



FABULÆ ÆSOPI Selectæ,

O R,

Select FABLES of ÆSOP ;

W I T H

An *English* TRANSLATION,

More LITERAL than any yet extant,

Designed for the Reader INSTRUCTION

of BEGINNERS in the *Latin Tongue*.

By H. CLARKE,

TEACHER of the LATIN LANGUAGE.

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Muescher .

SELECTÆ
FABULÆ ÆSOPI.

SELECT
FABLES of ÆSOP.

FABLE I.

De GALLO.

Of the COCK.

GAllus, dum vertit
Stercorarium, offendit
Gemmam, inquiens, Quid
reperio Rem tam nitidam?
Si Gemmarius reperisset Te,
Nihil ^{esset} lætius
Eo, ut Qui sciret
Pretium: Quidem est
nulli Usui Mihi, nec æstimo
Magni; imo equidem
mallem Granum Hor-
dei omnibus Gemmis.

MORALE.

Intellige per Gemmam Ar-
tem & Sapientiam; per Gal-
lum, Hominem stolidum &
volup-

ACock, whilst he turns up
a Dunghill, finds
a Jewel, saying, Why
do I find a Thing so bright?
If a Jeweller had found Thee,
Nothing would be more joyful
than He, as Who would know
the Price: Indeed it is
of no Use to Me, nor do I esteem it
at a great Rate; nay indeed
I had rather have a Grain of Bar-
ley than all Jewels.

The MORAL.

Understand by the Jewel
Art and Wisdom; by the Cock,
a Man foolish and
volup-

*voluptarium ; nec Stulti voluptuous ; neither Fools
amant liberales Artes, cum love liberal Arts, when
nesciant Usu earum ; they know not the Use of them ;
nec Voluptarius, quippe nor a voluptuous Man, because
Voluptas sola placeat Ei. Pleasure alone pleases him.*

F A B L E II.

De CANE & UMBRA.

Of the DOG and the SHADOW.

CANIS tranans fluvium,
vehebat Carnem Riçû ;
Sole splendente, Umbra
Carnis lucebat in Aquis :
Quam Ille videns, & avidè
captans, perdidit Quod erat
in Faucibus : Itaq; percussus
Jacturâ & Rei &
Spei, primùm stupuit ; de-
inde recipiens Animum sic
elatravit : Miser ! Modus
deerat tuæ Cupiditati :
Erat satis superque,
ni desipuisses. Jam,
per tuam Stultitiâ, est
minus Nihilo Tibi.

MOR.

Sit Modus tuæ
Cupiditati, nè amittas
certa pro incertis.

A Dog swimming over a River,
carried Flesh in his Chaps ;
the Sun shining, the Shadow
of the Flesh shone in the Waters ;
which he seeing, and greedily
catching at, lost what was
in his Faws : Therefore struck
with the Loss both of the Thing and
his Hope, at first He was amazed ;
afterwards taking Courage thus
he barked out : Wretch ! Moderation
was wanting to thy Desire :
There was enough, and too much,
unless thou hadst been mad. Now,
thro' thy Folly, there is
less than Nothing for Thee.

MOR.

Let there be Moderation to thy
Desire, lest thou lose
certain things for uncertain.

F A B L E III.

De LUPO & GRUE.

Of the WOLF and the CRANE.

DUM Lupus vorat
Ovem, forte Offa
hæserè in Gulâ, ambit,
orat Opem, Nemo opitulatur ;
Omnes diçitant, eum tulisse
Præmium suæ Voracitatis :
Tandem multis Blanditiis
plu-

WHilst a Wolf devoureth
a Sheep, by chance the Bones
stuck in his Throat ; He goes about,
asks Help, Nobody assists ;
All say, that he had got
the Reward of his Greediness :
At length, with many Flatteries
and

F A B L E C C I I .

De obstinatâ Muliere, Quæ vocavit Virum pediculofum.

QUædam Mulier, fupra Modum contraria Vi- ro, ita ut vellet eſſe ſupe- rior, ſemel in gravi Alter- catione cum Eo vocavit Eum pediculofum. Ille, ut retractaret illud Verbum, contundebat Uxorem, cadens Illam Pugnis & Calcibus. Quò magis cædebatur, eò plùs vocavit Illam pediculofum. Vir tandem laſſus verberando Illam, ut ſuperaret Pertina- ciam Uxoris, dimiſit in Flumen per Funem, dicens, Se ſuffocaturum Eam, ſi non abſtineret talibus Verbis. Illa per- ſtabat nihilò minùs conti- nuare illud Verbum, quam- vis fixa uſque ad Mentum in Aquâ. Tum Vir demerſit Eam in Flumen, ita ut non poſſet loqui ampliùs, tentans ſi poſſet avertere Eam à Pertinaciâ Timore Mortis. At Illa, Facultate loquendi ademp- tâ, exprimebat Digitis, Quod nequibat Ore: Nam, Manibus erectis ſupra Caput, Unguibus utriuſque Pollicis conjunctis, dedit quod Opprobrium potuit Viro, illo Geſtu.

MOR.

Hæc Fabula indicat, quòd Quidam retinebant ſuam Pertinaciam etiam Periculo Mortis.

Of the obſtinate Woman, Who called her Husband louſy.

A Certain Woman, above measure contrary to her Hus- band, ſo that ſhe would be upper- moſt, once in a heavy Quar- rel with Him called Him louſy. He, that She might retract that Word, bruised his Wife, beating Her with his Fiſts and Heels: By how much the more ſhe was beaten by ſo much the more ſhe called Him louſy. The Man at length tired with beating Her, that He might overcome the Ob- ſtinacy of his Wife, let her down into a River by a Rope, ſaying, that He would ſuffocate Her, if She would not abſtain from ſuch Words. She per- ſiſted in nothing the leſs to conti- nue that Word, al- tho' fixed up to the Chin in the Water. Then the Man plunged Her into the River, ſo that She could not ſpeak more, trying if He could avert Her from her Obſtinacy by the Fear of Death. But She, the Faculty of ſpeaking being taken away, expreſſed with her Fingers, What She could not with her Mouth: For, her Hands being raiſed above her Head, the Nails of each Thumb being joined, She gave what Reproach She could to her Husband, by that Geſture.

MOR.

This Fable ſhows, that Some will retain their Obſti- nacy even at the Hazard of Death.