατα ἐπαγγελλόμενος**  Ἀνὴρ πένης νοσῶν καὶ κακῶς διακείμενος, ἐπειδὴ ἀπὸ τῶν ἰατρῶν ἀπηλπίσθη, τοῖς θεοῖς ηὔχετο ἑκατόμβην ποιήσειν ἐπαγγελλόμενος καὶ ἀναθήματα καθιερώσειν, ἐὰν ἐξαναστῇ. Τῆς δὲ γυναικὸς (ἐτύγχανε γὰρ αὐτῷ παρεστῶσα) πυνθανομένης· « Καὶ πόθεν αὐτὰ ἀποδώσεις; » ἔφη· « Νομίζεις γάρ με ἐξαναστήσεσθαι, ἵνα καὶ ταῦτά με οἱ θεοὶ ἀπαιτήσωσιν; »  Ὁ λόγος δηλοῖ ὅτι ταῦτα ῥᾴδιον ἄνθρωποι κατεπαγγέλλονται ἃ τελέσειν ἔργῳ οὐ προσδοκῶσιν. |  |
| **47. Ἀνὴρ δειλὸς καὶ κόρακες**  Ἀνὴρ δειλὸς ἐπὶ πόλεμον ἐξῄει. Φθεγξαμένων δὲ κοράκων, τὰ ὅπλα θεὶς ἡσύχαζεν, εἶτ᾿ ἀναλαβὼν αὖθις ἐξῄει, καὶ φθεγγομένων πάλιν, ὑπέστη καὶ τέλος εἶπεν· « Ὑμεῖς κεκράξεσθε μὲν ὡς δύνασθε μέγιστον· ἐμοῦ δὲ οὐ γεύσεσθε. »  Ὁ μῦθος περὶ τῶν σφόδρα δειλῶν. |  |
| **48. Ἀνὴρ <δηχθεὶς ὑπὸ μύρμηκος> καὶ Ἑρμῆς**  Ναῦν ποτε μετὰ τῶν ἀνδρῶν βυθισθεῖσαν ἰδών τις ἀδίκως ἔλεγε τοὺς θεοὺς κρίνειν· δι᾿ ἕνα γὰρ ἀσεβῆ συναπώλοντο καὶ ἀναίτιοι. Ταῦτα αὐτοῦ λέγοντος, μυρμήκων πολλῶν ὄντων ἐν τῷ τόπῳ ἐν ᾧ ἔτυχεν ἱστάμενος, συνέβη ὑφ᾿ ἑνὸς δηχθῆναι τοῦτον. Ὁ δὲ ὑφ᾿ ἑνὸς δηχθεὶς συνεπάτησε τοὺς πάντας. Ἑρμῆς δὲ ἐπιστὰς αὐτῷ καὶ τῇ ῥάβδῳ παίων εἶπεν· « Εἶτα οὐκ ἀνέχῃ σὺ τοὺς θεοὺς δικαστὰς εἶναι οἷος εἶ σὺ τῶν μυρμήκων; »  Ὅτι μηδεὶς θεοῦ βλασφημείτω, συμφορᾶς ἐπελθούσης, μᾶλλον δὲ σκοπείτω τὰς οἰκείας ἁμαρτίας. |  |
| **49. Ἀνὴρ καὶ γυνὴ <ἀργαλέα>**  Ἔχων τις γυναῖκα πρὸς πάντας τοὺς οἰκείους λίαν τὸ ἦθος ἀργαλέαν ἠβουλήθη γνῶναι εἰ καὶ πρὸς τοὺς πατρῴους οἰκέτας ὁμοίως διάκειται· ὅθεν μετὰ προφάσεως εὐλόγου πρὸς τὸν πατέρα αὐτὴν ἔπεμψε. Μετὰ δὲ ὀλίγας ἡμέρας ἀνελθούσης αὐτῆς ἐπυνθάνετο πῶς αὐτὴν οἱ οἰκεῖοι προσεδέξαντο. Τῆς δὲ εἰπούσης· « Οἱ βουκόλοι καὶ οἱ ποιμένες με ὑπεβλέποντο, » ἔφη πρὸς αὐτήν· « Ἀλλ᾿ ὦ γύναι, εἰ τούτοις ἀπήχθου οἱ ὄρθρου μὲν τὰς ποίμνας ἐξελαύνουσιν, ὀψὲ δὲ εἰσίασι, τί χρὴ προσδοκᾶν περὶ τούτων οἷς πᾶσαν τὴν ἡμέραν συνδιέτριβες; »  Οὕτω πολλάκις ἐκ τῶν μικρῶν τὰ μεγάλα καὶ ἐκ τῶν προδήλων τὰ ἄδηλα γνωρίζονται. |  |
| **50. Ἀνὴρ κακοπράγμων**  Ἀνὴρ κακοπράγμων συνορισάμενος πρός τινα ψευδὲς ἐπιδείξειν τὸ ἐν Δελφοῖς μαντεῖον, ὡς ἐνέστη ἡ προθεσμία, λαβὼν στρουθίον εἰς τὴν χεῖρα καὶ τοῦτο τῷ ἱματίῳ σκεπάσας, ἧκεν εἰς τὸ ἱερὸν καὶ στὰς ἀντικρὺς ἐπηρώτα πότερόν τι ἔμπνουν ἔχει μετὰ χεῖρας ἢ ἄψυχον, βουλόμενος, ἐὰν μὲν ἄψυχον εἴπῃ, ζωὸν τὸ στρουθίον ἐπιδεῖξαι, ἐὰν δὲ ἔμπνουν, ἀποπνίξας προενεγκεῖν. Καὶ ὁ θεὸς συνεὶς αὐτοῦ τὴν κακότεχνον γνώμην εἶπεν· « Ἀλλ᾿ ὦ οὗτος, πέπαυσο· ἐν σοὶ γάρ ἐστι τοῦτο ὃ ἔχεις ἢ νεκρὸν εἶναι ἢ ἔμψυχον. »  Ὁ λόγος δηλοῖ ὅτι τὸ θεῖον ἀπαρεγχείρητόν ἐστι. |  |
| **51. Ἀνὴρ κομπαστής**  Ἀνὴρ πένταθλος ἐπὶ ἀνανδρίᾳ ἑκάστοτε ὑπὸ τῶν πολιτῶν ὀνειδιζόμενος, ἀποδημήσας ποτὲ καὶ μετὰ χρόνον ἐπανελθών, ἀλαζονευόμενος ἔλεγεν ὡς πολλὰ καὶ ἐν ἄλλαις πόλεσιν ἀνδραγαθήσας, ἐν τῇ Ῥόδῳ τοιοῦτον ἥλατο πήδημα ὡς μηδένα τῶν Ὀλυμπιονικῶν ἐφικέσθαι· καὶ τούτου μάρτυρας ἔφασκε παρέξεσθαι τοὺς παρατετυχηκότας, ἂν |  |