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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.”  The account is timely for a man who is shamefully greedy, and not having a thought for the Gods. |
| **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. |
| **14.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 hearder 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 before 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. | **21.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. | 22. 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. | **23. 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. | **24. A Fisherman Who Played The Flute.**  A fisherman experienced in the art of the flute, taking up some aulos' (double greek flte) and some nets, came upon the sea and standing upon a protruding rock, at first he sang, considering by himself with his beautiful voice to attract the fish to himself. And while he was toiling for a long time, no accomplishment he succeded in, placing the flutes aside, he took up the casting net and casting against the water, much fish he caught. And dumping them out from the net upon the beach, when he saw them flayling around he said "Oh most eveil creatures, whne I played the flute, you did not dance, but now when I have ceased, this thing you do.  For those attempting something ill timed this account is well timed |
| **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. | **25. A Fisherman and large and small fish**  A fisherman taking out from the sea the net for hunting he became the powerful possesor of large fish and he spread them on the ground. The smaller of the fish through the holes they escaped in the sea. Because salvation is easy for those being greatly fortunate. But rarely would you see the one being great in glory fleeing dangers. |
| **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.  παρεὶς: Participle Nom. Masculine Singular  {m: ῑ̔είς, f: ῑ̔εῖσᾰ, n: ῑ̔έν} | **26. A fisherman And A Mino**  A fisherman loosening his net in the sea, he brought up a small mino. And being small, he entreated him now not to take him, but to release him, because he happened to be small. "But", he said, "whenever I would grow and I would become large, you will be able to take me, when also for a greater to you I shall be." And the fisherman said, "But I at least would be senseless, if the gain in hand letting go, even if it would be small, I would hope for something expected, even if it would be large by nature."  The myth reveals that he would be unreasonable who lets go of the things in hand being small because of hope of something greater. |
| **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. Κάλως: ropeΒρόχος: Snare, net | **27. A Fisherman Striking Water**  A Fisherman fished in a certain river. And indee streatching the nets, as though to encompase the flow on both sides, binding a stone to a flaxen rope, he struck the water, in order that as the fish would be fleeing unforseen into the mesh they would fall. But a certain man from those living around the spot seeing him doing this, he complained becasue he was makng the river muddy and not permitting them to drink clear water. And he answered "but unless the water is disturbed, it shall be necessary for me suffering of famine to die. Thus also the demagogues of the cities then especially ply their trade, when ever they would lead back their coutries into revolution. |
| **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. | **28. The kingfisher**  A fingfisher is a bird that loves solitude, always pursueing a livelihood on the sea. In reference to this it is said that it fleeing the traps of men, it roosts in the rocks along the sea. And right when it is about give birth, it pull up into a high spot and looking out for a rock upon the sea, there it makes a nest. It came about that the sea was covered in wave and was raised up to the nest and sweeping it away, the young it destroyed. And as the kingfisher returned, when it recognized what happened, he said “but I a wretch, who guarded against the earth as though it is one plotting against me, upon this I fled, which has become for me by far more untrustworthy.  Thus also some among men flee their enemies not noticing that they have fallen in with friends more rough by far than their enemies.  (τὸ ὄρνεον = ὄρνις, ἡ) That is why “Ταύτην” is used, because these are interchangable. |
| **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. | **29. Foxes on the Meander**  Once, some foxes gathered on the Meander River, hoping to drink from it. But because the water was carried away with a swiftness, no one dared to enter while they were encouraging each other. And as one of them was passing by laughing at the others worthlessness and cowardice, assuming herself as more noble, fearlessly into the water she jumped. As the stream was sweeping her into the middle, and while the rest were standing along the shore of the river saying to her· “don’t leave us, but returning, show us the entrance through which we we would be able to drink without danger.” “I have a (diplomatic) response for Miletus, and I want to bring it back there. When I return I will show you.  For those enduring dangure to themselves because of boastfullness. |
| **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. | **30. Fox With A Swollen Belly**  A starving fox, when she saw in a certain cavity of a tree, bread and meat left behind by some sheppards, entering she ate these. And as her belly was swelling, when she was not able to depart, she groaned and lamented. And another fox passing by her, when she heard her groans, approaching she inquired the cause. And learning what had happened, she said to her. But wait here as long as you would become the sort you came being and thus easily you shall exit.  The account reveals that time resolves the difficulties of matters. |
| **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. | A fox and the Bramble  A fox climbing a wall, when slipping it was about to fall, it took hold of a bramble for help. And indeed the feet upon the thorns of it were bloodied and feeling pain said to it: “Oh my, while I was taking refuge upon you as though upon help, you disposed (me) worse.” - “but you errored, oh you there” said the bramble, “hoping to take hold of me who is in the habbit of taking hold of all things. The story makes clear that among mankind foolish are those who run for help to those whom wrongdoing is more inherent. |
| **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. | **A Fox and the Grapes**  A starving fox, when she saw grapes hanging from a certain vine that grows up a tree, wished to gain superiority over them and was not able. And being separated from them, said to herself. They are unripe.  Thus also, some among men not being able to attain to matters because of weakness, blame the seasons.  Ὄμφακές = ἡ ὄμφαξ unripe grape  Ἐφικέσθαι = ἐφικνέομαι + gen. Attain to, Reach |
| **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. | **A fox and a snake**  There was a fig tree along a road. A fox seeing a snake sleeping he was jealous of its length. Wishing to be made equal to it, laying back it tried to stretch itself, until splitting, being excessively overcome by that which he took hold of.  Those who compete with those who are better suffer this. For swiftly the are destroyed or the are able to obtain those things |
| **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. | **A Fox and Oaktree Cutter**  a fox fleeing a hunter, when he saw an oak tree cutter, he entreated him to hide herself. And he advised her, entering his hut the hide. After not much time, the hunters arriving and enquiring the wood cutter if he had seen a fox being present in this place, on the one hand he denied to have seen with his voice, but with his hand gesturing he indicated where he was hidden. But not paying attention to those things with which he was gesticulating but believing in that which he said, the fox seeing them departing, exiting without blaming he journeyed. And the oak tree cutter while slandering her, seeing that while she was being saved by him but she neither acknowledged him by means of voice, she said "but I at least would have thanked you, if you held the works of your hands and manners similarly to your words.  With this account someone might give prophetic utterance to those men who clearly promise kind things, but through works accomplish bad things. |
| **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. | **A Fox and a Crocodile**  a fox and a crocodile were quaraling about nobility. While the crocodile was relating many things about the illustriousness of his ancestors and finaly saying that he is the son of those who had been propriaters of gymnasiums, the fox said. "but even if you would not speak, from your skin, you would apear that you have been naked for many years.  Thus also the re-proof of false speaking men is their actions. |
| **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. | **A Fox and A Dog**  A fox entering into a flock of sheep, taking up one of the nursing lambs, he pretended to kiss it. And being asked by a dog what it this which he is doing, she said, I am nursing it and playing with it. And the dog said, “and now, unless you release the lamb from your self, I shall present the buisness of dogs.  The account is appropriate for a reckless man and a foolish thief. |
| **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. | **A Fox and a Leopard**  A fox and a loepard were quarelling over beauty. And while the leopard was exhibiting the adornments of his body one by one, the fox, interupting, said “Yet, how much more beautiful I am than you, who has adorned not the body but the soul has adorned.  The account reveals that the decoration of thought is greater that bodily beauty.  ὑποτυχοῦσα = ὑποτυγχάνω interupts καλλίων = Comparative of καλός |
| **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. | **A fox and a Monkey Elected King**  In a synode of foolish animals, a monkey having danced and being favored, was chosen king by them. A fox being jealous with him, when she saw a piece of meat laying in a trap, leading him there said that finding a treasure, on the one hand she did not declare it, but a gift of kingly office for him she watched over it, and she encouraged him to take it. And approaching without a care and being caught by the trap, and acusing the fox as setting an ambush for him, she said: “Oh monkey, and you possessing so much stupidity rule the foolish animals”  Thus, attempt business carelessly, because of the misfortune also incure laughter.  ὀφλισκάνω = ὀφλεῖν τῷ δημοσίῳ ἐπί τινι |
| **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. | **A Fox and a Monkey Quarreling About Nobility**  A fox and a monkey on the same road traveling, quarreled about nobility. And each of them discusing many things, when they arived along a certain spot, there the monkey groaned. The and the fox asking the cause, the monkey, pointing out to her the monuments, said: but shall I not cry, seeing the steles of my patriarchs, free and enslaved? And she said to him. But you lie as much as you wish, for no one standing up shall refute you.  Thus also the false tales of men then they boast, whenever they would not have those who can refute. |
| **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. | **A Fox and a Goat**  A fox falling into a well because of compulsion lingered. And a goat being held in thirst, arrived at the same well. And seeing her asked if the the water is good. She enjoying the good fortune was earnest for praise of the water, saying that the water would be useable, and she encouraged him to come down. And when he descended carelessly because of his desire, at the same time as quenching his thirst with the fox he discovered the lack of an exit. And the fox interupting, said: “I would know a kindness, if ever you would only desire the salvation of both of us. Attempt therefore to brace your hind legs to the wall, and set upright your horns, and I running up also shall drag you up.” And while readily agreeing to the encouragement of her, the fox leaping through his legs and shoulders and horns came upon the mouth of the well and ascending was set free. And as the goat was accusing her of breaking the agreements, turning said to the goat: “Oh you there, if so much brains you had as hairs in your bear, you would not have descended before you investigated the lack of an exit.  Thus, also the wise among men must investigate first the ends of there business, then thus to attempt them. ἀθετέω = to cancel, to break a contract  ἀναδραμοῦσα = ἀνατρέχω  θέλησον = attempt |
| **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. | A Stump-tailed Fox  A fox being amputated with respect to her tail, when because of shame considered posessing life to be unlivable, decided to be necessary also the other foxes into the same thing to lead, in order she to cover up her own lose with common misfortune. Furthermore gathering everone she encouraged then to cut off their tails, saying that not only was this unseemly, but also an excessive burden would be attached to them. And someone interrupting these words, said: “oh you there, but if this did not befall you, you would not recommend this to us.  This account is fitting for those who give recommendations to their neighbors not through care, but because of that which befalls themselves.   πέλας = adv. nearby |
| **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. | A fox never seeing a lion  A fox never seeing a lion, when by chance she encountered [one]. At first seeing [it], she was so disturbed that actually she almost died. And on the second time chancing apon [it], on the one hand she was frightened, but not like the first time. And on the third time seeing [it] she was so confident that actually apporaching it, she spoke with it.  The account reveals that custom and the fearful things of matters soften down.  Διελέχθη = this author employs aorist deponent verbs where none are usually attested. |
| **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. | A Fox with a Manaquin  A fox entering into the houshold of an actor and searching through each of his belongins, also found a head of a manequin constructed with beautiful features, which taking up in her hands said: “ohh what a beautiful head, yet does not have a brain”  The account is on the one hand for magnificent men in respect to body, but according to soul, foolish.  μορμολυκείου = theater mask, manequin, hob goblin |
| **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. | Two Men Arguing About Gods  Two men were condending who are greater than the gods. Theseus or Hercules. And the gods being angry with them, kept each from the land of each. Because the quarel of the subordinates persuades their masters to be wrathful against their subjects." ὑπεξούσιος = subject to authority  ὑπήκοος = subjects  μείζους = μείζων = comp. pl. μείζονες / μείζους = greater |
| **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. | A Murderer  A man being contemned to death by his relatives was pursued. An arriving at the Nile river, while a wolf was approaching him, fearing he climbed on a tree lying in the river and hid there. But seeing a snake there lifting up against him, he hurled himself into the river. And in the river a crocodile feasted on him.  The account makes clear that for the excommunicated, neither the element of earth, nor air, not water is safe.  διαιρόμενον = διαίρω: raise up, exaggerate, seperate (διαίρω τὸ στόμα: to open ones mouth) καθῆκεν = aorist 3rd person of καθίημι κατεθοινήσατο = καταθοινάω: feasted on |
| **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. | A man proclaiming impossible things  A poor man being ill and disposed badly, when he was made to dispare due to the doctors, to the gods he prayed promissing to offer a hecatomb the to dedicate monuments, if ever he would recover. And while his wife (for she happened to be standing next to him) is inquiring: “And from where will you pay back these (promises)?”, he said: “at any rate do you suppose I will me made to recover so that the gods will request this things promises?” The account reveals that men easily promise these things which they do not expect in deed to complete. |
| **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. | **47.A Cowardly Man and Crows**  A cowardly man went out upon a war. And while some crows were crowing, putting down his weapons he was at leisure, then taking them up again he went out, and [the crows] crowing again, he put them down and finally said: “while you have crowed as greatly as you could, me you shall not taste”  The myth is about those who are exceedingly timid. |
| **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. | **A man being bite by an ant and Hermes**  A man once seeing a ship being sunk unjustly said that the gods are judging them. for through one irreverence also the unaccused are destroyed. While he was saying these things, there being many ants in the place where he was standing, it happened that this person was being bitten by one. And he being bitten by one of them, trampled all of them. And Hermes springing upon him and striking him with a staff said: "then do you not maintain that the Gods are judges the sort you are of the ants?" because let no one blaspheme while calamites are assailing, but rather let him examine his own faults. |
| **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. | **A Husband and a Vexatious Wife**  A certain person having a wife vexation with respect to behaviour towards all his family members wished to know if she was similarly disposed toward her paternal family members. From which with a probable excuse he sent her to her father. And after a few days when she return, he asked her how her family members received her? And when she said: “the cattlemen and shepherds eyed me with suspicion” he said to her: “but oh wife, if you are hateful to these whom drive our the flocks in the morning, and in the evening drive [them] in, what ought someone expect concerning these with whom all of the day you spent together. Thus often from small things great things and from obvious things the things that are not obvious are known.  ἀπήχθου = ἀπάχθομαι + dat. : to be grievous to someone |
| **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. | A Man That Works Evil  A man who worked evil betting with someone to reveal the oracle in delphi as false, when the appointed time occurred, taking a sparrow in his hand and having coverd it in his cloak, he arrived into the temple and standing opposite, asked weather some alive he held or something not alive, intending, if ever she would say something not alive to reveal the sparrow living, and if ever something alive, strangling if to offer it. And the god knowing the evil trained mind said: But oh you there, cease. For in you is this which you possess, either to be a corpse or to be something which lives. The account reveals that the divine is not something to be tampered with. |
| **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 ἄρα ποτὲ ἐπιδημήσωσι. Τῶν δὲ παρόντων τις ὑποτυχὼν ἔφη πρὸς αὐτόν· «Ἀλλ᾿, ὦ οὗτος, εἰ τοῦτο ἀληθές ἐστι, οὐδὲν δεῖ σοι μαρτύρων· αὐτοῦ γὰρ καὶ Ῥόδος καὶ πήδημα. »  Ὁ λόγος δηλοῖ ὅτι ὧν πρόχειρος ἡ δι᾿ ἔργων πεῖρα, περὶ τούτων πᾶς λόγος περιττός ἐστι. | **A Braggart Man**  A man who was a pentathlete being rebuked each time by the citizens for un-manliness, being abroad once and after a time returning, bragging said that many times actually among many cities he had behaved in a manly manner. In Rhodes such a leap he lept as none of the olympians attaimed. And testimony of this he declared to offer those who had been present, if ever then they would travel abroad there. And someone of those present interrupting said to him: “But Oh you there, if this is true, there is nothing lacking of witnesses: For here is both Rhodes and a Leap.  The account reveals that of those things which experience through action is at hand, concerning these things, every word is superfluous  ἥλατο = aorist of ἅλλομαι αὐτοῦ γὰρ καὶ Ῥόδος καὶ πήδημα = famous laconic saying with ellipsis = αὐτοῦ γὰρ καὶ προσποιεῖ ῥόδος, καὶ ἇλαι πήδημα |
| **52. Ἀνὴρ μεσοπόλιος καὶ ἑταῖραι.**  Ἀνὴρ μεσοπόλιος δύο ἐρωμένας εἶχεν, ὧν ἡ μὲν νέα ὑπῆρχεν, ἡ δὲ πρεσβῦτις. Καὶ ἡ μὲν προβεβηκυῖα αἰδουμένη νεωτέρῳ αὐτῆς πλησιάζειν, διετέλει, εἴ ποτε πρὸς αὐτὴν παρεγένετο, τὰς μελαίνας αὐτοῦ τρίχας περιαιρουμένη. Ἡ δὲ νεωτέρα ὑποστελλομένη γέροντα ἐραστὴν ἔχειν τὰς πολιὰς αὐτοῦ ἀπέσπα. Οὕτω τε συνέβη αὐτῷ ὑπὸ ἀμφοτέρων ἐν μέρει τιλλομένῳ φαλακρὸν γενέσθαι.  Οὕτω πανταχοῦ τὸ ἀνώμαλον ἐπιβλαβές ἐστι. | A Middle Aged Man and Some Concubines  A middle aged man had two lovers, among whom one was young and the other old. And the advanced one being ashamed to draw near to a young man, continued, if ever he would come to her, removing his black hairs. And the younger one, having reservations about having an old man as a lover pulled out the grey ones. And thus it came about for him being plucked by both in part to become bald.  Thus uneveness is always harmful.  ὑποστελλομένη = ὑποστέλλομαι: to shrink from, to pull back περιαιρέω = to peel off, to remove |
| **53. Ἀνὴρ ναυαγός.**  Ἀνὴρ πλούσιος Ἀθηναῖος μεθ᾿ ἑτέρων τινῶν ἔπλει. Καὶ δὴ χειμῶνος σφοδροῦ γενομένου καὶ τῆς νηὸς περιτραπείσης, οἱ μὲν λοιποὶ πάντες διενήχοντο, ὁ δὲ Ἀθηναῖος παρ᾿ ἕκαστα τὴν Ἀθηνᾶν ἐπικαλούμενος μυρία ἐπηγγέλλετο, εἰ περισωθείη. Εἷς δέ τις τῶν συννεναυαγηκότων παρανηχόμενος ἔφη πρὸς αὐτόν• « Σὺν Ἀθηνᾷ καὶ σὺ χεῖρα κινεῖ. »  Ἀτὰρ οὖν καὶ ἡμᾶς μετὰ τῆς τῶν θεῶν παρακλήσεως χρὴ καὶ αὐτούς τι ὑπὲρ αὑτῶν λογιζομένους δρᾶν.  Ὅτι ἀγαπητόν ἐστι καὶ ἐνεργοῦντας θεῶν εὐνοίας τυγχάνειν ἢ ἑαυτῶν ἀμελοῦντας ὑπὸ τῶν δαιμόνων περισῴζεσθαι.  Τοὺς εἰς συμφορὰς ἐμπίπτοντας χρὴ καὶ αὐτοὺς ὑπὲρ ἑαυτῶν κοπιᾶν καὶοὕτω τοῦ θεοῦ περὶ βοηθείας δέεσθαι. | **The Shipwrecked Man**  A rich Athenian man was sailing with some wealthy men. And right when very inclimate weather was occuring and the ship was turning over, all the rest swam away, but the Athenian each time he called on Athena he promised a miriad of things, if she would save [him]. And a certain one of the shipwrecked swiming allong side said to him: Set you hand in motion also along with Athena. But then also we ourselves and those reckoning something beyond themselves ought to act, with the intercession of the gods. Because it is prefered to happen to be working out the favor of the gods than neglecting ourselves to be saved by the spirits. Those falling into misfortune ought to strive for the things beyond themselves and thus to request God about help. |
| **54. Ἀνὴρ πηρός.**  Ἀνὴρ πηρὸς εἰώθει πᾶν τὸ ἐπιτιθέμενον εἰς τὰς αὐτοῦ χεῖρας ζῷον ἐφαπτόμενος λέγειν ὁποῖόν τί ἐστι. Καὶ δή ποτε λυκιδίου αὐτῷ ἐπιδοθέντος, ψηλαφήσας καὶ ἀμφιγνοῶν εἶπεν• « Οὐκ οἶδα πότερον λύκου ἐστὶν ἢ ἀλώπεκος ἢ τοιούτου τινὸς ζῴου γέννημα• τοῦτο μέντοι σαφῶς ἐπίσταμαι ὅτι οὐκ ἐπιτήδειον τοῦτο τὸ ζῷον προβάτων ποίμνῃ συνιέναι. »  Οὕτω τῶν πονηρῶν ἡ διάθεσις πολλάκις καὶ ἀπὸ τοῦ σώματος καταφαίνεται. | **A Maimed man**  A maimed man was in the habbit of taking every animal placed in his hands and saying what kind it is. And indeed once a small wolf pup being deposited, having felt and being doubtful said: “I do not know weather it is a wolf’s or a fox’s , or some such animal’s offspring, this however, I know clearly, that this animal is not fit to come in contact with a flock of sheep. Thus, often the disposition of wicked men even from the body is apparent. Ἐπιδοθέντος = ἐπιδίδωμι: to hand over officially ψηλαφήσας = ψηλαφάω: to feel or grope συνιέναι = σύνειμι (συν +εἶμι): to come into contact |
| **55. Ἀνὴρ φέναξ.**  Ἀνὴρ πένης νοσῶν καὶ κακῶς διακείμενος ηὔξατο τοῖς θεοῖς ἑκατὸν βόας τελέσειν, εἰ περισώσειαν αὐτόν. Οἱ δὲ ἀπόπειραν αὑτοῦ ποιήσασθαι βουλόμενοι ῥαΐσαι τάχιστα αὐτὸν παρεσκεύασαν. Κἀκεῖνος ἐξαναστάς, ἐπειδὴ ἀληθινῶν βοῶν ἠπόρει, στεατίνους ἑκατὸν πλάσας ἐπί τινος βωμοῦ κατέκαυσεν εἰπών• « Ἀπέχετε τὴν εὐχήν, ὦ δαίμονες. » Οἱ δε θεοὶ βουλόμενοι αὐτὸν ἐν μέρει ἀντιβουκολῆσαι ὄναρ αὐτῷ ἔπεμψαν, παραινοῦντες ἐλθεῖν εἰς τὸν αἰγιαλόν• ἐκεῖγὰρ αὑτὸν εὑρήσειν ἀττικὰς χιλίας. Καὶ ὃς περιχαρὴς γενόμενος δρομαῖος ἧκεν ἐπὶ τὴν ἠιόνα. Ἔνθα δὴ λῃσταῖς περιπεσὼν ἀπήχθη, καὶ ὑπ᾿ αὐτῶν πωλούμενος εὗρε δράχμας χιλίας.  Ὁ λόγος εὔκαιρος πρὸς ἄνδρα ψευδολόγον. | **A Swindler Man**  A poor man who was sick and not doing well promised to the gods to pay one hundred cows, if they would save him. And they wanting to make an example of him, they prepared to wreck him as quick as possible. And when he recovered, since he lacked real cows, one hundred ones of spelt having fashioned he burnt them on an altar, saying: “may you receive in full the promise, oh spirits. And the gods wishing in part to deceive him sent a dream to him, encouraging him to go to the sea shore. For there to find himself one thousand attic [drachmas]. And he who was overjoyed, being swift, arrived upon the shore. Indeed there falling in with theives, he was led away, and being sold by them found one thousand drachmas.  The account is timely for a false speaking man.  ῥαΐσαι = ῥαίω: to wreck, to ruin  στεατίνους = στεάτινος, η, ον: made of spelt (στέαρ, στέατος: animal fat, dough from spelt)  ἀντιβουκολῆσαι = ἀντιβουκολέω: to deceive (βουκολέω graze, roam. cheat, beguile)  αἰγιαλόν = sea shore  περιχαρὴς, ες = overjoyed  δρομαῖος = swift, quick  ἠιόνα = ἠϊών: shore, beach |
| **56. Ἀνθρακεὺς καὶ γναφεύς.**  Ἀνθρακεὺς ἐπί τινος οἰκίας ἐργαζόμενος, ὡς ἐθεάσατο γναφέα αὐτῷ παροικισθέντα, προσελθὼν παρεκάλει αὐτὸν, ὅπως αὐτῷ σύνοικος γένηται, διεξιὼν ὡς οἰκειότεροι ἀλλήλοις ἔσονται καὶ λυσιτελέστερον διάξουσι μίαν ἔπαυλιν οἰκοῦντες. Καὶ ὁ γναφεὺς ὑποτυχὼν ἔφη• « Ἀλλ᾿ ἔμοιγε τοῦτο παντελῶς ἀδύνατον• ἅ γὰρ ἐγὼ λευκανῶ, σὺ ἀσβολώσεις. »  Ὁ λόγος δηλοῖ ὅτι πᾶν τὸ ἀνόμοιον ἀκοινώνητόν ἐστι. | **The Coalman and the Bleacher**  A coal man working at someone’s house, when he saw a bleacher settling near by, appraoching, he welcomed him, so that he might become a fellow inhabitant. Describing how they shall be more fitted to each other and they shall be more profitable occupying one house. And the bleacher, interrupting said: “But for me at least this is completely impossible. For the things I whiten, you blacken with soot.  The account reveals that everything that is different is not possible to be brouht into communion.  ἀσβολώσεις = ἀσβολάω: blacken with soot |
| **57. Ἄνθρωποι καὶ Ζεύς.**  Λέγουσι πρῶτον τὰ ζῷα πλασθῆναι καὶ χαρισθῆναι αὐτοῖς παρὰ θεοῦ, τῷ μὲν ἀλκήν, τῷ δὲ τάχος, τῷ δὲ πτερά, τὸν δὲ ἄνθρωπον γυμνὸν ἑστῶτα εἰπεῖν• « Ἐμὲ μόνον κατέλιπες ἔρημον χάριτος• » τὸν δὲ Δία εἰπεῖν• « Ἀνεπαίσθητος εἶ τῆς δωρεᾶς, καίτοι τοῦ μεγίστου τετυχηκώς• λόγον γὰρ ἔχεις, λαβὼν ὃς παρὰ θεοῖς δύναται καὶ παρὰ ἀνθρώποις, τῶν δυνατῶν δυνατώτερος καὶ τῶν ταχίστων ταχύτερος. » Καὶ τότε ἐπιγνοὺς τὸ δῶρον ὁ ἄνθρωπος προσκυνήσας καὶ εὐχαριστήσας ᾤχετο.  Ὅτι, ἐκ θεοῦ λόγῳ τιμηθέντων πάντων, ἀνεπαισθήτως ἔχουσί τινες τῆς τοιαύτης τιμῆς καὶ μᾶλλον ζηλοῦσι τὰ ἀναίσθητα καὶ ἄλογα ζῷα. | **Humans and Zeus**  They say first the animals were fashioned and were gifted with these things from god. To one, bravery, to another speed, to another wings, but man stood naked and said: “me alone you have left bereft of a gift. And Zeus said: “you are not able to perceive the gift, although the greatest one you have obtained. For you have reason, he who posses [it] is equivalent to gods, and to men, [he is] more powerful than the powerful ones and more swift than the swift ones. And then, recognizing the gift, the man having worshiped and given thanks set off. |
| **58. Ἄνθρωπος καὶ ἀλώπηξ.**  Ἀλώπεκά τις ἐχθρὰν ἔχων ὡς βλάπτουσαν αὐτόν, κρατήσας καὶ θέλων ἐπὶ πολὺ τιμωρήσασθαι, στυππεῖα ἐλαίῳ βεβρεγμένα τῇ οὐρᾷ προσδήσας ὑφῆψε. Ταύτην δὲ δαίμων εἰς τὰς ἀρούρας τοῦ βαλόντος ὡδήγει• ἦν δὲ καιρὸς τοῦ ἀμήτου. Ὁ δὲ ἠκολούθει θρηνῶν μηδὲν θερίσας.  Ὅτι πρᾷον εἶναι χρὴ καὶ μὴ ἀμέτρως θυμοῦσθαι• ἐξ ὀργῆς γὰρ πολλάκις βλάβη γίνεται μεγάλη τοῖς δυσοργήτοις. | **A man and a Fox**  Someone having a fox as an enemy on the condition that it was harming him, having taken hold [of him] and wishing very much to take vengence, having attached course hemp fiber soaked in oil to her tail, she lit [it] on fire. And a spirt led her into the fields of the sower and it was the season of the harvesting. And he followed mourning, having reaped nothing because one ought to be meek and not unmeasuredly angry. For out of anger ofter great harm comes to those who are quick to anger.  βεβρεγμένα = (perf. part.) βρέχω: to weten to soak στυππεῖα = (acc. sg.) στυππεῖον: course fiber, hemp  ἀρούρας = (acc. pl.) ἄρουρα: tilled field ἀμήτου = (gen. pl.) ἄμητος: harvest |
| **59. Ἄνθρωπος καὶ λέων συνοδεύοντες .**  Ὥδευέ ποτε λέων σὺν ἀνθρώπῳ. Ἕκαστος δὲ αὐτῶν τοῖς λόγοις ἐκαυχῶντο. Καὶ δὴ ἐν τῇ ὁδῷ ἦν ἀνδρὸς στήλη πετρίνη λέοντα πνίγοντος. Ὁ δὲ ἀνὴρ ὑποδείξας τῷ λέοντι ἔφη• « Ὁρᾷς σὺ πῶς ἐσμεν ὑμῶν κρείττονες. » Κἀκεῖνος εἶπεν ὑπομειδιάσας• « Εἰ λέοντες ᾔδεισαν γλύφειν, πολλοὺς ἂν ἄνδρας εἶδες ὑποκάτω λέοντος. »  Ὅτι πολλοὶ καυχῶνται διὰ λόγων ἀνδρεῖοι εἶναι καὶ θρασεῖς οὓς ἡ πεῖρα γυμνασθέντας ἐξελέγχει. | **A man and a Lion Traveling Together**  Once a lion and was traveling with a man. And each of them boasted about themselves with stories. And precisely in the road was a stone statue of a man choking a lion. And the man gesturing to the lion said. You see how we are greater than you? And that one said smirking: “is lions would enjoy carving, you would see many men under a lion because many boast with words [that they] are brave and daring who being laid bear experience convicts. |
| **60. Ἄνθρωπος καὶ σάτυρος.**  Ἄνθρωπόν ποτε λέγεται πρὸς σάτυρον φιλίαν σπείσασθαι. Καὶ δὴ χειμῶνος καταλαβόντος καὶ ψύχους γενομένου, ὁ ἄνθρωπος προσφέρων τὰς χεῖρας τῷ στόματι ἐπέπνει. Τοῦ δὲ σατύρου τὴν αἰτίαν ἐρομένου δι᾿ ἣν τοῦτο πράττει, ἔλεγεν ὅτι θερμαίνει τὰς χεῖρας διὰ τὸ κρύος. Ὕστερον δὲ παρατεθείσης αὐτοῖς τραπέζης καὶ προσφαγήματος θερμοῦ σφόδρα ὄντος, ὁ ἄνθρωπος ἀναιρούμενος κατὰ μικρὸν τῷ στόματι προσέφερε καὶ ἐφύσα. Πυνθανομένου δὲ πάλιν τοῦ σατύρου τί τοῦτο ποιεῖ, ἔφασκε καταψύχειν τὸ ἔδεσμα, ἐπεὶ λίαν θερμόν ἐστι. Κἀκεῖνος ἔφη πρὸς αὐτόν• « Ἀλλ᾿  ἀποτάσσομαί σου τῇ φιλίᾳ, ὦ οὗτος, ὅτι ἐκ τοῦ αὐτοῦ στόματος καὶ τὸ θερμὸν καὶ τὸ ψυχρὸν ἐξιεῖς.  Ἀτὰρ οὖν καὶ ἡμᾶς περιφεύγειν δεῖ τὴν φιλίαν ὧν ἀμφίβολός ἐστιν ἡ διάθεσις. | **A Man and a Satyr**  It is said that once a man made a friendship libation. And right as winter was taking hold and cold wind was happening, the man bring his hands to his mouth, he blew upon [them]. And when the Satyr was asking the cause by which he does this, he said that he warms his hands because of the cold. And later while a table was being set next to them and roasted meat being exceedingly hot, the man taking it up little by little he brought it to his moutj amd blew [on it]. And the satyr inquiring again the why he did this, he declared he is cooling down the food, since it is very hot. And that [other one] said to him: “but Ι renounce your friendship, oh you, because from the same mouth you discharge both heat and cold. But therefore it is also necessary for us to flee the friendships of those who their disposition is ambiguous.  προσφαγήματος = προσφάγημα: additional sacrifice (additional meat from burnt offering) (προσφαγίζω: sacrifice in addition)  ἐξιεῖς = ἐξίημι: send out, let  σπείσασθαι = σπένδω: to pour a peace libation  ἐπέπνει = ἐπιπνέω: to blow on (aorist)  ἀποτάσσομαί = ἀποτάσσω (med. + dat: renounce, give up) |
| **61.Ἄνθρωπος καταθραύσας ἄγαλμα.**  Ἄνθρωπός τις ξύλινον θεὸν ἔχων πένης ὢν καθικέτευε τοῦ ἀγαθοποιῆσαι. Ὡς οὖν ταῦτ᾿ ἔπραττε καὶ μᾶλλον ἐν πενίᾳ διῆγε, θυμωθείς, ἐκ τοῦ σκέλους ἄρας αὐτὸν τῷ τοίχῳ προσέκρουσε. Τῆς δὲ κεφαλῆς αὐτοῦ παραχρῆμα κλασθείσης, ἔρρευσε χρυσὸς ἐξ αὐτῆς, ὃν συναγαγὼν ὁ ἄνθρωπος ἐβόα• « Στρεβλὸς τυγχάνεις, ὡς οἶμαι, καὶ ἀγνώμων• τιμῶντά σε γὰρ οὐδὲν ὠφέλησάς με• τυπτήσαντα δὲ πολλοῖς καλοῖς ἠμείψω. »  Ὁ μῦθος δηλοῖ ὅτι οὐδὲν ὠφελήσεις σαυτὸν πονηρὸν ἄνδρα τιμῶν, αὐτὸν δὲ τύπτων πλέον ὠφεληθήσῃ. | **A Man Shattering a Statue**  A man having a wooden god of which he supplicated in order to be made a noble. Therefore as he did these things actually he lead him rather more into poverty. Being angered, taking it from the leg he knocked it against the wall. And the head of him being broken, gold flowed from it, which collecting the man shouted: “you happen to be a crooked one as I assume, and hard hearted. For honouring you, you profited me nothing. But you repay me striking [you] with many fine things.  The story reveals that you profit youself nothing, honouring a wicked man, but striking him you shall be benifited more. |
| **62. Ἄνθρωπος λέοντα χρυσοῦν εὑρών.**  Δειλὸς φιλάργυρος λέοντα χρυσοῦν εὑρὼν ἔλεγεν• « Οὐκ οἶδα τίς γενήσομαι ἐν τοῖς παροῦσιν• ἐγὼ ἐκβέβλημαι τῶν φρενῶν καὶ τί πράττειν οὐκ ἔχω• μερίζει με φιλοχρηματία καὶ τῆς φύσεως ἡ δειλία. Ποία γὰρ τύχη ἢ ποῖος δαίμων εἰργάσατο χρυσοῦν λέοντα; Ἡ μὲν γὰρ ἐμὴ ψυχὴ πρὸς τὰ παρόντα ἑαυτῇ πολεμεῖ• ἀγαπᾷμὲν τὸν χρυσόν, δέδοικε δὲ τοῦ χρυσοῦ τὴν ἐργασίαν• ἅπτεσθαι μὲν ἐλαύνει ὁ πόθος, ἀπέχεσθαι δὲ ὁ τρόπος. Ὢ τύχης διδούσης καὶ μὴ λαμβάνεσθαι συγχωρούσης• ὢ θησαυρὸς ἡδονὴν οὐκ ἔχων• ὢ χάρις δαίμονος ἄχαρις γενομένη. Τί οὖν; ποίῳ τρόπῳ  χρήσωμαι; ἐπὶ ποίαν ἔλθω μηχανήν; ἄπειμι τοὺς οἰκέτας δεῦρο κομίσων λαβεῖν ὀφείλοντας τῇ πολυπληθεῖ συμμαχίᾳ, κἀγὼ πόρρω ἔσομαι θεατής. »  Ὁ λόγος ἁρμόζει πρός τινα πλούσιον μὴ τολμῶντα προσψαῦσαι καὶ χρήσασθαι τῷ πλούτῳ. | **A Man Finding a Golden Lion**  A cowardly lover of money finding a golden lion said: “I do not know what I should be in the present moments. I have ben cast out from my mind and I do not know what to do. Love of money and my timid nature divides me. For what chance or what spirit wrought a lion? For my soul wars with itself in respect of the present things. We love gold but we fear the craftmanship of the gold. Longing drives [one] to take hold, but my manner [compels me] to abstain. Oh luck that is giving and not permitting to take. Oh treasure that does not possess pleasure. Oh grace of a spirit being without grace. What then? What manner shall I make us of? Upon which scheme shall I proceed? I depart having brought the house servants here being obliged to take [it] with a multitude of allies, and I shall be a a spectator far away.” The account is appropriate for a rich person not daring to touch and use his wealth. προσψαῦσαι = προσψαύω |
| **63. Ἄρκτος καὶ ἀλώπηξ.**  Ἄρκος μεγάλως ἐκαυχᾶτο ὡς φιλάνθρωπος ὤν, ἐπεὶ νεκρὸν σῶμα οὐκ ἐσθίει• πρὸς ὃν ἡ ἀλώπηξ εἶπεν• « Εἴθε νεκροὺς εἷλκες, ἀλλὰ μὴ τοὺς ζῶντας. »  Οὗτος ὁ μῦθος πλεονέκτας τοὺς ἐν ὑποκρίσει καὶ κενοδοξίᾳ βιοῦντας ἐλέγχει. | **A bear and a Fox**  A bear boasted greatly that he was a lover of humanity, since a dead body he does not eat. To which the fox said: “If only you drug the dead, but not the living.”  This account convicts those living in hypocrasy and empty glory as gready.  εἷλκες = ἕλκω |
| **64. Ἀρότης καὶ λύκος.**  Ἀρότης λύσας τὸ ζεῦγος ἐπὶ ποτὸν ἀπῆγε• λύκος δὲ λιμώττων καὶ τροφὴν ζητῶν, ὡς περιέτυχε τῷ ἀρότρῳ, τὸ μὲν πρῶτον τὰς τῶν ταύρων ζεύγλας περιέλειχε, λαθὼν δὲ κατὰ μικρόν, ἐπειδὴ καθῆκε τὸν αὐχένα, ἀνασπᾶν μὴ δυνάμενος, ἐπὶ τὴν ἄρουραν τὸ ἄροτρον ἔσυρεν. Ὁ δὲ ἀρότης ἐπανελθὼν καὶ θεασάμενος αὐτὸν ἔλεγεν• « Εἴθε γὰρ, ὦ κακὴ κεφαλή, καταλιπὼν τὰς ἁρπαγὰς καὶ τὸ ἀδικεῖν ἐπὶ τὸ γεωπονεῖν τραπείης. »  Οὕτως οἱ πονηροὶ τῶν ἀνθρώπων, κἂν χρηστότητα ἐπαγγέλλωνται, διὰ τὸν τρόπον οὐ πιστεύονται. | **A Ploughman And A Wolf**  A ploughman having loosened his yoke he led [it] upon drink. And a wolf hungering and seeking nourishment, when he lighted upon the ploughman, at first she licked the collars of the bulls, and not realizing little by little, when she projected her neck down, not being able to pull it back, she dragged the plow upon the plough land. And the ploughman returning and seeing her said: “For if only, oh wicked headed one, abandoning theft and wrongdoing, you would turn upon working the land. Thus, the wicked among men, even if they would promise kindness, because of [their] are not to be believed καθῆκε = καθίημι: to let down something, project downward (aorist) |
| **65. Ἀστρολόγος.**  Ἀστρολόγος ἐξιὼν ἑκάστοτε ἑσπέρας ἔθος εἶχε τοὺς ἀστέρας ἐπισκοπῆσαι. Καὶ δή ποτε περιιὼν εἰς τὸ προάστειον καὶ τὸν νοῦν ὅλον ἔχων πρὸς τὸν οὐρανὸν ἔλαθε καταπεσὼν εἰς φρέαρ. Ὀδυρομένου δὲ αὐτοῦ καὶ βοῶντος, παριών τις, ὡς ἤκουσε τῶν στενάγμων, προσελθὼν καὶ μαθὼν τὰ συμβεβηκότα, ἔφη πρὸς αὐτόν• « Ὦ οὗτος, σὺ τὰ ἐν οὐρανῷ βλέπειν πειρώμενος τὰ ἐπὶ τῆς γῆς οὐχ ὁρᾷς; »  Τούτῳ τῷ λόγῳ χρήσαιτο ἄν τις ἐπ᾿ ἐκείνων τῶν ἀνθρώπων οἳ παραδόξως ἀλαζονεύονται, μηδὲ τὰ κοινὰ τοῖς ἀνθρώποις ἐπιτελεῖν δυνάμενοι. | An Astrologer  An astrologer each time going out in the evenings he had as a habit to observe the stars. And indeed once, going into the entry to the city and having his whole mind before the heavens did not realize he fell into a well. And while he was lamenting and shouting, a passerby, when he heard the groans, approaching and learning what had happened, said to him: “Oh you there, while are trying to look at the things in heaven, the things upon the earth do you not see?”  Someone might make use of this account upon those men paradoxically who brag, yet are not able to accomplish the things common to mankind. |
| **66. Βάτραχοι αἰτοῦντες βασιλέα.**  Βάτραχοι λυπούμενοι ἐπὶ τῇ ἑαυτῶν ἀναρχίᾳ πρέσβεις ἔπεμψαν πρὸς τὸν Δία, δεόμενοι βασιλέα αὐτοῖς παρασχεῖν. Ὁ δὲ συνιδὼν τὴν εὐήθειαν αὐτῶν ξύλον εἰς τὴν λίμνην καθῆκε. Καὶ οἱ βάτραχοι, τὸ μὲν πρῶτον καταπλαγέντες τὸν ψόφον, εἰς τὰ βάθη τῆς λίμνης ἐνέδυσαν. Ὕστερον δὲ, ὡς ἀκίνητον ἦν τὸ ξύλον, ἀναδύντες εἰς τοσοῦτον καταφρονήσεως ἦλθον ὡς ἐπιβαίνοντες αὐτῷ ἐπικαθέζεσθαι. Ἀναξιοπαθοῦντες δὲ τοιοῦτον ἔχειν βασιλέα, ἧκον ἐκ δευτέρου πρὸς τὸν Δία καὶ τοῦτον παρεκάλουν ἀλλάξαι αὐτοῖς τὸν ἄρχοντα• τὸν γὰρ πρῶτον λίαν εἶναι νωχελῆ. Καὶ ὁ Ζεὺς ἀγανακτήσας καθ᾿ αὐτῶν ὕδρον αὐτοῖς ἔπεμψεν, ὑφ᾿ οὗ συλλαμβανόμενοι κατησθίοντο.  Ὁ λόγος δηλοῖ ὅτι ἄμεινόν ἐστι νωθεῖς καὶ μὴ πονηροὺς ἔχειν ἄρχοντας ἢ ταρακτικοὺς καὶ κακούργους. | **Frogs Requesting a King**  Frogs being grieved up the lack of rule among themselves, sent ambassadors to Zeus, requesting [him] to provide a king for them. And he knowing the foolishness of them, deposited a log into the lake. And the frogs, at first, began alarmed by the sound, descended into the depths of the lake. And later, since the log was without motion, swimming up, they came into so much disdain that steping upon it they sat. Being indignant at having such a king, they set out for a second time to Zeus and they requested him to exchange for them the one rulling. For the first is very sluggish. And Zeus being angered against them, sent a water serpant to them, by which they were seized and devoured.  The account makes clear that it is better to have a sluggish and not wicked leader than a disturbing and evil working one.   Ἀναξιοπαθοῦντες = ἀναξιοπαθέω: to be indignant of unworthy treatment  νωχελῆ = νωχελής: slow moving, slugish, dull  ὕδρον = ὁ ὕδρος: water serpant νωθεῖς = νωθής: sluggish, slothful, stupid |
| **67. Βάτραχοι γείτονες.**  Δύο βάτραχοι ἀλλήλοις ἐγειτνίων. Ἐνέμοντο δὲ ὁ μὲν βαθεῖαν καὶ τῆς ὁδοῦ πόρρω λίμνην, ὁ δὲ ἐν ὁδῷ μικρὸν ὕδωρ ἔχων. Καὶ δὴ τοῦ ἐν τῇ λίμνῃ παραινοῦντος θατέρῳ μεταβῆναι πρὸς αὐτόν, ἵνα καὶ ἀμείνονος καὶ ἀσφαλεστέρας διαίτης μεταλάβῃ, ἐκεῖνος οὐκ ἐπείθετο λέγων δυσαποσπάστως ἔχειν τῆς τοῦ τόπου συνηθείας, ἕως οὗ συνέβη ἅμαξαν τῇδε παριοῦσαν θλᾶσαι αὐτόν.  Οὕτω καὶ τῶν ἀνθρώπων οἱ τοῖς φαύλοις ἐπιτηδεύμασιν ἐνδιατρίβοντες φθάνουσιν ἀπολλύμενοι πρὶν ἢ ἐπὶ τὰ καλλίονα τρέπεσθαι. | **Neighbor Frogs**  Two frogs were neighbors. One possesed a deep and far from the road lake, and the other had a small bit of water in the road. And indeed the one in the lake was encouraging the other to come over to him, so that he also would partake in a better and more secure way of life, but that other one was not persuaded, saying that it was hard to pull away from the customs of the place, until which it came about that a wagon passing by on the road crushed him. Thus also those who spend their time in foolish pursuits they are soon destroyed before turning upon happier things.  ἐγειτνίων = γειτνιάω: to be a neighbor, to be near (imp)  μεταβῆναι = μεταβαίνω: to change, to pass over to  δυσαποσπάστως = δυσαπόσπαστος: hard to tear away  θλᾶσαι = θλάω: to crush |
| **68. Βάτραχοι ἐν λίμνῃ.**  Βάτραχοι δύο ἐν λίμνῃ ἐνέμοντο. Θέρους δὲ ξηρανθείσης τῆς λίμνης, ἐκείνην καταλιπόντες ἐπεζήτουν ἑτέραν. Καὶ δὴ βαθεῖ περιέτυχον φρέατι, ὅπερ ἰδὼν ἅτερος θατέρῳ φησί• « Συγκατέλθωμεν, ὦ οὗτος, εἰς τόδε τὸ φρέαρ. » Ὁ δὲ ὑπολαβὼν εἶπεν• « Ἂν οὖν καὶ τὸ ἐνθάδε ὕδωρ ξηρανθῇ, πῶς ἀναβησόμεθα; »  Ὁ μῦθος δηλοῖ ὅτι οὐ δεῖ ἀπερισκέπτως προσιέναι τοῖς πράγμασιν. | **Frogs in a Lake**  Two frogs pastured themselves in a lake. And the lake being dried up by summer, abondoning it they sought another one. And right when they came across a deep well seeing which, the one said to the other: “hey you, let us sink down into this well.” and the other one said: “then if also the water here dries up, how will we ascend out [of it]?” The story reveals that one should not approach buisness unsceptically. Θέρους = θέρος , εος, τό  ἅτερος θατέρῳ = ἕτερος το ἑτέρῳ (doric) |
| **69. Βάτραχος ἰατρὸς καὶ ἀλώπηξ.**  Ὄντος ποτὲ βατράχου ἐν τῇ λίμνῃ καὶ τοῖς ζῴοις πᾶσιν ἀναβοήσαντος• « Ἐγὼ ἰατρός εἰμι φαρμάκων ἐπιστήμων, » ἀλώπηξ ἀκούσασα ἔφη• « Πῶς σὺ ἄλλους σώσεις, σαυτὸν χωλὸν ὄντα μὴ θεραπεύων; »  Ὁ μῦθος δηλοῖ ὅτι ὁ παιδείας ἀμύητος ὑπάρχων, πῶς ἄλλους παιδεῦσαι δυνήσεται; | **A Doctor Frog and a Fox**  Once there was a frog shouting out in a lake and among the animals: “I am a doctor of the sciences of medicine.” A fox, hearing said: “how shall you save others, not healing yourself being lame in the leg.”  The myth makes clear that he who is uninitiated with education, how shall he be able to teach others.  ἀμύητος = uninitiated |
| **70. Βόες καὶ ἄξων.**  Βόες ἅμαξαν εἷλκον. Τοῦ δὲ ἄξονος τρίζοντος, ἐπιστραφέντες ἔφασαν οὕτως πρὸς αὐτόν• « Ὦ οὗτος, ἡμῶν τὸ ὅλον βάρος φερόντων, σὺ κέκραγας; »  Οὕτω καὶ τῶν ἀνθρώπων ἔνιοι, μοχθούντων ἑτέρων, αὐτοὶ προσποιοῦνται κάμνειν. | **Cows and an Axle**  Some cows dragged a wagon. And while the asle was bleating, turning they spoke thus to it: “oh you there, while we are carrying all the weight, you have croaked?  Thus, also some of mankind, while others toil, they pretend to to grow tired. |
| **71. Βόες τρεῖς καὶ λέων.**  Ἐνέμοντο μετ᾿ ἀλλήλων τρεῖς ἀεὶ βόες. Λέων δὲ τούτους φαγεῖν θέλων διὰ τὴν αὐτῶν ὁμόνοιαν οὐκ ἠδύνατο• ὑπούλοις δὲ λόγοις διαβαλὼν ἐχώρισεν ἀπ᾿ἀλλήλων, καὶ τότε ἕνα ἕκαστον αὐτῶν μεμονωμένους εὑρὼν κατεθοινήσατο.  [Ὅτι], εἰ θέλεις μάλιστα ζῆν ἀκινδύνως, τοῖς μὲν ἐχθροῖς ἀπίστει, τοῖς δὲ φίλοις πίστευε καὶ συντήρει. | **Three Cows and a Lion**  Three cows always pastured with eachother. And a lion wanting to eat them was not able to because of their unanimity. And with treacherous words deceiving he seperated [them] from each other, and then finding each one of them having become isolated he feasted on them. If you especially wish to live without danger, mistrust your enemies, and trust your friends and keep watch with them |
| **72. Βοηλάτης καὶ Ἡρακλῆς.**  Βοηλάτης ἅμαξαν ἦγεν εἰς κώμην. Τῆς δ᾿ ἐμπεσούσης εἰς φάραγγα κοιλώδη, δέον βοηθεῖν, ὅδε ἀργὸς εἱστήκει,  τῷ δὲ Ἡρακλεῖ προσηύχετο μόνῳ ἁπάντων θεῶν ὡς πολλὰ τιμωμένῳ. Αὐτὸς δ᾿ ἐπιστὰς εἶπε• « Τῶν τρόχων ἅπτου καὶ τοὺς βόας κέντριζε, τοῖς θεοῖς δ᾿ εὔχου, ὅταν τι ποιῇς καὐτός• μὴ μάτην εὔξῃ. » | **An Ox Driver and Heracles**  An ox driver led a wagon to a villiage. And when the wagon fell into a hollow cleft, it being necessary to render aid, this lazy man stood up and he prayed only to Hercules among all the gods. And he appearing said: “take hold of the wheel and goad the oxen, but pray to the Gods whenever you yourself also would do something. Don’t pray at random. |
| **73. Βορέας καὶ Ἥλιος.**  Βορέας καὶ Ἥλιος περὶ δυνάμεως ἤριζον. Ἔδοξε δὲ αὐτοῖς ἐκείνῳ τὴν νίκην ἀπονεῖμαι, ὃς ἂν αὐτῶν ἄνθρωπον ὁδοιπόρον ἀποδύσῃ. Καὶ ὁ Βορέας ἀρξάμενος σφοδρὸς ἦν• τοῦ δὲ ἀνθρώπου ἀντεχομένου τῆς ἐσθῆτος μᾶλλον ἐπέκειτο. Ὁ δὲ ὑπὸ τοῦ ψύχους καταπονούμενος ἔτι μᾶλλον, καὶ περιττοτέραν ἐσθῆτα προσελάμβανεν, ἕως ἀποκαμὼν ὁ Βορέας τῷ Ἡλίῳ μεταπαρέδωκε. Κἀκεῖνος τὸ μὲν πρῶτον μετρίως προσέλαμψε• τοῦ δὲ ἀνθρώπου τὰ περισσὰτῶν ἱματίων ἀποτιθεμένου, σφοδρότερον τὸ καῦμα ἐπέτεινεν, ἕως οὗ πρὸς τὴν ἀλέαν ἀντέχειν μὴ δυνάμενος, ἀποδυσάμενος, ποταμοῦ παραρρέοντος ἐπὶ λουτρὸν ἀπῄει.  Ὁ λόγος δηλοῖ, ὅτι πολλάκις τὸ πείθειν τοῦ βιάζεσθαι ἀνυστικώτερόν ἐστι. | **The North Wind and The Sun**  The north wind and the Sun were arguing about strength. It seemed best to them to distribute the victory to that one of them who would undress the wayfairing man. And the north wind begining was vehement. But the man resisting covered himself more. And he by the cold winds being oppressed yet more, also an additional piece of clothing he took hold of until tiring, the North Wind yielded. And that other one at first mesuredly shined. And while the man was setting aside the items of additional clothng, even more exceeding the heat increased in intensity, until which not being able to resist the heat, undressing, he went out upon a bath of a river flowing past.  The account makes clear that often persuasion of force is less effective.  ἐπέκειτο = ἐπίκειμαι: to cover + genitive, to press on, to place on (ἐπικείμεναι κάρα κυνέας having their heads covered with helmets)  μεταπαρέδωκε = μεταπαραδίδωμι: to yield, to transfer  ἐπέτεινεν = ἐπιτείνω: stretched further, increase in intensity  ἀλέαν = ἀλέα: warmth, heat; escape, shelter from ὑετοῦ  ἀνυστικώτερόν = ἀνυστικός: affective, practical (comp) |
| **74. Βουκόλος καὶ λέων.**  Βουκόλος βόσκων ἀγέλην ταύρων ἀπώλεσε μόσχον. Περιελθὼν δὲ καὶ μὴ εὑρὼν ηὔξατο τῷ Διί, ἐάν τὸν κλέπτην εὕρῃ, ἔριφον αὐτῷ θῦσαι. Ἐλθὼν δὲ εἴς τινα δρυμῶνα καὶ θεασάμενος λέοντα κατεσθίοντα τὸν μόσχον, περίφοβος γενόμενος, ἐπάρας τὰς χεῖρας εἰς τὸν οὐρανόν, εἶπε• « Ζεῦ δέσποτα, πάλαι μέν σοι ηὐξάμην ἔριφον θῦσαι, ἂν τὸν κλέπτην εὕρω, νῦν δὲ ταῦρόν σοι θύσω, ἐὰν τὰς τοῦ κλέπτου χεῖρας ἐκφύγω. »  Οὗτος ὁ λόγος λεχθείη ἂν ἐπ᾿ ἀνδρῶν δυστυχούντων, οἵτινες ἀπορούμενοι εὔχονται εὑρεῖν, εὑρόντες δὲ ζητοῦσιν ἀποφυγεῖν. | **A Cowherd and a Lion**  A cowherd feeding a herd of bulls lost a young bull. But searching around and not finding, he prayed to Zeus, if he would ever find the thief, to sacrifice a young goat to him. And coming into a certain thicket and seeing a lion eating the calf, becoming very fearful, lifting up his hands to the sky said: “Oh master Zeus, before I promised to you to sacrifice a young goat, if I found the thief, but now I shall sacrifice to you a bull, if even I would flee the hands of the thief.”  This account might be spoken among unlucky men, who being at a loss, they pray to find [something], but finding [it] they seek to flee [it]. |
| **75. Βωταλὶς καὶ Νυκτερίς.**  Βωταλὶς ἀπό τινος θυρίδος κρεμαμένη νυκτὸς ᾖδε. Νυκτερὶς δὲ ἐξήκουσε αὐτῆς τὴν φωνὴν καὶ προσελθοῦσα ἐπυνθάνετο ἀπ᾿ αὐτῆς τὴν αἰτίαν δι᾿ ἣν ἡμέρας μὲν ἡσυχάζει, νύκτωρ δὲ ᾄδει. Τῆς δὲ λεγούσης ὡς οὐ μάτην τοῦτο πράττει• ἡμέρας γάρ ποτε ᾄδουσα συνελήφθη, διὸ ἀπ᾿ ἐκείνου ἐσωφρονίσθη, ἡ νυκτερὶς εἶπεν• « Ἀλλ᾿ οὐ νῦν σε δεῖ φυλάττεσθαι, ὅτε οὐδὲν ὄφελός ἐστι, τότε δὲ πρὶν ἢ συλληφθῆναι. »  Ὁ λόγος δηλοῖ ὅτι ἐπὶ τοῖς ἀτυχήμασι μετάνοια ἀνωφελὴς καθέστηκεν. | **A Nightingale and a Bat**  A nightingale being hung from a window sang in the night. And a bat giving ear to the voice of it and approaching inquired from her the cause through which on the one hand durring the day she was quiet, but through the night sang. And as she was saying that she did not do this in vain, for during the day is when, singing she was captured, because of which from that moment she was chasened, the bat said: “But not now ought you to be on guard, when there is not profit. But then, rather, before being caught.” The account reveils that regret upon misfortunes becomes unprofitable. βωταλὶς = only attested in this folktale the sense seems to be nighting gale. |
| **76. Γαλῆ καὶ Ἀφροδίτη.**  Γαλῆ ἐρασθεῖσα νεανίσκου εὐπρέπους ηὔξατο τῇ Ἀφροδίτῃ ὅπως αὐτὴν μεταμορφώσῃ εἰς γυναῖκα. Καὶ ἡ θεὸς ἐλεήσασα αὐτῆς τὸ πάθος μετετύπωσεν αὐτὴν εἰς κόρην εὐειδῆ, καὶ οὕτως ὁ νεανίσκος θεασάμενος αὐτὴν καὶ ἐρασθεὶς οἴκαδε ὡς ἑαυτὸν ἀπήγαγε. Καθημένων δὲ αὐτῶν ἐν τῷ θαλάμῳ, ἡ Ἀφροδίτη γνῶναι βουλομένη εἰ μεταβαλοῦσα τὸ σῶμα ἡ γαλῆ καὶ τὸν τρόπον ἤλλαξε, μῦν εἰς τὸ μέσον καθῆκεν. Ἡ δὲ ἐπιλαθομένη τῶν παρόντων ἐξαναστᾶσα ἀπὸ τῆς κοίτης τὸν μῦν ἐδίωκε καταφαγεῖν θέλουσα. Καὶ ἡ θεὸς ἀγανακτήσασα κατ᾿ αὐτῆς πάλιν αὐτὴν εἰς τὴν ἀρχαίαν φύσιν ἀποκατέστησεν.  Οὕτω καὶ τῶν ἀνθρώπων οἱ φύσει πονηροί, κἂν φύσιν ἀλλάξωσι, τὸν γοῦν τρόπον οὐ μεταβάλλονται. | **A Weasel and Aphrodite**  A weasel, smitten by a beautiful young man, prayed to Aphrodite in order to be transformed into a woman. The goddess took pity on her longing and recast her into a beautiful maiden and thus as the young man saw her and being smitten led [her] home for himself. When they settled in the bedroom, Aphrodite wanting to know if the weasel while changing its body also its manner I changed, deposited a mouse into the midst. The girl, forgetting everything present, standing up from the bed, pursued the mouse wishing to devour [it]. The goddess being angered against her, set her back into her original form. |
| **77. Γαλῆ καὶ ῥίνη.**  Γαλῆ εἰσελθοῦσα εἰς χαλκέως ἐργαστήριον τὴν ἐκεῖ κειμένην ῥίνην περιέλειχε. Συνέβη δὲ, ἐκτριβομένης τῆς γλώσσης, πολὺ αἷμα φέρεσθαι. Ἡ δὲ ἐτέρπετο ὑπονοοῦσά τι τοῦ σιδήρου ἀφαιρεῖσθαι, μέχρι παντελῶς ἀπέβαλε τὴν γλῶσσαν.  Ὁ λόγος εἴρηται πρὸς τοὺς ἐν φιλονεικίαις ἑαυτοὺς καταβλάπτοντας. | A Weasel and a File  A weasel entering into a workshop of a copper worker licked the file laying there. And it came about, while the tongue was wearing away, a lot of blood was produced. And she took pleasure assuming a little bit of the iron was being removed, until she completely removed her tongue.  The account would be spoken to those harming themselves by their love of rivalry. |
| **78. Γέρων καὶ θάνατος.**  Γέρων ποτὲ ξύλα κόψας καὶ ταῦτα φέρων πολλὴν ὁδὸν ἐβάδιζε. Διὰ δὲ τὸν κόπον τῆς ὁδοῦ ἀποθέμενος τὸ φορτίον τὸν Θάνατον ἐπεκαλεῖτο. Τοῦ δὲ Θανάτου φανέντος καὶ πυθομένου δι᾿ ἣν αἰτίαν αὐτὸν παρακαλεῖται, ὁ γέρων ἔφη• « Ἵνα τὸ φορτίον ἄρῃς. »  Ὁ μῦθος δηλοῖ ὅτι πᾶς ἄνθρωπος φιλόζωος, [ἐν τῷ βίῳ] κἂν δυστυχῇ. | **An Old Man and Death**  An old man having once cut some logs and carrying these he walked a great journey. And because of the fatigue of the journey, seting away the burden he called upon death. And when death apeared and being asked because of what cause he beseeched him, the old man said: “In order that you would carry the burden.”  The account reveals that every person is a lover of life, even if he would be unlucky in his life. |
| **79. Γεωργὸς καὶ ἀετός.**  Γεωργὸς ἀετὸν εὑρὼν ἠγρευμένον, τὸ κάλλος αὐτοῦ θαυμάσας, ἀπέλυσεν αὐτὸν ἐλεύθερον. Ὁ δὲ οὐκ ἄμοιρος αὐτῷ χάριτος κατεφάνη, ἀλλ᾿ ὑπὸ τεῖχος σαθρὸν καθήμενον ἰδών, προσπετάσας τοῖς ποσὶν ἦρε τὸ ἐπὶ τῆς κεφαλῆς αὐτοῦ φακιόλιον. Ὁ δὲ ἐξαναστὰς ἐδίωκε• τοῦτο δὲ ὁ ἀετὸς ἔρριψε. Καὶ ἀναλαβόμενος αὐτὸ καὶ ὑποστρέψας εὗρε τὸ τεῖχος συμπεπτωκὸς ἔνθα ἐκάθητο, θαυμάσας τὴν ἀμοιβήν.  Ὅτι τοὺς ἀγαθόν τι πεπονθότας ἔκ τινος ἀντευεργετεῖν χρή• [ὃ γὰρ ἀγαθὸν ποιήσεις, ἀντιδοθήσεταί σοι.] | **A Farmer and an Eagle**  A farmer finding an eagle caught in a trap, marveling at his beauty, set him free. And he seemed to not be exempt from the his favor, but seeing him seated under a cracked wall, having flown to [him] took up with his feet the turban upon his head. And he rising up, pursued. But the eagle cast this [away]. And having picked this back up and returning he found the wall calapsed where he sat, having marveled at the repayment. |
| **80. Γεωργὸς καὶ κύνες.**  Γεωργὸς ὑπὸ χειμῶνος ἐναποληφθεὶς ἐν τῇ ἐπαύλει, ἐπειδὴ οὐκ ἠδύνατο προελθεῖν καὶ ἑαυτῷ τροφὴν πορίσαι, τὸ μὲν πρῶτον τὰ πρόβατα κατέφαγεν. Ἐπειδὴ δὲ ἔτι ὁ χειμὼν ἐπέμενε, καὶ τὰς αἶγας κατεθοινήσατο. Ἐκ τρίτου δέ, ὡς οὐδεμία ἄνεσις ἐγίνετο, καὶ ἐπὶ τοὺς ἀροτῆρας βοῦς ἐχώρησεν. Οἱ δὲ κύνες θεασάμενοι τὰ πραττόμενα ἔφασαν πρὸς ἀλλήλους• « Ἀπιτέον ἡμῖν ἐνθένδε• ὁ δεσπότης γάρ, εἰ οὐδὲ τῶν συνεργαζομένων βοῶν ἀπέσχετο, ἡμῶν πῶς φείσεται; »  Ὁ λόγος δηλοῖ ὅτι δεῖ τούτους μάλιστα φυλάττεσθαι οἳ οὐδὲ τῆς κατὰ τῶν οἰκείων ἀδικίας ἀπέχονται. | **A Farmer and some Dogs**  A farmer being confined in a villa by winter, since he was not able to come forth and to provide sustenance for himself, at first he ate the sheep. And since winter still continued, he also feasted on the goats. And thirdly, since an no abatement occurred, also upon the plow oxen advanced. And the dogs seeing what was being done, they said to each other. It is necessary for us to depart from here. For the master, if he did not refrain from the cattle that work with [him], how shall he spare us.  ἐναποληφθεὶς = ἐναπολαμβάνω: cut off and enclose, confined  πορίσαι =πορίζω: provision, provide (aor. inf.)  ἡ ἄνεσις = loosening, remission, abatement, relaxation  ἀροτῆρας = ὁ ἀροτήρ  ἀπιτέον = one must depart (ἄπειμι) φείσεται = φείδομαι: to spare |
| **81. Γεωργὸς καὶ ὄφις τὸν παῖδα αὐτοῦ ἀποκτείνας.**  Γεωργοῦ παῖδα ὄφις ἑρπύσας ἀπέκτεινεν. Ὁ δὲ ἐπὶ τούτῳ δεινοπαθήσας πέλεκυν ἀνέλαβε καὶ παραγενόμενος εἰς τὸν φωλεὸν αὐτοῦ εἱστήκει παρατηρούμενος, ὅπως, ἂν ἐξίῃ, εὐθέως αὐτὸν πατάξῃ. Παρακύψαντος δὲ τοῦ ὄφεως, κατενεγκὼν τὸν πέλεκυν, τοῦ μὲν διήμαρτε, τὴν δὲ παρακειμένην πέτραν διέκοψεν. Εὐλαβηθεὶς δὲ ὕστερον παρεκάλει αὐτὸν ὅπως αὐτῷ διαλλαγῇ. Ὁ δὲ εἶπεν• « Ἀλλ᾿ οὔτε ἐγὼ δύναμαί σοι εὐνοῆσαι, ὁρῶν τὴν κεχαραγμένην πέτραν, οὔτε σὺ ἐμοὶ, ἀποβλέπων εἰς τὸν τοῦ παιδὸς τάφον. »  Ὁ λόγος δηλοῖ ὅτι αἱ μεγάλαι ἔχθραι οὐ ῥᾳδίως τὰς καταλλαγὰς ἔχουσι. | **A Farmer and a Snake Who Killed His Son**  A crawling snake killed a child of a farmer. And he, suffering terribly on this, took up an axe and arriving at the den of [the snake] he stood watching, in order, if it would come out, straight away he would strike it. And as the snake was peering about, having brought downd the axe, he utterly missed it, and a rock lying nearby he directly struck. And being cautious later he beseeched [the snake] so that he would reconcilled with it. And [the snake] said: “ But neith am I able to well disposed with you, while seeing the scratched rock, nor you with me, when you look at the grave of your son.  The account reveiles that great enemies do not easily possess reconcilliations. |
| **82. Γεωργὸς καὶ ὄφις ὑπὸ κρύους πεπηγώς .**  Γεωργός τις χειμῶνος ὥρᾳ ὄφιν εὑρὼν ὑπὸ κρύους πεπηγότα, τοῦτον ἐλεήσας καὶ λαβὼν ὑπὸ κόλπον ἔθετο. Θερμανθεὶς δὲ ἐκεῖνος καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν ἔπληξε τὸν εὐεργέτην καὶ ἀνεῖλε• θνῄσκων δὲ ἔλεγε• « Δίκαια πάσχω, τὸν πονηρὸν οἰκτείρας. »  Ὁ λόγος δηλοῖ ὅτι ἀμετάθετοί εἰσιν αἱ πονηρίαι, κἂν τὰ μέγιστα φιλανθρωπεύωνται. | **A Farmer and a Snake Frozen Under Snow**  A farmer finding a snake frozen under snow in the season of winter, having picked it up and taking it he placed it under [his] bosom. And when it warmed up and took up its own disposition, it struck and killed the benefactor. And dying, he said: “I suffer just things, having pity on the evil one.  The account makes clear that wicked dispositions are umchangeable, even if the greatest things are humanely granted. |
| **83. Γεωργὸς καὶ παῖδες αὐτοῦ.**  Γεωργός τις μέλλων καταλύειν τὸν βίον καὶ βουλόμενος τοὺς ἑαυτοῦ παῖδας πεῖραν λαβεῖν τῆς γεωργίας, προσκαλεσάμενος αὐτοὺς ἔφη• « Παῖδες ἐμοὶ, ἐγὼ μὲν ἤδη τοῦ βίου ὑπέξειμι, ὑμεῖς δ᾿ ἅπερ ἐν τῇ ἀμπέλῳ μοι κέκρυπται ζητήσαντες, εὑρήσετε πάντα. » Οἱ μὲν οὖν οἰηθέντες θησαυρὸν ἐκεῖ που κατορωρύχθαι, πᾶσαν τὴν τῆς ἀμπέλου γῆν μετὰ τὴν ἀποβίωσιν τοῦ πατρὸς κατέσκαψαν. Καὶ θησαυρῷ μὲν οὐ περιέτυχον, ἡ δὲ ἄμπελος καλῶς σκαφεῖσα πολλαπλασίονα τὸν καρπὸν ἀνέδωκεν.  Ὁ μῦθος δηλοῖ ὅτι ὁ κάματος θησαυρός ἐστι τοῖς ἀνθρώποις. | A Farmer and his Children  A farmer on the verge of retiring his livelihood and wishing that his own children try to take up the farm, calling them, he said: “My children, while I withdraw gradually, you seeking those things hiden by me in the vinyard, you shall find everything.” Therefore while they were supposing that there was a treasure buried there, they dug up all the land of the vinyard after the passing of their father. And while they did not find the treasure, the vinyard being well dug up, much more fruit it yielded.  The myth makes clear that the toil is a treasure for mankind.  ὑπέξειμι = to gradually withdrawl, to vacate (the bowels) οἰηθέντες = οἴομαι: to suppose  κατορωρύχθαι = κατορύσσω: to bury, to ruin utterly, to suppress |
| **84. Γεωργὸς καὶ τύχη.**  Γεωργός τις χρυσίον εὑρὼν ἐν γῇ σκάπτων ἔστεφεν αὐτὴν καθ' ἡμέραν ὡς εὐεργετηθεὶς παρ' αὐτῆς. Τούτῳ δὲ ἐπιστᾶσά φησιν ἡ Τύχη· Ὦ οὗτος, τί τῇ Γῇ τὰ ἐμὰ δῶρα περιτιθεῖς, ἃ ἐγώ σοι δέδωκα πλουτῆσαι βουλομένη σε; Ἂν γὰρ ὁ καιρὸς μεταλλάξῃ [τὴν φύσιν] καὶ εἰς ἄλλας χεῖρας τὸ χρυσίον ἐξαλλάσσῃ, πάλιν τὴν Τύχην μέμψῃ.  Διδάσκει ἡμᾶς ὁ λόγος ὅτι χρὴ ἐπιγινώσκειν τὸν εὐεργέτην καὶ τούτῳ χάριτας ἀποδιδόναι. | **A Farmer and Luck**  A farmer finding a piece of gold digging in the earth crown her each day as being benefacted from her. And Luck appearing to him said: “oh you therw, why do you ascribe my gifts to the earth which I gave to you wishing you to be rich? For if the opportunity changed its nature and into other hands it transferred the gold, again you would censor “Luck”.  The account teaches us that it is necessary to recognize the benefactor and to pay back gifts to him.  περιτιθεῖς = περιτίθημι: to place around, to put on, metaph. to bestow, to ascribe |
| **85. Γεωργὸς καὶ φυτόν.**  Φυτὸν ἦν εἰς γεωργοῦ χώραν, καρπὸν μὴ φέρον, ἀλλὰ μόνον στρουθῶν καὶ τεττίγων κελαδούντων ἦν καταφυγή. Ὁ δὲ γεωργὸς ὡς ἄκαρπον ἐκτεμεῖν ἤμελλεν. Καὶ δὴ τὸν πέλεκυν λαβὼν ἐπέφερε τὴν πλήγην. Οἱ δὲ τέττιγες καὶ οἱ στρουθοὶ ἱκέτευον τὴν καταφυγὴν αὐτῶν μὴ ἐκκόψαι, ἀλλ᾿ ἐᾶσαι, ὥστε ᾄδειν ἐν αὐτῷ καὶ σὲ τὸν γεωργὸν τέρπειν. Ὁ δὲ μηδὲν αὐτῶν φροντίσας, καὶ δευτέραν πληγὴν καὶ τρίτην ἐπέφερε. Ὡς δὲ ἐκοίλανε τὸ δένδρον, σμῆνος μελισσῶν καὶ μέλι εὗρε. Γευσάμενος δὲ τὸν πέλεκυν ἔρριψε καὶ τὸ φυτὸν ἐτίμα ὡς ἱερὸν καὶ ἐπεμελεῖτο.  Ὅτι οὐ τοσοῦτον οἱ ἄνθρωποι φύσει τὸ δίκαιον ἀγαπῶσι καὶ τιμῶσιν ὅσον τὸ κερδαλέον ἐπιδιώκουσι. | **A farmer and a Plant**  there was a plant not bring fruit into the land of a farmer, but was only a refuge for sparrows and lound sounding crickets. And the farmer intended to cut it down as it was baren. And right then, taking the axe, he brought a blow upon it. And the crickets and the sparrows beseeched [him] not to cut down the refuge of them. But he, not caring at all for them, and a second blow and a third he brough down upon it. But when he had made a hole in the tree, he found a bee hive and honey. Having tasted the axe he cast it away and honored the tree as holy and took care of it because mankind does not naturaly love and honour that which is just as much as he pursues that which is profitable.  κελαδούντων = κελαδέω: making loud noise  στρουθῶν = στρουθός: sparrow  σμῆνος, εος, τό = beehive |
| **86. Γεωργοῦ παῖδες στασιάζοντες.**  Γεωργοῦ παῖδες ἐστασίαζον. Ὁ δὲ, ὡς πολλὰ παραινῶν οὐκ ἠδύνατο πεῖσαι αὐτοὺς λόγοις μεταβάλλεσθαι, ἔγνω δεῖν διὰ πράγματος τοῦτο πρᾶξαι, καὶ παρῄνεσεν αὐτοῖς ῥάβδων δέσμην κομίσαι. Τῶν δὲ τὸ προσταχθὲν ποιησάντων, τὸ μὲν πρῶτον δοὺς αὐτοῖς ἀθρόας τὰς ῥάβδους ἐκέλευσε κατεάσσειν. Ἐπειδὴ δὲκατὰ πᾶν βιαζόμενοι οὐκ ἠδύναντο, ἐκ δευτέρου λύσας τὴν δέσμην, ἀνὰ μίαν αὐτοῖς ῥάβδον ἐδίδου. Τῶν δὲ ῥᾳδίως κατακλώντων, ἔφη• « Ἀτὰρ οὖν καὶ ὑμεῖς, ὦ παῖδες, ἐὰν μὲν ὁμοφρονῆτε, ἀχείρωτοι τοῖς ἐχθροῖς ἔσεσθε• ἐὰν δὲ στασιάζητε, εὐάλωτοι. »  Ὁ λόγος δηλοῖ ὅτι τοσοῦτον ἰσχυροτέρα ἐστὶν ἡ ὁμόνοια ὅσον εὐκαταγώνιστος ἡ στάσις. | **The Children of a Farmer Arguing**  The children of a farmer were arguing. And he, many times encouraging them, we was not able to persuade them to change with words, thought it was necessary to accoplish this by means of an action, and he encouraged them to bring back a bundle of sticks. And as they were doing what had been requested, at first giving to them the staves in groups, he ordered them to break them. When all using force on all ten they were not able [to break them], on a second time, loosening the bundle, one by one he gave them a stave. And as they were breaking them easily, he said: “yet therefore also you, oh children, if ever you would be of one mind, you shall be unconquerable to you enemies. But if you would ever quarel, easily caught.  στασιάζω: to quarel  προστάσσω: to command  ἀθρόας: in groups, together  κατάσσω = κᾰτάγνῡμῐ: to break asunder  κατακλάω: to snap, to break |
| **87. Γραῦς καὶ ἰατρός.**  Γυνὴ πρεσβῦτις τοὺς ὀφθαλμοὺς νοσοῦσα ἰατρὸν ἐπὶ μισθῷ παρεκάλεσεν. Ὁ δὲ εἰσιών, ὁπότε αὐτὴν ἔχριε, διετέλει ἐκείνης συμμυούσης καθ᾿ ἕκαστον τῶν σκευῶν ὑφαιρούμενος. Ἐπειδὴ δὲ πάντα ἐκφορήσας κἀκείνην ἐθεράπευσεν, ἀπῄτει τὸν ὡμολογημένον μισθόν• καὶ μὴ βουλομένης αὐτῆς ἀποδοῦναι, ἤγαγεν αὐτὴν ἐπὶ τοὺς ἄρχοντας. Ἡ δὲ ἔλεγε τὸν μὲν μισθὸν ὑπεσχῆσθαι, ἐὰν θεραπεύσῃ αὐτῆς τὰς ὁράσεις, νῦν δὲ χεῖρον διατεθῆναι ἐκ τῆς ἰάσεως αὐτοῦ ἢ πρότερον• « τότε μὲν γὰρ ἔβλεπον πάντα, ἔφη, τὰ ἐπὶ τῆς οἰκίας σκεύη, νῦν δ᾿ οὐδὲν ἰδεῖν δύναμαι. »  Οὕτως οἱ πονηροὶ τῶν ἀνθρώπων διὰ πλεονεξίαν λανθάνουσι καθ᾿ ἑαυτῶν τὸν ἔλεγχον ἐπισπώμενοι. | **An Old Woman and a Doctor**  An elderly woman being ill with respect to her eyes beseached a doctor with a wage. And he, entering, whenever he annointed her, he continued taking her furniture one by one, while she was shut up. And when he having hauled everything out and treated her, he requested the agreed wage. And when she was unwilling to pay, he lead her to the athorities. And she said on the one hand she promised the wage if ever he would treat her eye sight, but now it is disposed even worse because of his treatment than formerly: “for then I saw all of my things in the house, she said, but now I am not able to see anything.”  Thus the wicked among mankind don’t realize the they attract conviction against themselves by means of greed.  συμμύω: to be shut up, to be closed up  συμμυέω: to be initiated together |
| **88. Γυνὴ καὶ ἀνὴρ μέθυσος.**  Γυνή τις ἄνδρα μέθυσον εἶχε• τοῦ δὲ πάθους αὐτὸν ἀπαλλάξαι θέλουσα τοιόνδε τι σοφίζεται. Κεκαρωμένον γὰρ αὐτὸν ὑπὸ τῆς μέθης παρατηρήσασα καὶ νεκροῦ δίκην ἀναισθητοῦντα ἐπ᾿ ὤμων ἄρασα ἐπὶ τὸ πολυάνδριον ἀπενεγκοῦσα κατέθετο καὶ ἀπῆλθεν. Ἡνίκα δ᾿ αὐτὸν ἤδη ἀνανήφειν ἐστοχάσατο, προσελθοῦσα τὴν θύραν ἔκοπτε τοῦ πολυανδρίου. Ἐκείνου δὲ φήσαντος• « Τίς ὁ τὴν θύραν κόπτων; » ἡ γυνὴ ἀπεκρίνατο• « Ὁ τοῖς νεκροῖς τὰ σιτία κομίζων ἐγὼ πάρειμι. » Κἀκεῖνος• « Μή μοι φαγεῖν, ἀλλὰ πιεῖν, ὦ βέλτιστε, μᾶλλον προσένεγκε• λυπεῖς γάρ με βρώσεως, ἀλλὰ μὴ πόσεως μνημονεύων. » Ἡ δὲ τὸ στῆθος πατάξασα• « Οἴμοι τῇ δυστήνῳ, φησίν• οὐδὲν γὰρ οὐδὲ σοφισαμένη ὤνησα• σὺ γάρ, ἄνερ, οὐ μόνον οὐκ ἐπαιδεύθης, ἀλλὰ καὶ χείρων σαυτοῦ γέγονας, εἰς ἕξιν σοι καταστάντος τοῦ πάθους. »  Ὁ μῦθος δηλοῖ ὅτι οὐ δεῖ ταῖς κακαῖς πράξεσιν ἐγχρονίζειν. Ἔστι γὰρ ὅτε καὶ μὴ θέλοντι τῷ ἀνθρώπῳ τὸ ἔθος ἐπιτίθεται. | A Woman and a Drunk Husband  I certain woman had a drunk husband. And desiring to rid him of the passion, something such as this she devised. For while watching over him while he was stupefied by drunkeness and unperceptive in the manner of a corpse taking him by the shoulders and carrying him out to the mausoleum she deposited him and left. And when she guessed he had already sobered up, approaching the door, she knocked on the mausoleum. And when he said: Who is the one knocking on the door? The woman answered, “I am here, the one who brings nourishment for the dead.” And he [said]: Dont offer to me to eat, but rather to drink, oh great friend. For you grieve me reminding me of food by not drink. And she beating her breast: “oy moy to me the unfortunate one,” she said, “for neither contriving did I profit you anything. For you, husband, not only did you not become edified, but also you have become worse than your self, while the passion is established in you as a habbit.  The myth reveals that you ought not linger in wicked affairs. For it is possible that the habbit will attack the unwilling person.  Κεκαρωμένον = καρόω: to stupefy, to plunge into deep sleep, to stun  δίκην = in the manner of (adv)  ἐστοχάσατο = to guess, to try to figure out  ἀνανήφειν =ἀνανήφω |
| **89. Γυνὴ καὶ θεράπαιναι.**  Γυνὴ χήρα φίλεργος θεραπαινίδας ἔχουσα, ταύτας εἰώθει νυκτὸς ἐπὶ τὰ ἔργα ἐγείρειν πρὸς ἀλεκτοροφωνίαν. Αἱ δὲ συνεχῶς καταπονούμεναι ἔγνωσαν δεῖν τὸν ἐπὶ τῆς οἰκίας ἀλέκτορα ἀποπνίξαι• ἐκεῖνον γὰρ ᾤοντο τῶν κακῶν αἴτιον εἶναι νύκτωρ ἐγείροντα τὴν δέσποιναν. Συνέβη δὲ αὐταῖς πραξάσαις τοῦτο χαλεπωτέροις τοῖς δεινοῖς περιπεσεῖν• ἡ γὰρ δέσποινα ἀγνοοῦσα τὴν τῶν ἀλεκτρυόνων ὥραν νυχιέστερον ἐπὶ τὸ ἔργον ἤγειρεν.  Οὕτω πολλοῖς ἀνθρώποις τὰ ἴδια βουλεύματα κακῶν αἴτια γίνεται. | A woman and a Some Servants  A widowed woman who was fond of work, having some servants, was in the habbit of waking them up in the night with the crowing of rooster for the sake of work. And they continually being wearied, decided that it was necessary the rooster on the house to strangle. For they assumed that he was the cause of their terrible state, waking up the mistress by night. And it turned out that for them doing this that they fell into more difficult dread. For the mistress, not knowing the hour of the roosters, even earlier in the night she awoke for the sake of work. Thus with many people, their own decisions are the causes of wickedness.  νυχιέστερον = νύχιος: in the nigh (adv), belonging to the night (adjective) |
| **90. Γυνὴ καὶ ὄρνις.**  Γυνὴ τις χήρα ὄρνιν εἶχε καθ᾿ ἑκάστην ἡμέραν ὠὸν αὐτῇ τίκτουσαν. Νομίσασα δὲ ὡς, εἰ πλείους τῇ ὄρνιθι κριθὰς παραβάλλοι, δὶς τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν. Ἡ δ᾿ ὄρνις πιμελὴς γενομένη οὐδ᾿ ἅπαξ τῆς ἡμέρας τεκεῖν ἠδύνατο.  Ὁ μῦθος δηλοῖ ὅτι οἱ διὰ πλεονεξίαν τῶν πλειόνων ἐπιθυμοῦντες καὶ τὰ παρόντα ἀποβάλλουσι. | A woman and a a Hen  A certain widowed woman had a hen that laid an egg for her every day. And thinking that, if she would give hen more barley, she would lay twice a day, she did this. And the hen becoming fat not even once a day was able to lay [an egg]  The story makes clear that those desiring much because of greed actually cast out the things present.  πιμελὴς = fat |
| **91. Γυνὴ μάγος.**  Γυνὴ μάγος ἐπῳδὰς καὶ θείων καταθέσεις μηνιμάτων ἐπαγγελλομένη διετέλει πολλὰ τελοῦσα καὶ ἐκ τούτων οὐ μικρὰ βιοποριστοῦσα. Ἐπὶ τούτοις ἐγγραφόμενοί τινες αὐτὴν ὡς καινοτομοῦσαν περὶ τὰ θεῖα, εἰς δίκην ἀπήγαγον καὶ κατηγορήσαντες κατεδίκασαν αὐτὴν ἐπὶ θανάτῳ. Θεασάμενος δέ τις αὐτὴν ἀπαγομένην ἐκ τῶν δικαστηρίων ἔφη• « Ὦ αὕτη, ἡ τὰς δαιμόνων ὀργὰς ἀποτρέπειν ἐπαγγελλομένη, πῶς οὐδὲ ἀνθρώπους πεῖσαι ἠδυνήθης; »  Τούτῳ τῷ λόγῳ χρήσαιτο ἄν τις πρὸς γυναῖκα πλάνον, ἥτις τὰ μείζονα κατεπαγγελλομένη τοῖς μετρίοις ἀδύνατος ἐλέγχεται. | A Magical Woman  A magical woman, professing charms and appeasment of divine wrath, continuously performed many sacred rites and from this [was] provisioning a livelihood not small. Because of these some [people] indicting her as  inonvating concerning divine matters, they led [her] into a law suit and condeming her, they exacted justice [from] her unto death. And someone seeing her being led from the courthouse said: “oh you there, she who professed to turn away the wrath of the spirits, how were you not even able to persuade men?”  Someone might use this account against a deceitful woman, who professing great things is proved incapable by the moderate.  ἐπῳδὰς = ἡ ἐπῳδή: song sung over, echantment, spell  καταθέσεις = κατάθεσις: laying aside, paying down  μηνιμάτων = μήνιμα: cause of wrath,  διετέλει = διατελέω + part.: to continue to do  τελοῦσα = to complete, initiate, pay taxes, perform sacred rites  καινοτομέω: to inovate |
| **92. Δάμαλις καὶ βοῦς.**  Δάμαλις βοῦν ὁρῶσα ἐργαζόμενον ἐταλάνιζεν αὐτὸν ἐπὶ τῷ κόπῳ. Ἐπειδὴ δὲ ἑορτὴ κατέλαβε, τὸν βοῦν ἀπολύσαντες, τὴν δάμαλιν ἐκράτησαν τοῦ σφάξαι. Ἰδὼν δὲ ὁ βοῦς ἐμειδίασε καὶ πρὸς αὐτὴν εἶπεν• « Ὦ δάμαλις, διὰ τοῦτο ἤργεις διότι ἔμελλες ἀρτίως τυθῆναι. »  Ὁ μῦθος δηλοῖ ὅτι τὸν ἀργοῦντα κίνδυνος μένει. | A Heifer and a Bull  A heifer seeing a bull working, declared him miserable because of it. And when a festival occurred, releasing the bull, they took hold a the heifer in order to sacrafice. And when the bull saw he smiled and said to her: “Oh heifer, it was because of this that you were idle, because you were doomed to be struck right now.”  The myth reveals that danger awaits those who are idle. |
| **93. Δειλὸς κυνηγὸς καὶ δρυτόμος.**  Λέοντός τις κυνηγὸς ἴχνη ἐπεζήτει• δρυτόμον δὲ ἐρωτήσας εἰ εἶδεν ἴχνη λέοντος καὶ ποῦ κοιτάζει, ἔφη• « Καὶ αὐτὸν τὸν λέοντά σοι ἤδη δείξω. » Ὁ δὲ ὠχριάσας ἐκ τοῦ φόβου καὶ τοὺς ὀδόντας συγκρούων εἶπεν• « Ἴχνη μόνα ζητῶ, οὐχὶ αὐτὸν τὸν λέοντα. »  τοὺς θρασεῖς καὶ δειλοὺς ὁ μῦθος ἐλέγχει, τοὺς τολμηροὺς ἐν τοῖς λόγοις καὶ οὐκ ἐν τοῖς ἔργοις. | A timid hunter and a wood cutter  A certain hunter was tracking the footprints of a lion and having asked a woodcuter if he had seen foot prints of a lion and where he held his lair, said: “Actually this lion itself I shall show you right now”. And when he had turned pale from fear and chattering his teeth said: “I seek the foot prints alone, not the lion itself.” The story convicts the brave yet cowardly, those who are daring in words yet not in deeds.  ὠχριάσας = ὠχριάω: to turn pale |
| **94. Δέλφαξ καὶ πρόβατα.**  Ἔν τινι ποίμνῃ προβάτων δέλφαξ εἰσελθὼν ἐνέμετο. Καὶ δή ποτε τοῦ ποιμένος συλλαμβάνοντος αὐτόν, ἐκεκράγει τε καὶ ἀντέτεινε. Τῶν δὲ προβάτων αἰτιωμένων αὐτὸν ἐπὶ τῷ βοᾶν καὶ λεγόντων• « Ἡμᾶς μὲν συνεχῶς συλλαμβάνει καὶ οὐ κράζομεν, » ἔφη πρὸς ταῦτα• « Ἀλλ᾿ οὐχ ὅμοιά γε τῇ ὑμετέρᾳ ἡ ἐμὴ σύλληψις• ὑμᾶς γὰρ ἢ διὰ τὰ ἔρια ἀγρεύει ἢ διὰ τὸ γάλα, ἐμὲ δὲ διὰ τὰ κρέα. »  Ὁ λόγος δηλοῖ ὅτι εἰκότως ἐκεῖνοι ἀνοιμώζουσιν οἷς ὁ κίνδυνος οὐ περὶ χρημάτων ἐστίν, ἀλλὰ περὶ σωτηρίας. | A Young Pig and Some Sheep  A young pig having entered a flock of sheep was grazing with them. And once when the shepherd caught him; then he began to shout and resist. And the sheep rebuking him for shouting and were were to him: “While he catches us constantly yet we don't shout”, to these thing he said: “But your capture is not in the same at any rate. For he traps you either for your wool or for your milk. but me for my flesh.”  This fable shows that it is proper that they moan for whom the danger is not concerning money, but concerning safety.   ἐκεκράγει = κράζω: to cry out (often perf w/ pres. sense)  ἀντέτεινε = ἀντιτείνω: to resist  ἀγρεύει = ἀγρεύω: to trap |
| **95. Δελφῖνες καὶ φάλαιναι καὶ κωβιός.**  Δελφῖνες καὶ φάλαιναι πρὸς ἀλλήλους ἐμάχοντο. Ἐπὶ πολὺ δὲ τῆς διαφορᾶς σφοδρυνομένης, κωβιὸς ἀνέδυ (ἐστὶ δὲ οὗτος μικρὸς ἰχθύς) καὶ ἐπειρᾶτο αὐτοὺς διαλύειν. Εἷς δέ τις τῶν δελφίνων ὑποτυχὼν ἔφη πρὸς αὐτόν• « Ἀλλ᾿ ἡμῖν ἀνεκτότερόν ἐστι μαχομένους ὑπ᾿ ἀλλήλων διαφθαρῆναι ἢ σοῦ διαλλακτοῦ τυχεῖν. »  Οὕτως ἔνιοι τῶν ἀνθρώπων οὐδενὸς ἄξιοι ὄντες, ὅταν ταραχῆς λάβωνται, δοκοῦσί τινες εἶναι. | Some Dolphins, Whales, and a Guppy  Some dolphins and whales were fighting with each other. And when the difference became very vehement, a guppy rose up (and this is a small fish) and tried to difuse them. And a certain one of the dolphins said to him: “but it is more tolerable, fighting, to be destroyed by each other than to aquire you as a mediator.  Thus, some among humanity being worthy of nothing, whenever they would take part in a disturbance, they would think that they are something special.  ἀνεκτότερόν = ἀνεκτός: bearable (ἀνέχομαι) διαφθαρῆναι = διαφθείρω: to destroy (aor inf. Pass) διαλλακτοῦ = διαλλακτὴς: διαλλακτὴ: mediator δοκοῦσί τινες εἶναι = δοκεῖ τις εἶναι: to assume greatness |
| **96. Δημάδης ὁ ῥήτωρ.**  Δημάδης ὁ ῥήτωρ δημηγορῶν ποτε ἐν Ἀθήναις, ἐκείνων μὴ πάνυ τι αὐτῷ προσεχόντων, ἐδεήθη αὐτῶν ὅπως ἐπιτρέψωσιν αὐτῷ Αἰσώπειον μῦθον εἰπεῖν. Τῶν δὲ συγχωρησάντων αὐτῷ, ἀρξάμενος ἔλεγε• « Δήμητρα καὶ χελιδὼν καὶ ἔγχελυς τὴν αὐτὴν ὁδὸν ἐβάδιζον• γενομένων δὲ αὐτῶν κατά τινα ποταμόν, ἡ μὲν χελιδὼν ἔπτη, ἡ δὲ ἔγχελυς κατέδυ• » καὶ ταῦτα εἰπὼν ἐσιώπησεν. Ἐρομένων δὲ αὐτῶν• « Ἡ οὖν Δήμητρα τί ἔπαθεν; » ἔφη• « Κεχόλωται ὑμῖν, οἵτινες τὰ τῆς πόλεως πράγματα ἐάσαντες Αἰσωπείων μύθων ἀντέχεσθε.»  Οὕτω καὶ τῶν ἀνθρώπων ἀλόγιστοί εἰσιν ὅσοι τῶν μὲν ἀναγκαίων ὀλιγωροῦσι, τὰ δὲ πρὸς ἡδονὴν μᾶλλον αἱροῦνται. | Demades the Orator  Demades the orator once being present in Athens and when they were not paying him much attention, requested that they permit him to tell a tale of Aesop’s. And when they permitted him, he began to speak: “Demeter, a swallow, and an eel where walking on the same road. And when they arrived next to a river, the swallow flew, and the eel dove in.” When he said these things, he remained silent. And when they were asking him: “Then what did Demeter undergo?” he said “she was angy with you all, who, abdicating the affairs of state take up instead the myths of Aesop”  Thus also among mankind they are foolish who treat with little regard necessary things, but rather take up the things having to do with pleasure.  ἔγχελυς: an eel |
| **97. Διογένης καὶ φαλακρός.**  Διογένης ὁ κυνικὸς φιλόσοφος λοιδορούμενος ὑπό τινος φαλακροῦ εἶπεν• « Ἐγὼ μὲν οὐ λοιδορῶ• μὴ γένοιτο• ἐπαινῶ δὲ τὰς τρίχας ὅτι κρανίου κακοῦ ἀπηλλάγησαν. » | Diogenes and a Baldman Diogenes the cynic philosopher, being ridiculed by a bald man said: “While I do not slander, may it not happen, but I praise your hairs because they have taken leave of an evil skull. |
| **98. Διογένης ὁδοιπορῶν.**  Διογένης ὁ κύων ὁδοιπορῶν, ὡς ἐγένετο κατά τινα ποταμὸν πλημμυροῦντα, εἱστήκει πρὸς τῇ βαλβίδι ἀμηχανῶν. Εἷς δέ τις τῶν διαβιβάζειν εἰθισμένων θεασάμενος αὐτὸν διαποροῦντα, προσελθὼν καὶ ἀράμενος αὐτόν, σὺν φιλοφροσύνῃ διεπέρασεν αὐτόν. Ὁ δὲ εἱστήκει τὴν αὐτοῦ πενίαν μεμφόμενος, δι᾿ ἣν ἀμείψασθαι τὸν εὐεργέτην οὐ δύναται. Ἔτι δὲ αὐτοῦ ταῦτα διανοουμένου, ἐκεῖνος θεασάμενος ἕτερον ὁδοιπόρον διελθεῖν μὴ δυνάμενον, προσδραμὼν καὶ αὐτὸν διεπέρασε. Καὶ ὁ Διογένης προσελθὼν αὐτῷ εἶπεν• « Ἀλλ᾿ ἔγωγε οὐκέτι σοι χάριν ἔχω ἐπὶ τῷ γεγονότι• ὁρῶ γὰρ ὅτι οὐ κρίσει, ἀλλὰ νόσῳ αὐτὸ ποιεῖς. »  Ὁ μῦθος δηλοῖ ὅτι οἱ μετὰ τῶν σπουδαίων καὶ τοὺς ἀνεπιτηδείους εὐεργετοῦντες οὐκ εὐεργεσίας δόξαν, ἀλογιστίας δὲ μᾶλλον ὀφλισκάνουσι. | Diogenes Traveling  While Diogenes the cynic was traveling, when he arived next to a river overflowing, he stood at the starting point being at a loss. And a certain one of those who are in the habit of ferrying across, seeing him at a loss, appraoching and picking him up with kindness carried him across. And he stood cursing his poverty, because of which he was not able to repay the benefactor. And while he was thinking these things, that other man seeing another traveler not able to cross, running up to him he fairied him over also. And Diogenes approaching hem said: “I at least no longer hold gratitude for you for the that which happened. For I see that you do this not by discernment but by a sickness.  The tale make clear that those who benefit the undeserving with the deserving not not incure the reputation of kindness but rather the reputation of foolishness.  πλημμυρέω  εἱστήκει = ἵστημι: (plpf he was standing) βαλβίς = starting point |
| **99. Δρύες καὶ Ζεύς.**  Αἱ δρύες κατεμέμφοντο τοῦ Διὸς λέγουσαι ὅτι « μάτην παρήχθημεν ἐν τῷ βίῳ• ὑπὲρ πάντα γὰρ τὰ φυτὰ βιαίως τὴν τομὴν ὑφιστάμεθα. » Καὶ ὁ Ζεύς• « Ὑμεῖς αὐταὶ αἴτιοι τῆς τοιαύτης ἑαυταῖς καθεστήκατε συμφορᾶς• εἰ μὴ γὰρ τοὺς στειλειοὺς ἐγεννᾶτε, καὶ πρὸς τεκτονικὴν καὶ γεωργικὴν χρήσιμοι ἦτε, οὐκ ἂν πέλεκυς ὑμᾶς ἐξέκοπτεν. »  Αἴτιοί τινες ἑαυτοῖς τῶν κακῶν καταστάντες τὴν μέμψιν ἀφρόνως τιθέασι τῷ θεῷ**.** | **Oak Trees and Zeus**  The oak trees accussed Zeus saying that: “in vain we are brought into life: For beyond all the plants we violently endure cutting” and Zeus [said] “You yourselves as the cause of such as this setup for yourselves misfortune. For if you did not generate the axe handle, and were not usefull for the capentry and for agriculture, an axe would not cut you.  Some being the cause of wicked things for themselves foolishly place the blame on god.    στειλειοὺς = τὸ στειλειόν: axe handle[στελεόν]] |