

FABLES
OF
ÆSOP
AND
OTHERS:

TRANSLATED INTO ENGLISH.

WITH
INSTRUCTIVE APPLICATIONS;
AND A PRINT BEFORE EACH FABLE.

By SAMUEL CROXALL, D.D.

LATE ARCHDEACON OF HEREFORD.

THE FIFTEENTH EDITION,

CAREFULLY REVISED AND IMPROVED.

L O N D O N :

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TO THE RIGHT HONOURABLE

G E O R G E,

Lord Viscount SUNBURY, Baron

H A L I F A X.

My LORD,

YOU must not be surpris'd at my begging Your Protection for this little Book, when I assure You it was principally intended for Your Perusal. I had often wish'd to see something of this Kind published by an able Hand: And, for want of that, have sometimes had an Inclination to do it myself: But never came to any Resolution

DEDICATION.

LORD, his Merit is so great, that we cannot do him Justice in that Respect, without offending him.

That, upon all Occasions, you may imitate the Example he sets, and copy out his Virtues, for your own and the Welfare of Mankind, is the sincere Wish of,

My LORD,

Your Lordship's

most obedient, and

most humble Servant,

Hampton-Court,
May 1, 1722.

S. CROXALL.

P R E F A C E.

SO much has been already said concerning *Æsop* and his Writings, both by ancient and modern Authors, that the Subject seems to be quite exhausted. The different Conjectures, Opinions, Traditions, and Forgeries, which from Time to Time we have had given to us of him, would fill a large Volume: But they are, for the most Part, so inconsistent and absurd, that it would be but a dull Amusement for the Reader to be led into such a Maze of Uncertainty: Since *Herodotus*, the most ancient *Greek* Historian, did not flourish till near an hundred Years after *Æsop*.

As for his Life, with which we are entertained in so complete a Manner, before most of the Editions of his Fables, it was invented by one *Maximus Planudes*, a *Greek* Monk; and, if we may judge of him from that Composition, just as judicious and learned a Person, as the rest of his Fraternity are at this Day observed to be. Sure there never were so many Blunders and childish Dreams mixed up together, as are to be met with in the short Compass of that Piece. For a Monk, he might be very good and wise, but in Point of History and Chronology, he shews himself to be very ignorant. He brings *Æsop* to *Babylon*, in the Reign of King *Lycerus*, a King of his own making; for his Name is not to be found in any Catalogue, from *Nabonassar* to *Alexander the Great*; *Nabonadius*, most probably, reigning in *Babylon* about that Time. He sends him into *Egypt* in the Days of
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