

ΕΙΣ ΑΓΩΓΗ:
SIVE, U* 7. 2
INTRODUCTORIUM
Anglo-Latino-Græcum.

COMPLECTENS
COLLOQUIA familiaria,
ÆSOPI Fabulas,

ET
LUCIANI Selectiores mortuorum
Dialogos.

In usum Scholarum.

Per J. Sh.

LONDINI.

Typis J. G. & prostant venales apud Johannem
Crook, sub insigni Navis, in Coemeterio
Paulino, 1636.

EDOARDO AUREOLO,
EQUITI,

OPTIMO VIRTUTIS,

In pessima ætate,

E X E M P L A R I,

Bonarum literarum PATRONO

ORNATISSIMO;

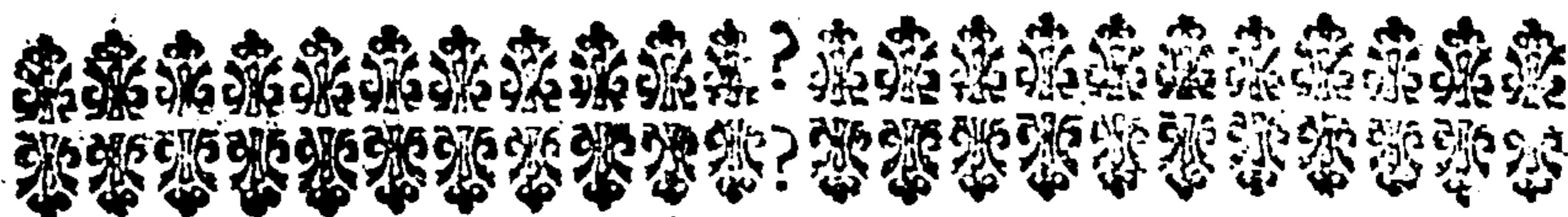
Hanc perexiguam gratæ suæ mentis

T E S S E R A M

V. V.

Jacobus Shirleius.

02, 234



Forms of speaking.

Loquendi formulae, five Colloquia.

ΟΙΚΕΙΟΙ
Διάλογοι.

The first Century.

Centuria prima.

Ἐκυλονιάς α'.

God save you Sir.
God save yee friends.
And you likewise.
I thanke you.
Good morrow.

Salve Domine.
Salvete amici.

Xαῖρε Κύριε.
Χαίρετε φίλοι.

Good night to you.

Et tu similiter.
Gratiã habeo tibi.
Precor tibi felicem diem.

Καὶ σὺ ὁμοίως.
Ἔχω σοι χάριν.
Ἐὐχομαί σοι ἡμέραν εὐδαίμονα.
Ἐὐχομαι ὑμῖν τιτὸν νύκτα εὐτυχῆ.

I wish the same to you.

Felicem vobis noctem precor.
Idem tibi exopto.

Τὸ αὐτὸ καὶ σοι εὐχομαι.

Farewell. Fare ye well.

Vale. Valet.

Ἐρρῶσο. Ἐρρῶδιε.

Commend me to my friends.

Saluta amicos meo nomine.

Ἀπαγγεῖλε τὰς φίλους παρ' ἐμῆς.

I will obey your commands.

Fiet. Curabitur. Perficiam mandata.

Ἐκτελέσω τὰ προστάγματα σου.

IO.

God save you reverend Master.
And thee my pretty youth.

IO.

Salve præceptor observande.
Et tu, mi puer.

IO.

Xαῖρε διδάσκαλε αἰδέσιμω.
Χαίρε καὶ σὺ φίλε παιδί.

My father doth en-
treat you,
That you would
please to dine with
him.
That you would
sup with him.
I pray thee excuse me
to him.
I fear I shall not.
I will come, if I can
possible.
Why cannot you
come?
I am very full of
business.

Pater meus rogat
te,
Ut apud se pran-
deas.
Ut sis ejus con-
viva in coena.
Quaeso te ut me
excuses apud il-
lum.
Timeo ne non pos-
sim.
Veniam, si quidem
licebit.
Quid obstat quo
minus venire
possis?
Negotiiis plurimis
occupatus sum.

Πατήρ μου δεῖται,
Συμβιῶναι ἀπὸ ἐν
τῷ ἀείψῳ.
Μετ' αὐτῷ δεῖπνῶν.
Δέχομαι σε σπιναγο-
ρεῖν μοι παρ' αὐτῷ.
Δέδια μὴ ἔδύναμαι.
Ἐλεύσομαι, εἰ ἐξέ-
σαι.
Τί κωλεῖ σε ἔλθειν;
Ἀχολῶμαι οὐδὲ τράψ-
ματα πολλά.

20.

What hour is it?
or what of the
clock is it?
I did not tell the
clock.
You count wrong.
The glasse does not
run.
Tis past eleven.
It is almost twelve.
It is dinner time.

20.

Quota est ho-
ra?
Non numeravi ho-
ras.
Aberras numeran-
do.
Clepsammum sub-
sistit.
Undecima prateri-
ta est.
Imminet hora duo-
decima.
Prandendi tempus
adest.

20.

Πόση ὥρῃ ἡ ἄρα;
Οὐκ ἠείθμισα τὰς
ῥεάς.
Διαμαρτήδης ἐν τῷ
ἀείψῳ.
Τὸ κλέψαμμον ἴσα-
ται.
Ἐνδεκάτη παρελή-
θεν.
Ἐπίκειται ἄρα δω-
δεκάτη.
Ὅ τῷ ἀείψῳ χεῖν ὄ-
πάσει.

It

It is supper time.
Get } Dinner } ready.
 } Supper }
Lay the cloth.

30.
Light up the can-
dles.
Set the stools in or-
der.
Lay cushions upon
them.
The guests are come
already.
Wash the glasses.

Set the salt on the
board.
Trenchers, knives,
Meat, fish.
Bring water to
wash our hands.
Let us wash toge-
ther.

40.
Wash you first.
Reach me the towel.
Wipe your hands.
The meat is upon
the table.

Coenandi tempus
est.
Para } prandium.
 } coenam.
Sterne mensam.

30.
Ascende can-
delas.
Colloca ordine sel-
las.
Pulvinaria super-
pone.
Convivæ jam ad-
sunt.
Elue pocula vitrea.

Appone salinum.
Orbes, cultellos,
Cibum, pisces.
Adfer aquam ad
lavandas manus.
Lavemus unâ.

40.
Lava prior.
Porrige mihi man-
tile.
Absterge manus.
Cibus appositus est.

Ὅ τῷ δεῖπνῳ χεῖν ὄ-
πάσει.
Ἐλοῖμα- } ἀείψῳ.
σου τὸ } δεῖπνον.
Ἐτρέσον τὸν τράπε-
ζαν.

30.
Ἀπὸ τῶν κηρίων.
Τίθει κηρὶ τὸν τράπε-
ζαν.
Προσκερθεῖς ἐπιπί-
θει.
Οἱ κλητήρες ἤδη
παύσει.
Ἐφίνε τὸ ἐπιπράμα
ὕδατα.

Προκαθίθι ἀποδύζων.
Σταθεῖς, μαχαι-
ρίαι,
Τραπέζην, ἐχθύας.
ἄρα ὕδαρ ποτὶς τὸ
ἠπίον τὰς χεῖρας.
Νεφέλωρ ἕρε.

40.
Νίπτε σὺ πρῶ-
τον.
Ἐπίθου μοι χερ-
μάντιον.
Ἐκμασε τὰς χε-
ρας.
Τὸ σίτιον παρετίθη.

(4)

Therefore sit down.
The dinner is spoit'd
with your stay.

Where would you
have me to sit?
Sit at the upper end
of the table.
Childe say grace.

50.
Grace before
meat.

O Lord God,
Sanctifie the
meat,
and drinke of thy
servants
through Jesus Chr:
our Lord, Amen.

Bless us O Lord,
and these these thy
gifts
which of thy bounty
we are to receive
through Christ our
Lord, Amen.

Accumbite igitur.
Prandium corrup-
pitur vestra tar-
ditate.

Ubi jubes me fede-
re?

In primo loco ac-
cumbe.

Puer consecra
mensam.

50.
Benedictio cibi.

Domine Deus,
Benedic ci-
bum,
& potum servorum
tuorum
per Jesum Christum
Dominum no-
strum, Amen.

Benedic Domi-
ne nos,
& hæc tua dona
quæ de tua largi-
tate
sumus sumpturi
per Christum Do-
minum nostrum,
Amen.

Καθίζεθε ἔν.
Τὸ δείπνον διαφθείρε-
ται διὰ τὴν βρα-
δύτητα.

Πῆ κελεύεις με κα-
θίζεσθαι;

Ἐν πρώτῳ τῶ τόπῳ
κατακλίνε.

Παιδάριον ἐυλόγησον
τὴν τραπέζαν.

50.
Ἐυλογία τροφῆς.

Κταίε ὁ θεός,
Ἁγιάσον τὴν
βρᾶσιν,
καὶ πόσιν ἡμῶν
διὰ Ἰησοῦ Χριστοῦ τοῦ
κυρίου ἡμῶν, Ἀμήν.

Ἐυλόγησον κύριε
ἡμᾶς
καὶ τὰ πάντα τὰ δῶρα
ἃ ἔσονται ἐκ τῆς ἐυεργε-
σίας σου
μέλλοντα λαβεῖν
διὰ Χριστοῦ τοῦ κυρίου
ἡμῶν, Ἀμήν.
Grace

(5)

60.
Grace after meat.

Blessed be our
Lord,
who doth take com-
passion,
and nourish us
out of his bounty
now and alwaies,
and for ever and e-
ver, Amen.

WE give thee
thanks
(oh Almighty God)
from whom all good
doth proceed
for all thy benefits,
who livest and
reignest world
without end, A-
men.

70.
BE merry.
Ye are very wel-
come.
Reach me the cup.

60.
Gratiarū actio post
cibum.

Benedictus do-
minus,
qui miseretur

& nutrit nos
ex benignitate sua
nunc & semper,
& in sæcula sæcu-
lorum, Amen.

Agimus tibi
gratias
(omnipotens De-
us)
à quo omne bono-
rum genus e-
manat,
pro universis be-
nificiis tuis,
qui vivis & regnas,
in sæcula sæculo-
rum, Amen.

70.
PRæbete vos hi-
lares.
Grati advenistis o-
mnes.
Porrigite mihi pocu-
lum.

B 3

60.
Κύχαριστία ὑπὲρ
τροφῆς.

Ἐυλόγηθ' ὁ θεός,
ὁ ἐλεῶν

καὶ τρέφον ἡμᾶς
τῆ αὐτοῦ χάριτι
νῦν καὶ αἰεὶ,
καὶ εἰς τοὺς αἰῶνας, Ἀ-
μήν.

Ἐυχαριστοῦμεν σοι
(παντοκράτωρ θεός)

ἐφ' ὅτι πᾶν ἀγαθὸν ἐ-
κ σοῦ ἐκπορεύεται

ὑπὲρ πάντων ἐυεργε-
σιῶν σου,
ὅς ζῆς καὶ βασιλεύεις
εἰς τοὺς αἰῶνας ἡμῶν
αἰῶνων, Ἀμήν.

70.
Παρέχετε ὑμᾶς
πνευματικῶς.
Ἡδέσθε ἐμοί ὅτι ἐν ἡ-
μεῖς παρῆσθε ὑμῶν.
Ἐπίδ' μοι τὸ πο-
τήριον.

A health to you all
all in beer.
God grant it.
Fill som beer, wine,
that wee may
drinke.
Will you not please
to drink?
Why doe you not
drink?
I drink to you.
I pledge you wil-
lingly.

Sit saluti omnibus
hac cerevisia.
Faxit Deus.
Infunde cerevisiā,
vinum, ut biba-
mus.
Non vis bibere?
Cur non bibis?
Propino tibi.
Libenter à te acci-
pio.

Ἐσο σωλήει· ἔτ·
ἰ ζύθ·
Γένοιτο τὸτο.
Ἐγχεε ζύθον, οἶνον,
ἵνα πίνωμεν.
Οὐ θέλεις πίνειν;
Διὰ τί ἔπινεις;
Προπίνω σοι.
Ἡδέως παρὰ σὺ
λαμβάνω.

80.
I Am not dry.
I have drank e-
nough.
Doe not drink all.
I will leave enough
for you.
There is no wine
left.
Cut me some beef.
Will you have any
fish?
Take away this
dish.
Set the other meat
on the board.
I have satisfied my
hunger.

80.
Non sitio.
Satis bibi.
Ne totum ebibas.
Satis tibi relin-
quam.
Nihil vini reliquū
est.
Abscinde mihi ali-
quid de carne
bovina.
Vis aliquid de pi-
sce?
Tolle hanc pati-
nam.
Appone cætera
fercula.
Sedavi famem.

80.
Ὅτ' ἰδιψῶ.
Ἰκανῶς ἔπιον.
Μὴ ὅλον ἔκπινε.
Ἰκανόν σοι λείψω.
Οἶνον ἔκ' ἐτι ἔχομεν.
Ἀπότμητέ μοι τὶ τῆ
κρέως βοκολικῆ.
Βύλει τι τῆ ἰχθύ·;
Αἶρε τὸ πίννακα τῆ-
τον.
Παραλίθει ἐδέσματα
ἄλλα.
Ἐπαυσα τὴν ὄρεξιν.

Yon

90.
You are a small
eater.
Doe you not remem-
ber the Greeke
Proverb,
Drink, or be gone.
Broile } fish upon
this } the }
 } flesh } grid-
 } iron. }
Take heed it be not
burn'd.
Have a care } soft.
to boil the }
egges — } hard.

The egges are raw.
Too soft.
Change the tren-
chers
Bring } rost. meat.
the } build-meat.

100.
The second Cen-
tury.

Snuff the candle.
Take heed you put
it not out.

90.
Tu perpauci ci-
bi es.
Non ignoras vete-
rum Græcorum
legem,
Aut bibe, aut abi.
Torre hunc piscē,
carnem in crati-
cula.

Cave ne aduratur.
Cave ut ova co-
quantur mol-
liuscula,
duriuscula.
Ova sunt cruda.
Iusto molliora
sunt.
Muta orbes, qua-
dras.
Adfer carnes afflas,
elixas.

100.
Centuria secunda.

Munge cande-
lam.
Cave ne extinguas.

90.
Στ' μὴ ὀλιγότε-
ρ· ἴ.
Οὐκ ἀγνοεῖς τὸ τῆ
παλαιῶν Ἑλλήνων,
Ἡ' πίθι, ἢ ἀπιθι.
Ἵπλησον τὸ ἰχθύον
τῆτον ἐν ἐχάειρ.

Φυλάττε μὴ καλακαί-
ηλαι
Φρόντιζε, ἕπως τὰ
ὠὰ ἔψητε μαλα-
κώτερα, σκληρό-
τερα.
Τὰ ὠὰ ὄζειν ὠμά.
Τῆ δέοντ' ἄμαλα
κώτερα.
Ἄλλαττε σφαίρας.

Φέρτε κρέα ὀπλά,
ἐρδά.

100.
Ἐκατοντῆς β'.

Πρόμυττε τὸ λύχ-
νον.
Φύλαττε σβεννώαι τὸ
λύχνον.

Bring

Bring me the apples
pears
cherries
wall-nuts
small nuts.

Appone poma
pyra
cerafa
juglandes
nuces avella-
(nas.

Reach me the but-
ter
cheese
bread
salt.

Porrige mihi buty-
rum
caseum
panem
saleem

Bring the ewer and
towel.

Adfer pelvim cum
mantili.

Lay more wood on
the fire.

Plus lignorum po-
ne in foco.

I invite you to
dinner

In crastinum te ad
prandi-
um }
voco.
coenam }

to morrow
supper

I cannot promise
you.

Non possum polli-
ceri.

Wherefore?

Propter quam cau-
sam?

I must tarry at
home.

Tunc quidem ma-
nendum est mihi
domi.

10.

Presuming upon
your favour,

I have invited you
to a course dinner
supper.

It was too great.

10.

Vestra comita-
te fretus,

Invitavi vos
Ad prandiū fruga-
le, coenā frugalē.

Supra splendidum
fuit.

Παράλιδει μήλα
ἄπια
κεράσια
κάρυα
λεπλυκά-
ρυα.

Ἐπίδο μοι βού-
τυ-
ρον
τύρον
ἄρτον
ἄλα.

Ἐρεσκε λαχάνω σὺν
τῷ χειρμακλίω.

Πλείω ξύλα ἐν τῇ ἰ-
σία παρλίθει.

Εἰς τὴν αὐριὸν σε ὄψι
ἄριστον

δειπνον }
καλῶ.

Οὐ δύναμαι ὑπο-
χνεῖσθαι.

Τίνος ἕνεκα;

Τότε μὲν ἐμοὶ οἶκος
μνηστέον ἐστίν.

10.

Εγὼ τῇ ὑμετέρῃ
φιλευθέρωπι
πεπιστευκώς,

Ἐκάλεσα ὑμᾶς
ὄψι ἀριστον

δειπνον }
εὐελές.

Ἐπαβαλλόντως λαμ-
πρὸν γέγονε.

Τοῦ

You are only to be
condemned,
That you make an
apologie.

I entreat you
take this poor sup-
per in good part.

We can but thank
you.

I am obliged to
you,
that you would
vouchsafe to come.

20.

Formes how we
ought aske any
thing of the
Master.

Reverend Ma-
ster,

I pray give me
leave
to be absent from
School

at three a'clock;

I have some busines
to doe.

I must goe into the
field.

I desire it may be
done with your
liking.

I pray give mee
leave to go forth,

Id unum habes cur
accusandus sis,
quod excusas.

Peto à vobis
Coenam licet tenuē
boni consulas.

Gratiam tantum
agimus.

Ego agnosco me
tibi gratiā debere
quod non dedi-
gnatus es venire.

20.

Formula petendi
quippiam à Prae-
ceptore.

Preceptor ob-
servande,
quæso ut liceat
mihi
abesse Scholæ

horâ tertiâ.

Est mihi aliquid ef-
ficiendum.

Est mihi abeundum
in agros.

Id, ut tuâ pace fiat,
oro.

Concedas mihi fa-
cultatem abeundi
foras,

Τὸτο μόνον καταγο-
ρητέον ἔστι,
ὅτι ἀποπολοῖαν ποι-
εῖς.

Δεόμεαι ὑμῶν
δειπνίδιον καὶ τῶν ἐν-
τελῶν ἐργῶν.

Εὐχαριστοῦμεν μὲν
σοῦ.

Ἐγὼ ὁμολογῶ σοὶ
χάριν ὀφείλειν,
ὅτι ἐλθεῖν ἠξίω-
σας.

20.

Παρηδείματα ὡς
χρῆσθαι αὐτῆσά τι
παρὰ διδασκάλου.

Αἰδέομαι Παιδα-
γωγέ,

δέομαι σε συγχωρῆ-
σαί μοι
τῆς σχολῆς ἀπέναι

τῇ ὥρᾳ τρίτῃ,
Δεῖγός με ὄπιτελέ-
σαί τι.

Ἀναγκάως ἔχω εἰς
ἀγρὸν βαδίζειν.

Τὸτο, σὲ συγχωρῆ-
σαντ', γίνεσθαι
ἀξιῶν.

Δός μοι ἐξουσίαν ἐξ-
ελθεῖν ἐξω,

Τοῦ

To ease my selfe.

Causa levandi alvi.

Ἔνεκα τῆς ἀποσκευῆς σκαθῶ.

To make water.

Causa reddendæ urinæ.

Ἔνεκα τῆς ἐρῆσαι.

30.

Let me goe out of the Schoole,

30.

Liceat mihi luxire, do literario exire,

30.

Ἐχέσω μοι τῆς διδασκαλείας ἐξελθεῖν,

To buy paper,

Ad emendum papyrus, pennas.

πρὸς τὸ ἀγοράζειν πάπυρον, πτερόν.

pens.

One stayes to speak with me

Quispiam me conventum. expetit,

Τίς σὰς ἐπιθυμῶν με προσερεῖν

at the doore,

præ foribus, Liceat, mihi, pace tua, ad hunc exire.

πρὸ τῆς θύρας, Δέομαι σε δεῖναι μοι ἐξυστῆσαι πρὸς τὸν ἐξίεναι.

Pray give me leave to goe to him.

Pater meus iussit me domum redire horâ quartâ.

Πατήρ μου ἐκέλευσέ με οἰκαδὲ ἐπανελθεῖν τῇ ὥρᾳ τετάρτῃ.

My Father bid me come home at foure.

Id ut mihi liceat facere, oro.

Ἰδοὺ ἵνα μοι ἐξῆ ποιῆν, ἀξιῶ.

That I may doe so, I beg your favour.

Dolet mihi caput. Dolent mihi dentes.

Ἄλγῶ ἰὺ κεφαλῶν, τὰς ὀδόντας,

My head } teeth } akes.

Dolet mihi ventriculus.

τὴν γαστέρα.

My head } belly }

40.

MY nose bleeds.

40.

NAsus stillat sanguinem.

40.

Ἡρὶς σαρίζει αἷμα.

I am not well.

Malè habeo.

Κακῶς ἔχα.

Therefore I pray let me goe home.

Ideo quæso liceat mihi ire domum.

Τάττω ἔνεκα, Δέομαι ἐξίεναι μοι οἰκαδὲ ἀπελθεῖν.

John

John desires you would not be angry for his absence.

Johannes petit sibi absenti veniam dari.

Ἰωάννης αἰτεῖ ἀπὸ ἀπόντι συγγνώμην ἔχειν.

I have lost a Book yesterday.

Libellum heri amisi.

Χθὲς βιβλίον ἀπόλεσα.

If any one have found it,

Si quis fortè eum invenerit,

εἴ τις ποτὲ αὐτὸ εὑρη,

let him return it.

mihî restituat.

μοὶ ὑποδώ.

How shall I say in Greek?

Quibus verbis dicā Gracè?

Ὅν τρόπον λέξω Ἑλληνιστί;

Teach me.

Doce me.

Δίδαξόν με.

Thus you shall say.

Sic dices.

χρὶ τὸν τρόπον λέξεσ.

50.

I Pray set mee a copy of Greek Letters,

50.

Describas quas so mihi figuras elementorum Græcorum,

50.

Ἐσομαι γράφειν μοι τὰς στοιχείων ἑλληνικῶν χαρακτῆρας,

which I may imitate.

quas scribendo imiter.

ὡς τῶν γραφῶν αὐτῶν μοιμα.

Where is the Original,

Ubi habes archetypum,

Πῦ ἔχεις τὸν ἀρχέτυπον,

which I wrote for you a while ago?

quem ante paucos dies tibi præscripsi?

ὅν πρὸ ὀλίγων ἡμερῶν σοι κατέγραψα;

I lost it by my negligence.

Per incuriam amisi eum.

Τῶτον δι' ἀμελείας ἀπόλεσα.

Peter tore it.

Petrus eum mihi discerpit.

Πέτρος αὐτὸν μοι διεσπάραξε.

Now you have another.

En, habes jam alium;

Ἰδὲ, ἔχεις νῦν ἄλλον.

Take heed you doe not lose this too.

Cave ne & hunc perdas.

φροντίζε ὅπως μὴ καὶ τῶτον ἀπολέσῃς.

I pray make me a pen.

Quæso te ut præpares mihi pennâ.

Δέομαι σε προπαρασκευάζειν μοι τὸ πτερόν.

What kinde of pen
doe you desire?

60.

Make it for your
own hand.

Set me how much I
shall learne.

Rule me some lines.
I have no inke,

knife,
penne,
money.

Why doe you come
so late?

Our people call'd
me up late.

I rise late against
my will.

Our Clock went
false.

I had left my book
at home,

And was faine to
so runne back to
fetch it.

70.

My Mother
sent me of
an errand.

What hindred you
to day,

that you were not

Qualem pennam
cupis?

60.

A Trempera ad
manum tuā.

Præscribe mihi
quantū ediscam.

Duc mihi lineas.
Non est mihi atra-

mentum,
cultellus,
penna,
pecunia.

Cur tam serò ve-
nis?

Nostri seriùs me
somnia excitave-
runt.

Seriùs surrexi præ-
ter voluntatem.

Horologium no-
strum aberravit.

Librum reliquerā
domi,

Et ex itinere do-
mum recurri, ut
afferrem.

70.

Miserat me
quoriam ma-
ter.

Quid te impedivit
hodie,

quo minùs inter-

τοῖον πλεον ἑ-
λεις;

60.

Προσάροζε τῇ
χειρί σου.

Πείρασόν μοι ὅσον
χρῆ με δεμάνθηναι.

Ἄγε μοι γραμμὰς.
Οὐκ ἔστι μοι μέλαν

γραφοῖν,
μαχαίριδιον,
πλεον γραφοῖν,
χρόματα.

Διὰ τί ἔτω βραδέ-
ως ἤκεις;

Οἱ ἡμέτεροι βραδυ-
τέρων με ἡγειοῦν.

Βραδύτερον ἀνέστη
παρὰ γνώμην.

Τὸ ὁρολογεῖον ἡμῶν
διήμαρτε.

Κατέλιπον βιβλίον
οἴκοι,

Ἐκ τῆς ὁδοῦ ὀκνάσας
ἀπέδραμον ἕνεκα
τῆ κομιζέιν αὐτήν.

70.

Ἄπέσπελέ με ποιῆ
μήτηρ.

Τί ἐμάλυσέ σε σή-
μερον,

ὅτι παραγίνεσθαι τῇ
present

Present at Lecture?
I was sick,
I had no Shoos.

My Mother would
not let me come,
for the extreame
cold weather,
The hot weather,
The rain.

We had a Wedding
at our house.

I pray pardon me
now,

I will be diligent
hereafter.

80.

Go see what Pe-
ter does,
that he is not at
School.

I will doe it Sir.

My Master bid
me aske

why you are not
present at the Le-
ctures.

You see I am busy.

Sick.

Therefore I pray
excuse me.

As soon as I reco-
ver,

fueris lectioni?
Ægrotavi.
Non erant mihi
calcei.

Mater noluit me
adesse,
propter intensum
frigus.

Vehementm. æstū.
Pluviam.

Nuptiæ celebratæ
sunt domi nostræ.

Ut veniam mihi
nunc des,

Posthac ero dili-
gens.

80.

As visum quid
agat Petrus,
quod nunc non
sit in Schola.

Faciām domine.

Præceptor jussit
interrogare,

quare non inter-
fis lectionibus.

Vides me occupa-
tum.

Male habentem.

Ideo oro, ut me ab-
sentem excuses.

Ubi melius habere
cœpero,

ἀναγνώσει;
Ἄρρώτως ἔχων.
Οὐχ ὑπῆρχόν μοι
ὑποδήματα.

Μήτηρ ἐκ ἔθελέ με
εἰσιέναι,

διὰ το ὑπερβάλλον
ψύχου,

πειρασόν θάλπου,
τὸν ὑέρον.

Γάμου ἐγένετο ἐν τῇ
οἴκῳ ἡμῶν.

Δεόμεναι νῦν συγνώ-
μῳ μοι ἔχειν,

μετὰ ταῦτα σπου-
δαῖς ἔσομαι.

80.

Ἰοὶ βλέψατο τῷ
πράττει Πέτρος,
ὅτι ἐν τῷ νυνὶ ἀπε-
σι τῷ διδασκαλείς.

Ποιήσω κύριε.

Ὁ διδάσκαλος ἐ-
κέλευσεν ἐρωτῆσαι,

διὰ τί ταῖς ἀναγνώ-
σεσιν ἐ παραγίνῃ.

Ὁραῖς με ἀχολόμε-
νον.

Νοσοῦντα.

Διὰ τῆτο δεόμεναι σε
ὑπὲρ με ὑπόνοιαν
ἐπολογεῖσθαι.

Ὅταν βέλτιον ἔχειν
ἀρξομαι,

I wil presently come to School.

I have been careful Master to doe your commands.

90. IT is well.

What sayes Peter?

Peter sayes he is busie.

He is sick. He has been sick in Bed three dayes.

His Father and Mother say he is gone into the Countrey.

His Father sayes he had no businesse,

Therefore he entertreats you to whip him,

when he comes to Schoole.

He is sick of a Feaver.

He is not at home.

statim revertar ad vos in Scholam.

Curavi præceptor quod mandasti.

90. Bene habet.

Quid respondet Petrus?

Petrus dicit se occupatum.

Male habentem. Decumbit in lecto jam tres dies.

Parentes dicunt ipsum peregrè profectum esse.

Pater dicit, ei nihil fuisse negotii,

Ideo rogat ut verberes eum,

cùm in Scholam fuerit reversus.

Laborat febri.

Non est domi.

ταχέως ἀναστρέψω πρὸς ὑμᾶς εἰς τὴν σχολήν.

Διέπραξα καθηγήσασα πρὸς ὑμᾶς ὅσα ἐπέταξας.

90. Καλῶς ἔχει.

Τί ἀποκρίνεται ὁ Πέτρος;

Πέτρος λέγει ἀσχολεῖσθαι.

Κακῶς ἐσηκέναι. Κεῖται ἐν τῇ κλίνῃ τρεῖς ἡμέρας συνεχῶς.

Οἱ γονεῖς φασὶν αὐτὸν ἐποδημῆσαι.

Πατὴρ λέγει αὐτῷ ἰδεμίαν ὑπάρξαι πρὸς ὑμᾶς.

Διὰ τούτο, δεῖται ἐββαλίσειν αὐτὸν,

ὅταν εἰς τὴν σχολὴν ἐπανῴσθαι.

Οἶκοι οὐκ ἔστι.

100. The third Century.

Thomas is troublesome to me.

He will not let me write.

He thrusts me.

He derides me.

He put out his foot to give me a fall.

He pull'd me by the haire.

He will not let me goe by him.

He disturbs me at my lesson.

He sits in my place.

He thrust me out of my place.

10. HE struck me with his fist, in khorne.

He touk me a boxe o' theare.

He threw at me his book, a stone,

100. Centuria tertia.

Thomas molestus est mihi.

Non sinit me scribere.

Trudit me.

Illudit mihi.

Objecit mihi pedem ut caderem.

Convulsit mihi capillos.

Non sinit me transire.

Interturbat me ediscentem.

Occupat locum meum.

Extrudit me ex loco meo.

10. Percussit me pugno, atramentario.

Colaphum mihi mipegit.

Conjecit in me librum, lapidem,

100. Ἐκατοντὴς γ'.

Θωμᾶς παρέχει μοι πρῶγμα.

Ὅχι ἐὰν με γράφω.

Ὁθεὶ μὲ.

Καταγλαῖ μὲ.

Προσέβαλλέ μοι πόδα ἵνα πίπτω.

Κνίζει τὰς τρίχας μὲ.

Ὅχι ἐὰν με διαβαίνω.

Ἐνοχλεῖ μὲ ἐμμανθάουσα.

Κατέχει τὸν τόπον μὲ.

Ἐκβαλλέ με ἐκ τοῦ πρῶ μὲ.

10. Ἐτυφέ με κολάφῳ, μελανδοχείῳ.

Ἐκολάφισέ με.

Ἐβαλεν εἰς ἐμὸν βιβλίον, λίθον,

stone.

snov.
He cut me with a
knife.
He spit upon my
cloaths.
He cursed me.
He miscall'd me.

He threatned me.

He reproaches me.

He blotted my book.

He owes me money.

He will not pay me.

He put not off his
Hat as you pass
by.

He does not obey his
Parents.

It is not so.

He tells untruth.
He beares me ill
will,

Therefore he in-
vents this against
me.

I did him no hurt.
I did not touch him.

nivem.
Vulneravit me cul-
tello.
Conspuit in vestem
meam.
Maledixit mihi.
Appellavit me ig-
nominioso no-
mine.

Cominatus est mi-
hi.

Petulanter me ca-
lumniatur.

Commaculavit li-
bellum.

Debet mihi pecu-
niam.

Non mihi persol-
vet.

Non aperuit caput
te transeunte.

Non præbuit se o-
bedientem pa-
rentibus.

Non ita se res ha-
bes.

Mentitur.
Mihi malè vult.

Ideo hoc commini-
scitur in me.

Non læsi eum.
Non attigi eum
digito.

χιόνα.
Ἐτραυμάτισέ με
μαχαεῖα.
Ἐνέπλυσεν εἰς ἱμά-
τιον.
Κατηγήσατό με.
Ἄλιμως με ὠνόμασε.

Ἠπέλησέ μοι δει-
νῶς.

Ἀσελγᾶς μοι λοι-
δορεῖ.

Ἐρρύπαινε τὸ βί-
βλιον.

Ὅφειλε μοι χρήμα-
τα.

ὁ βέλειαί μοι ὑπο-
τίειν.

Ὁὐκ ἀνέωξε τὴν κε-
φαλὴν, σὲ διαβαί-
νοντι.

Ὁὐ παρέχευ ἐαυτὸν
ὑπακοῆν τοῖς γο-
νεῦσι.

Ὁὐχ ἔτιωσ ἔχει
τὸ πρῶγμα.

Ψεύδεται.
Δυσμενῶς ἔχει πρὸς
μέ.

Διὰ τῆτο ταῦτα
πλάττει κατ' ἐμέ.

Ὁὐκ ἔβλαφα αὐτόν.
Ὁὐκ ἠψόμην αὐτὸν
δακτύλῳ.

30.
I Did it against
my will.
I did it rashly.

He wronged me
first.

I am sorry for it.
I will doe so no
more.

I had no leisure
to write,
to learne.

My business would
not let me come.

Where is the Ma-
ster?

I know not.
He is in his study.

40.
HE is gone a-
broad.

Come hither.
Stay a little.

I have something
to say to you.

I have a suite to
you.

I will doe it, but up-
on this condition,

That you will doe
as much for me,

30.
Non volens
feci.

Per imprudentiam
feci.

Ille prius in me
deliquit.

Pœnitet me facti.
Nihil tale deinceps
faciam.

Non volens
feci.

Per imprudentiam
feci.

Ille prius in me
deliquit.

Pœnitet me facti.
Nihil tale deinceps
faciam.

Non fuit mihi otium
scribendi,
discendi.

Propter occupati-
ones non potui
adesse.

Ubi est præceptor?

Nescio.
Est in Musæo.

40.
Gressus est ex
ædibus.

Accede.
Resiste paulisper.

Habeo quod tibi
dicam.

Est quod à te pe-
tam.

Expediam, sed ea
conditione,

Ut tu idem facias
mihi,

30.
Ὅτι ἐκὼν ἔπε-
ξα.

Διὰ ἀγνύιας ἐποί-
ησα.

Αὐτὸς πρότερον εἰς
ἐμέ ἐξήμαρτε.

Μεταμέλη μοι τὸ ἔργον.
Ὁὐδὲν ταῖστο μὲν
ταῦτα ποιήσομαι.

Ὁὐκ ὑπήρξέ μοι χρόνῳ
τὸ γράφειν,
μαθηθῆναι.
Διὰ τὴν ἀσχολίαν
οὐκ ἐδυνάμην πα-
ρεῖναι.
Πῶς ἐστὶ διδάσκαλος;
Ὁὐκ οἶδα.
Ἔστιν ἐν τῷ μυσεῖῳ.

30.
Ὅτι ἐκὼν ἔπε-
ξα.

Διὰ ἀγνύιας ἐποί-
ησα.

Αὐτὸς πρότερον εἰς
ἐμέ ἐξήμαρτε.

Μεταμέλη μοι τὸ ἔργον.
Ὁὐδὲν ταῖστο μὲν
ταῦτα ποιήσομαι.

Ὁὐκ ὑπήρξέ μοι χρόνῳ
τὸ γράφειν,
μαθηθῆναι.

Διὰ τὴν ἀσχολίαν
οὐκ ἐδυνάμην πα-
ρεῖναι.

Πῶς ἐστὶ διδάσκαλος;
Ὁὐκ οἶδα.

Ἔστιν ἐν τῷ μυσεῖῳ.

40.
Ἐκπερσέυελο τῆς
δικίας.

Πρόσελθε δεῦρος.
Μένε ὀλίγον χρόνον.

Ἔχω σοι τι εἰπεῖν.

Ἔστιν ὁ παρὰ σὲ αἰ-
τήσω.

Ἀποτελέσω, ἀλλὰ
ὅτι ταύταις ὁμολο-
γίαις,

Ὅπως καὶ σὺ τὸ αὐτὸ
ποιήσῃς,

40.
Ἐκπερσέυελο τῆς
δικίας.

Πρόσελθε δεῦρος.
Μένε ὀλίγον χρόνον.

Ἔχω σοι τι εἰπεῖν.

Ἔστιν ὁ παρὰ σὲ αἰ-
τήσω.

Ἀποτελέσω, ἀλλὰ
ὅτι ταύταις ὁμολο-
γίαις,
Ὅπως καὶ σὺ τὸ αὐτὸ
ποιήσῃς,

If I have occasion.

Si forte mihi opus erit.

Εἰ πότῃ μοι δεήσει.

Conster me this.
How far must we say without book?

Interpretare hæc. Quantum est nobis pronuncianandum memoriter?

Ἐρμηνεύε μοι ταῦτα. Πόσον χρόνον ἡμᾶς ἄνευ βιβλίου εἰπεῖν;

50.

HEar me say without booke,

50.

Audi me pronunciantem memoriter.

50.

Ἄκουσον με ἄνευ βιβλίου ἀναγινώσκοντάς,

And I will hear you again.
You say false.

Postea vicistim te audiam.

Μετὰ ταῦτα ἑσθαλάξ σε ἀπίστω.

Doe not speak too fast.

Aberras pronunciendo.

Κακῶς ἀναγινώσκεις.

It is better to offend by slow speaking,

Ne præcipites verba.

Μὴ ἀνάγνωνθι περὶ πηλῶς.

then by speaking too fast.

Satius est peccare tarditate in loquendo, quam celeritate.

Βέλτιον ἔστι βραδύτητι ἀμαρτάνειν ἐν τῷ λαλεῖν, ἢ ταχύτητι.

Be ready and confident.

Sis præsentis animo.

θάρσει.

Fearè hurts the memory.

Metus officit memoriæ.

Ὁ φόβος βλάπτει τὴν μνήμην.

Shut your book.

Claude librum.

Πτύξον τὴν βίβλον.

You must trust your memory, not books.

Fidendum est memoria, non libris.

Τῇ μνήμῃ, καὶ μὴ ταῖς βίβλοις πιστεύειν δεῖ.

60.

EVERY one knows so much as he can remember.

60.

Tantum quisque scit, quantum memoriâ tenet.

60.

Ὅσοιον ἕκαστος ἐπίσταται, ὅσοι μνημονεύει.

Where

Where shall I begin?
Begin where you left last.

Unde faciam initium?
Incipe ubi proximè desisti.

Πόθεν ποιήσομαι τὴν ἀρχήν;
Ἐξαρχῆς ὅπου ἔστατα ἔληξας.

Give me a little of your inke,
your paper.

Da mihi paululû de tuo atramento,
tua charta.

Δός μοι ολίγον τῆ μελανῆς γραφικῆς, τῆς παπύρου.

Whose book is this?
mine,
Peters.

Cujus est liber?
meus,
Petri est.

Τίνος ἐστὶ ἡ βίβλος;
ἐμῆ ἐστίν,
ὅστι Πέτρος.

Restore me my book:

Redde mihi librum:

Ἀπόδοτέ μοι ποτὲ τὴν βίβλον μου,

You have had it long enough.

Eo fatis usus es.

Ἄλλως αὐτῇ χρησάμεν.

Leave talking,
laughing.

Desine fabulari,
ridere.

Παύει λαλῶν, γελῶν.

Our Master is come.

Præceptor adest.

Διδάσκαλος παρῆστι.

70.
WHAT book have you?

70.
Quid libri habes?

70.
Τίνα βιβλον ἔχεις;

It is a Grammar.
Let me see it a little.

Grammatica est?
Videam parumper.

Γραμματικὴ ἐστὶ.
Σιωχάρεσόν μοι ὀλίγον τὴν βίβλον σε εἰσορᾶν.

Be silent, and doe your businesse.

Tace, & quæ tibi mandato sunt facito.

Σίγα, καὶ τὰ προσταγμένα περὶ τῆς.

Although your Master be absent,
God yet is present,
That knowes, and sees all things.

Licet præceptor absit,
Deus tamen adest,
qui omnia scit, & intuetur.

Καίπερ ὁ διδάσκαλος ἀπῆστι,
ὁμοῦς ὁ θεὸς παρῆστι,
ὁ πάντα εἰδώς, καὶ εἰσορῶν.

I note you for

Nota te,

σημειῶ σε τῆς ἐπιχωρίως

English,

Solecisme,
Barbarisme.
Speak Latine.
Greek.

Will you contend
with me in wri-
ting?

Vernaculi sermo-
nis,
Solæcismi,
Barbarismi.
Loquere Latine.
Græcè.

Placet tibi certare
mecum in scri-
bendo?

80.

Who knocks at
door?

It is I.

What I?

Tell your name.

What is your name?

My name is John.

Let me in,
open the door.

The door is open.

One hath asked for
you.

Are you in jest or
earnest?

90.

I Do not jest.

Why do you cry?

What misfortune
hath hapned to you?

Quis pulsat o-
stium?

Ego sum.

Quis ego?

Ede nomen tuum.

Quod est nomen
tibi?

Est mihi nomen
Joanni.

Intromitte me,
aperi januam.

Janua aperta est.

Quæsit te qui-
spiam.

Serione, an joco i-
stud dicis?

90.

EXtra jocum di-
co.

Quam ob causam
fles?

Quid mali tibi ac-
cidit?

Λέξαις,

Τὸ σολοικισμῶ,
Βαρβαρισμῶ.
Λάλησον Ῥωμαϊσί.
Ἑλληνισί.
Ἀρέσκει συναγωνί-
ζεσθαι μοι ἐν τῷ
γρόφῳ;

80.

Τίς κὺπτε τὴν θύ-
ραν;

Ἐγὼ εἰμι.

Τίς ὁ ἐγὼ;

Φθέγξτε τὸ ὄνομά σου.

Ὅνομά σοι τί ἐστίν;

Ἐστὶ μοι ὄνομα Ἰω-
άννης.

Ἐισδέχε με,
ἀνοίγε τὴν θύραν.

Ἡ θύρα ἀνεῳγμένη
ἔστι.

Ἐζήτησέ σε τις.

Σπεύδῃ τὸτο λέγεις,
ἢ παίζεις;

90.

Χωρίς παιδείας
φημί.

Τί δακρύεις;

Τί κακὸν ἐπαθες;

M

My Master has
beaten me.

What fault did you
commit? None.

This is the common
answer of Chil-
dren,

when they deserve
to be whipt.

What is the quarrel
amongst you?

Let us referre it to
the Usher.

Where is the book I
lent you?

100.

The fourth Cen-
tury.

I Quite forgot it.

I remembred it not
when I came from
home.

I wil bring it with-
out faile to day, to
morrow.

Whose Office is it,
to make cleane the
Study?

Dedi pœnas præ-
ceptoris.

Quid mali feceras?
nihil.

Communis est re-
sponsio puero-
rum,

etiam cum meri-
tò vapulant.

Quid controversiæ
est inter vos?

Referamus de hac
controversia ad
subdoctorem.

Ubi est liber quem
tibi commoda-
datò dederam?

100.

Centuria quarta.

VAh! istud mi-
hi omnino
exciderat.

Non venit mihi in
mentem cum do-
mo exirem.

Certò afferam ho-
die, cras.

Cujus est,
purgare musæum?

D 3

Ἐδωκα τιμωρίαν τῷ
διδασκάλῳ.

Τί δεινὸν ἐποίησας;
οὐδέν.

Κοινὴ αὕτη ἔστι πάν-
των τῶν παιδα-
ρίων ἀποκρίσις,

καὶ μὴ ὅτι δικαίως
τίπῳ λαι.

Περὶ τίνος ὑμῖν ἡ
ἔρις ἔσται;

Ἀναγγέλλαμεν τῷ
ὑποδιδασκάλῳ.

Πῶ ἔστι τὸ βιβλίον,
ὃ σοι ἔχρησα;

100.

Ἐκατοντὰς δ'.

Φεῦ πάντως ἐκ-
εῖνε ἐλαθόμην.

Οὐκ ἔστι γὰρ ἤλθε
μοι, τῆς οἰκίας ἐκ-
βαίνοντι.

Ἀληθῶς κομίσει σα-
μερον, αὐριον.

Τίνος ἔσται,
καθαεῖλαι τὸ μου-
σεον;

I

It is my turne,
thine,
John's.

Put the Books in
their place.

Why are you more
melancholy then
usually?

Are not all things
well?

I had a grievous
fall.

My Master threat-
ned to beat me.

10.

WHY are you so
merry?

We have leave to
play.

At what honre
must we come a-
gain?

Whither goe we
now?

I goe home.
John is gone out of
the School.

He went to mi-
stake.

What did you pay
for this book?

I had it cheap,
too deare.

Meum est,
tuum,
Joannis est.

Repone libros in
suo loco.

Quid tristior es so-
lito?

Non omnia bene
se habent?

Graviter cecidi.

Præceptor minatus
est mihi verbe-
ra.

10.

QUID tam lætus
es?

Data est nobis lu-
dendi venia.

Ad quotam horam
jussi sumus re-
dire?

Quò nunc vadis?

Eo domum.
Joannes exivit
scholâ.

Egressus est red-
dendæ urinæ cau-
sâ.

Quanti emisti
hunc librum?

Parvo pretio emi,
nimio,

Ἐμὸν ἔστι,
σὸν,
Ἰωάννου.

Τὰς βίβλους ἀυθις εἰς
τόπον ἐαυτῶν τίθει.

Τί σκυθρωπότερός
εἶ ἢ ἔϊωδας;

Ἄρα πάντα καλῶς
ἔχει;

Δεινῶς ἔπεσον.

Ὁ διδάσκαλος ἠ-
πέλησέ μοι πλη-
γὰς.

10.

ΔΙΑ τί τοσῶτον
χαίρεις;

Ἐδόθη ἡμῖν τὸ παί-
ζειν ἐξουσία.

Εἰς πόσον ὥραν ἐ-
κελεύθημεν ἐπα-
νελθεῖν;

Ποῦ νῦν βαδίζεις;

Πορεύομαι οἰκασθε.
Ἰωάννης ἐξῆλθε τῆς
σχολῆς.

Ἐξεπορεύετο τὰ ὑρῆν
ἐνεκα.

Πόσον ἠγόρασας ταύ-
την βίβλον;

Ἠγόραζον ὀλίγον,
πολλῶς.

No

No Man will sell
it cheaper.

20.

Now it is faire
weather.

The weather in-
vites us to play.

We must not play
without leave.

Some one is to be
sent,

that may get leave
for us.

Let Paul goe, he
has a good tongue
and is bold.

Let him goe that
has a minde to't,

I had rather want
then aske it.

Deare heart goe,
and make us all
bound to thee.

Your importunity
shall prevaile up-
on me.

30.

No man is
more fit to
goe upon this mes-
sage.

Nemo divendit a-
lio pretio.

20.

Nunc aer fere-
renus est,

Cœlum invitat ad
ludendum.

Non licet ludere
absque venia.

Mittendus est qui-
spiam,

qui ludendi veni-
am impetret,

Eat Paulus, nam
bene linguax est
& audax.

Eat qui volet.

Ego carere malo
quàm rogare.

I, quæso, magnam
à nobis initurus
gratiam.

Quandoquidem id
tantopere con-
tenditis, provin-
ciam accipiam.

30.

Nemo ad hanc
legationem
magis idoneus.

Ἄλλοις πωλεῖ ἄλλης
τίμης.

20.

Ἐρδία ἦδη ἔστι.

Ὁ οὐρανὸς παρακα-
λεῖ πρὸς τὸ παί-
ζειν.

Ὁὐκ ἔξεσι παίζειν
ἀνευ ἐξουσίας.

Χρὴ πέμπειν τινα,

ὃς τῆς τῆ παιζειν
ἐξουσίας τυχεύη.

Πορεύετω ὁ Παῦλος,
πολυλόγος γὰρ ἔστι
καὶ τολμηρὸς.

Πορεύετω ὅστις βέ-
λειται.

Ἐγὼ βέλομαι μάλ-
λον ἀπορῆσαι ἢ αι-
τῆσαι.

Πορεύε φίλτατε,
πολλῆς χάριτος
παρὰ πάντων ἡ-
μῶν ἰευξόμενος.

Ἐπεὶ τοσῶτον αἰτεῖ-
τε χάρισμα ταῖς
δεήσεσιν ὑμετέ-
ραις.

30.

Ὁὐδεὶς πρὸς ταύ-
την τὴν πρεσο-
βειαν ἰκανώτερός ἐστι.

Ἰκανώτερος ἐστὶ
τοῦ

Your Scholars desire of your Clemency leave to play.

Let them play together, in the place appointed, and let them returne in good time, about five a clock.

Let us rejoice. I have got leave, though with much adoe.

But we must beware we doe no harme.

We will consider what to play at, when we come into the Field.

40.

When will you come so early? From my Chamber. When did you rise? A little before six.

What time did you rise? At six.

Discipuli tui orant humanitatem tuam ludendi veniam.

Laudant, sed gregatim, in loco ad id constituto, & mature se domum recipiant.

Sub horam quintam.

Simus hilares.

Impetravi veniam, quanquam ægré.

Interim cavendum ne quid peccemus.

De lusus genere in campo consultabimus.

40.

Unde venis tam mané? Ex cubiculo.

Quando surrexisti? Paulò ante sextam.

Quis excitavit te? Frater, Soror.

Οι μαθηταί σου αἰτῶσι φιλαθρωπίαν σου τῷ παιζειν ἐξουσίαν.

Παιζέτωσαν, ἀλλὰ ἀγεληδόν, ἐν τόπῳ τεταγμένῳ, καὶ ἐν καιρῷ ὀικαδὲ ἀνελεύθωσαν,

ἀμφὶ ὥραν πέμπτῳ.

Ἐυφραινόμεθα. Ἐτύχανον ἐξουσίας, καὶ περὶ δυσχερῶς.

Ἀλλὰ ἐν τῷ μελαζυ χερῶν φυλακίον ὅτι μήτι ἀμαρτάνωμεν.

Πεῖ τῷ τῆς παιδείας γένος ἐν τῷ πεδίῳ βελευσόμεθα.

40.

Πότεν ἔρχῃ ἔτα πρώτῃ;

Ἐκ τῷ κοιτῶν.

Πότε ἀνέστης; Μικρὸν πρὸ τῆς ἄρας ἑκλῆς.

Τίς ἐξήγειρέ σε; Ἀδελφός, ἀδελφή.

Have

Have you said your prayers?

As soon as I kemb-ed my haire, washed my face, month, and hands,

I served God.

50.

Upon my knees, and with my hands lifted up, I said the Creed,

the Pater noster,

and the Ten Commandements, with thanksgiving.

In what language doe you pray?

Sometime in the Mother tongue, another time in Latine,

and sometime in Greek.

You doe well and vertuously in it.

Have a care you neglect not this duty.

I will have a dili-

Precatus es deum?

Quam primū pexui crines,

Faciem, os & manus lavi,

Adoravi Deum.

50.

Flexis genibus, & conjunctis manibus,

Recitavi symbolum apostolicum, Orationem Dominicam,

& Decalogum, cum gratiarum actione.

Quā linguā soles precari?

Aliàs vernaculā,

Aliàs Latinā,

Nonnunquam etiam Græcā.

Rectè & piè facis.

Cura ut hanc officii tui partem nunquam negligas.

Dabo operam se-

Προσηύχε τῷ θεῷ;

Ὅτε πρῶτον ἐκτένισα τὰς τρίχας, ἐνιφόρῳ τῷ ὀφείν, καὶ τὰς χεῖρας, καὶ τὸ σῶμα,

Προσηυχόμεν τῷ θεῷ.

50.

Καμψάς τὰ γόνατα, καὶ σωθεῖς τὰς χεῖρας,

Διεξήλθον σύμβολον ἀποστολικόν,

τῷ προσευχῶν κυριακῶν,

καὶ τὸν δεκάλογον,

μετὰ τῆς εὐχαριστίας.

Πότε διαλέκτῳ ἐσθθας προσηύχεσθαι;

Πότε μὲν τῇ παλαιῇ,

Πότε καὶ τῇ Ῥωμαϊκῇ,

Ἐπίστε καὶ Ἑλληνικῇ.

Καλῶς ὁμα καὶ εὐσεβῶς.

Φροντίσον ὅπως τὸ τῷ ἔργῳ σε μέγιστον ἔσῃ πῶποτε παραλείψης.

Φροντίσω μὲν ἀεὶ γενε

E

gent care, if it please God.

Are you ready to give an account of your Study?

I think I am ready.

Say, and be confident.

Can you say your lesson without book?

Almost.

Shall we repeat together?

With all my heart.

70. **B**Egin.

I will do it willingly.

But hear me attentively, that you may tell me when I say wrong.

You have mist once, twice, thrice, foure times, five, sixe, seaven times,

dulo, Deo dante.

Esne paratus, ad reddendum rationem studii tui?

Paratus sum, ut mihi videor.

Redde rationem, & sis praesenti animo.

Tenes memoriã praelectionem?

Propemodum.

Visne repetamus unã?

Maximè velim.

70. **I**ncipe.

Faciam libenter.

Sed tu attentè asculta me, Ut corrigas si quid peccavero.

Errasti semel, bis, ter, quater,

quinquie, sexies, septies,

βῶς, θεῶ διδόν-
70.

Οὐχὶ ἔτοιμ.Θ εἶ, λόγον δέναι τῆς πε-
εὶ τὰ χρομμὰτα σποδῆς σε;

Ἐτοιμὸς εἶμι, ὡς ἐ-
μοὶ δοκεῖ.

Δὸς ἔν λόγον, καὶ θάρ-
σει.

Διὰ μνήμης φέρεις
τὴν ἀνάγνωσιν;

Μικρῶ δύν, ὀλίγῳ
δύν, φεδόν.

Ἄρ' ἔν θέλεις ὅπως
ἀναλάβωμεν μετ'
ἀλλήλων;
Μάλιστα ἐθέλω

70. **Π**οιῶ τὴν ἀρ-
χὴν.

Ποιήσομαι ἀσμένως.

Ἄλλὰ σὺ πρόσσεχε
τὸν νῦν,
ἵνα ἐπανορθώσης τι
τι ἀμαρτήσω.

Ἦδη ἀπαξ ἤμαρτες,
δὶς, τρις, τετραχίς,

Πεντάχίς, ἑξάχίς,
ἑπτάχίς,

eight,

eight, nine, ten times.

Woe is me.

I thought I could say excellent well.

80.

It is so oftentimes with me,

when my memory is not confirm'd.

He is happy that has a good memory.

It is a reall benefit.

But the time goes away.

Hear me now.

I hear you, say.

What do you?

I sit, I do nothing.

But how goe your affaires?

90.

They goe very ill.

Perhaps I interrupt your business.

Nay, I am very much at leisure.

I was weary of i-

octies, novies, decies.

Me miserum.

Putabam me praeclare tenere.

80.

Idem & mihi solet accidere,

cum memoria non satis confirmata est.

Felix qui memoriã bonã praeclitus est.

Magnũ reverã beneficium,

Sed tempus abit.

Audi nunc me.

Audio, recita.

Quid agis?

Sedeo, nihil ago.

Sed quomodo res habent tuae?

90.

Pessimè habent,

Fartassis te occupatum feriis negotiis interpello.

Imò maximè vacuus sum.

Jam me ceperat

Ὀκτώχίς; ἑννέχίς; δεκάχίς.

ὦ τάλαι.

Ἐγὼ ἐνόμιζον καλῶς εἰδέναι.

80.

Τὸ αὐτὸ καὶ ἐμῇ εἶωθε συμβαίνειν,

ὅτε ἢ μνήμη ἔχει ἀλίς ἐσθήκῃ.

Μακάρι.Θ ὅστις μνήμῃ ἀγαθῇ ἔχει.

Μέγα ὡς εὐεργέτημα.

Ἄλλὰ ὁ χρόν.Θ διεργεταί.

Ἄκου με νῦν.

Ἄκούω, ἀναγώρευε;

Τι πράττεις;

Ἦμαι, ἐδέν πράττω.

Ἄλλὰ πῶς ἔχει τὰ πράγματά σου.

90.

Κακιστὰ ἔχει.

Ἴσως σοὶ περὶ στυγερὰ δαῖτα ἀχολοκμένων ἐπιτυχάνω.

Μᾶλλον καὶ χολάζω.

Ἦδη ἔλαβέ με τῆς ἀλενέσε.

dleneffe,
and you drive it
away.
Excuse me,
if I come unseason-
ably.

You are come in the
very nick.
I would be loath to
trouble you.
We were talking of
you.

100.
The fifth Centu-
ry.

I Easily believe
it.

My care did tingle
as I came strange-
ly.

Which care?
the left.

And, therefore I
thinke there was
no good spoken of
me.

Every thing honou-
rable.

What is that

otii tadium,
& tu descutis,

Da veniam,
si parum in tempo-
re te interpella-
rim.

In ipso tempore
advenis.

Nolim ego esse ti-
bi impedimento.

De te locuti su-
mus.

100.
Centuria quinta.

FAcilè credo.

Mirè huc venien-
ti mihi tinniebat
auris.

Ultra?
sinistra;

Unde conjicio ni-
hil magnificè de
me fuisse dictum.

Imò nihil non ho-
noricum.

Sed quid est bonæ
rei?

χολῆς κῆρ, &
ὃ σὺ τὸν τῆς χολῆς
κῆρην ἀφαιρεῖς.
Σύγνησθι,
εἰ ἂν ἐν καιρῷ σοὶ
ἐπέτυχον.

Ἐν αὐτῷ τῷ καιρῷ
πεσέεχθι.
Σοὶ μὲν ἐγὼ ἔβουλο-
μην ἐμποδίζεσθαι.
Πεῖρ σὲ ἐποιήμαθα
τὰς λόγους.

100.
Ἐκατοντὰς εἰ.

PAdiós πισεύω.

Μοὶ δεῦρο βαδίζοντι
ὑπερβαλλόντως ἤχη-
σε τὸ ἦρ.

Πότερον;
ἀείσεσθαι,

Ἄφ' ἔσοχάζομαι ὀυ-
δέν καλὸν περὶ μὲ
εἰρημένον εἶναι.

Μᾶλλον ἢ πάντα
κάλλιστα.

Τί γὰρ τὸ εἶναι ἀγα-
θόν;

They

They say you are
turn'd Hunts-man.
And I have in my
net what I hunt-
ed for.

What? A pretty
wench,
whom I am to mar-
ry the next day
after to morrow.

10.
WHo is your
Bride?
Dorothea the Par-
sons Daughter.

We wish you joy of
her,
for she is not onely
beautiful,
but well bred,

and instructed to
be a good house-
wife.

So they say.
I know it certainly.

If you love me,
grace my wedding
with your pre-
sence.

20.
Dost heare Boy?
Will no man
come forth?

Aiunt te venato-
rem esse factum.
Et intra casses me-
os est præda, quâ
venabar.

Quænam? Lepida
puella,
quam perendie
ducturus sum.

10.
Quænam est
sponsa?
Dorothea concio-
natoris filia.

De hac tibi con-
gratuiamur,
nam non solū pul-
chra est,
sed bene etiam e-
ducata,
& ad curanda ne-
gotia domestica,
benè instituta.

Ita aiunt.
Ego novi certò.

Si me amatis,
vestrâ præsentia
nuptias meas co-
honestetis.

20.
HEus puer?
Nemo huc
prodit?

Φασὶ σε κωπηγέτω
γαγενημένον.
Καὶ ἐντὸς δικτύων,
μὲ ἐστὶν ἡ λεία, ἣν
ἐθήρευσον.

Τίς ἀστὴ; Χαλεπὴ
κῆρη,
ἣν μετὰ δύο γαμή-
σω.

10.
T'is ὃ ἐστὶ νύμφη;
Δωροθέα ἡ τῆς ἡμετέ-
ρω δακτυλοποιῆ
θυγάτης.

Ταύτης σοὶ συγχαί-
ρομεν,
ὅτι γὰρ μόνον καλῆ
ἐστίν,
ἀλλὰ καὶ εὖ τεθραμ-
μένη,
καὶ πρὸς τὸ διακρίσασθαι
ἀεὶ κατὰ παιδείαν
μένη.

Οὕτω λέγουσι.
Ἐγὼ ἀκριβῶς οἶδα.

Εἰ ἐμὲ ἀγαπᾶτε,
τῇ ὑμετέρᾳ παρουσίᾳ
τὸν γάμον μὲ κοσ-
μήσει.

20.
Ω Παιδάειο,
οὐδὲν ἄνθρωπος
ἐξέρχεται;

This man wil break
the doors I think.
It is some acquaint-
tance sure.

O Friend what
bring you?

My selfe.

You bring a thing
but little worth.

But my Father
paid dear for me.

I believe he paid
more for you,

then you are worth.

Hic opinor effrin-
get fores.

Verisimile esse fa-
miliarem aliquē.

O amice, quid ad-
fers?

Meipsum.

Tu certè rem haud
maghi pretii huc
attulisti.

Atqui magno con-
stiti patri meo.

Credo eum sump-
tus majores in
te fecisse,
quàm pro dignita-
te.

Οὗτο οἶμαι διαρ-
ρήξει τῶ θυραν.

*Εἰκός οἰκέτιόν τινα
εἶναι.

*Ὡ φίλε, τί κομίζεις;

*Ἐμαυτὸν.

Σὺ δὴ πῶ πρῶγμα
ἔ ποκλῆ ὄξιον δεῖ-
ρο ἐκόμισας.

Καίτοι πολλὰ ἀνήλ-
ωσεν εἰς με ὁ πα-
τήρ μου.

Πισεύω αὐτὸν πλείω
εἰς σὲ δαπανῆσαι,

ἢ κατὰ τῶ ἀξίαν.

30.

IS John at home?

I am not certaine.

But goe a d see.

Go your self rather,
and aske
whether he will be
at home or no.

Are you at home
John?

I am not.

Thou impudence!
doe not I heare
thee speak to me?

Nay you are more
impudent.

30.

EST ne Joannes
domi?

Non certò scio.

Sed abi visum.

Abi tu potiùs in-
terrogatum,
an velit jam domi
esse.

Joannes, es ne do-
mi?

Non sum.

Impudens! non au-
dio te loquen-
tem?

Imò tu impuden-
tior.

30.

Οὐχὶ Ἰωάννης
οἶκοι ἐστὶ;

*Οὐκ ἀκείβως ἴδω.

*Ἀλλὰ ἴθι βλεψό-
μεν.

*Ἢ πᾶλλον ἴθι σὺ
ἰσοτιζων.

εἰ ἐθέλει ἡδὴ οἶκοι
εἶναι.

*Ὡ Ἰωάννη, οἶκοι εἶ;

*Οὐκ εἰμί.

*Ἀνάγκωτε, οὐχὶ ἀ-
κῶ σε λαλέω;

Μᾶλλον καὶ σὺ ἀνίχω-
τῶ τε.

I gave beliefe to
your Maid late-
ly, that you were
not at home,

40.

AND will not you
give credit to
my selfe?

You say right.

You returne such as
I gave you.

But you live like
a fish in the shell.

You are alwayes at
home,

and never creep
out.

I have something to
doe at home.

I have no businesse
abroad.

Or if I had any,
this weather would
keep me within
doors a few dayes.

50.

BUT now it is a
clear day,

and invites to
make.

Nuper ancillæ tuæ
credidi, te non
esse domi,

40.

ET tu non cre-
dis mihi ipsi?

Æquum dicis.

Par pari refers.

Sed tu mihi videris
cochleæ vitam a-
gere.

Perpetuò domi se-
des,

nec usquam pro-
repis.

Est quod agam
domi.

Foris nihil mihi est
negotii.

Aut si quid esset,
hæc aura me dies
aliquot à publi-
co cohibuisset.

50.

SED nunc sere-
num est cœ-
lum,

& invitatur ad de-
ambulandum.

Νεωσι γὰρ τῆ σῆ θε-
ρηπαίνῃ ἐπίστευσά
σε ἐκ εἶναι οἶκοι,

40.

ΚΑὶ σὺ ἐπιστεύεις
ἐμοὶ αὐτῷ;

Δίκαιον λέγεις.

*Ἴσον ἴτω ὑπερέρεις.

*Ἀλλὰ σὺ μοι δοκεῖς
κόχλης βίον ζῆν.

*Ὅτι διὰ παντὸς τῶ
χρόνου οἶκοι γα-
θίζῃ,

καὶ μηδαμῶσε ἐρπεις.

*Ἔστι μὲν ὁ πρῶτω
οἶκοι.

*Ἐξω τῆς οἰκίας ἐδέξῃ
πρῶγμα.

Καὶ εἰ τι ἀνῆλθῃ,
ὅμως αὐτῇ ἀδρα με
ἡμέρας τινὰς τῶ
δημοσίου ἀνῆλθῃ
γοι.

50.

Ἀλλὰ ἐκ τῆ πα-
ρῆντι εὐδαιμονίας ὁ

ἕσπερος ἐστὶ,

καὶ παρακαλεῖ ὅτι τὸ
πρῶτα εἶναι.

If you have a mind
to a walk,
I am not unwilling.
You sit too close to
your booke.

You consume your
self with immo-
derate study.

I had rather lan-
guish with study,
then love.

Was not this a plea-
sant walk ?

Truly I tooke much
delight in it.

I wish you very
much happiness.

60.

I wish you twice
as much.

What are you do-
ing ?

I am talking.

What doe you talke
to your selfe ?

Truly I talke with
a most pleasant
companion.

With whom ?

With Cicero.

Si prodeambulare
lubet,
non recuso.
Nimium affides li-
bris.

Immodico studio
te maceras.

Malo studio mar-
cescere quàm a-
more.

Nonne voluptati
fuit hæc deam-
bulatio ?

Ego quidem eâ ve-
hementer dele-
ctatus sum.

Opto tibi multam
fœlicitatem.

60.

CONDuplicatū
tibi opto
quicquid optas
mihī.

Quid agis ?

Confabulor.

Quid confabulare
solus ?

Certè lepidissi-
mo congerone
confabulor.

Quo ?

Cicerone.

Ἐὶ πειπαλῆσαι ἀ-
ρέσκει,
ἐκ ἀναίνομαι.
Ἀδιαλείπτως πα-
ρακαθίζεις τοῖς
βιβλίοις.

Ἀμέτρῳ σπεδῷ ἐκ-
τήκη σεαυτὸν.

Ἐθέλω σπεδῷ ἐκτῆ-
κεσθαι ἢ τῷ ἔρωτι.

Οὐχὶ ἔτος ὁ περὶ πα-
τός σοι ἡδὺς ἐγέ-
νετο ;

Ἐγὼ μὲν καθ' ὑπερ-
βολὴν αὐτῷ ἠδύω.

Εὐχομαί σοι πολ-
λὴν εὐτυχίαν.

60.

ΕΓὼ σοι διπλῆν
ἔυχομαι πᾶν ὃ,
τί ἔυχη ἔμοι.

Τί περῶνεις ;

Σωμιλέω.

Τί σωμιλέεις μό-
νῳ ;

Ναὶ ἡδίστῳ σωμιλέω
σωμιλῶν τυγ-
χάνω.

Τίτι ;

Τῷ Κικέρωνι.

You

You doe that often.

But variety is plea-
sant.

You study night and
day.

70.

WE cannot have
too much lear-
ning.

It is granted.

But a moderation

is best in all things.

Nothing is sweet,

that is perpetu-
all.

You keep your old

custome.

You have not left

your jeering.

I speak seriously.

My booke covered

with dust,

witnesse my dili-
gence at study.

But I hinder you.

80.

I Pray take my
businessse to your
speciall care.

Istud quidem sæpe
facis.

Sed varietas grata
est.

Tu noctes & dies
incumbis literis.

70.

NULLa est fatie-
tas litera-
rum.

Verum est.

Sed modus in om-
nibus optimus.

Nihil suave quod
perpetuum.

Tuo more facis.

Rides me ut soles.

Ex animo loquor.

Libri ipsi pulvere
obducti,

testantur meam
in studiis diligen-
tiam.

Sed ego te detineo.

80.

Quæso ut hæc
res tibi cor-
di sit.

Ἰστο μὲν πολλάκις
περῶνεις.

Ἀλλὰ τὸ ποικίλον
ἡδύ.

Σὺ μὲν νύκτας καὶ
ἡμέρας ἐν τοῖς
γρόμμασι δια-
τείβεις.

70.

Οὐκ ἔστιν ἐδείς
τῶν γρομμά-
τον κέρος.

Ἀληθές μὲν.

Ἀλλὰ μέτρον ἐπι-
πᾶσιν ἀείρον.

Οὐδὲν ἡδὺ ἀδια-
λείπον ὄν.

Κατὰ τὸ ἔθῳ ποι-
εῖς.

Καταγελάς με ὡς
εἰώθας.

Μετὰ σπεδίης λαλῶ.

Αὐταὶ αἱ βίβλοι κο-
νιοστῶ κακαλυμ-
μέναί,

μαρτυροῦσι τὴν ἐμὴν
ἐν γρόμμασι δια-
τειβίῳ.

Ἐγὼ σε κατέχω.

80.

Ἐομαί σε ἴστο
τὸ περῶν
σοι μέλην.

E

I most heartily desire you,
that you would mind
this business.
I will doe it for you,
and that speedly.

I cannot promise
you successe,
but I promise you,
neither faith nor
care shall be want-
ing.
I will not brag,

but I will make
good in action,
what becomes a
true friend.

90.

What happened,
that you have
not seen us all
this while?
I could not for busi-
nesse.
I had a good minde
to't,
but I had not abi-
lity.
I was very ill.
I excuse you,
upon condition you

Etiamatque etiam
rogo,
ut hoc negotium
tibi curæ sit.
Ego hoc tibi effe-
ctum dabo,
& quidem propo-
diem.

Eventum præstare
non possum,
illud polliceor, mi-
hi nec fidem, nec
studium defutu-
rum.

Oratione nihil pol-
liceor,
sed re præstabo,
quicquid est ami-
ci sinceri.

90.

Quid accidit,
quod tamdiu
nos non inviseris?
Non licuit per oc-
cupationes.
Volui equidem,
sed non data est
mibi facultas.
Malè habui.
Accipio tuam ex-
cusationem,
hac lege ne sære

Ἀξιῶ σε ὡς δύναμαι
μάλις,
Τύττω τῷ πρῶτῳ ἀπο-
λογεῖσθαι.
Ἐγὼ σοι τῆτο ἐξερ-
γάσομαι,
καὶ μὲν ὡς ὅτι τάχι-
στα

Τὸ ἐκβαλῆν ἐ δύναμαι
κατεργάσασθαι,
τῆτο ὑπὸ χιῶμαι, ἐ-
μοὶ οὐδὲ πῖσιν, οὐ-
δὲ σπεύδῃν ὑπολεί-
πειν.

Τῷ λόγῳ οὐδὲν ὑπο-
χιῶμαι,
ἀλλὰ τῷ ἔργῳ δια-
πρῶσομαι,
πάν ὅ, τι ἔστι φίλου
γενήσῃ.

90.

Τί σῳέβη,
ὅτι τοσῶτον χρό-
νον ἡμᾶς οὐκ ἐπι-
σκέπη;
Οὐκ ἐξῆλθὼ διὰ ἀχο-
λίας.
Ἐθέλησα μὲν,
ἀλλὰ ἐκ ἐλάθῃ μοι
ἐξουσία.
Κακῶς εἶχον.
Δέχομαι τὴν ἀπολο-
γίαν σου,
ταύτῃ τῇ ὁμολογίᾳ
use

use it not.

Your excuse is more
just then I desire.
if sicknesse were the
cause.

100.

The sixt Century.

The matter hath
succeedde more
happily then I ex-
pected.
I obtained more
then I had con-
fidence to aske.
It fell out as I
would have it.

I shall thank you as
long as I live.

I can hardly thank
you sufficiently,
I can requite you
never,
for this your fa-
vor.

This is the most ac-
ceptible
among the many
courtesies

utaris.

Excusatio tua ju-
stior est quam
vellem.
si quidem morbus
fuit in causa.

100.

Centuria sexta.

Res successit
opinione me-
lius.

Plus impetravi quã
ausus fuisset op-
tate.
Res cecidit ex sen-
tentia.

Gratiam tibi habi-
turus sum, quoad
vivam maximam.

Pares agere grati-
as vix possum,
referre nequaquã,
pro isto beneficio.

Hoc longè est gra-
tissimum,
ex omnibus bene-
ficiis

F 2

ἵνα μὴ πλεονάκεις
αὐτῆς χάριτος.
Ἡ ἀπολογία σου δε-
κασιότερα ἔστιν ἢ βου-
λοίμην εἶναι,
καὶ γὰρ ἡ νόσος αἰ-
τία ἐγένετο.

100.

Ἑκατοντὰς 5'.

Τὸ πρῶτον ἀπέβη
βέλτιον τῆς δό-
ξης.

Πλείον ἔτύγχα-
ρον ἢ ἂν ἐτόλμησα
ἐυχέσθαι.

Πάν τὸ ἰπρῶτον ἐκ-
βέβηκε κατὰ τὴν ἐυ-
χλῆν.

Χάριτον σοὶ ἔξω, μέ-
γιστον ζῶν, μεγί-
στον.

Ἴστω ἔχειν χάριτον
μόγιστον δύναμαι,
ἀποδῆναι ἐδραμῶς,
ὡς τῆς ταύτης τῆς ἐυ-
εργίας.

Ἐστὶν ἡ δὴ τῆς τυ-
χάνεισθα,
πασῶν τῶν ἐυεργε-
σιῶν,

which

which you have done me.

quæ tu plurima in me contulisti.

ὡς μὲν πολλὰς ἐ-
εργέτησάς με.

IO.
Our friendship is greater,

IO.
Major est no-
stra ne-
cessitudo,

IO.
Μείζων ἐστὶν ἡ φι-
λία ἡμῶν,

then that you should thanke me, or I you, for any benefits.

quàm ut tu mihi gratias deberes, vel ego tibi, pro ullis benefi-
ficiis.

ἢ ἵνα σὺ ἐμοὶ χάρι-
εὺς, ἢ ἐγὼ σοι,
ὑπὲρ τινῶν ἐυεργεσι-
ῶν.

He that doth good for a friend, doth himself a cour-
tesie.

Qui amico benefa-
cit,
sibi est beneficus.

Ὁ φίλον ἐυεργετῶν,
ἑαυτὸν ἐυεργετεῖ.

He that deserves wel from a friend, gives not a benefit, but puts it out to use.

Qui benè meretur de amico, non dat beneficiū, sed scenerat.

Ὁ φίλον ἐυποιῶν,
οὐκ ἐυεργετεῖ,
ἀλλὰ δανείζει.

If you accept this service,

Si ex animo probas officium in te me-
um,

Εἰ μετ' ἀληθείας
ἐποδέχῃ τὴν εἰς σὲ
ὑπάρχουσαν ἐυέρ-
γεσίαν,
χρῶ πλεονάκεις.

employ me oftner.

utere fac sæpius.

20.
I Congratulate your returne in-
to your Countrey. I am glad to see you alive.

20.
Ratulor tibi de reditu in patriam.
Ego tibi superstiti.

20.
Συγχαίρω σοι τῆς ἐπαρόδου εἰς πατρίδα.
Καὶ ἐγὼ σοι ζῶντι.

You are returned fatter, and taller then you were.

Rediisti nobis obe-
sior,
& procerior solito.

Ἀνέστρεψας ἡμῖν πι-
ότερον,
καὶ μακρότερον ἢ ἐ-
τύχαιες ὦν.

Του

You had no beard when you went, you are come back with a bush. I had rather return wiser.

Imberbis abieras, rediisti barbatus.

Ἀπόγον ἀπῆλθες, Ἐπανήλθες μακρο-
πώγων.

I rejoyce for your sake, and our selves, that you come home safe and sound.

Mallè redire pru-
dentior.

Βυλοῖμι μᾶλλον ἐπανελθεῖν σοφώ-
τερον.

30.
I Am glad like-
wise, that I finde you well.

Gratulamur & tibi & nobis, quòd vivus & va-
lens nobis sis restitutus.

Συγχαίρομεν καὶ σοι, καὶ ἡμῖν αὐτοῖς, ὅτι ζῶς καὶ ἔυρω-
ς ἡμῖν ἀπεδό-
θης.

I prithe why so pale? why such teannes? why these wrinckles in your forehead? My Body is like my Fortune.

30.
Ego vicissim lætor, quòd vos salvos re-
pererim.

30.
Ἐγὼ ἐναλλαξὶ ἠδέο-
μαι, ὅτι ὑμᾶς ὑγιαίνον-
τας εὗρον.

Hath any misfor-
tune befallen you? Though fortune ne-
ver smil'd upon me much, she was never more then now my enemy. I am sorry for you.

Quid tibi vult iste pallor? quid macies? quid hæc in fronte rugæ? Qualis fortuna, ta-
lis est corporis habitus.

Τί σημαίνει αὐτὴν ἡ ὠχρότης; τί ἰσχύροτης; τί αἰετὸν τῶ μετώπῳ ῥυτίδες; Ποῖα ἡ τύχη, τοιαύ-
τη ἐστὶν καὶ ἡ τῆ σῶ-
ματος χάσις.

Nunquid tibi acer-
bi accidit? Etsi nullo ferè tempore fortuna mihi favit, tamen nunquam mihi magis quàm nunc adversa est. Doleo vicem tu-
am.

Ἄρα γε σοι ἀνδρῆς τε σωέβη; Καίπερ ἐδένα χεῖνον ἡ τύχη φιλικῶς εἶ-
χε πρὸς ἐμὲ, ὅμως ἐδέπατέ με μᾶλλον, ἢ νῦν ἡ-
αλίετο. Συναλγῶ σοι.

F 3

What

40.
WHat is the mis-
fortune?

*I have lost all my
money.*

Where my dearest?

*In the Baltick
Sea,
saying from Den-
mark into Ger-
many.*

*I make no question,
but you pray'd
heartily.*

*Never more fer-
vently,*

*You acknowledg the
old saying,*

*He that knowes not
how to pray, let
him goe to sea.*

50.
I Find it true by
experience.

*'Tis well you could
swim home.*

*Better lose our mo-
ney then our life.*

*Therefore you see
Learning and Ver-
tue are the safe st-
riches.*

40.
Quid istud ma-
li est?

Universæ pecuniæ
naufragium feci.

Ubinā charissime?
In mari Baltico,

ex Dania in Ger-
maniam naviga-
turus.

Non dubium est
quin diligenter o-
raveris.

Nunquam diligen-
tius.

Fateris verum esse
quod dicitur,

Qui nescit orare,
dilcat navigare.

50.
RE ipsā exper-
tus sum.

Bene est quod vi-
vus nobi enatasti.

Melius est pecuniæ,
quàm vitæ jactu-
ram facere.

Vides igitur
Doctrinam & vir-
tutem esse tutissi-
mas divitias,

40.
Τί τούτο τὸ κακόν
ἐστίν;

Πάντα τὰ χρήματα
ἐναυάγησα.

Πῶ, ὦ φίτατε;
'Εν τῇ θαλάττῃ Βαλ-
τικῇ,

ἐν Κιμβρίας εἰς Γερ-
μανίαν πλεύσων.

Οὐκ ἄδηλον ἔν,
ὅτι ἀδιαλείπτως
προσέυχῃ.

Ἐδέξαίτε σπουδαίον-
τον.

Ὁμολογεῖς ἴσθι σαρεν,
ἀληθῆς εἶναι τὸ
λεγόμενον,

Ὁ μὴ εἰδώς προσέυ-
χεται, μαθίτω
πλεῖν.

50.
Τὼ ἔργῳ πείραν
ἔλαβον.

Καλῶς ἔχει ὅτι ἀν-
τὸς ἡμῖν ζωὴς ἐξ-
εκολίμβησας.

Βέλτερον ἐστὶ τὰ χρεῖ-
ματα, ἢ τὴν ζωὴν
ναυαγήσαι.

Ὁραῖς ἄν
τὴν παιδείαν καὶ τὴν
ἀρετὴν ἀσφαλεσά-
τον πλεῖστον ἔσθαι,

Which

*which can neither
be taken away,
nor burden the pos-
sessor.*

*You say very Phi-
losophically,
but in the meane
time I have the
smart.*

*But whither are
you bound now?*

60.
STrait to my own
Country.

Stay a while.

*I have something to
send.*

*A footman carries
no great weight.*

*I will not burden
you much.*

*That you would
commend me to
all my friends.*

*If you load me but
with compliments,*

*I shall easily carry
them.*

*And that you may
not doe it for no-
thing,*

*I pray God keep you
company.*

quæ nec eripi pos-
sunt,
nec gravant cir-
cumferentem.

Pulchrè quidem
philosopharis,
interim ego cruci-
or.

Sed quò nunc te
confers?

60
Rectà in pa-
triam.

Resiste paulisper.
Est quod tibi man-
dem.

Pediti non conve-
nit sarcina.

Non imponam tibi
magnum onus.

Ut omnes familia-
res meos amanter
salutes.

Si nihil aliud sarcin-
cina imponis præ-
ter salutationes,
facile perferam.

Et ne gratis istud
facias,

precor ut deus tibi
comes itineris sit.

Τὸν μηδὲ ἀραιεθῆ-
ναι δυνατόμενον,
μηδὲ βαρύνοντα τὸν
βασίζοντα.

Καλῶς σὺ μὲν φιλο-
σοφεῖς,
ἀλλὰ ἐν τῷ μεταξύ
ἐγὼ λυπέμαι.

Ἄλλὰ πῶ νῦν βαδί-
σεις;

60.
Ἰθὺς τῆς πατρί-
δος.

Στήθι πρὸς ὀλίγον.
'Εστὶν ὁ σοὶ ἐπιτάγῃ.

Πεζῶ ὄυχ ἀρμόττει
σορτίον.

Οὐκ ἐπιθήσω σοὶ μέ-
γα βάρος.

Ἵνα πάντας τὰς δι-
κέας με παρ' ἐ-
μὲ φιλικῶς ἀσπά-
ζῃ.

Ἐι μηδὲν ἄλλο σορ-
τίον ἐπιτίθῃς πλεῖ-
στέρα ἀσπασμὰς,
ῥαδίως διακομίσω.

Καὶ Ἵνα μὴ ἀμειδί-
στοί ποίῃς,

Ἐυχομαί σοὶ θεὸν
τῆς ὁδοῦ σου σωμακό-
θον εἶναι.

70.
A Scholar and
Master.

Sch. *Str, I having
studied some
years already*

*under your tuition,
have been taught
faithfully by you.
But now it hath
pleased my Pa-
rents,*

*that I should goe to
some University,*

*that I may improve
my Learning,*

*and serve God more
profitably in some
Calling.*

*Wherefore I most
humbly thanke
you,*

*for the many bens-
fits you have con-
ferred upon me,
and I promise, that
I will not onely
bear them in me-
mory,*

70.
Discipulus, & Lu-
dimagistor.

Dis. **E**Go ali-
quot jam
annos bonis lite-
ris operam na-
vans

sub tua ferula,
fideliter à te insti-
tutus sum.

Nunc verò paren-
tibus visum est,

ut me hinc ad Aca-
demiam aliquam
me conferam,
ubi possim ampli-
orem ingenii cul-
tum capere,

& deo in functione
aliquâ honestâ
utilius fervire.

Quare tibi gratias
ago maximas,

pro pluribus in me
tuis beneficiis,

& polliceor me illa
non solum per-
petuò meminisse,

70.
Μαθητῆς καὶ διδάσ-
καλος.

Μα. **Ε**Γὼ ἔτη ἴνα
ἐν τοῖς
γέγραμμαι διαλεί-
ψας

ὑπὸ τῆ ῥαβδῷ σου,
πιστῶς ὑπὸ σὲ ἐδι-
δάχθην.

Νῦν δὲ τοῖς γονεῦσιν
ἀρέσκει,

ἐμὲ ἐντεῦθεν εἰς Ἀ-
καδημίαν ἴνα ἀ-
πελθεῖν,
ὅπου πλείω μαθάν-
ωμαι,

καὶ τῷ θεῷ ἐν κλήσει
τινὶ καλῇ χρησι-
μώτερον διαλέουμαι.
Διὸ πολλὰ σοὶ ἔχω
χαίρειν,

ἀπὸ πολλῶν εἰς ἐμὲ
ἐνεργησιῶν σου,

καὶ ὑποχρῶμαι μὴ μόνον
ἐκείνων εἰς ἴδον
ἀπαντὰ χεῖρον
μνημονεύσειν,

80.
But publish them
also to all good
men,

with a gratefull
minde and tongue.

Master.

This expression of
your modesty and
gratitude,
which you have de-
clared in lan-
guage,
is very acceptable
to me.

And I would to
God, there were
more like you
in this corrupt age,

and loose garbe of
young men,

who would imitate
your diligence in
your learning,
and temperance in
manners.

But I not only with
a good will
give you leave to
depart,

80.
Sed etiam apud
omnes bonos
prædicare,

grata mente &
lingua.

Ludimagistor.

Significatio hæc
modestix & gra-
titudinis tuæ,
quam hac tuâ ora-
tione declarasti,

est mihi pergrata.

Atque utinam plu-
res tales essent

hoc corrupto secu-
culo,
& his perditis ju-
ventutis moribus,

qui tuam diligen-
tiam imitarentur in
discendis literis,
& regendis mori-
bus.

Ego verò non so-
lum libenter
abeundi tibi veni-
am concedo,

80.
Ἀλλὰ καὶ πρὸς πᾶ-
σιν ἀγαθοῖς
ἀνδράσι ἐγκωμία-
σαι μέλλων,
ἐυχαιέσθαι ψυχῆ καὶ
γλώσῃ.

Διδάσκαλος.

Ἡ δὴλωσις τῆς
σωφροσύνης καὶ ἐυ-
χαισίας σου,
ἣν ἤτο λόγῳ πρὸς σου
ἐπιδεικνύεις,

μεχαιεσμένη μοι ἔστι.

Εἶθε καὶ πλείους τοιού-
τοι εἶεν

ἐν τῷ τῷ διεφθαρ-
μένῳ αἰῶνι,
καὶ τοῖς βλαβεροῖς
τῆς νεότητις τεύ-
χοις,

μιμνήμενοι τὴν σὴν
ἐν τῷ μαθάνειν τὰ
γέγραμματα σπουδῶς,
καὶ τῷ διοικῆσαι τὰς
τέχνας.

Ἐγὼ δὲ ἔμὸνον ἀσ-
μένως
σοὶ τὴν τῷ ἀπελθεῖν
ἐξουσίαν δίδωμι,

90.
BUt also aske of
 God in my
 prayers,
 that he guide and
 direct you here-
 after ;
 that as you have
 made a faire be-
 ginning,
 so you may proceed,
 and not suffer your
 selfe to be tainted
 with the exam-
 ples of bad men,
 whereof there is too
 great a plenty
 every where :
 That in short time
 you be a servant
 to the Church
 and State,
 an honour to friends
 and Countrey,
 and a pleasure and
 comfort to your
 friends.

90.
SEd etiam De-
 um oro,
 ut deinceps te re-
 gat & gubernet ;
 ut uti pulchrè in-
 cepisti,
 ita pergas,
 nec te corrumpi
 sinas pravorum
 hominum exem-
 plis,
 quorum ubiq; mag-
 na est copia:
 Ut paulò post e-
 molumento sis
 ecclesiæ & rei-
 publicæ,
 patriæ & amicis
 honori,
 voluptati & solu-
 tio amicis.

90.
Αλλὰ καὶ θεὸν αἰ-
 τῶ,
 Ὑπερὸν σε κυβερνή-
 σαι καὶ ἐυθώσειν,
 ἵνα ὡσπερ καλῶς ἤρ-
 ξας,
 ἔτι καὶ ποιῶν διατε-
 λήσης,
 Οὐδέ σε αὐτὸν τοῖς
 ἁρῶν παρ-
 δείγμασι διαφ-
 θασθῆναι ἐάσης,
 πολλῶν μὲν παλαι-
 χῆ ὄντων.
 ἵνα μικρῶ ὑπερὸν ὀ-
 φέλεια ὦν τυχεύ-
 νης τῆ ἐκκλησίᾳ
 καὶ τῆ πολιτείας,
 τῆ πατρίδι καὶ τοῖς
 φίλοις δόξῃ,
 ἡδονῇ καὶ περιουσίᾳ
 τοῖς γονεῦσι.

George



George, Luke. Georgium, Lucas. Γεώργιου καὶ Λουκά.

Geo.
Are you well?
 Luk.
 Examine my coun-
 tenance.
 Geo.
 You should rather
 bid me inspect
 your Urine.
 Doe you take me for
 a Physitian?
 I doe not enquire
 whether your body
 be in health,
 for your face speaks
 that well.
 But how you please
 your selfe.
 Luk.
 Truly my body is
 sound,
 but my mind is not
 well.
 Geo.
 Truly he is not
 right,
 that is sick therea-
 bout.

Ink.....

The matter is so
with me,

Geo.
VAlésne?
 Luc.
 Contemplare vul-
 tum.
 Geo.
 Quin magis loti-
 um jubes?
 An me putas me-
 dicum?
 Non rogo, an va-
 les corpore,
 nam facies ipsa lo-
 quitur te bene
 valere.
 Sed quomodo tibi
 placeas.
 Luc.
 Corpus quidē bel-
 lē habet,
 sed animo malē
 est.
 Geo.
 Non valet quidem,
 qui ista parte labo-
 rat.

Luc.....

Sic res habet meæ,
G 2

Γεω.
ΟΥχὶ ὑγιαίνεις;
 Λυ.
 Εἰσὶν ὁρᾶ τὸ πρόσω-
 πον.
 Γεω.
 Διὰ τί ἐ μᾶλλον ἢ
 ἔσθι κελύεις;
 Ἄρα γε νομίζεις μὲν
 ἰατρίαν;
 Οὐκ ἐρωτῶ, εἰ τὸ
 σῶμα δύναμιν
 ἔχει,
 καὶ γὰρ τὸ πρόσωπον
 αὐτὸ μαρτυρεῖ σε
 καλῶς ἔχειν.
 ἀλλὰ πῶς σεαυτῷ
 ἀρέσκεις.
 Λυ.
 Τὸ σῶμα μὲν εὖ ἔχει,
 ἀλλὰ ἡ ψυχὴ κακῶς
 διακείται.
 Γεω.
 Οὐ μὲν ὑγιαίνει,
 ὃ γὰρ τὸ μέγεθός το
 σῶν.

Λυ.....

Οὕτως ἔχει τὰ ἑμέα,
m)

90.
But also aske of
 God in my
 prayers,
 that he guide and
 direct you here-
 after ;
 that as you have
 made a faire be-
 ginning,
 so you may proceed,
 and not suffer your
 selfe to be tainted
 with the exam-
 ples of bad men,
 whereof there is too
 great a plenty
 every where :
 That in short time
 you be a servant
 to the Church
 and State,
 an honour to friends
 and Countrey,
 and a pleasure and
 comfort to your
 friends.

90.
Sed etiam De-
 um oro,
 ut deinceps te re-
 gat & gubernet ;
 ut uti pulchrè in-
 cepisti,
 ita pergas,
 nec te corrupi-
 sias pravorum
 hominum exem-
 plis,
 quorum ubiq; mag-
 na est copia:
 Ut paulò post e-
 molumento sis
 ecclesiæ & rei-
 publicæ,
 patriæ & amicis
 honori,
 voluptati & solu-
 tio amicis.

90.
Αλλά κ' θεόν α-
 τῶ,
 Ὑπερὸν σε κυβερνή-
 σαι κ' ἐυθώγειν,
 ἵνα ὡσπερ καλῶς ἤρ-
 ξας,
 ἔτιω κ' ποιῶν διατε-
 λήσης,
 Οὐδέ σεαυτὸν τοῖς
 πῶ φάουλων παρα-
 δείγμασι διαφ-
 θασθῆναι ἐάσης,
 πολλῶν μὲν παντα-
 χεῖ ὄντων.
 ἵνα μικρῶ ὑπερὸν ἐ-
 φέλειαν ὦν τυγχά-
 νης τῆ ἐκκλησίᾳ
 κ' τῆ πολιτεία,
 τῆ πατρίδι κ' τοῖς
 φίλοις δόξα,
 ἡδονὴ κ' περισμυθία
 τοῖς γονεῦσι.

George



George, Luke. Georgius, Lucas. ΓεώργιⓄ κ' Λουκάς.

Geo.
Are you well?
 Luk.
 Examine my coun-
 tenance.
 Geo.
 You should rather
 bid me inspect
 your Urine.
 Doe you take me for
 a Physitian?
 I doe not enquire
 whether your body
 be in health,
 for your face speaks
 that well.
 But how you please
 your selfe.
 Luk.
 Truly my body is
 sound,
 but my mind is not
 well.
 Geo.
 Truly he is not
 right,
 that is sick therea-
 bout.
 Luk.
 The matter is so
 with me ;

Geo.
Valésne?
 Luc.
 Contemplare vul-
 tum.
 Geo.
 Quin magis loti-
 um jubes?
 An me putas me-
 dicum?
 Non rogo, an va-
 les corpore,
 nam facies ipsa lo-
 quitur te bene
 valere.
 Sed quomodo tibi
 placeas.
 Luc.
 Corpus quidē bel-
 lē habet,
 sed animo malē
 est.
 Geo.
 Non valet quidem,
 qui ista parte labo-
 rat.
 Luc.
 Sic res habēt meæ,
 G 2

Γεω.
ΟΥχὶ ὑγιαίνεις;
 Λυ.
 Εἰσὶδὼς τὸ πρόσω-
 πόν.
 Γεω.
 Διὰ τί ἐ μᾶλλον ἢ
 θερον κελύεις ;
 Ἄραγε νομίζεις μὲ
 ἰατρίαν ;
 Οὐκ ἐρωτῶ, εἰ τὸ
 σῶμα δύναμιν
 ἔχεις,
 κ' γὰρ τὸ πρόσωπον
 αὐτὸ μαρτυρεῖ σε
 καλῶς ἔχειν.
 ὁλλὰ πῶς σεαυτῷ
 ἀρέσκει.
 Λυ.
 Τὸ σῶμα μὲν εὖ ἔχει,
 ἀλλὰ ἡ ψυχὴ κακῶς
 διάκειται.
 Γεω.
 Οὐ μὲν ὑγιαίνει,
 ὁ τῆτο τὸ μέγε-
 θόν.
 Λυ.
 Οὕτως ἔχει τὰ ἐμά,
 η

my body is well,

corpus valet,

but my purse is sick.

sed ægrotat crumena.

Geo.

Geo.

Your Mother will easily cure that disease.

Facile medebitur mater isti morbo.

But how have you done all this while?

Ut valuisti usque?

Luk.

Luc.

Sometimes well, & sometimes ill, according to the condition of humane affairs.

Variè,

uti sunt res mortalium.

Geo.

Geo.

Have you constantly enjoyed your health?

Fuistine semper prosperâ valetudine?

Luk.

Luc.

By Gods mercy, I have continued healthfull.

Dei beneficio, ego semper bel-
lissimè habui.

Geo.

Geo.

God grant it may be so still.

Faxit deus, ut istud sit perpetuum.

But did nothing trouble you?

Sed nihil interim tibi molestiæ fuit?

Luk.

Luc.

Nothing but that I could not enjoy your society.

Nihil nisi quòd non licuit frui vestra consuetudine.

τὸ μὲν σῶμα ὑγιαίνει,
ἢ δὲ πῆρ ἀδενεῖ.

Geo.

Ραδίως ταύτῳ νόσον ἰάσειαι ἢ μήτηρ.

Πῶς ἐχρηκας ἕως ἀρ-
τι;

Luc.

Ποικίλως,

ὡς τὰ τῶν θνητῶν ἔστι;

Luc.

Οὐχὶ ἀεὶ εἶχες κα-
λῶς;

Luc.

θεῷ διδόντι,
ἐγὼ διὰ παντὸς ἀεὶ
τὸ χεῖν ἐρρω-
μῶς ἔτυχον ἄν.

Geo.

Δότω θεὸς πάντο εἶναι
σωηχέσ.

Ἄλλὰ ἔδεν ἐν τῷ
μεγαζὺ χεῖν σοι
σωῆσθαι ἀβέλῃον;

Luc.

Οὐδὲν πλὴν ὅτι ἐν
ἐξῶν ἀπλανεῖν
τῆς ἑμορίας ὑμετέ-
ρας.



Henry, Henricus, Ερρίκος. Cornelius, Κορνήλιος.

Hen.

Hen.

Er.

Are you well?

Rectene va-
les?

Μῶν ἐρρωμέν-
ος;

Cor.

Cor.

Kor.

Not so well, as I could wish.

Secus quàm vel-
lem.

Ἐτέρος ἂν βελτί-
μῳ ἂν.

I am as it pleases God.

Valeo ut deo vi-
sum est.

Διάκειμαι κατὰ τὸ
δοκῶν τοῦ θεοῦ.

As they use to be, that have to do with Physicians.

Ut illi solent, quibus cum medi-
cis res est.

Ὡς εἰώθασιν,
οἷς πρὸς τὰς ἰατρὰς
περὶ γὰρ ἔστι.

Hen.

Hen.

Er.

God forbid.

Avertat deus.

Μὴ γένοιτο.

You tell me ill news.

Rem mihi peracer-
bam narras.

Ἄνδρες τι λέγεις.

But you must be of good courage.

Bono sis animo o-
portet.

Πρέπει σε θαρσεῖν.

You must shew your selfe a man.

Virum te præstes, oportet.

Χρὴ σε ἀνδραδῶς
διακεῖσθαι.

Behave your selfe valiantly against your dis-
ease.

Forti infraclóque animo esto contra morbum.

Μεγαλοφύχως σε
ἔχεν διὰ
κατὰ τῆς νόσου.

A good confidence helps in a bad matter.

Multum juvat ani-
mus in re malâ bonus.

Πολὺ βοηθεῖ ἐν τῇ
δυσυχίᾳ χυχή ἀ-
γαθή.

What is your infirmity?

Quo morbo tene-
ris?

Τίνι νόσῳ εὐλήφθης;

What disease have you?

Quid habes mor-
bi?

Πόσιον νόσον ἀδραγεῖς;

Cor.
I know not,
and therefore it is
more dangerous
with me.

Hen.
You say very true.

To know the dis-
ease,
is the first degree to
health.

Have you consul-
ted no Physician?

Cor.
A great many.

Hen.
What do they say?

Cor.
One denies.

The other affirms,
Another takes time
to consider.

They all agree in
this,

that I am misera-
ble.

Hen.
How long have you
been sick?

Cor.
Eight dayes.

Almost a month.

Cor.
Nescio,
atque ideo laboro
periculosiùs.

Hen.
Verum dicis.

Novisse morbum,
primus ad fanita-
tem gradus est.

Nullūmne consu-
luisti Medicum?

Cor.
Multos quidem.

Hen.
Quid respondent?

Cor.
Alius negat.

Alius ait.

Alius delibera-
dum censet.

In hoc consentiunt
omnes,
me miserum esse.

Hen.
Quantū temporis
est quod te hoc
malum corripuit?

Cor.
Octo dies.

Ferme integer
mensis est.

Cor.
Οὐκ οἶδα,
καὶ διὰ τῆτο, νοσῶ
ἐπισηλλέστερον.

Er.
Ἀληθεύεις, ὁρθῶς λέ-
γεις.

Τὸ πρῶτον νόσον γινώ-
σκει,
πρῶτον μὲν γὰρ
περὶ τὴν ὑγίειαν
ἔστι.

Οὐδένι συμβέβη-
σας ἰατρῶ;

Cor.
Πολλοῖς μὲν.

Er.
Τί ἀποκρίνοντο;

Cor.
Ὁ μὲν ἀρνείται.

Ὁ δὲ λέγει.

Ὁ δὲ βουλευέσθαι δεῖν
ἔοικε.

Ἐν τῷ τῶ ὁμοιοῦσι,
μὲν ταλαιπώρον εἶναι.

Er.
Πόσους ἡμέρας ἔστιν,
ἐξ ἧς πονηρῶς ἔχεις;

Cor.
Ὀκτὼ ἡμέρας.

Μικρὸν δὲν ὄλθαι
ἢ δὴ μὲν ἔστι.

I have been sick
these ten monthes.
A whole yeare I
have been sick.

Hen.
If I may be worthy
to counsell you,
you must have a
care,

that the disease be
not familiar.

Is it a Dropsie?

Cor.
They say not.

Hen.
Is it a bloody Flix?

Cor.
I thinke not.

Hen.
Is it a Feaver?

Cor.
I thinke it be.

Hen.
What kinde of Fea-
ver is it?

a Quotidian?

a Tertian?

or a Quartan?

Cor.
I thinke it be some
new kinde of Fea-
ver,

as now a dayes new
diseases arise,

not known before.

Decimū jam men-
sem laboro.
Totum annum æ-
groto.

Hen.
Ego censeo,

admittendum esse,

ne morbus fiat fa-
miliaris.

Num est Hydrops?

Cor.
Negant.

Hen.
Num dysenteria?

Cor.
Non arbitror.

Hen.
Num est febris?

Cor.
Credo esse.

Hen.
Qualenam est fe-
bris?

quotidiana?

tertiana?

quartana?

Cor.
Opinor novam
esse febris speci-
em,

ut nunc novi sub-
inde morbi exo-
riuntur,

antehac incogniti.

δέκατον μῆνα τῆ-
τον κάμνω.
Ὅλον ἔτος ἀρρώστω.

Er.
Ὅμοια ἐγώ,

Πειρατέον

τὴν νόσον ἐγίνε-
σθαι οἰκείαν.

Μῶν ὑδρωψὸς ἐστὶ;

Cor.
Ἀρνούνται.

Er.
Μῶν δυσεντερία;

Cor.
Οὐκ οἶμαι.

Er.
Μῶν πυρετός;

Cor.
πιστεύω εἶναι.

Er.
Ποῖός ἐστι πυρετός;

ἀμσημέειν;

ἢ τετάρτῃ;

ἢ τεταρτῇ;

Cor.
Νομίζω νέαν εἶναι
τῶ πυρετῶ ἔιδος,

ὡς ἐν τῷ νυνὶ πολ-
λαὶ νέαι γίνονται
νόσοι,

πρότερον ἀγνωστοί.
There

Hen. There were too many of the old.

Cor. So it pleaseth God, to punish new sins with new diseases.

Hen. What day does your fit returne?

Cor. What day doe you say? even every day, oftner then Euripus.

Hen. Oh most sad misfortune! How did you come by this infirmity? How do you suspect you took it?

Cor. From Famine.

Hen. You were not wont to be so superstitious, to sterue your selfe with fasting.

Cor. It was not consci-

Hen. Plus fatis erat veterum.

Cor. Ita visum est deo, nova peccata punire novis morbis.

Hen. Quoto die recurrit dolor?

Cor. Quotâ die inquis? imò quotidie, sapius quàm Euripus.

Hen. O malum abominandum! Unde contraxisti hunc morbum? Unde suspicaris hoc esse collectum mali.

Cor. Ex inedia.

Hen. Non soles usque adeò esse superstitiosus, ut te jejunio maces.

Cor. Non erat religio,

Es. Ἄλις ἢ τῶν παλαιῶν.

Cor. Οὕτως ἀρέσκει τὰ θεῶν, τὰ νέα ἀμαρτήματα κολλάειν νέοις νοσήμασι.

Es. Πόση ἡμέρα ἀνατρέχει τὸ ἀλγυμμα;

Cor. Πόση ἡμέρα λέγεις; μᾶλλον καθ' ἑκάστω, πλεονάκεις ἢ Εὐριπίου.

Es. Ὡς τὸ κακὸν βδελυκτῶν.

Cor. Πόθεν ἐπεσπάσω τὸ νόσημα; Πόθεν νομίζεις τοῦτο τὸ κακὸν εἶναι;

Cor. Ἐκ τῆς λιμῆς.

Es. Οὐκ εἰώθας τοσούτο εἶναι δεισιδαιμών, ὥς ἐν νεότητι σιαυτὸν ἀποτρέχειν.

Cor. Οὐκ ἦν εὐσεβεῖα, ence,

ence but want. For I had no meat.

I thinke it came of a cold.

This rawnesse of my stomach came as I suppose, from raw Apples.

Hen. Rather from too much, or unseasonable study, you have got this mischief, or drinking too much.

But why doe you not consult a Physitian?

Cor. I am afraid he will sooner enlarge my disease than cure it.

I feare he may give me poyson in stead of a remedy.

Hen. Therefore you must make choice of one, whom you may safely trust.

Cor. If I must dye,

fed opinio. Non enim dabatur cibis.

E frigore natum arbitror.

Hæc stomachi cruditas contra est, ut opinor, è crudismalis.

Hen. Ex immodico potius aut interpestivo studio, conciliaris tibi hœc mali, aut potatione largiori.

Sed cur non accersis Medicum?

Cor. Timeo nè citius augeat morbum

quàm cures. Timeo ne venenum det pro remedio.

Hen. Deligendus est igitur,

cui tuto fidas.

Cor. Si moriendum est,

ἀλλ' ἀπειρά. Οὐ γὰρ ἐδόθη ἡ τροφή.

ἐκ ψύχους γίνεσθαι οἶμαι.

Τὴν τῶ οἰσοφάγου ἀμόρτηται ἐσάρεχεν ἡ γύμνασι ἐκ μήλων ἀμῶν.

Es. Μᾶλλον ἐξ ἀμέτρου, ἢ ἀκαίρου πρὸς τὰ γυμνασια σπουδῆς, τοῦτο τὸ κακὸν ἐπισπάσσης, ἢ ἐκ πότου ἀμέτρου.

ἀλλὰ διὰ τί ἐπεσπάσσης ἰατρὸν τινα;

Cor. Δέδια μὴ θάττον τὴν νόσον ἀυξάνῃ

ἢ θεραπεύσῃ. Φοβῆμαι μὴ τόξικον δίδῃ ἀντὶ φαρμάκου.

Es. Δεῖ γοῶν ἐλέειν τινα

ὃ ἀδελῶς πιστεύοις ὄντι

Cor. Εἰ χρὴ θανεῖν,

I had rather dye
once,
then be massacred
by so many Me-
dicines.

Hen.

Provide then to be
your owne Phy-
sician.

If you have no con-
fidence in a hu-
mane Physician,

I pray God supply
your Physicians
place.

Therefore aske of
God the benefit
of health.

Cor.

I know not whether
it be a benefit or
no.

Hen.

Is it not a benefit
to be freed from
a disease?

Cor.

It is sometimes
more happinesse
to dye.

But I entreat of
God,
anely what may be
best.

Hen.

You get the Chri-

malo semel mori,
quam tot pharma-
cis excarnificatus.

Hen.

Fac igitur ut tibi
ipfi sis medicus.

Si homini diffidis
medico,

precor ut sit tibi
medici vice deus.

Proinde a Deo
pete sanitatis be-
nificium.

Cor.

An beneficium sit
nescio.

Hen.

An non benefici-
um est liberari
morbo?

Cor.

Nonnunquam mo-
ri foelicus est.

Ego autem peto a
Deo
nihil, nisi quod op-
timum sit.

Hen.

Pie tu quidem phi-

βέλομαι μὴ μᾶλλον
ἀπαξ τελευτᾶν,
ἢ τοσέτοις φαρμά-
κοις ἐκτραυχῶθαι.

Er.

Φρόνισον ἐν ὅποις
αὐτὸς σεαυτῷ ἰα-
τρὸς τυχεῖς ἂν.
Ἐὶ ἂν δεῖ ἰατρῶ ἀπι-
σεῖς,

ἔυχομαι σοὶ τὸν θεὸν
ἐν ἰατρῷ μέρει εἶ-
ναι.

Τοιγαρὲν σὺ τὸν θε-
ὸν αἰτεῖς τὴν τῆς
ὑγιείας χάριν.

Cor.

Οὐκ ἴδιστα εἰ χάρις
ἔστι.

Er.

Πῶς οὐχὶ χάρις ἔστι,
τῆς νόσου ἀπαλλα-
γῶν;

Cor.

Ἐνίοτε τελευτᾶν
βέλτιόν ἔστι.

Ἐγὼ δὲ τῷ θεῷ δεῖ-
μαι ἕδεν,
πλὴν ὅ, τι ἂν αἰεσον
ᾖ.

Er.

Ἐυσεβῶς σὺ μὴ φρι-
στian

stian Philosopher:
for when we aske
good things of God,
necessary for this
life,

we must alwaies
adde,

Our Lord if thou
please.

But spirituall and
eternall things
are to be asked of
God

without any condi-
tion.

But farewell Cor-
nelius.

Cor.

And farewell you
till to morrow.
Oh my dearest Har-
ry.

Iosopharis:
cum enim petimus
a deo bona,
ad hanc vitam ne-
cessaria,

semper addendum
est,

Domine si tu vis.

Spiritualia autem
& æterna bona
petenda sunt a
Deo

sine ulla conditio-
ne.

Sed vale mi Cor-
neli.

Cor.

Et tu vale in cra-
stinum,
ô charissime Hen-
rice.

λοσοφεῖς.
ὅτι μὴ γὰρ αἰτέμεν
τὸν θεὸν ἀγαθὰ,
τὰ πρὸς τὸν βίον
ἀναγκαῖα,

ἀεὶ προσθεῖναι δεῖ
τὸ,
Κύριε εἰάν θέλῃς.

Πνευματικὰ καὶ αἰ-
ῶνια ἀγαθὰ πρὸς
θεῷ ἔυχῶντος πρέ-
πει

ἀνευ ὁμολογίας.

Ἀλλὰ ἔρρωσῶ ὃ φί-
λε Κορνήλιε.

Cor.

Ἐρρωσο εἰς τὴν αὔ-
ριον καὶ σὺ,
ὃ φίλτατε Ἐρρίκε.

Thomas, Peter.

Thomas, Petrus.

Θωμάς, Πέτρος.

Tho.

Have you had a
a good jour-
ney?

Pet.

Indifferent,
but that there was
much robbing e-
very where.

Tho.

Uitne hoc iter
tibi foelix?

Pet.

Sic fatis,
nisi quod nihil uf-
quam tutum est a
latronibus.

Θω.

Οὐχὶ ἐγένετό σοι
αὕτη ἡ ὁδοπο-
εἰα εὐτυχίης;

Πετ.

Ἐγένετο μετείας,
πλὴν ὅτι ἕδεις
τόπου ἀκινδυνώως
ἔχει διὰ τὴν λησείας.

Tho. Did you come on foot, or on horse-back?

Pet. Part of the way on foot, part by waggon, part by horse, part by water.

Tho. How goe things in the Low-Countries?

Pet. Truly in a troublesome condition. There are great threatenings of warre.

Tho. But let this passe, we have nothing to doe with fighting.

How goe your own affaires?

Pet. Excellent well. But are you fortunate?

Tho. Rather most unhappy. It cannot be worse.

Tho. Pedes advenis, an eques?

Pet. Partim pedestri itinere, partim vehiculo, partim equo, partim navigio.

Tho. Quo in statu sunt res Belgicæ?

Pet. Sanè turbulento statu. Magnæ bellorum minæ sunt.

Tho. Sed hæc omittamus, nihil enim nobis cum Marte.

Quomodo habent res tuæ?

Pet. Optimé. An prospero fortunæ statu uteris tu?

Tho. Imò maximè adverso. Res mea in pejori

Θω. Πίστ' εἶς, ἢ ἰππεύεις;

Πετ. Τὰ μὲν πῆρ' πορείᾳ, τὰ δὲ ἀμάξῃ, τὰ δὲ ἵππῳ, τὰ δὲ νηϊ.

Θω. Πῶς ἔχει τὰ ἔθνη ἐν Γαλλίᾳ Βεργικῇ.

Πε. Στασιασικῶς.

Πολλὰ μὲν δεῖ πολεμίων ἀπειλαῖ εἶσι.

Θω. Ἀλλὰ ταῦτα ἐάσωμεν, ἔδεν γὰρ ἡμῖν ἢ τῷ Ἄρει.

Τὰ δὲ σὰ πῶς ἔχει;

Πετ. Κάλιστα. Οὐχὶ εὐτυχεῖς;

Θω. Μᾶλλον ἢ δυστυχῶς.

Τὰ μὲν ἐμὰ χεῖρον

with me.

Pet. Have you not gained what you pursued?

Have you not the game you hunted?

Tho. I hunted, but Delia was not propitious.

Pet. Is there no hope left?

Tho. Very much hope, but nothing of substance, whole wain-loads, ships full, but nothing else.

Pet. Hath the Consul sent thee nothing?

Tho. He hath promised richly, but sent not an halfpenny.

Pet. He is bountifull in words,

statu esse non potest.

Pet. Non cepisti quod captabas?

Non contigit præda, quam venabaris?

Tho. Venabar, sed iratâ Delia.

Pet. Nihil reliquum est spei?

Tho. Permultum spei, sed nihil rei,

tota plaustra, totas naves, sed nihil præterea.

Pet. Nihil adhuc misit Consul?

Tho. Promisit quidem largiter, sed ne obolum quidem misit.

Pet. Multa quidē promittit verbis,

ἔχει ἢ δυνάσται.

Πετ. Οὐκ ἐάλωκας ὅτι ἐθήρευες;

Οὐχὶ σωέβη ἢ λεία ἢ ἐπεβύλησας;

Θω. Ἐθήρευον μὲν, ἀλλὰ τῆς Ἀρτέμιδος ὀργιζομένης.

Πετ. Οὐδεμία ἐλπίς λοιπὴ ὅτι;

Θω. Ἐλπίς πολλή, πᾶν γὰρ ἔδεν,

ὅλας ἀμάξας ἔχω, ὅλας νῆας, ἀλλὰ πρὸς τέτοις οὐδέν.

Πετ. Οὐχὶ ὑπατ' ἔδεν ἔτι ἐπεμψεν;

Θω. Ἐπέχετο μὲν δαψιλῶς, ἀλλ' ἔκ' ἐπεμψεν ὀβολὸν ἔδεν.

Πετ. Ἐπιχερεῖται πολλὰ λόγῳ,

Tho. *but performes nothing in deeds.*

Pet. *You must therefore feed your selfe with hope.*

Tho. *But this will not fill the belly.*

Yet I am the more nimble for travel, because I had no weight in my pocket.

Pet. *I confesse, and the lesse in danger, for there are no greater defences against Thieves.*

Tho. *But I had rather have the burden with the danger.*

Were not you rob'd by the way?

Pet. *From me? Præhee how can you plunder a naked man?*

Tho. *Sed re præstat nihil.*

Pet. *Ergo spe alendus est animus.*

Tho. *Sed hac non sanguinatur venter.*

Sed sum ad iter expeditior hoc, quòd nihil esset oneris in zona.

Pet. *Fateor, atque etiam tutior, nulla enim sunt arma certiora adversus latrones.*

Tho. *Sed ego malim & onus, & periculum.*

Nihilne tibi ademptum est in via?

Pet. *Mihine? Quæso quid eripias nudo?*

Θω. *ἔργω ἔδεν ποιεῖ.*

Πετ. *Κρὸν ἐν ψυχῷ τῇ ἐλπίδι τρέφειν.*

Θω. *Ἄλλὰ ταύτη ἐπαινεταὶ ἡ κοιλία. Διὰ τὸτο πρὸς τὸ ὀδοιπορεῖν εἰμι ἑπιηδαιότερος, ἔδεν φορτίον ἐν τῇ ζώνῃ ἔχων.*

Πετ. *Ὁμολογῶ, καὶ ἀσφαλές ἐστι, ἔδνα γὰρ ὄπλα μᾶλλον ἐλεύθερα ἢ ληστῶν ὄντιν.*

Θω. *Ἄλλ' ἐγὼ μᾶλλον ἀνβλοῖμι καὶ τὸ φορτίον καὶ τὸν κίνδυνον.*

Οὐδὲν σε ἀφίρηται ἐν τῇ ὁδῷ;

Πετ. *Μὴν ἐμῆ; Τί ἀραιήσεις ἀνθρώπου γυμνῆ;*

Others

Others had more cause to feare me.

I could without money in my purse, sing, and be hungry all the way.

Tho. *But whither are you bound now?*

Pet. *Straight home, to salute my Wife, and Parents, whom I have not seen a great while.*

Tho. *I wish you may find all cheerfull there.*

Pet. *So say I, and it be Gods will.*

Is there no news at our house?

Tho. *Nothing, but that you will finde your family increased:*

for your hen hath laid you a very faire Egge.

Aliis citius erat periculum à me.

Licuit mihi vacuoviatori, cantare & esurire per totum iter.

Tho. *Quò autem nunc abis?*

Pet. *Rectà domum, salutaturus uxorem & parentes, jam diu non visos.*

Tho. *Precor illic ut offendas omnia læta.*

Pet. *Utinam ita velit deus.*

Nihil interim extitic novi domi nostræ?

Tho. *Nihil, nisi quòd reperies auctam familiam:*

nam tua gallina peperit tibi pulchrum ovum.

Οἱ δ' ἄλλοι μᾶλλον ἐροβέντό με.

Ἐξὼ ἐμοὶ γυμνῶ ὀδοιπόρῳ, ἀδεν καὶ πειναρὴν διαδύσῃς τῆς ὁδοῦ.

Θω. *Ποῖ δ' νῦν βαδίζεις;*

Πετ. *Εὐθὺ τῆς οἰκίας, ἀσπασόμενος τῶν γυναικῶν καὶ τῶν γονεῶν, πολὺν ἤδη χρόνον οὐκ ὁραμένους.*

Θω. *Εὐχομαί σε πάντα ἐκεῖ εὐρεῖν ἡδέα.*

Πετ. *Αἴθε τὰτο βέλαιο θεός.*

Οὐδὲν καινὸν συμβέβηκεν ἐν τῷ μετὰξὺ ἐν τῇ οἰκίᾳ ἡμῶν;

Θω. *Οὐδὲν, πλὴν ὅτι εὐρήσεις τὸν οἶκον ἐπίδοσιν εὐληθῶτα.*

καὶ γὰρ ἡ ἀλεκτρυὼν σε ἔτεκε σοὶ ὄν καλόν.

Tom

Pet.
You tell me a fine
story,
and for this good
newes,
I bestow this gift
upon you,
a New Testament,
lately printed fair-
ly at Paris.

Pet.
Bene nuntias,
& pro hoc nuntio
do tibi munus,
novum testamen-
tum,
Lutetiae recens ele-
ganter excusum.

Πετ.
Καλῶς λέγεις,
καὶ ἀντὶ ταύτης τῆς
ἀγγελίας,
δίδωμι σοὶ δῶρον,
τὸ καὶνὸν διαθή-
κῃ,
ἐν Λαυδινίᾳ νεωστὶ
κομψῶς τυπωθεῖ-
σαν.

Tho.
This is a very ac-
ceptable present.
I will study to re-
compense this fa-
vor.

Tho.
Est mihi hoc mu-
nus longè gra-
tissimum.
Dispiciam unde
possim hoc do-
num pensare.

Θω.
Ἔστι μοι τῆτο τὸ δῶ-
ρον ὡς ὅτι ἡδιστον.
Σκέψομαι ὃ ὀπιθεῖν
σοὶ πῶς χάριν ἀ-
ξίαν ἀποδῆναι δυ-
νηθῶ.

Pet.
Account, you have
sufficiently re-
quited it,
if you accept it.

Pet.
Abundè te pen-
sasse puta,
si boni consulueris.

Πετ.
Ἐξαρκενῶς ἀντα-
ποδεδωκέναι νό-
μιζε,
εἰ ἀγαπήσεις.

James, John.

Jacobus, Joannes.

Ἰάκωβος, Ἰωάννης

Jam.
No news from
our friends?
What novelty?

Jac.
Nihil novi à
nostris por-
tas?
Quænam nova nun-
tias?

Ιω.
Οὐδὲν καινὸν
παρὰ τῶν ἡ-
μετέρων φίρων;
Τίνα καινὰ ἀγγελί-
αις;

Joh.
A great deal of
news,
but no truth.
I bring as many
lyes,
as will more then
fraight a Ship.
Jam.
Unload as soon as
you can,
I beg you to
the burden.

Jo.
Nova permulta,
sed nihil veri.
Tantum mendaci-
orum adfero,
quantum vix una
navis vehat.
Jac.
Exonera te quam-
primum,
peto ut
to oneri.

Ιω.
Καινὰ μὲν πολλὰ,
ἀληθῆς ὃ οὐδέεν.
Τοσαῦτα μὲν ψεύδη
φέρω,
ὅσα μόλις μία ναῦς
ἄγει.
Ἰακ.
Ἀποφορτίζε ἔν ὡς
τάχιστα,
ἵνα μὴ ἴσως τηλικέτο
τὸ μέγα ἔσοφος
τίς ἐπολή.

Joh.
I have no other then
What is talked of,
at the Barbers,
at the Carriers,
and a Ship bord.

Jo.
Nihil habeo præ-
ter ea quæ ja-
stantur,
in tonstrinis,
in vehiculis,
& in navibus.

Ιω.
Οὐδὲν ἔχω, πλὴν ὃ,
τι θρυλλεῖται,
ἐν τοῖς κερσείοις,
ἐν ἀμαξίαις,
καὶ ἐν ναυσὶ.

Jam.
What? is our Coun-
try free from the
Plague?

Jac.
Quid? an patria
nostra immunis
à peste?

Ἰακ.
Τί; οὐχὶ ἡ πατρίς
ἡμῶν τῆ λοιμῆ ἐ-
λευθέρω ἐστὶ;

Joh.
Not altogether.
But it is not con-
stant,
sometimes it is less,
then it rageth a-
gain.

Jo.
Non omnino.
Sed non perpetua
est,
aliquando remittit
sele,
deinde recrudescit.

Ιω.
Οὐχὶ ὅλως.
Ἀλλὰ σιωπηλῆς ἔκ-
εστι,
ἐπίσθι γὰρ ἀνίστοι,
πάλιν ὃ παροξύνει.

Jam.
Was there not mis-
chief enough?

Jac.
Nonne satis erat
malorum,

Ἰακ.
Οὐχ' ἄλλο ἢ κακῶν,
ἵκανον

where the sword
domineers?

Joh.

Yes there was truly,

but it seem'd other-
wise to God.

Jam.

Corne must be very
dear in that place.

Joh.

There is a scarcety
of all things,
but of wicked Sol-
diers.

Jam.

Where Soldiers
bear the sway,
there is no sparing
Churches nor lear-
ning.

Joh.

Therefore Xenophon
said well
and wisely,
Men account peace
a very good thing,

but War the great-
est unhappinesse.

But I will detaine
you no longer.

We will talke more
another time,

ubi bellum grassa-
tur?

Joa.

Erat quidem,

nisi aliter deo vi-
sum est.

Jac.

Annonæ caritatē
istic esse oportet.

Joa.

Omnium rerum il-
lic inopia est,
præterquam sceler-
atorum militum.

Jac.

Ubi milites domi-
nantur,
ibi nec sacris tem-
plis nec Musis
parcitur.

Joa.

Rectè igitur Xeno-
phon & sapi-
enter dixit,
Pax videtur homi-
nibus esse mag-
num bonum,
bellum verò maxi-
mum malum.

Sed non te mora-
bor diutius.

Aliàs pluribus col-
loquemur,

ὅπου πόλεμος τυγ-
χάνει ὦν.

Ιω.

ἢν μὴ,

εἰ μὴ ἄλλως ἂν ἐ-
δόκει τῷ θεῷ.

Ιακ.

Ἄνδρα γὰρ αὐτῷδε σι-
τόδεια εἶναι.

Ιω.

Πάντων ἐκεῖ ἐνδεδι-
όται,
πλὴν ἢ ἁλιωλα-
των σελιωτῶν.

Ιακ.

Ὅπου οἱ σελιῶται
κυελεύουσιν,
ἐκεῖ ἔδὲ ἢ ἁγίων
ἱερῶν, ἔδὲ μουσῶν
φείδονται.

Ιω.

Ὁρθῶς ἔν κ' ἠσφῶς
ὁ λέγων Ξενοφῶν
ῆσι,

Ἐιρήνη δοκεῖ μέγα
ἀγαθὸν τοῖς ἀν-
θρώποις,
πόλεμος δ' ἡ μέγιστος
χαλόν.

Ἀλλὰ ἐ καθέξω σε
πλείονα χρόνον.

Ἐν ἑτέροις καιροῖς
διὰ πλείονων ποιη-
σόμεθα τὴν συνο-
σίαν, when

when it shall be con-
venient for both.
Now some businesse
calls me to ano-
ther place.

quando erit utriq;
commodum.
Nunc aliò me vo-
cant negotia quæ-
dam.

ὁπόταν ἐκατέρω ἔσται
ἐπιήδειον.
Νῦν ἄλλοσέ με καλεῖ
πρόγματά τινα.

Nicholas, Matthew. Nicolaus, Matthæus. Νικόλαος, Ματθαῖος.

Nic.

I Heare you have
lately visited
your native Coun-
treys.

Mat.

I have looked upon
it again,
for I had not seen
my Parents a
great while,
neither could I
longer beare
the absence of my
Countrey and
friends.

Nic.

You did piously.
You are of a good
nature,
while you thinke of
that.

For we all desire

the Country where-

Nic.

AUDIO te patri-
am nuper
revisisse.

Mat.

Revisi,
diu enim non vi-
deram parentes
meos,
nec poteram diuti-
us ferre
desiderium patriæ
& amicorum.

Nic.

Piè fecisti.
Humanus es,
qui ista cogitas.

Ducimur enim o-
mnes, admira-
bili amore
ejus regionis quæ

Nic.

ΠΥθνανομαί σε
νεωσι τὴν πα-
τείδα ἐπισκέψα-
σαι.

Mat.

Ἐπισκεψάμην,
πολὴν γὰρ χρόνον
τὰς γονεῖς ἐκ ἐω-
ρέθην,
οὐδ' ἐδωκῆθην πλεί-
ονα χρόνον φέρειν
τὸν τῆς πατρίδος κ' ἢ
ἢ φίλων πόθον.

Nic.

Ἐυσεβῶς ἐποίησας.
Φιλάνθρωπος τυγ-
χάνεις ὦν,
τὰῦτα ἐνθυμέμεν.

Ἄπαντες γὰρ σφό-
δρα ἐρέργομεν

τὴν χώραν τὴν ἡμᾶς

in we were bred
and borne.

But prithee tell me,
how you found all
things there?

Mat.

All new.
All things chang'd.

Me thought I came
into another world

I had scarce been
absent ten years.

I did no less wonder
at all things,

then Epimenides
the Prince of

sleepers,

hardly out of his
Dream.

What story is that?

I'll tell you, if you
be at leisure to
heare it.

Nothing shall be
more pleasing.

Therefore I pray
give me a stool
and cushion.

Nic.

You advise well.

You will tell a lye
with the more
ease while you sit.

nos aluit & edi-
dit.

Sed dic quæso,
quònam in loco
illic offendisti
omnia?

Mat.

Omnia nova.
Omnia mutata.

Videbar mihi in a-
lium venire mun-
dum.

Vix dum decenni-
um abfueram.

Non secus omnia
mirabar,

quàm Epimenides
somniautorum

princeps,

vix tandem exper-
gefactus.

Quænam est ista
fabula?

Dicam equidem si
vacat audire.

Nihil fuerit jucun-
dus.

Sellam igitur cum
pulvino mihi po-
ni jube.

Nic.

Rectè admones.

Nam sedens com-
modius menti-
eris.

θρέψασαν κ' ὄψασαν.

Ἄλλὰ ἀγε,
πὸς οὐκ ἔωρακας
πάντα ἔχοντα;

Mat.

Πάντα καινά.
Πάντα μελαβεβλη-
μένα.

Ἐδῶκ' εἰς ἄλλον
ἐλθεῖν κόσμον.

Ἐτη δέκα μόλις ἀ-
πεγεγούμην.

Οὐκ ἄλλως ἀπαῖτα
ἔθαύμασα,

ἢ Ἐπιμενίδης ὁ τῆ
Ἰωνῶδ' ἀρχῶν,

μόλις τελευτῶν ἀν-
νεγερθεῖς.

Πεῖθ' τίς ἐτός ἐσ-
μύθος;

Λέξω ἢ εἰ σχολή σοι
ἐστὶν ἀκείν.

Οὐδ' ἂν ἐμοὶ ἦδ' ἴσως
ἔσαι.

Ἐδραὸν ἔν σ' οὐκ ἔρο-
κεφαλαίω μοι τί
θεῶν κέλευε.

Nic.

Ὅρθῶς ἐπέμνησας.

Καθήμενθ' ἄγε εἴ-
σον φευδολογήσεις.
He

Mat.

Historians tell a
story
of one Epimenides
a Cretan borne,
who going alone out
of the City
to take a walke,

a sudden storme of
raine enforcing;
entring into a Cave
he fell asleep,

and continued sleep-
ing seven and for-
ty years.

Nic.

But it was well for
Epimenides

that he came to
himselfe at last.

Many learned men
never wake

out of their dreams.

But you doe like a
Poet,
Lye on.

Mat.

Epimenides when
he wak'd,

Mat.

Historici fabulan-
tur
de Epimenide quo-
dam Cretensi,
qui solus urbem
egressus
deambulandi gra-
tia,

subitâ pluvîâ vi
compellente,
speluncam quan-
dam ingressus
obdormivit,

quadraginta sep-
tē perpetuos an-
nos somnū con-
tinuarit.

Nic.

Sed bene cum E-
pimenide actum
est,

qui tandem ad se
rediit.

Multi docti nun-
quam expergi-
scuntur

à suis somniis,

Sed facis ut poeta
dignum est.

Perge mentiri.

Mat.

Epimenides somno
solutus,

Mat.

Μυθολογεῖσθαι οἱ ἰ-
σοεικοὶ
περὶ Ἐπιμενίδου τι-
νὸς Κρητέως,
ὃς μόνθ' ἔξω τείχεος
πορευόμενθ'
πρὸς περὶπαῖον,

ἐπειδὴ διὰ τὸν ἕσ-
τὸν σιωπηλῆ,
σπήλαιον ἐμβαῖς ἐκά-
θευθεῖς,

τεσσαράκοντα ἐπὶ
ἔτη ἔυδων διετέ-
λεσε.

Nic.

Ἄλλὰ εὐτυχῶς ἔ-
περθεῖν ὁ Ἐπιμε-
νίδης,

ὃ τὰ τελευτῶντα ἐμ-
τὸν ἀναλαβῶν.

Πολλοὶ μὲν ἑλλογι-
μῶν ἔποισι ἀναγεί-
ρονται

ἐκ τῶν ἐνυπνίων ἑαυ-
τῶν.

Ἄλλὰ περὶ τοῦ ἀξι-
ῶς ἀνδρὸς ποιητῆ.

Ἐπιμενὲς ἔν τῷ ψε-
δολογεῖν.

Mat.

Ἐπιμενίδης ἀνεγερ-
θεῖς

goes out of the Cave,
looks about him,
he sees all things changed,
the woods, the banks,
the rivers, the trees,

the fields,
to be short,

every thing new.

Going therefore to the City, he enquires.

Staying there some while,

He neither knew any man,
nor any knew him.

Another kinde of garment.

Not the same faces.

The language was changed.

The manners altered.

Nor doe I wonder that this happened to Epimenides,
after so many years,

è spelunca prodit,
circumspicit,
mutata videt omnia,
filvas, ripas,

flumina, arbores,

agos,
breviter,

nihil non novum.

Accedens ad urbem, percontatur.

Manens illic aliquandiu,

Neque novit quenquam,

nec à quòquam agnitus est.

Alius hominū cultus.

Nec idem vultus.

Sermo mutatus.

Diversi mores.

Nec miror hoc Epimenidi evenisse,

post tantum annorum,

ἐκ τῆς σπηλαίου προεβ-
όμενος,

περισκοπῆς,
ὄρα πάντα μεταβα-
βλημένα,

τὰς ὕλας, τὰς ἔχ-
θας,

τὰς ποταμούς, τὰ
δένδρα,

τὰς ἀγρούς.
ὡς ἡ σωτηρίας οἰ-
πεῖν,

πάντα καινά.
Βαδίζων ἔν εἰς τὴν
πόλιν ἐρωτῶ.

Διατείθων αὐτοῖσι
χεῖρον τινα,

οὐδὲ ἔγνω οὐδένα,

οὐδὲ ὑπὸ τινος ἔγ-
νώσθη.

Ἄλλο γὰρ τῶν ἀν-
θρώπων περιβλή-
μα.

οὐδὲ τὸ αὐτὸ πρό-
σωπον,

ἢ λέξις μετεβλήθη.

οἱ πρόποι διάφοροι.

οὐδὲ θαυμάζω τὸτο
τῷ Ἐπιμενίδῃ

συμβεβηκέναι,

ἢ τὰς αὐτὰ ἔτη,

when

when almost the same thing hath hapned to me,
who had been absent but a few yeares.

Nic.

How doe your Father and Mother?
are they alive?

Mat.

They are both living,

and indifferently well,

worne with age, sicknesse,

and the miseries of warre.

Nic.

This is the Comedy of humane life,

such are all mortall affaires.

Nothing doth last long in the same condition.

cùm mihi idem propemodū evenit,
qui pauculos annos abfuisse.

Nic.

Quid uterque patrens?

vivuntne?

Mat.

Vivunt ambo,

& valent utcumque,

confecti senio, morbo,

& bellorum denique calamitate.

Nic.

Hæc est humanæ vitæ Comœdia,

tales sunt res humanæ.

Ut in eodem nihil usquam duret statu.

ὅπειδῃ μικρὸν αἰὼν ἔμοι τὸ αὐτὸ συμβέβη,

τῷ ὀλίγῳ ἔτη τῆς πατρίδος ἀπογενομένης.

Nic.

Τί γονεῖς σε;

οὐχὶ βίβου;

Mat.

Βίβου ἢ ἀμφοτέρου,

καὶ διάκηνται ἁπλοῦς ἔν,

ἐκνενευσμένοι γῆρας καὶ νόσῳ,

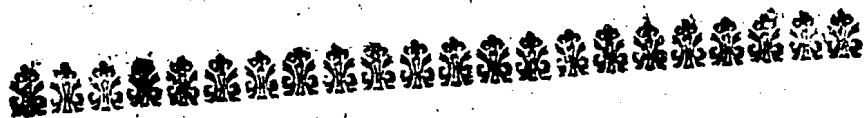
καὶ συμφοραῖς ἤδη πολέμων.

Nic.

Αὕτη ἐστὶν ἀνθρωπίνου βίου κομῳδία,

τὰ θνητὰ τοιαῦτα,

οὐδὲν ἐν τῷ αὐτῷ μένει.



Æsopi Fabulæ selectiores.

The first Fable.

The Kid, and the Wolfe.

A Kid standing upon the top of an house, spying a Wolfe passing by, railed and reproached him.

But the Wolfe replied, Dost heare? It is not thou dost revile me, but the place.

The morall.

This fable signifies, That oftentimes the place and time do occasion our boldness against our betters.

Fabula. I.

Hædus & Lupus.

Hædus super quadam domo stans, cum lupum prætereuntem videret, criminibatur & convitiis afficiebat ipsum.

Lupus autem dicebat, Heus tu? Non tu me criminaris, sed locus.

Affabulatio.

Fabula significat, Quod sæpe locus & tempus audaciã nobis præbet contra præstantiores.

Μῦθος. δ.

Ἐπιφοῦς ἢ λύκος.

Ἐπιφοῦς ἐπὶ τινὸς δώματι ἑστὼς,

ἐπειδὴ λύκον παρῆντα εἶδεν, ἐλοιδορεῖ ἢ ἔσκωπτεν αὐτόν.

Ὁ δὲ λύκος ἔφη,

ὦ ἔτθ; οὐ σύ με λοιδορεῖς, ἀλλ' ὁ τόπος.

Ἐπιμύθιον.

Ὁ μῦθος δηλοῖ, ὅτι πολλάκις ὁ τόπος ἢ ὁ καιρὸς δίδωσι τὸ θεῖόν.

ἢ τὸ ἀμεινόνων.

Τ

The second Fable.

The Lyon and the Frog.

Once upon a time, A Lyon hearing a Frog creaking aloud, turn'd himselfe to the voice, thinking it to be some great Beast;

But after a little expectation, as soon as he saw what it was, he trod it under his foot.

The Morall.

This Fable teaches, that we ought not to be troubled at the report of any thing, before we see it.

Fabula secunda.

Leo & Rana.

Liquando, cum Leo audivisset valde ranam clamantem, conversus est ad vocem, putans magnum aliquod animal esse:

Cum autem expectasset parum, ut vidit ipsam, conculcavit.

Affabulatio.

Fabula docet, non oportere perturbari per auditionem solum, ante rem visam.

K

Μῦθος β'.

Λέων ἢ βάτεσχος.

Ποτέ,

λέων ἀκούσας βαλέσχος μέγα βοᾶντι,

ὅπως εἶπεν πρὸς τινὸς φωνῶν, οἶόμενος μέγα τι ζῶον εἶναι.

Προσμέννας δὲ μικρὸν, ὡς εἶδεν αὐτόν,

κατεπάτησεν.

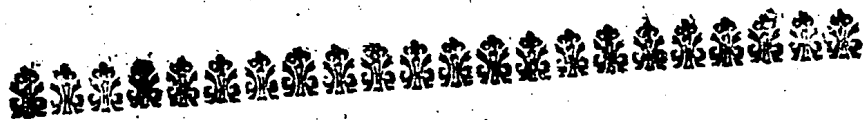
Ἐπιμύθιον.

Ὁ μῦθος δηλοῖ, μὴ δεῖν ταχέως τελεῖσθαι

δι' ἀοῆς μόνης,

πρὸ τῆς ὁψείας.

Fable



Æsopi Fabulæ selectiores.

The first Fable.

The Kid, and the Wolfe.

A Kid standing upon the top of an house, spying a Wolfe passing by, railed and reproached him.

But the Wolfe replied, Dost heare? It is not thou dost revile me, but the place.

The morall.

This fable signifies, That oftentimes the place and time do occasion our boldness against our betters.

Fabula. i.

Hædus & Lupus.

Hœdus super quadam domo stans, cum lupum prætereuntem videret, criminabatur & convitiis afficiebat ipsum.

Lupus autem dicebat, Heus tu? Non tu me criminaris, sed locus.

Affabulatio.

Fabula significat, Quod sæpe locus & tempus audaciã nobis præbet contra præstantiores.

Μῦθος δ.

Ἐπιφασὶς ἢ λῦκος.

Ἐπιφασὶς ἐπὶ τινὸς δώματι ἕως,

ἐπειδὴ λῆκον παρειόντα εἶδεν, ἐλοιδορεῖ ἢ ἔσκωπτεν αὐτόν.

Ὁ δὲ λῦκος ἔφη,

ὦ ἄνθρωπε; Οὐ σὺ με λοιδορεῖς, ἀλλ' ὁ τόπος.

Ἐπιμύθιον.

Ὁ μῦθος δηλοῖ, ὅτι πολλάκις ὁ τόπος ἢ ὁ καιρὸς δίδωσι τὸ θράσος.

κατὰ τὸν ἀμεινόνων.

T

The second Fable.

The Lyon and the Frog.

Once upon a time,

A Lyon hearing a Frog creaking aloud,

turn'd himselfe to the voice, thinking it to be some great Beast;

But after a little expectation, as soon as he saw what it was, he trod it under his foot.

The Morall.

This Fable teaches, that we ought not to be troubled at the report of any thing, before we see it.

Fabula secunda.

Leo & Rana.

Liquando,

cum Leo audivisset valde ranam clamantem,

conversus est ad vocem,

putans magnum aliquod animal esse:

Cum autem expectasset parum, ut vidit ipsam,

conculcavit.

Affabulatio.

Fabula docet, non oportere perturbari per auditionem solum, ante rem visam.

K

Μῦθος β'.

Λέων ἢ Βάτραχος.

Ποτε,

λέων ἀκούσας βατράχου μέγα βοῶντος,

ὄπισθεν πρὸς τὴν φωνὴν,

οἰόμενος μέγα τι ζῶον εἶναι.

Προσμέννας δὲ μικρὸν, ὡς εἶδεν αὐτόν,

κατεπάτησεν.

Ἐπιμύθιον.

Ὁ μῦθος δηλοῖ, μὴ δεῖν ταχέως

δι' ἀκοῆς μόνης,

πρὸ τῆς ὄψεως.

Fable

The third Fable.

Fabula tertia.

Μῦθος γ'.

The Hart, and the Lyon.

Cerva & Leo.

Ἐλαφός κ' λέων.

A Hart flying from the Hunters,

Cerva venatores fugiens,

Ἐλαφός κωπηγούσ φεύγουσα,

entred into a Den, but meeting there with a Lyon, she was seized upon by him.

in antrum intravit, in Leonem autem ibi cum incidisset, ab ipso comprehensa est.

εἰς ἀντρον εἰσέδου, λέοντι δ' ἐκεῖ περιετυχῆσα, ὑπ' αὐτῆ σιωελήφθη.

But dying she complained,

Moriens antē dicebat, Hei mihi!

Θνήσκουσα δ' ἔλεγεν, Οἱ μοι.

Woe is me! that flying from men,

quod homines fugiens, in bestiarum ferocissimam incidi.

ὅτι ἀνθρώπους φεύγουσα, τῷ ἄσθθνηίων ἀγεία τάτω περιέπεσον.

I am false upon the worst of Beasts.

Fabula monstrat, quod multi fugientes parva hominum pericula, magna experti sunt.

Ὁ μῦθος δηλοῖ ὅτι πολλοὶ φεύγοντες ὑπ' ἀνθρώπων μικρὰ κινδύους, μεγάλους ἐπειράθησαν.

The fourth Fable.

Fabula quarta.

Μῦθος δ'.

The Sow and the Bitch.

Sus & Canis.

Τὸς κ' κύων.

A Sow & a Bitch did contend about fruitfulness. The Bitch affirmed,

Sus & Canis certabant de fecunditate. Dixit Canis,

ἽΞ κ' κύων ἡεῖζον περὶ εὐτοκίας. Ἐφη ἡ κύων,

that she was the most fruitfull of all Creatures upon the earth.

se esse maximè fecundam omnium animalium terrestrium.

εὐτοκος εἶναι μάλιστὰ πάντων τῶν πεζῶν.

But the Sow encountering her,

Sed sus occurrens,

Ἀλλὰ ἡ ὕς ἐσπύχευσα,

said to this,

ad hæc respondit,

ὅς, ταῦτά φησιν,

But for all your hast, we know you bring forth but blinde Puppies.

Quando hæc jactaris, novimus te cæcos tuos parere catulos.

Ἀλλ' ὅταν ἴδοις λήγης, ἴσμεν ὅτι κ' τυφλὸς τὸς σεαυτῆς σκύλακας τίκεις.

The Fable shews, that affaires are judged, not by the quickness, but by their perfection.

Fabula monstrat, quod negotia judicantur, non celeritate, sed perfectione.

Ὁ μῦθος δηλοῖ, ὅτι τὰ πράγματα κείνεται, ἐκ ἐν τῷ τάχει, ἀλλ' ἐν τῷ τελειότητι.

The fifth Fable.

The Piper, and the Fishes.

A Piper taking with him his Net and his Pipes, came to the Sea, and standing upon a Rock, first plaid upon his Pipes, hoping it would entice to passe, that the fishes would take to land, at the sweetness of his melody. But when a good while, he could not prevail, he put up his Pipes, and betook him to his Net; and casting them into the Sea, he drew a multitude of fishes. But shaking them out of his Net,

Fabula quinta.

Tibicen & Pisces.

Tibicen accipit tibiis & retibus,

accessit ad mare,

& stans super petra, primum canebat tibiis, putans fore,

pisces progressuros in terram, ad suavitatem cantus.

Sed cum diu nihil profecisset,

positis tibiis, assumpsit retia,

& conjiciens in aquas, multitudinē magnam pisciū traxit.

Ejiciens autem ex reti eos,

ΜΥΘΟΣ 5.

ἁυλητῆς καὶ ἰχθύος.

Ἄγλητῆς λαβὼν ἀυλῆς καὶ δίχτυα,

παρεγένετο εἰς τὴν θάλασσαν, καὶ σὰς ἐπὶ τινὶ πέτρῳ, τὸ μῦθον πρῶτον ἤυλει, νομίζων;

ἰχθύας ἐξελεύσασθαι γλῶσσιν, πρὸς τὴν ἡδυσφωνίαν.

Ὅτε δὲ ἐπὶ πολλὸν ἤνυεν ἔδειν,

ἀποθέμενος τὰς ἀυλῆς, ἀναλαμβάνει τὰ δίχτυα, καὶ βαλὼν κατὰ τὴν ὕδατος,

τὸ πλῆθος πολλὸν ἤρῃ ἰθύων ἐξείρυσεν. ἐμβαλὼν δὲ αὐτὸς ἀπὸ τῶν δίχτυων,

he

he sees them leaping.

To whom he said,

O ye worst of Creatures, since you would not dance at all when I did pipe, it is too late now to make me any sport.

The Fable declares, that every thing is to be discommended, which is done unseasonably.

The sixth Fable.

An old Man and Death.

When an old man had cut some wood, and was carrying it home, he travailed a great way, and when he had laid downe his burden

videt saltantes.

Quibus hæc dixit demum, Vos pessima animalia, quandoquidem noluitis exsilire, me tibiâ canente, nunc quidem cessate mihi idipsum facere.

Fabula indicat, quod omne vituperabile fit, quod citra tempus fit.

Fabula sexta.

Senex & mors.

Senex aliquando ligna cum secuisset, & illa ferens, multam viam ibat, & cum deposuisset onus

εἶδε πηδῶντας.

Ὅτις ἀεὶ μῦθον εἶπε,

Ὅτι κακίστα ζῶα,

ἐπεὶ ἐκ ἠθέλετε ἐκβαίνειν ὄρχεσθαι, ἐμὴ ἀυλῆοντι, παύεσθε μοι τῆτο ποιῆσθαι.

Ὁ μῦθος δηλοῖ, ὅτι πᾶν ἐπονείδισον,

τὸ πρὸς καιρὸν δεῖσθαι.

ΜΥΘΟΣ 6.

Γέρον καὶ θάνατον.

Γέρον πρὸς τὰ ξύλα κόψας,

καὶ ταῦτα φέρων,

πολλὴν ὁδὸν ἐβάδιζε,

καὶ ἀποθέμενον τὸν φόρτον

in a certain place,
by reason of the
weight,
he called upon
Death.

But when Death
appeared,
and asked him the
the reason
wherefore he called
him :

The old man af-
frighted, said,
Only that you would
help me up with
my burden.

The Fable shews,
that every man
loves his life,
although he be un-
happy and a Beg-
ger.

The seventh Fable.

in loco quodam,
propter multum
laborem,
mortem invoca-
bat.

Ipsa verò mors
cum advenisset,
& interrogaret
causam,
ob quam se invo-
caret :

Perterritus senex
dixit,
Ut tantum onus
meum attollas.

Fabula ostendit,
quòd omnis homo
amet vitam,
etsi infelix & men-
dicus sit.

Fabula septima.

ἐν τῷ ποτίνι,
διὰ τὸν πολὺν κό-
πον,
τὸν θάνατον ἐπικα-
λεῖτο.

Τὴν δὲ θάνατον παει-
όντων,
καὶ πυνθανομένου τὴν
αἰτίαν
εἰ ἢν αὐτὸν ἐκάλει.

Δηλίαςας ὁ γέρον
ἔφη,
Ἵνα μόνον μὲν τὸν
φρόνον ἀρῆς.

Ὁ μῦθος δηλοῖ,
ὅτι πᾶς ἀνθρώπος
φιλοζῶν,
εἰ καὶ δυστυχὲς καὶ πτω-
χὸς ὅστις.

μῦθος ζ'.

and seeing a Fox,

he attempted to ter-
rifie him :

who said to him,
having heard his
hideous noise,

You may be confi-
dent Sir,
but that I heard
you bray,
I should have been
terrified too.

This Fable teach-
eth,
that some unlearn-
ed persons
which seem to be of
ability to stran-
gers,
are discovered by
their loquacity.

The eighth Fable.

& conspicatus vul-
pem,
tentabat & illam
perterrefacere:
quæ illi dixit,
postquam claman-
tem audierat,
Pro certo scias,

nisi rudentem au-
divissem,
& ego te timuif-
sem.

Fabula docet,
quòd aliqui ineru-
diti,
qui exteris viden-
tur esse aliqui,
à sua garrulitate
coarguuntur.

Fabula octava.

καὶ δεασάμενος αἰ-
λώπεκα,
ἐπειροῦτο καὶ ταύτην
δεδείττωσθαι.
ἢ ὅτι πρὸς αὐτὴν ἔφη,
αὐτῆς φθρυξάμενος
περακηνουσία.
εὖ ἴδι,

εἰ μὴ ὀγκωμένους ἤκου-
σα,
καὶ ἐγὼ ἂν σε ἐφοβή-
θην.

μῦθος δηλοῖ,
ὅτι ἐνίοι ἤδη ἀπει-
θεύτων,
τοῖς ἔξω δοκούντες
τινὲς εἶναι,
ὑπὸ τῆς ἰδίας γλωσ-
σαλγίας ἐλέγ-
χονται.

μῦθος η'.

The Ass and the
Foxe.

AN Ass having
put on a Lions
skin,
went about
frighting the other
beasts,

A sinus & Vulpes.

A Sinus indutus
pelle Leo-
nis
circumibat
alia animalia ter-
ritans,

Ὁν καὶ αλώπηξ.

Ὁνος ἐνδυσά-
μενος

περιέβη
τὰλλα τῶν ζώων ἐκ-
φοβῶν,

The Dog and the
Cook.

A Dog coming in-
to the Kitch-
in,
and while the Cook
was busie,

Canis & Coquus.

Canis insiliens
in culinam,
& coquo occu-
pato,

Κύων καὶ μάγειρος

Κ' τῶν εἰσπηδήσα-
ναι μαγειροῦ

καὶ τῶν μαγείρων ἀχο-
λυμένων,

having snatched a heart,

ran away with it.

But the Cook turning about as he spied him running away,

Ho sirra, know wheresoever thou be, I will be watchfull of thee.

For thou hast not taken a heart from me, but thou hast given me a heart.

The Fable shews, that mens losses are oftentimes their lessons.

The ninth Fable.

A woman and a Hen.

A Certain Widow woman had a Hen, which every day laid her an egge.

cor eum rapuisset,

aufugit.

Atqui Coquus conversus, ut vidit ipsum fugientem, ait, Heus tu, scito, ubicumque sis, observabo te.

Non enim à me cor abstulisti,

sed cor mihi dedisti.

Fabula ostendit, quòd nocumenta sæpe sunt documenta viris.

Fabula nona.

Mulier & Gallina.

Mulier vidua quædã gallinam habebat, ovum ipsi quotidie parientem.

καρδίαν ἀρπάσας,

ἔφυγεν,

Ὁ δὲ μάγειρος ὄπισθεν ἑστὰς, ὡς εἶδεν αὐτὸν φεύγοντα, εἶπεν, ὦ ὄντιον,

ἴδι ὡς ὑπέπερ ἀν' ἡς, φυλαξομαί σε.

ἔ γάρ ἀπ' ἐμοῦ καρδίαν ἔληφας,

ἀλλ' ἐμοὶ καρδίαν ἔδωκας.

Μῦθος δὲ δηλοῖ, ὅτι τὰ παθήματα πολλάκις τοῖς ἀνθρώποις μαθήματα γίνονται.

Μῦθος θ'.

Ἐπιὴ καὶ ὄρνις.

Ἐπιὴ χήρα τις ὄρνιν εἶχεν,

καθ' ἐκάστῳ ἡμέρῳ ὠν αὐτῇ τίχτισα. But

But she thinking, that if she gave her Hen more barley,

she would lay twice a day.

She did so. but the Hen grown fat, was never after worth an egge.

The Fable shews, that they which out of covetousnesse desire many things,

doe even lose that which they have.

The tenth Fable.

The Hen that laid golden Eggs.

A Woman having a Hen,

that laid golden Eggs, supposing there was store of Gold within her,

Arbitrata autem, quòd si plus galinæ hordei projiceret, bis pareret in die.

Id fecit, Gallina autem pinguis facta, ne semel quidem parere poterat.

Fabula docet, quòd qui per avaritiam pluria cupiunt,

etiam amittunt præsentia.

Fabula decima.

Gallina aurum pariens.

Mulier quædam habens gallinam, ova aurea parientem, rata intra ipsam auri pondus esse,

L

Νομίσασα δὲ, ὡς εἰ πλείους τῆ ὄρνιθι κειθὰς πυραβάλλοι, δις τέξεται τῆς ἡμέρας.

Τὸτο πεποίηκεν, ἢ δὲ ὄρνις πιμαλῆς γενομένη, ὅδ' ἀπαξ τεκεῖν ἐδύνατο.

Ὁ μῦθος δὲ δηλοῖ, ὅτι οἱ διὰ πλεονεξίαν, καὶ πλείονων ἐπιθυμῶντες, καὶ βάλλουσι τὰ παρόντα.

Μῦθος ι'.

Ὁρνις χρυσοῦκος.

Ὀρνιθὰ τις εἶχεν,

ὡδ' χρυσὰ τίχτισαν, νομίσασα ἔνδον αὐτῆς ὄγκον χρυσοῦ εἶναι,

the ght

thought it necessary
to kill her :
but when she had
killed her,
she found her like
other Hens.
And hoping to have
found
infinite wealth,
she lost that little
which she had.

putavit oportere
illam interficere :
cum verò occidif-
set,
invenit similem re-
liquis gallinis.
Et sperans se in-
venturam
immensas divitias,
etiam parvis priva-
ta est suis.

ἔγνω δεῖν αὐτῷ
σποκτεῖναι.
ἢ ὅ κτεῖνασα,
εὕρηκεν ὁμοίαν ἑῷ
λοιπῶν ὀρνίθων.
Ἡ δὲ ἐλπίσασα ἐν-
ρήσεν,
ἀθρόον πλεῖτον,
καὶ τὸ μικρὸν ἐσέρηται
ἐκείνης.

The Fable teach-
eth,
that we ought to
content our selves
with what we have,
and not to be
transported with
insatiable desires.

Fabula docet,
quòd oportet con-
tentos esse
præsentibus,
& inexplebilem cu-
piditatem effu-
gere.

Μῦθος δηλοῖ,
ὅτι δεῖ ἀρκείως
τοῖς παρῶσι,
καὶ τῷ ἀπλησίᾳ φέυ-
γειν.

The eleventh Fable.

Fabula undecima.

Μῦθος ια'.

The Tortoise and
the Eagle.

Testudo & Aquila

Χελώνη καὶ Ἄετός.

The Tortoise de-
sired the Ea-
gle,
that he would teach
him to fly.
But he advising,
that it was farre

Testudo Aquila
lam ora-
bat,
ut volare se doce-
ret.
Hæc vero admo-
nente,
procul hoc ab

Χελώνη ἀετῷ ἐδέε-
το,
ἵπτασθαι αὐτῷ διδά-
ξαι.
Τὸ δὲ παραίνεσι,
πορρω τῆτο φύσσει
his

his nature :
The other was the
more importu-
nate.
He took him there-
fore up in his ta-
lons,
and carried him a-
loft.
After he let him
fall.
But when he came
down,
he was broken a-
gainst a rock.

natura ejus esse :
Illa magis precibus
instabat.
Comprehendit igi-
tur eam ungui-
bus,
& in altum sustulit.
Deinde demisit.
Illa verò cum ce-
cidisset,
ad petras contrita
est.

αὐτῆς εἶναι.
Ἐκείνη μᾶλλον τῇ
δείσει προσέκειτο.
Λαβὼν ἐν αὐτῷ
τοῖς ὀνυξί,
καὶ εἰς ὕψος ἀνένευ-
κῶν,
εἶτ' ἀφῆκεν.
Ἡ δὲ σωματεῖβη,
κατὰ πέτρων πεσῶσα.

The Fable shews,
that many undo
themselves,
when they will not
hearken to men
that give them
good counsell.

Fabula ostendit,
quòd multi seipfos
læserunt,
quòd non auscul-
taverint pruden-
tioribus.

Μῦθος δηλοῖ,
ὅτι πολλοὶ ἐαυτοὺς
ἔβλαψαν,
ἑῷ φρονιμωτέρων
παρακρίσαντες.

The twelfth Fable.

Fabula duodecima.

Μῦθος ιβ'.

The Blackmore.

Æthiops.

Αἰθίοψ.

A Certaine Man
bought a Black-
more,
Thinking that his
colour was such,

Quidam emit
Æthiopem,
colorem existi-
mans esse,

Αἰθίοπα τις ὠνή-
σατο,
τοιοῦτον αὐτῷ τὸ
χρῶμα εἶναι δο-
κῶν,
ἑῷ

by the negligence of him that had him before. And having taken him home, he applied all manner of purgations to him, and endeavoured with all washing to make him white: but he could not change his colour, and had his labour for his paine.

The Fable shews, that natures will remaine as they were in the beginning.

The thirteenth Fable.

The Boar and the Fox.

A Boar standing neer to a tree, did whet his tusshes. But a Fox asking the cause,

negligentia ejus qui prius cum habuerat. Et assumpto eodum, omnes ei adhibebat purgationes, & conabatur omnibus lavacris mundare: sed colorem mutare non potuit, & morbum labor comparavit.

Fabula indicat, Quod manent naturæ ut provenerunt in principio.

Fabula decima tertia.

Aper & Vulpes.

A Per cum cuidem adstabat arbori, dentes acuebat. Vulpe autem rogante causam,

ἀμελεία τῆ πρότερον ἔχοντι. Καὶ πωγλαβὼν οἰκαδε, τὰντα μὲν αὐτῷ προσῆγε τὰ ῥύματα, καὶ ἐπειρᾶτο, πᾶσι λυγῆσι καθαίρειν. καὶ τὸ μὲν χρωμα μεταβαλεῖν ἐκείχεται, νοσῆν δὲ τὸ ποῦν παρεσκεύασεν.

Ὁ μῦθος δηλοῖ, ὅτι μένουσιν αἱ φύσεις ὡς προῆλθον τῷ ἀρχῶ.

Μῦθος ιγ'.

Μοιῖδος καὶ ἀλάπηκος.

Μοιῖδος ἀγροῦ ἐπὶ τινὶ δένδρῳ, τὰς ὀδόντας ἐθῆγε. Ἀλάπηκος δὲ ἐρωτῶν τὴν αἰτίαν,

why upon no necessity that urged him, he did sharpen his teeth? He answered, I doe not this without reason: for if any danger surprize me,

I shall not then be at leisure to whet my teeth, but rather to make use of them.

The Fable signifies, that it behoveth one to be alwayes prepared against a danger.

The fourteenth Fable.

The Crow.

The Crow being sick,

quare nulla proposita necessitate, dentes acueret?

Inquit, Non abs re hoc facio: nam si periculum me aliquod invaserit, minime tunc oportebit esse occupatum ad acuendos dentes, sed potius paratus.

Fabula significat, paratum esse oportere adversus periculum.

Fabula decima quarta.

Corvus.

Corvus agrotans, L 3

ὅτι μηδεμίαν προσηκμένην ἀνάγκην, τί τὸς ὀδόντας θήγεις; Ἔφη, ἐκ ἀλόγως τῆτο ποιῶ. εἰ γὰρ με κίνδυνος περὶσσίαι, ἔκωμ με τιμωκαῦτα δεήσει ἀπολεῖσθαι, πρὸς τὰς ὀδόντας ἀκονᾶν, ἀλλὰ μᾶλλον ἐτοιμοῖς ἔσει χρῆσθαι.

Ὁ μῦθος δηλοῖ, ὅτι δεῖ παρεσκευασθῆναι πρὸς τὸν κίνδυνον.

Μῦθος ιδ'.

Κόραξ.

Κόραξ νοσῶν,

said

*Said to his Mother,
Mother pray to
God for me,
and doe not lament.
But she answering
said,
O my Son!*

*What God will take
compassion of
thee?
For whose flesh hast
thou not preyed
upon?*

*The Fable shews,
they that have ma-
ny enemies in this
life,
shall finde no friend
in their necessity.*

*The fiftenth
Fable.*

*The Fox and the
Lion.*

*The Fox having
never seen a
Lion,
when he met him
by chance,*

*dixit matri,
Mater precare de-
um,
& ne luge.
Illa vero respon-
dens ait,
O fili!
quis deorum tui
miseretur?*

*Cujus enim caro à
te non surrepta
est?*

*Fabula monstrat,
qui multos habent
in vita inimicos,*

*nullum inventuri
sunt amicum
in adversis.*

*Fabula decima
quinta.*

Vulpes & Leo.

*Vulpes nunquā
conspicata le-
onem,
cū quodam ca-
su ei occurrisset,*

*ἔφη τῇ μητρὶ,
Μῆτερ, εὐχου πρὸς
θεῶν,
καὶ μὴ θρῆνη.
Ἡ δὲ ὑπολαβέσα ἔ-
φη,
ὦ τέκνον,
τίς σε τῶν θεῶν ἐλε-
ήσει;*

*Τίνος γὰρ κρέας
ὑπὸ σέ γε οὐκ ἐκ-
λάπη;*

*Ὁ μῦθος δηλοῖ,
ὅτι οἱ πολλὰς ἐχθρὰς
ἐν βίῳ ἔχοντες,*

*ἰδένα φίλον εὐρήσ-
ουσιν
ἐν τῇ ἀνάγκῃ.*

Μῦθος ἰς.

Ἀλώπηξ καὶ λέων.

*Ἀλώπηξ μὴ πο-
θεασαμένη λέ-
οντα,
ἐπειδὴ καὶ τινὰ τυ-
χλῶ ἀπὸ σωμαίν-
τησε,*

was

*Was so terrified at
the first,
that he was ready
to give up the
ghost.*

*Afterward,
the second time he
saw him,
he was indeed af-
frighted,
but not so much as
before.*

*But when he saw
him the third
time,
he gathered that
confidence,
that he approached
and talked to
him.*

*The Fable teach-
eth,
that familiarity
doth make
things otherwise
formidable, easily
to be attempted.*

*primū quidem
sic territa est,
ut pene moreretur.*

*Deinde,
secundō conspicu-
ta,
est territa quidem,*

*non tamen ut pri-
us.
Tertiō autem hunc
cū vidisset,*

*sic ipsi confidit,
ut accedens collo-
queretur.*

Fabula docet,

*quod consuetudo
facit
etiam terribilia ne-
gotia, facilia ag-
gressu.*

*τὸ μὲν πρῶτον ἔως
ἐφοβήθη,
ὡς μικρὰ καὶ ὑποθα-
νεῖν.*

*Ἐπειτα τὸ δευτέρῳ
θεασαμένη,*

ἐφοβήθη μὲν,

*ὡς ὡς τὸ πρῶτε-
ρον.*

*Ἐκ τρίτου δὲ τρίτον
θεασαμένη,*

*οὕτως ἀπὸ κατε-
θάρρησεν,
ὡς καὶ προσελθῆσθαι
διαλεχθῆναι.*

Ὁ μῦθος δηλοῖ,

*ὅτι ἡ σωμαίνθηα ποιεῖ
καὶ τὰ φοβερὰ τῶν
πραγμάτων εὐπερ-
εῖα.*

The

The sixteenth Fable.

Fabula decima sexta.

Μῦθος 15'.

The Grasshopper and the Ant.

Cicada & formica.

Τέπλιξ ἢ Μύρμηκες.

IN the Winter time, when Corne was moist with heat,

HYemis tempore, cum frumenta fervore madefierent,

Χειμῶν ὄρα,

the Ants did aire it abroad.

formicæ frigefaciebant.

ἢ σίτων βεβηχέντων,

The Grasshopper being very hungry, desired some food from them.

Cicada esuriens, poscebat ab ipsis cibum.

οἱ μύρμηκες ἔψυχον.

But the Ants replied,

Sed formicæ dixerunt ei,

Τέπλιξ λιμώτων,

Why did you not gather food in the Summer?

Quare æstate non congerebas cibum?

ἢ τει αὐτὲς ἰσοφύ.

But she answered,

Illâ verò respondit,

Οἱ ὃ μύρμηκες εἶπον αὐτῷ,

I had no leisure, I spent my time in singing.

non erat otium, ego canebam musicé.

διὰ τί τὸ θέρεσσι σπιῆγες ἰσοφύ;

Then they laughing at him returned,

Tum subridentes dixerunt,

Ὅ ὃ εἶπεν,

If you have sung away the Summer, you may now dance in the Winter.

Si æstatis tempore cecinisti, hyemis nunc salta.

ἐκ ἐχόλαζον, ἐγὼ ἦδον μουσικῶς.

Οἱ ὃ γελάσαντες εἶπον,

εἰ θερεσσι ὄρασις οὐ λείπει,

χειμῶν ὄραξέ.

The

The Fable shews, that it becomes not a man to be negligent in business, lest he repent too late, when he is thrown upon necessities.

Fabula ostendit, quòd non oportet, quenquam negligentem esse in aliqua re, ne dolore afficiatur, cum in periculum adducatur.

Ὁ μῦθος δηλοῖ, ὅτι ἐστὶν ἀμελεῖν ἐν παντὶ πράγματι, ἵνα μὴ λυπηθῆ, ὅτε κινδυνεύσῃ.

The seventeenth Fable.

Fabula decima septima.

Μῦθος 15'.

Jupiter.

Jupiter.

Ζεὺς.

Jupiter celebrating a Marriage, invited all the Beasts to a banquet.

Jupiter nuptias celebrans, omnia animalia convivio excipiebat.

Ζεὺς γάμους ἑορτάων,

Only the Tortoise coming late,

Testudine verò folâ tardè adveniente,

μόνης ὃ τῆς χελώνης ὑστερησάσης,

wondring at the cause of his slownesse,

admirans causam tarditatis,

διαπορῶν τὴν αἰτίαν τῆς ὑστερήσεως,

He asked her why she came not to the supper.

Interrogabat eam cur ipsa ad coenam non adfuisset.

ἐπυθάνετο αὐτῆς τίνος χάριν αὐτὴ οὐκ ἦν τὸ δεῖπνον ἐπαρτέμελο.

But when she said, My house is a friend,

Illâ cum dixisset, Domus amica,

τῆς ὃ εἰπέσης, οἴκος φίλος.

M

HOME

Home is the de-
rest.

He being iraged
condemned her,

that she should al-
ways carry her
house like a Por-
ter.

The Fable shews,
that many men
choose rather

to live sparingly
at home,
then with the high-
est entertainment
abroad.

The eighteenth
Fable.

The Horse and the
Asse.

A Certain man
had an Horse
and an Asse.

As they were tra-
velling upon the
way,
the Asse said to the
Horse,

domus optima.

Iratus ei; condem-
navit,

ut domum tan-
quam bajula cir-
cumferret.

Fabula docet,
quod multi homi-
nes eligunt potius

tenuiter. apud se
vivere,
quam apud alios
splendidé.

Fabula decima
octava.

Equus & Asinus.

Homo qui-
dam habe-
bat equum & a-
sinum.

Facientibus autem
iter in via,

dixit asinus equo,

οἶκος ἀεισος.

Ἀγανακτήσας κατ'
αὐτῆς κατέδι-
κασε,
τὸν οἶκον βασάσασα
πειφέρειν.

Ὁ μῦθος δηλοῖ,
ὅτι οἱ πολλοὶ ἤ-
ανθρώπων αἰετῶν
ταὶ μᾶλλον
λίωσ παρ' ἐπιλοῖ-
ζῆν,
ἢ παρ' ἄλλοις πο-
λυτελεῶς.

μῦθος ιη'.

Ἴππος καὶ ὄνος.

Ἄνθρωπος τις ε-
χεν ἵππον
ὄνον.

ὁ δευόντων ὃ ἐν
ὁδῷ,

εἶπεν ὁ ὄνος πρὸς τὸν
ἵππον, **Take**

Take a part of my
burthen,
if thou wilt pre-
serve me.

But he would not
be perswaded.

The Asse sinking
under his burthen
dyed.

But the Master
laying the whole
load upon the
Horse,

and the very skin of
the Asse,

The Horse com-
plaining cryed
out,

Woe is me misera-
rable!

What is hapned to
me a wretch?

For I that was not
willing

to take a little bur-
den,

behold I now carry
all,

and the very Asses
skin.

The Fable shews,
that when the great
ones communicate
with the small,
they both shall be
preserved.

Tolle aliquid ex
meo onere,
si me vis esse sal-
vum.

Ille autem non est
persuasus.

Asinus cadens ex
labore vitam fi-
nivit.

Verum domino
omnia imponen-
te ipsi,

etiam ipsam asini
pellem,

conquerens equus
clamabat,

Hei mihi miserrimo!

Quid mihi evenit
ærumnoso?

Qui enim nolui

parvum onus acci-
pere,

ecce omnia por-
to,

etiam pellem asini-
nam.

Fabula indicat,
quod ubi cum par-
vis magni com-
municant,
utrique servantur,

M 2

ἀρὸν ἐν τῷ ἐμῷ βά-
ρῳ,
εἰ θέλεις εἶναι μα-
σῶν.

Ὁ δὲ ἐκ ἐπεισθη.

Ὁνος πεσὼν ἐν τῷ
κόπῳ ἐτελεύτησε.

Τὸ δὲ δεσπότε πάν-
τα ἐπιθέντι αὐτῷ,

καὶ αὐτῷ τὴν ὄνη δο-
ρῶν,

θρῶων ὁ ἵππος ἐ-
βόα,

οἱ μοι παναθλίω.

Τί μοι συμβέβη πρὸς τα-
λαιπῶρω;

Μὴ θελήσας γὰρ

μικρὸν βάρος λαβεῖν,

ἰδοὺ ἀπαντα βασί-
ζω,

καὶ τὸ δέρμα.

Ὁ μῦθος δηλοῖ,
ὅτι ποῖς μικροῖς οἱ
μεγάλοι συκοι-
νωνεῖντες,

ἀμφοτέρω σωθήσονται.

Τα. The

<p>The nineteenth Fable.</p>	<p>Fabula decima nona.</p>	<p>Μῦθος ιθ'.</p>
<p>Thieves.</p>	<p>Fures.</p>	<p>Κλέπται.</p>
<p>Thieves entring into a house, found nothing but a dunghill Cock, and seizing upon him they went their way. But when he came to be kill'd, he petitioned them to be dismiss'd, pretending that he was necessary to men, as one that in the night called them up to worke. Then they answered, for this very reason we kill thee, for by waking them thou dost hinder our trade.</p>	<p>Fures in domum quandam ingressi, nihil invenerunt nisi gallum galinaceum, & eam ubi accipissent abierunt. Cum autem esset ab ipsis mactandus, rogabat ut se dimitterent, dicens se utilem esse hominibus, ut qui eos noctu ad opera excitaret. Tum illi dixerunt, Propter hoc te magis interficimus, illos enim excitan-do furari nos non finis.</p>	<p>Κλέπται εἰς τινα εἰσελθόντες οὐκίαν, ἄδεν εὖρον, ὅτι μὴ ἀλεκτρούρα, καὶ τῆτον λαβόντες ἐπῆσαν. Ὁ δὲ μέλλον ἴσ' αὐτοῦ δούεως, εἶδ' αὐτό, ὡς ἀν' αὐτὸν σπύσσει, λέγων, χρήσιμος εἶναι τοῖς ἀνθρώποις, αὐτὸς δὲ τὰ ἔργα ἐγείρων. Οἱ δὲ ἔφρασαν, Διὰ τὸτό σε μᾶλλον δούομεν, ἐκείνους γὰρ ἐγείρων, κλέπτεν ἡμᾶς ἐκ τούτου. <i>The</i></p>

<p>The Fable signifies, that those things are most contrary to evill men, which are benefits to the good.</p>	<p>Fabula significat, quod ea maximè malis adversantur, quæ probis sunt beneficia.</p>	<p>Ὁ μῦθος δηλοῖ, ὅτι ταῦτα μάλιστα τοῖς πονηροῖς ἐναντιῆται, ἀ τοῖς χρηστοῖς δὲν εὐεργετήματα.</p>
<p>The twentieth Fable.</p>	<p>Fabula vicesima.</p>	<p>Μῦθος κ'.</p>
<p>The nightingale & the Hawk.</p>	<p>Philomela & Accipiter.</p>	<p>Ἀδων καὶ Ἴεραξ.</p>
<p>A Nightingale perching upon the tree, did sing according to her custome. A Hawk seeing her and being hungry, stoops and catches her. But when she was to be slaine, she entrea'd the Hawk that she might not be devoured, as not sufficient to satisfy his hunger, but that it was fit for him in his necessity,</p>	<p>Philomela super arbore sedens, de more canebat. Accipiter videns & cibi indigens, advolans corripuit. Cum autem occidenda esset, orabat accipitrem, ne devoraretur, non satis esse ad accipitris ventrem implendum, sed oportere ipsum cibo egentem,</p>	<p>Ἀδων ἐπὶ δένδρου καθέζον μῦθον, καὶ τὸ εἰωθὸς ἦδεν. Ἴεραξ θεωρῶν αὐτὸν, καὶ τρωφῆς ἀπορῶν, συνείληφεν ἐπιπλάσας. Ἡ δὲ ἀναίρετός μελέσσα, εἶδ' αὐτόν τὸν Ἴερακόν, μὴ βρωθῆναι, μὴ ἰσχυρῶς εἶναι Ἴερακόν, καὶ γαστέρα πληρῆν, δεῖν δὲ αὐτὸν τρωφῆς προσδεόμενον,</p>
<p>M 3</p>	<p>M 3</p>	<p>8 10</p>

to flye upon other
greater birds.

But the Hawk an-
swering said,
But I were surely
mad,

if I let the food goe
now in my hands,

to follow a new
game not visible.

ad majores aves
converti.

Accipiter autem
respondens dixit,

Sed ego certè a-
mens essem,

si dimittens escam
in manibus para-
tam,

& ea quæ non
videntur perfe-
quar.

ὅτι τὰ μείζω ἢ ὅς-
νέων τραπέζης.

Καὶ ὁ Ἰέραξ ὑπολα-
βῶν εἶπεν,

Ἄλλ' ἐγὼ γε ἀφρων
ἂν εἶην,

εἰ τὴν ἐν χερσὶν ἐ-
τοίμῳ τροφῷ ἀ-
φροῖς,

καὶ τὰ μὴ φαινόμενα
διώκοιμι.

The Fable shews,
that some men are
so inconsiderate,

that they lose what
they have in their
power,
with hope of greater
things only in the
aire.

Fabula significat,
plerosque homi-
nes ita esse in-
consultos,

ut quæ manibus
habentur amit-
tant,

spe majorum quæ
incerta sunt.

Ὁ μῦθος δηλοῖ,
ὅτι ἢ ἀνθρώπων
οὕτως ἀλόγισοί εἰ-
σιν,

οἱ τὰ ἐν χερσὶ περι-
έμενοι,

δι' ἐλπίδα πλείονων
ἀδήλων.

The one & twenti-
eth Fable.

Fabula vicesima
prima.

μῦθος κα'.

Youngmen and a
Cook.

Adolescentuli &
Coquus.

Νεανίσκοι καὶ Μάγει-
ρος.

Two young men
stood neer a
Cook,

Two adole-
scentuli jux-
ta coquum assi-
debant,

Δύο νεανίσκοι
μαγείρῳ πα-
ρεκάθιστο,

and

and while the Cook
was busie at his
worke,

one of them stealing
a piece of flesh,

conveyed it into the
others bosome.

But the Cook tur-
ning himselfe a-
bont,

and missing his
—πτεαι,

he that stole it,
swore that he had it
not;

and he that had it,
swore he stole it not.

But when the Cook
perceived their
craft,

he said,
Although I cannot
finde you out,

yet you are not un-
discovered to God,

by whom you have
sworne.

The Fable shewes,
that though our
perjuries are not
known to men,

we cannot put on a
vizard before God.

& Coquo in ali-
quo domestico
opere occupato,

alter illorum par-
tem carnis sur-
ripiens,

in alterius commi-
sit sinum.

Converso autem
coquo,

& carnem quaren-
—τε,

qui obstulerat,
jurabat se non ha-
bere;

& qui habebat,
se non abstulisse.

At coquus ubi
sensit nequitiam
illorum,

dixit,
Et si me latueritis,

tamen non deum
latebitis,

per quem peje-
ratis.

Fabula indicat,
quòd licet homi-
nes pejerantes

lateamus,
deum tamen non
falleamus.

καὶ δὴ τὸ μαγείρε πε-
εἰ τι ἢ οἰκείων
ἔργων ἀχολοκλήσει,

ἄτερ τῶν τέτων μέρους
τι ἢ κρεῶν ὑ-
φελόμενος,

εἰς τὸν θάτερον κα-
θήκε κόλπον.

Ἐπιστρέφεν δὲ τὸ
μαγείρε,

καὶ τὸ κρέας ἐπιζητήσεν-
—τε,

ὁ μὲν εἰληφώς,
ὡμυε μὴ ἔχειν,

ὁ δὲ ἔχων,
μὴ εἰληφέναι.

Ὁ δὲ μάγειρος αἰ-
δόμενος τὴν κα-
κουργίαν αὐτοῦ,

εἶπεν,
Ἄλλα καὶ ἐμὲ λά-
θητε,

θεὸν ἔκουν λήσεθε,

τὸν ἐπιερέμενον.

Ὁ μῦθος δηλοῖ,
ὅτι καὶ ἀνθρώπου
ἐπιερέμετος λάθη-
ται,

τὸν γε θεὸν ἔλυσ-
ται.

The

to flye upon other
greater birds.
But the Hawk an-
swering said,
But I were surely
mad,
if I let the food goe
now in my hands,
to follow a new
game not visible.

The Fable shews,
that some men are
so inconsiderate,
that they lose what
they have in their
power,
with hope of greater
things only in the
aire.

The one & twenti-
eth Fable.

Youngmen and a
Cook.

Two young men
stood neer a
Cook,

ad majores aves
converti.
Accipiter autem
respondens dixit,
Sed ego certè a-
mens essem,
si dimittens escam
in manibus para-
tam,
& ea quæ non
videntur perfe-
quar.

Fabula significat,
plerosque homi-
nes ita esse in-
consultos,
ut quæ manibus
habentur amit-
tant,
spe majorum quæ
incerta sunt.

Fabula vicesima
prima.

Adolescentuli &
Coquus.

Two adole-
scentuli jux-
ta coquum assi-
debant,

ὅτι τὰ μείζω ἢ ὅς-
τέων τραπέζης.
Καὶ ὁ Ἰέραξ ἑσπλά-
βων εἶπεν,
'Αλλ' ἔγωγε ἄφρων
ἂν εἴην,
εἰ τὴν ἐν χερσίν ἐ-
τοίμῳ τροφῷ ἀ-
φείς,
ἢ τὰ μὴ φαινόμενα
διώκοιμι.

Ὁ μῦθος δηλοῖ,
ὅτι ἢ ἀνθρώπων
οὕτως ἀλόγισοί εἰ-
σιν,
οἱ τὰ ἐν χερσὶ περι-
έμενοι,

δι' ἐλπίδα πλειόνων
ἀδύλων.

μῦθος κα'.

Νεανίσκοι ἢ Μάγει-
ρος.

Δὲ νεανίσκοι
μαγείρῳ πα-
ρεκάθιστο,

and

and while the Cook
was busie at his
worke,
one of them stealing
a picce of flesh,
conveyed it into the
others bosome.
But the Cook tur-
ning himselfe a-
bont,
and missing his
meat,
he that stole it,
swore that he had it
not ;
and he that had it,
swore he stole it not.
But when the Cook
perceived their
craft,
he said,
Although I cannot
finde you out,
yet you are not un-
discovered to God,
by whom you have
sworne.

The Fable shewes,
that though our
perjuries are not
known to men,
we cannot put on a
vizor before God.

& Coquo in ali-
quo domestico
opere occupato,
alter illorum par-
tem carnis sur-
ripiens,
in alterius commi-
sit sinum.
Converso autem
coquo,
& carnem quaren-
te,
qui obtulerat,
jurabat se non ha-
bere ;
& qui habebat,
se non abstulisse.
At coquus ubi
sensit nequitiam
illorum,
dixit,
Et si me latueritis,
tamen non deum
latebitis,
per quem peje-
ratis.

Fabula indicat,
quod licet homi-
nes pejerantes
lateamus,
deum tamen non
falleamus.

ἢ δὴ τὸ μαγείρεν πα-
εἰ τι ἢ οἰκείων
ἔργων ἀχολομηθεὶς,
ἄτερ τῶν μέγερ
τι ἢ κρεῶν ὑ-
φελόμην,
εἰς τὸν θάτερον κα-
θῆκε κόλπον.
'Επιστρέφεν δὲ τὸ
μαγείρεν,

ἢ τὸ κρέας ἐπιζητήσ-
ει,
ὁ μὲν εἰληφώς,
ἄμυνε μὴ ἔχειν,

ὁ δὲ ἔχων,
μὴ εἰληφέναι.
Ὁ δὲ μάγειρος αἰ-
δομένος τὴν κα-
κεργίαν αὐτοῦ,
εἶπεν,

'Αλλὰ καὶ ἐμὲ λά-
θητε,

θεὸν ἔκουν λήσεσθε,
τὸν ἐπισκεπόμενον.

Ὁ μῦθος δηλοῖ,
ὅτι καὶ ἀνθρώπους
ἄπορηκέντες λάθη-
μεν,
τὸν γε θεὸν ἐλήσε-
μεν.

The

The two and twentieth Fable.

A Husbandman & his two Sons.

A Husbandman ready to dye,

and desiring that his Sons should follow their Husbandry;

Calling them together, he said,

Oh my Children! I am now going out of this world.

But when ye shall seek

what I have hid in the Vineyard, you shall finde all.

They therefore supposing,

that there was some treasure hid there, dig'd all the Earth of the Vineyard,

(when their Father was dead)

Fabula vicefima secunda.

Agricola & filii ejus.

Agricola vitā soluturus,

& volens filios suos periculum facere agriculturā;

accerfitis ipsis, ait,

Filii mei!

Ego quidem jam vitā decedo.

Quum autem quaesiveritis,

quæ in vinea à me occultata sunt invenietis omnia.

Illi igitur arbitrati,

thesaurum ibi alibi defofsū esse, omnem vineæ terram circumfoderunt,

post obitum patris,

Μῦθος κβ'.

Γεωργός κ' παῖδες αὐτοῦ.

Γεωργός τις μέλων καλλύειν τὸν βίον,

κ' βέλομενος τὰς ἐαυτοῦ παῖδας πείθει λαβεῖν τῆς γεωργίας,

προσκαισάμενος αὐτὰς εἶπεν,

Παῖδες ἐμοί,

Ἐγὼ μὲν ἤδη τὸν βίον ὀψέξομαι.

Ὑμεῖς δ' ζητήσαυτες,

ἅπερ ἐν τῇ ἀμπελῶ μοι κέκρυπται, εὐρήσετε πάντα.

Οἱ μὲν ἔν οὐθενί τας,

θησαυρὸν ἐκεῖ πῶ καλοῦσά τας, πάντα τὴν τῆς ἀμπελῶ γῆν κατεσκάψαν,

κ' τὴν σποβίωσιν τῶ πατρὸς,

and

and truly found no treasure.

But the Vineyard thus very well digged, returned them abundance of profit.

The Fable teacheth, that labour is a treasure, and the best recompence of our expectations.

The three and twentieth Fable.

The Frogs.

Two Frogs were bred in a Marsh.

But the Marsh being dryed up in the Summer, they forsaking that, sought for another, and found one a deep well.

& thesaurum quidem non sunt consecuti.

Vinea verò egregiè fossa,

multiplicem fructum reddidit.

Fabula docet,

quòd labor thesaurus est, & spei compensatio.

Fabula vicefima tertia.

Rana.

Uæ ranae in palude pascebantur.

Siccata autem palude æstate, illà derelictà,

quærebant aliam, & profundum invenierunt puteum.

κ' θησαυρὸν οὐκ εὗρον.

Ἡ δ' ἀμπελὸς καλῶς σκαφείσα,

πολλὰ πλάσιονα τῶν καρπῶν ἀνέδωκεν,

Ὁ μῦθος δεικνύει,

ὅτι ὁ κόματος θησαυρὸς ἐστίν, κ' ἡ τῆς ἠμετέρας ἐλπίδος ἀμοιβή.

Μῦθος κγ'.

Βάτραχοι.

Βάτραχοι δύο ἐν λίμνῃ ἐνομοίοντο.

Ξηρανθεῖσας δ' τῆς λίμνης, θύρας, ἐπέπλεον καὶ ἀλλοτρίου τῆς, ἐπιζητήσαντες ἄλλαν, κ' δὴ βαθὴν πύκντον χόρον εὗραν.

Setting

N

Seeing this,
one said to the o-
ther,
Hark thou,
Let us descend into
this pit.
She answering said,

But if this water
shall become dry,
how shall we get up
again?

The Fable de-
clares,
that we ought not
to attempt things
inconsiderately.

The four and twen-
eth Fable.

Foxes.

A Fox taken in a
snare,
and getting off with
the losse of his
taile,
thought he could not
live without dis-
honour.
He therefore re-
solv'd,

Hoc viso,
altera alteri in-
quit,
Heus tu,
Descendamus in
hunc puteum.
Illa respondens
dixit,
Si & hæc aqua a-
ruerit,
quomodo ascende-
mus?

Fabula declarat,
non oportere
res aggredi incon-
sideratè.

Fabula vicesima
quarta.

Vulpes.

Vulpes laqueo
capta,
cum abscissâ caudâ
evasisset,
non vivendam præ
ignominia duc-
bat vitam.
Decrevit igitur,

ὅπερ ἰδὼν,
ἕτερος θ' ἑταίρω φησὶ,
ᾧ ἔστ' ὅ,
συγκατέλωμεν εἰς
τοῦδε τὸ φρέαρ.
Ὁ δ' ὑπολαβὼν εἶ-
πεν,
ἂν ἔν κ' τὸ ὑδάτι
ὑδάρις ἐξηρανθῆς
πῶς ἀναβησόμεθα;
Ὁ μῦθος δὲ φησὶ,
ὅτι ἔδει
ἀπεισκέπῳς προ-
σέειναι τοῖς πρῶ-
τοις.

Μῦθος κδ°.

Ἀλώπεκες.

Ἀλώπηξ ἐν πα-
γίδι ληφθεῖσα,
κ' ἀποκοπίσης τῆς
οὐρῆς διαδραῖσα,
ἀβιώτων ὡς ἀιχ-
μῆς ἠγάγει τὸν βί-
ον.
Ἔγνω ἔν,

to advise other
Foxes to it,

that he might hide
his particular
shame,
with the generall
incommodity.
And truly having
called them all to-
gether,
he counsailed them
to cut off their
tailes,
because this mem-
ber was not onely
uncomely,
but that the burden
upon it was un-
necessary.

Having made this
oration,
one of them said,

Do'ye heare sir,
But if this were
not an advantage
to your self,
you doe ill to engage
us to it.

The Fable shewes,
that wicked men
give counsell,

& alias vulpes hoc
ipsum hortari,

ut privatum pro-
tegeret dedecus,
communi incomo-
do.
Et sanè cum om-
nes congregasset,

hortabatur
caudas abscindere,

quòd non solum
indecorum esset
hoc membrum,
sed & supervaca-
neum onus ap-
pensum.

Accepto hoc ser-
mone,
quadam illorum
dixit,

Heus tu,
Verùm si tibi hoc
non conduceret,

haud nobis idem
consuleres.

Fabula demon-
strat.
quòd pravi homi-
nes dant confi-
lium,

κ' τὰς ἄλλας ἀλώπη-
κας ἑστ' αὐτὸ νε-
δατῆσαι,
ὡς ἂν τὸ ἴδιον συγ-
καλύψαιεν αἰχθ',

τῷ κοινῷ πάθει.

Καὶ δὴ πάσας ἀθροί-
σασα,

παρήνει
τὰς οὐρὰς ἀποκόπτειν,

ὡς ἐκ ἀπρεπῆς μό-
νον τῆτο τὸ μέλθ-
ον,
ἀλλὰ κ' περὶ τὸν βάρ-
θ' προσρητιμέ-
νον.

Ἐπολαβούσα

τις αὐτῶν εἶπεν,

ᾧ αὐτῆ,
Ἄλλ' εἰ οὐ σοὶ τῆτο
συνέφερον,

οὐκ ἂν ἡμῖν αὐτὸ
συνεβέλυσεν.

Ὁ μῦθος δὲ φησὶ,

ὅτι οἱ πονηροὶ ἄν-
θρώπων ποιεῖν τὰς
συμβουλίας,

not out of good will
to their friends,
but for their own
interest.

non propter bene-
volentiam erga
suos,
sed ad proprium
commodum.

ἢ δι' εὐνοίαν πρὸς
τοὺς φίλους,
διὰ δὲ τὸ αὐτοῖς
συμφέρον.

The five and twen-
tieth Fable.

Fabula vicesima
quinta.

Μῦθος κε'.

Mercury, and the
Statuary.

Mercurius et
Statuarius.

Ἐμῆς δὲ ἀγαματο-
ποιός.

Mercury desi-
ring to know,
what reputation he
had among men,

Mercurius scire
cupiens
in quanto honore
apud homines
esset,

Ἐρμῆς γινῶναι θε-
λόμενος
ἐν τίνι τιμῇ παρ'
ἀνθρώπων ἔστιν,

went to the house of
an Image-maker,
taking upon him the
shape of a Man.

ivit in domum sta-
tuarii,
cum seipsum simi-
lem fecisset homi-
ni.

ἦκεν εἰς ἀγαματο-
ποιῶν,
ἑαυτὸν εἰκόσας ἀν-
θρώπου.

And spying the
statue of Jupiter,
he asked,
for what price it
might be bought.
But answer being
made for a drachm,
He laughing, asked
the price of Ju-
no's.

Et conspicatus Jo-
vis statuam,
interrogabat,
quanti quis eam
emeret.
Ille verò cum dix-
isset, drachmā,
Risit, & quanti Ju-
nonis rogavit.

Καὶ θεωρῶν τὸ ἀ-
γαλμα τοῦ Διός,
ἠρώτα,
πόσῃ τις αὐτὸ πεί-
ραξ διώεται.
Τὸ δὲ εἰπόντος, δρα-
χμῆν.
γελάσας, πόσῃ τι
τῆς Ἥρας, ἔφη.

But he answered,
it was dearer.

Cum respondisset
verò pluris.

Εἰπόντος δὲ πλεί-
οντος.

And

And seeing his own
statue there,
and thinking,
because he was the
messenger of the
Gods,
and profitable,
that a great esti-
mation should be
had of him
among men;
he asked concer-
ning himselfe.
But the Statuary
said,
If you will buy
these,
I will give you this
into the bargain.

Conspicatus & su-
am statuam,
& opinatus,
quòd cum nuntius
fit deorum,

& lucrosus,
magna sui habere-
tur ratio

apud homines ;
interrogavit de se.

At statuarius dixit,
Si hos emeris,

& hunc addita-
mento tibi da-
bo.

Fabula est
adversus virum va-
næ studiosum glo-
riæ,
qui in nullo est
honore apud a-
lios.

ἰδὼν δὲ τὸ ἑαυτοῦ ἀ-
γαλμα,
καὶ νομίσας,
ὡς ἐπειδὴ ἀγγελός
θεῶν ἔσων,

καὶ κερδαῖον,
πολὺν αὐτῷ εἶναι
τὸν λόγον

παρὰ τοῖς ἀνθρώποις,
ἤρητο πρὸς αὐτῷ.

Ὁ δὲ ἀγαματοποιός
ἔφη,
Ἐὰν τέτις ἀνήσῃ,

καὶ τῶτον προσθήσω
σοὶ δίδωμι.

Ὁ μῦθος ὅστις
πρὸς ἀνδρα κενόδο-
ξον,

ἐν ἑλεμῶν ὄντα τι-
μῇ παρ' ἄλλοις.

The sixe and twen-
tieth Fable.

Fabula vicesima
sexta.

Μῦθος κς'.

The Wolfe and
the Crane.

Lupus & Grus.

Λύκος ἢ γέρανος.

A Bone stuck
within a Wolfs
throat,
and he promised,

L Upi gutturi os
infixum hæ-
sit,
hic autem promi-
sit,

Λύκος λαίμῳ ὀστέον
ἐπέπηγει,
ὁ δ' εἶπεν,

to give a reward to
the Crane,
if putting his head
downe,
he would take a
bone out of his
throat.

se daturum mer-
cedem grui,
si capite ipsius
misso,
os ex gutture suo
traheret.

μισθὸν παρέξειν γε-
ράνω,
εἰ ἴτω κεφαλὴν αὐτοῦ
ὀρθοῦσα,
τὸ ὄστρον ἐκ τοῦ λαιμοῦ
αὐτοῦ ἐκβάλῃ.

But when he had
drawn it forth,
having a long neck,
he demanded his re-
ward.

Cum autem ille
extraxisset,
quippe quæ proce-
ro esset collo,
mercedem posce-
bat.

Ἢ ὅτε τοῦ ἐκβαλεῖσα,
δολιχόδεϊς ἔσται,
τὸ μισθὸν ἐπεζητεῖ.

The Wolfe laugh-
ing,
and whetting his
teeth, said,
You have a reward
sufficient,
in this respect only,
that your head hath
escaped safe and
sound,

Ille ridens,
& dentes exacuens
dixit,
Pro mercede suffi-
cit,
vel hoc solum,
quod extulisti ca-
put salvum &
nihil passum,

Ὅστις γελάσας,
ἢ τὰς ὀδόντας ἀν-
ξίας ἔφη,
'Ἀρκεῖ σοι μισθός,
τοῦτο ἢ μόνον,
ὅτι ἐξῆρες κάρην σώ-
αν μηδ' ἐν παθῆσαν,
having

having been once in
the mouth and
teeth of a Wolfe.

ex lupi ore & den-
tibus.

ἐκ λύκος στόματος
ἢ ὀδόντων.

This Fable shews,
that it is vaine to
aske a reward

Fabula monstrat,
quod frustra mer-
cedem postula-
mus

Ὁ μῦθος δηλοῖ,
ὅτι ματαίως τὸν μι-
θὸν αἰτῶμεν.

from men above us
in power,
who though preser-
ved from danger,
think it recompence
enough,
if they forbear to
hurt us.

à potentioribus vi-
ris,
qui à periculo
conservati,
putant satis fore,

πλεὺς ἢ ἰσχυροτέρων,
οἵτινες ἀπὸ κινδύνου
διασωθέντες,
ικανὸν εἶναι νομί-
ζουσι,
μὴ βεβλαφῆναι ἡμᾶς.

se non læsisse.

The seven & twen-
tieth Fable.

Fabula vicesima
septima.

Μῦθος κς'.

A Fisherman.

Piscator.

Ἀλιεύς.

A Fisherman did
fish in a cer-
taine river,
and when he had
set his nets.

Piscator in quo-
dam fluvio
piscabatur,

Ἀλιεύς ἐν τινὶ
ποταμῷ ἰλί-
ευσ.

he beat the water,
that the Fishes in
their flight might
unwares be en-
gaged in his net.

cum autem exten-
disset retia,
aquam verbera-
bat,
ut pisces fugientes
incautè in retia
inciderent.

διαλείνας τὰ δέ-
κτυα,
τὸ ὕδωρ ἔτυπτεν,
ὅπως οἱ ἰχθύες φέυ-
γοντες ἀπαρα-
φυλάκτως τοῖς
βεύχοις ἐμπέσω-
σι.

But one that did inhabit there about, seeing him doe so,

chid him, as one that troubled the River, and would not let them drinke the water pure.

And he made answer,

If the River should not be thus troubled,

I should catch no fish.

The Fable signifies,

that some evill men get most profit to themselves, when they bring their Countrey into sedition.

Quidam autem eorum qui circa locum habitabat, respiciens hoc factentem, reprehendebat ut qui fluvium turbabat,

& puram aquam non sineret bibere.

Et is respondit,

Si non sic fluvius perturbetur,

ego nullos pisces capturus sum.

Fabula significat,

quod quidam impii homines tunc maximè questum faciunt sibi, quum patrias in seditionem induxerint.

Τίς ὃ ἦ πρὸς τὸν τόπον οἰκούντων,

θεασάμενος τὴν ποταμῶνα,

ἐμμερόσας τὸν ποταμὸν διαλύσει,

καὶ διαίδεις ὕδωρ μὴ συγχωρήσεια πίνειν.

καὶ ὁ ἀπεκρίνατο,

εἰ μὴ ἕτως ὁ ποταμὸς ταράττεται,

ἐγὼ μὴ ἰχθύας ἀγγεῖν δύνηθῶ.

Ὁ μῦθος δηλοῖ,

ὅτι καὶ ἦ φάουλων πολλοὶ, τότε μάλιγα ἐργάζονται, ὅταν τὰς πατρίδας εἰς εἰρήνην παραγάγῃ.

The

The twenty eighth Fable.

The Wolfe and the old Woman.

A Wolfe being hungry, went about seeking some food.

But coming to a certaine place, he heard a child cry,

and an old woman saying to him,

Leave crying, or i'll give you up to the Wolfe this very houre.

The Wolfe thinking the old woman spoke in earnest, staid there expecting a long houre.

But when the evening came, he heares the old woman againe,

flattering the child, and telling him, Oh my child!

Fabula vicesima octava.

Lupus & anus.

Lupus esuriens, circumierat quærens cibum.

Profectus autem ad locū quendam, audivit puerū plorantem,

& anum dicentem ei,

Desine plorare, sin minus tradam te lupo hac ipsa horâ.

Lupus aniculum ratus seriò loqui,

constitit expectans multam horam.

Ut verò vespéra advenisset, audit rursus anum,

blandientē puero,

& dicentem ei, ô fili,

Μῦθος κη'.

Λύκος καὶ Γερούς.

Ἄγρος λιμώτων,

περὶ τὴν ζήτησιν τροφῆς.

Γενόμενος ὃ καὶ τινὰ τόπον,

ἤκουσε παιδίον κλαίοντα,

καὶ γερούς λεγούσης αὐτῷ,

Πᾶσαι τὴ κλαίειν, εἰ ὃ μὴ, ὀπιδώσω σε τῷ λύκῳ

τῆ ὥρα ταύτῃ.

Ὁ δὲ λύκος κῆ ὅτι ἀληθεύει ἡ γερούς

ἴσατο πολλὴν ἐκδέχουσα ὥραν.

Ὡς ὃ ἐσπέρα καλῶ λαβὴν,

ἀκούει πάλιν τῆς γερούς,

κολακευούσης τὸ παιδίον,

καὶ λεγούσης αὐτῷ, ὦ τέκνον,

if

if the Wolfe come
hither,
we will kill him.

si huc lupus vene-
rit,
interficiemus ip-
sum.

ἐὰν ἔλθῃ ὁ λύκος
δεῦρο,
φονεύσομεν αὐτόν.

As soon as the Wolf
heard this,
he sneaked away,
saying,
In this Cottage,

Cum hæc audisset
lupus,
abiit dicens,

Ταῦτα ἀκούσας ὁ λύ-
κος,
ἐπορεύετο, λέγων,

they say one thing,
and doe another.

In hac casâ,

aliud dicunt,
aliud faciunt.

Ἐν ταύτῃ τῇ ἑπαύ-
λει,
ἀλλὰ μὴ λέγουσι,
ἀλλὰ δὲ πράττε-
σιν.

This Fable is a-
gainst those men,
who have not their
deeds
answerable to their
promises.

Fabula est adver-
sos homines,
qui facta non ha-
bent
verbis responden-
tia.

Ὁ μῦθος πρὸς ἀν-
θρώπους,
οἵτινες τὰ ἔργα οὐκ
ἔχουσι
τοῖς λόγοις ὅμοια.

The twenty ninth
Fable.

Fabula vicesima
nona.

Μῦθος κθ'.

Dogs.

Canes.

Κυνίαις.

A Man having
two Dogs,
the one he bred up
to hunting,
the other to keep
the house.
And if at any time
it barked

Quidam habens
duos canes,
alterum quidem
venari docuit,
alterum domum
custodire.
Porro si quando

Ἐχων τις δύο κύ-
νας,
τὸν μὴ ἔτρευν θη-
ρεύειν ἐδίδασκε,
τὸν δὲ λοιπὸν οἴκου
φυλακεῖν.
καὶ εἰ ποτε

the

the hound to take
any game,
the Dog that tar-
ried at home, had
his share of the
prey.

venaticus aliquid
capiebat,
etiam qui domi
remanebat par-
ticeps erat præ-
dæ.

ὁ θηρευτικὸς ἤγρευε
τι,
καὶ οἱ οἰκετὸς συμ-
μετείχετο αὐτῷ τῆς
θολίνης.

But the hound ta-
king it ill,
and upbraiding the
other,
because he every
day took the pains,

Aggrè autem se-
rente venatico,
& alterum convi-
titiis afficiente,
quòd ipse quidem
quotidie labora-
ret,

Ἄγρῃ αὐτὴν ἑ-
θηρευτικῆς,
καὶ ἄλλοιο ὀνειδίζον-
τος,
εἶπε αὐτὸς μὴ καθ'
ἐκάστω μοχθεῖ,

the other idling at
home,
was fed with his
sweat :

il'e verò nihil la-
borans,
suis aleretur labo-
ribus.

ἐκείνῳ δὲ μηδὲν πο-
νῶν,
τοῖς αὐτῷ τρέφεται
πόνοις.

He submitting
himselfe said,
Accuse not me, but
our Master,
who taught not me
to labour,
but to eat other
felkes meat.

Subjiciens ipse dix-
it,
Non me, sed do-
minū reprehende,
qui non laborare
me docuit,
sed labores alienos
comedere.

Ἵπολαβὼν αὐτὸς εἶ-
πε,
Μὴ ἐμὲ, ἀλλὰ τὸν
δισπότιω μέμφο,
ὃς οὐ πονεῖν με ἐδίδ-
δασκεν,
ἀλλὰ πόνας ἄλλο-
τέρας ἐδίδειν.

The Fable declares,
that young men
that are igno-
rant,
are not to be blam-
ed,
when their Parents
gave them no
better education.

Fabula declarat,
quòd etiam juve-
nes qui nihil sci-
unt,
non sunt repre-
hendendi,
cum ipsos paren-
tes sic educave-
rint.

Ὁ μῦθος δηλοῖ,
ὅτι καὶ ἤδη νέων οἱ
μηδὲν ὀπισθήμενοι,
οὐ μὲν πλοῖοι εἰσιν,
ὅταν αὐτοὶ οἱ γονεῖς
ἔτωσ' ἀγάγωσι.

The thirtieth Fable.

The man which broke an Image.

A Certain man having a wooden god, and being very poor, he did humbly beseech him that he would do something for him. When he had done this often, and lived still in great want, being very angry, he took him by the legs, and threw him against the pavement. But his head knocking the ground, and presently broken to pieces, a great deal of gold came forth: which when the man had gathered up,

Fabula tricesima.

Homo qui confregit Statuam.

HOMO quidam ligneum habens deum, & cum pauper esset, supplex orabat,

ut sibi benefaceret.

Cum hæc faceret, & nihilominus in paupertate degeret, iratus, arripit illum crucibus, projecit in pavementum.

Capite igitur colliso, & mox confrecto, aurum effluxit quamplurimum: quod cum homo colligeret,

Μῦθος λ'.

Ἄνθρωπος κατὰ θεούσας ἀγαλμα.

Ἄνθρωπος τις ξύλινον ἔχων θεόν, καὶ πένης ὄν, κατὰδέχεται,

τὸ ἀγαθοποιῆσαι αὐτόν.

Ὡς ἐν ταῦτα ἐπραγίη, καὶ ἐδὲν ἥτιον ἐν περιουσίᾳ διήγει,

δυμθεῖς, ἀρας αὐτόν ἐκ crucibus, ἔρριψεν εἰς τὸ ἐδαφός.

Προσκειράσθη τῆς κεφαλῆς, καὶ αὐτίκα κλαδίσθη, χεῦσθε ἔρρευσεν αὐτῷ πλείους. ὕπερ δὲ σμάγματος ἄνθρωπος,

Ἡ

he exclaimed, Thou art perverse, in my opinion, and ingratefull: for thou didst me no good when I did worship thee, but thou dost bestow many good things now I have beaten thee.

The Fable shewes, That you shall profit your self nothing by flattering a wicked man: But if you lash him soundly, you may get the more benefit by him.

The one and twentieth Fable.

A Woman and her Maids.

A widow woman that took pains for her living, having many maid-servants,

exclamabat, Perversus es, ut ego arbitror, & ingratus: minime enim me juvisti colentem te,

Multis autem bonis compensas me te verberantem

Fabula ostendit, Quod non sis profuturus tibi honorans pravum hominem: verberans autem ipsum, magis profuturus sis.

Fabula tricesima prima,

Mulier & Ancilla.

Mulier vidua operosa, cum ancillas haberet, O 3

ἔβόα, στρεβλὸς ὑπάρχεις, ὡς γε οἶμαι, καὶ ἀγνάμων. ἠκίσα γὰρ με ὠφελήσας τιμῶνιά σε,

ἀμείβη ὃ πολλὰς καλοῖς, τυπήσαντιά σε.

Ὁ μῦθος δηλοῖ, ὅτι ἐκ ὠφελήσῃ τιμῶν πονηρῶν ἀνθρώπων, τυπίων ὃ αὐτόν, μᾶλλον ὠφελήσῃ.

Μῦθος λα'.

Γυνὴ καὶ θεράπαινα.

Γυνὴ χήρα φιλεργός,

θεράπαινίδας ἔχουσα, ης

used to call them up
in the night
to their work,
about the Cock
crowing.

But they wearied
out with continu-
all labour,
thought fit to kill
the Cock in the
house,

as one that waked
their Mistressse
in the night.

But it fell out with
them when they
had done this,
that they fell into
greater inconve-
niences;

for the Mistressse
not knowing the
Cocks houre,
called them up more
early in the night.

This Fable teaches,
that to many peo-
ple
their own counsells
are the cause of
their ruine.

illās confuerat no-
ctu excitare
ad opera,
circa gallorū can-
tum.

Illæ autem conti-
nuo labore affli-
ctæ,
existimarunt opor-
tere gallum inter-
ficere qui domi
esset,

ut qui noctu exci-
taret dominam.

Contigit autem
ipsis hoc quum
effecissent,
ut in graviora in-
ciderent mala;

nam domina igno-
rans gallorum
horam,
magis de nocte ip-
sas excitabat.

Fabula docet,
quod multis
sua consilia malo-
larum causa fi-
ant.

ταύτας εἰώθει νυκ-
τὸς ἐγείρειν
ὅπῃ τὰ ἔργα,
περὶ τὰς ἡμέρας ἀλεκ-
τρυόνων ὠδᾶς.

Αἱ δὲ σωμαχῶς τῶ
πόνῳ ταλαιπωρέ-
μεναι,
ἔγνωσαν δεῖν τὸν ὄπῃ
τῆς οἰκίας σποκλιέ-
νοισι ἀλεκτριόνα,

ὡς ἐκείνη κύκλιον ἐ-
ξαισιάνθη τῷ
δέσποιναν.

Συνέβη δὲ αὐταῖς τῶ
το διαπερῆξομέ-
ναι,
χαλεπωτέροις περι-
πεσεῖν τοῖς δεινοῖς.

ἢ γὰρ δέσποινα
ἀγνοῦσα τὴν ἡμέ-
ραν ἀλεκτριόνων ὥραν,
ἐννοχώτερον αὐτάς
ἀνίστη.

Ὁ μῦθος δηλοῖ,
ὅτι πολλοῖς ἀνθρώ-
ποις
τὰ ἐαυτῶν βουλευμα-
τά ἐστὶν αἰτία κακῶν
γίνεσθαι.

The

The two and thir-
tieth Fable.

The Cat and the
Cock.

A Cat when she
had caught a
Cock,
was willing to de-
vour him upon
some just pre-
tence,
and did object a-
gainst him,
saying, that he was
troublesome to
men,
crying out in the
night,
not suffering them
to enjoy their sleep.

But he answering,
that he did that
for their profit,

that they might be
called to their us-
ual labour;

The Cat objected a-
gain,

Fabula tricesima
secunda.

Felis & Gallus.

FELIS cū com-
prehendisset
Gallum,
rationabili causā
volebat eum de-
vorare,

& accusabat ipsum,
dicens,
molestum esse ho-
minibus,

clamantem nocte,

neque permitten-
tem eos somno
frui.

Eo verò respon-
dente,
id se facere
ad illorum utili-
tatem,
ut ad consueta o-
pera excitarentur;

Rursus felis cau-
sam afferebat,

μῦθος λβ'.

Ἄλιος καὶ ἀλεκ-
τρυών.

Ἄλιος συλλα-
βῶν ἀλεκτρι-
όνα,
μετ' εὐλόγου τῶτον
αἰτίας ἐβελίθη κα-
ταραγεῖν,

καὶ δὴ κατηγόρει αὐ-
τὸν λέγων,
ὡς ὀχληρὸς εἶν τοῖς
ἀνθρώποις,

κύκλιον κεκαργῶς,

καὶ μὴ συγχωρῶν ὑπ-
ετυχεῖν.

Τὸ δὲ ἀπολογούμενος,

τῶτον ποιεῖν
ὅπῃ τῆ ἐκείνων ὠφε-
λεῖα,
ὡς ὅπῃ τὰ σωθήθη ἡμέ-
ρων ἐγείρεσθαι

τάλιν ὁ ἄλιος αἰ-
τίαν ἐπέφερεν,

that

that he was impious
against nature,
by committing with
his owne Mother
and Sisters.

But he replying,

that he did this also,
for the benefit of
his Masters,
since by this they
gained many eggs;

The Cat conclu-
ding,

Although you a-
bond with preg-
nant reasons,
yet I will not stay
long fasting;

and so devoured
him.

The Fable signi-
fies,

that a nature re-
solved to doe mis-
chief,
if he cannot doe it
by any colourable
pretext,
he will act it openly.

quòd impius esset
erga naturam,
cum matre ac so-
roribus coeundo.

Eo autem respon-
dente,

& hoc facere
ad utilitatem do-
minorum,
quum multa hinc
ova ipsis parian-
tur;

Felis præfatus,

Et si tu abundas
speciosis excusa-
tionibus,

ego tamen jeju-
nus non persta-
bo,

atque ipsum devo-
ravit.

Fabula significat,

quòd prava natu-
ra malum præ-
cogitans,

si verisimili præ-
textu id facere
non possit,
apertè malefecit.

ὡς ἀσεβὴς ἐν πρῶ-
τῷ φύσιν,
μητεὶ καὶ ἀδελφαῖς
συμμιγνύμενος.

Τὸ δὲ φήσας,

καὶ τῆτο πρὸς τῶν
πρὸς ὠφέλειαν
δεσπότων,
πολλῶν ἀυλοῖς ἐν-
τεῦθεν ὡς τικλο-
μένων

ὁ αἰεὶ εἰπὼν,

Ἄλλ' εἰ σύ γε πολ-
λῶν εὐπορεῖς εὐπε-
σῶπων ἀπολογιῶν,
ἔγωγε μῦτοι ἀπε-
φθῆμεν ἄν,
καὶ τῆτον κατέθοιμι-
σατο.

Ὁ μῦθος δηλοῖ,

ὅτι ἡ πονηρὰ φύσις
πλημμελεῖν αἰε-
τήν,
εἰ μὴ μετ' εὐλόγ-
ου δωμδεῖν πρὸς
μαλ',
ἀποκαλύπτως γε μὴν
πονηρεῖται.

The three and thir-
tieth fable.

An impious man.

A Very wicked
fellow,
went to Apollo at
Delphos,

of purpose to try
him.

Therefore taking a
Sparrow in his
hand,
and hiding it under
his coat.

He stood next to the
Tripod,
and asked the God,
saying,

Apollo,
whether is that li-
ving or dead,
which I hold in my
hand?

purposing,
that if he said it
were dead,
he would shew the
sparrow alive:
but if he said he
were living,

Fabula tricesima
tertia.

Maleficus.

Malignus ho-
mo,
ad eum qui est
Delphis venerat
Apollinem,

tentare eum vo-
lens.

Itaq; cum sumpsis-
set passerulum
in manu,

& eum veste ton-
texisset,

Stetic Tripodem
proximè,

& interrogavit de-
um, dicens,

Apollo,

Utrum spirat, vel
non spirat,
quod in manibus
fero?

volens,

ut si non spirare
diceret,

vivum ostendere
passerulum:

si autem spirare,

Μῦθος λγ'.

Κακοπεύμων.

Ἄνηρ κακοπεύ-
μων,
εἰς τὴν ἐν Δελφοῖς ἦκεν
Ἀπόλλωνα,

πειρᾶσαι τῆτον βε-
λόμενος.

καὶ δὴ λαβὼν σραβίον
ἐν τῇ χειρὶ,

καὶ τῆτο τῇ ἐδοῆτι
σκέπασας,

ἔστη τῷ τρίποδος ἔγ-
γισα,

καὶ ἠρώτο τὸ θεόν,
λέγων,

Ἄπολλον,

πόττερον ἔμπνεν ὄζειν
ἢ ἄπνεν,

ὃ μὲν χεῖρας φέρω;

θέλων,
ὡς εἰ μὲν ἄπνεν εἶ-
ποι,

ζῶν ἀναδείξαι τὸ
σραβίον

εἰ ἔμπνεν,

presently choaking him,
he would produce him dead.
But the God knowing his malicious designe,
said,
It is not in thy power,
to do what thou hast a list to.
Thou dost hold a thing that is dead,
and thinking to confute the God,
he shewed the Sparrow dead indeed.

The Fable shewes,
that no policy can deceive the Deity,
and that there is no juggling with God.

continuo suffocans,
mortuū eum proferre.
Sed deus malitiosam eius cognoscens mentem,
dixit,
Penes te non situm est,
utrum vis facere.
Non enim vivum contines,
& deum volens confutare,
verè mortuum ostendit.

Fabula indicat,
quod numen divinum nullis rationibus fallitur,
idque nulla res latet.

εὐθύς ἀποπνίξας,
νεκρὸν ἐμῆνο προσε-
νεγκεῖν.
Ὁ δὲ γὰρ θεὸς τὴν
κακότεχρον αὐτῆς
γνῆς ὀπίνοιαν,
εἶπεν,
Παρά σοι ἔκειται,
ὁπότερον βύλει ποι-
ῆσαι.
Ὅυ γὰρ ζῶν ὁ κατέ-
χεις,
καὶ τὸν θεὸν σφάλλειν
βελομένῳ
Ἀληθῶς τὸ νεκρὸν
ὑπέδειξε.
Ὁ μῦθῳ δηλοῖ,
ὅτι τὸ θεῖον ἀπαρ-
λόγιστον,
καὶ ἀλάθητον.

The

The four and thirtieth Fable.

The Boy and his Mother.

A Boy having stole pins and toys of his School-fellowes,
brought them to his Mother.

But because she chid him not,
but rather content to be the receiver;
in time growing to be a young man,
he began to steale greater matters.
But at last taken in the very theft,

he was led straight to execution.

But his Mother following,
and much lamenting,

He desired of the Hangman,
that he might speak a few words to his Mother

Fabula tricesima quarta.

Puer & Mater.

Puer condiscipuli aciculas & crepundia furatus,
tulit matri.

Cum verò non objurgasset,
potius autem recepisset;
adultus progressu temporis,
cœpit & majora furari.

In ipso autem furto aliquando deprehensus,
ducebatur rectâ ad mortem.

Matre verò sequente,
& lugente,

ille carnifices orabat,
ut pauca quædam matri diceret

Μῦθῳ κδ'.

Παῖς καὶ μήτηρ.

Παῖς τὰ πρὸ συμ-
μαθητῶ ἀνε-
σήια καὶ κρητο-
παίγνια κλέψας,
ἔνεγκε τῇ μητρὶ.

Τῆς ὃ μὴ ὀπιπληξά-
σης,
μᾶλλον μὲν ἔν ἀπο-
δέξαμίνης,
περὶ ὧν τοῖς χεῖροισι

ἤρξατο καὶ τὰ μείζω
κλέπειν.

Ἐπ' αὐτοφώρῳ δὲ
πέπε ληφθεὶς,

ἀπήγετο τὴν πρὸς
θάνατον.

Τῆς ὃ μητρὸς ἐπομέ-
νης,
καὶ ὀλοφρομένης,

ἐμῆνθ' ἢ δὴ μίαν
ἔδειτο,
βραχέα τινα τῇ μη-
τρὶ διαλέχθῆναι

in her care.
But as soon as she
had applyed her
selfe to her Sons
mouth,
he bit off one of her
eares.

But his Mother,
and others con-
demning him,
that he had not one-
ly plaid the theif,
but had been impi-
rious to his Mo-
ther:

He made answer,
she was the Author
of his ruine:

for if she had pu-
nished me,
when I had stolne
pinnes,
I had not come to
this point.

The Fable signi-
fies,
that their misdeeds
encrease
every day more and
more,
which are not pu-
nished in the be-
ginning.

in aurem.
Hæc verò cum
continuò ori se
filii admovisset,
ille aurem dentibus
mordens abstulit.

Matre verò & aliis
accusantibus,

quòd non solùm
furatus esset,
sed jam etiam in
matrem impius
esset:

Ipsè respondit,
Ipsa mihi perditio-
nis extitit au-
thor:

si enim objurgas-
set me,
cum aciculas fura-
tus eram,
nunc non ducerer
ad mortem.

Fabula significat,
quòd eorū malefa-
cta crescunt
magis & magis,
qui non puniuntur
ab initio.

πρὸς τὸ ὄυς.
Τῆς ἢ ταχέως τῷ
σώματι τῆ παιδὸς
πρὸσθείσης,

ἐκείνῳ τὸ ὄυς τοῖς
ὀδύσσι δακῶν ἀφεί-
λετο.

Μητρὸς ἢ καὶ ἄλλ-
λων κατήγορεύτων,

ὡς ἔ μόνον κέκλοφεν,
ἀλλὰ ἠδὲ καὶ εἰς τὴν
μητέρα ἠσέβηκεν·

ἐκεῖνῳ εἶπεν,
Ἄυτή μοι τῆς ἀπα-
λείας γέγονεν αἰ-
τιῶ.

εἰ γὰρ ἐπέπληξέ
μοι,
ὅτε ἀκεσῆεω ἐκεκλό-
φην,
νῦν οὐκ ἂν ἠγόμενον
ὄπῃ τῆ δάναλον.

Ὁ μῦθος δηλοῖ,

ὅτι τὰ κακὰ αὐξάν-
ουσι
ὄπῃ μᾶλλον,

ἢ μὴ κολαζομένων
καὶ ἀρχαίς.

The

The five and thir-
tieth Fable.

An old woman
and a Physician.

AN old woman
having sore
eyes,
hired a Physician:

She having made
an agreement,
that if he could cure
her,
that she would give
him what she pro-
mised:

but if not, she would
give him nothing.
Well, the Physi-
an went upon his
cure.

But every day he
came to the old
woman
anoynting her eyes,

when she could not
see that houre

for the murther,

Fabula tricesima
quinta.

Anus & Medicus.

Mulier anus
dolens ocu-
los,
conduxit medicum
mercede:

Conventione fa-
cta,
si se curaret,

pacam mercedem
ei daturam:

sin autem minimè,
nihil soluturam.

Aggressusest quidè
medicus curam.

Quotidie verò ac-
cedens ad vetu-
lam

oculos ei ungens,

Cum illa nequa-
quam videre pos-
set eâ horâ
ob unctionem,

P 3

Μῦθος λα΄.

Γραῦς καὶ ἰατρός.

Γυνὴ γραῦς ἀλ-
γῶσα τὰς ὀφ-
θαλμῆς,
εἰσκαλεῖται τινα
ἢ ἰατρῶν ὅτι μι-
σῶ·
συμφωνήσασα,

ὡς εἰ μὴ θεράπει-
σειεν αὐτῇ,
τὴν ὁμολογήσειεν ἵνα
μίσθον αὐτῷ δώσειν·

εἰ ἢ μὴ, μηδὲν δώ-
σειεν.

Ἐνεχείρησε μὲν ἔν-
θ' ἰατρός τῇ θερα-
πείᾳ.

Καθ' ἡμέραν ἢ φοιτῶν
εἰς τὴν πρεσβύτην,

τὰς ὀφθαλμῆς αὐτῆς
χείων,

ἐκείνης μηδαμῶς
ἀναβλέπειν ἐχέουσι
τὴν ὄραν ἐκείνην
ἵνα τῆ χειρῶν αὐτῆς.

he departed continually,
not without stealing something or other out of her house.

The old woman saw her householdstuffs diminish every day, so as at last,

nothing was left her at all, when she was cured.

But when the Physician demanded of her

the summe agreed upon,

as from one perfectly restored to sight, and brought his witnesses:

She answered, Now more assuredly I see nothing.

For when my eyes were weak,

I could perceive many things in my house,

but now you affirm I can see perfectly,

I can discern nothing at all.

ipse quotidie discendebat,
aliquod vas auferens ex domo.

Anus suam supellectilem videbat minui quotidie,
adeo ut tandem

nihil omnino sanatae relinqueretur.

At medicus cum efflagitaret ab ea

pecuniam pactam,

ut quae jam pure videbat,
& testes adduceret:

Illa respondet, Magis certe nihil video.

Nam cum oculis laborabam, multa in mea videbam domo,

nunc autem cum tu me videre inquis,

nihil omnino ex illis video.

αὐτὸς ὁσημέραι ἀπῆρει,
ἐν τι ᾗ τῆς οὐκίας σκευῶν ἀφαίρει μὲν.

Γραῦς τιὼ ἑαυτῆς πεικσίαν ἰώρα ἐλαττωμένω καθ' ἑκάστω, ὅτι τοσούτον, ὡς τέλος,

παράπαν αὐτῆς δευραπειθείση μὴ δὲν ὑπεληθῆναι.

Τὴν ἰατρὸν ἀπαίτηεν τὸς ἀντίω

τὸς συμφωνηθέντων μισθῶν,

ὡς καθαρῶς βλέπων ἦδη,

καὶ τὸς μαρτυροῦσας παραγαγόντων.

Ἔειπεν κείνη, Μᾶλλον μὴ ἔν τε νῦν ἑδοκίμην βλέπων

ἦν ἵνα μὴ γὰρ τὸ ὄφθαλμὸς εὐόσεν,

πολλὰ ᾗ ἐμῶν καὶ τιὼ ἐμαυτῆς ἔβλεπον οὐκίας,

νῦν ὅτε με σὺ βλέπεις φησὶ,

ἔδοκίμην κείνων ὄρα

Τὴν

The Fable shewes, that evill men in what they doe,

do ignorantly frame arguments against themselves.

The sixe and thirtieth Fable.

A Man and a Dog.

A Man provided a supper,

to entertaine his friend,

and his Dog did invite another, saying,

Oh my friend, come you and sup with me!

But he, when he came,

stood rejoycing, to behold the great preparation,

rying out in his heart,

What joy on the so-daine hath ravished me!

Fabula significat, quod pravi homines in iis quae agant, ignari efferunt argumentum contra seipfos.

Fabula tricesima sexta.

Homo & Canis.

Homo quidam parabat coenam,

excepturus aliquem ex amicis,

& Canis ipsius alium canem vocabat, dicens,

O amice, huc veni coenatum mecum!

Is autem ubi advenit,

gaudens astitit, contemplan mag-

nam illam coenam, exclamans in corde suo,

Quantum mihi gaudium nunc mihi derepente effulsit!

Ὁ μῦθος δηλοῖ, ὅτι οἱ πονηροὶ ᾗ ἀνθρώπων, ἐξ ἑνὸς περιπίπτουσι, λαθάρουσι ἢ ἑλαττωθῶσιν ὁπισπόμενοι καθ' ἑαυτῶν.

Μῦθος λς'.

Ἀνθρωπος καὶ κύων.

Ἀνθρώπος τις ἐτοίμαζε δείπνον,

ἐσιτάσων τινα ᾗ φίλων αὐτοῦ,

ὁ ὃ κύων αὐτοῦ ἢ ἄλλον κύνα ἐκάλεσε λέγων,

ὦ φίλε, δεῦρο σὺν δείπνησον μοι.

Ὁ ὃ προσελθὼν,

χαίρων ἵστατο, βλέπων τὸ μέγα ἔσθιον δείπνον,

βοῶν ἐν τῇ καρδίᾳ,

Πόση μοι χαρὴ ἄρτι ἕξαπινάτως ἐφάνη;

for I shall feast,
and eat my belly
full at supper,
that I shall not pos-
sibly be a hungry
to morrow.
While the Dog was
grumbling this to
himselfe,
and much wagging
his taile,
highly confident in
his friend,
as the Cook spied
him whirling his
taile,
this way and that
way,
taking him up by
the heels,
he threw him out of
the window.
But after his fall,
he went away
howling.
Another Dog that
met him in the
way,
enquired,
Friend how sup'd
you?
who answered him,
I had so much drink
more then enough,

nam & nutriar,
& ad satietatem
cœnabo,
ita ut cras nullâ ra-
tione esuriam.
Hæc secum cum
loqueretur canis,
& simul moveret
caudam,
ut qui jam amico
confideret,
coquus ut vidit e-
um caudam ver-
tentem
huc illuc,
comprehensis cru-
ribus ejus,
projecit eum extra
fenestras.
Ille verò delapsus
abiit valde cla-
mans.
Aliquis autem ca-
num qui in via
ei occurrebant,
interrogabat,
Quomodo cœna-
sti amice?
Is ei respondens
dixit,
Multo potu inebri-
atus
super satietatem,

τραφήσομαι τε γὰρ,
ἢ εἰς κόρον δειπνή-
σω,
ὥς ἔμε δυνεῖον μηδα-
μῆ γε πεινάσαι.
Ταῦτα καθ' ἑαυτὸν
λέγοντι τῷ κυνῶς,
ἢ ἅμα σείοντι τὴν
κέρκον,
ὥς δὴ εἰς τὸ φίλον
δαρρῆνιτι,
ὀμμάγειν ὡς εἶδε
τῆτον τὴν κέρκον
πεισερέοντα
ὠδε κερκίτε,
καταγών τὰ σκέλη
αὐτῶ,
ἔρριψε παραχρῆμα
ἔξωθεν τῆς θυερίων.
Ὁ δὲ κατιῶν ἀπὴν
μεγάλως κροῖων.
Τῶν δὲ τις κυνῶν
καθ' ἑαυτὸν αὐτῶ
συναπτόντων,
ἐπηρώτα,
Πῶς ἐδείπνυσας, φί-
λι;
Ὁ πρὸς αὐτὸν ἑσπῶν
λαβὼν ἔφη,
Ἐκ τῆς πολλῆς πόσε-
ως μεθυώεις
ὡς κόρον,

that

that I know not
which way I came
forth.
The Fable teach-
eth,
that we ought not to
trust those,
who promise a cour-
tesie
upon other mens
charges.
Fable the seven and
thirtieth.
A Carpenter and
Mercury.
A Man cutting
wood over a
River,
let fall his hatchet:
Not knowing what
to doe therefore,
sitting upon the
bank,
he deplored his mis-
fortune:
But MERCURY
knowing the cause,

neque aviam ipsam
unde egressus sum
novi.
Fabula docet,
Quòd non oportet
confidere illis
qui benefacere
pollicentur
ex alienis.
Fabula tricesima
septima.
Lignator & Mer-
curius.
Quidam ligna
scindens lig-
nator apud flu-
vium,
securim amisit:
Inops consilii igi-
tur,
juxta ripam se-
dens,
plorabat:
Mercurius autem
intellectâ causâ,

ἰδὲ τὴν ὁδὸν ἀπὸ τῆς
ἑσθῆν ἐξῆλθον οἴδια.
Ὁ μῦθος δηλοῖ,
ὅτι ἔδει δαρρῆνιν
τοῖς ἐυποκτεῖν ἐπαγα-
γελλομένοις
ἔξ ἀλλοτείων.
Μῦθος αζ'.
Ξυλευόμενος ὁ
Ερμῆς.
Ξυλευόμενος τις
παρα τῆς πο-
ταμῶς,
τὴν οἰκίαν ἀπέλαθε
πέλεκκω.
Ἀμνηχανῶν τοῖσιν,
παρα τὴν ὄχθρην κα-
θίσας,
ὠδύρετο.
Ερμῆς δὲ μαθὼν τὴν
αἰτίαν,

and

and pitying the man,
going down into the
river,
brought up a golden
hatchet,
and asked whether
that were it
which he had lost?
But he saying that
this was not it,
He going down a-
gain brought up
a silver one:
But he answering,
That this was not
it neither;
going down the
third time,
brought up his own.
But he affirming
that this was tru-
ly his owne,
which was lost;
Mercury appro-
ving his honesty,
bestowed them all
upon him.
The man going a-
way,
told his fellowes
that had hapned.

& miseratus homi-
minem,
in fluvium descen-
dens,
auream extulit se-
curim,
& interrogavit an
hæc esset
quam perdiderat?
Illo verò non hanc
esse dicente,
iterum descendens
argenteam pro-
duxit:
Illo verò respon-
dente,
Neque hanc esse
suam;
tertiò descendente,
ejus proprium po-
tulit.
Illo autem hanc
verè esse, dicente,
quæ perdita fuisset;
Mercurius com-
probatâ ejus ju-
stitiâ,
omnes ei donavit.
Ille profectus,
fociis exposuit
quæ evenerant.

ὃ οὐκ εἶχε καὶ ἀν-
δρωπον,
καταβύς εἰς τὸ ποτα-
μόν,
χρυσουῶ ἀνένεγκε
πέλεκκον,
καὶ εἰ ἐτός ἔστιν ἡρῆλο
ὃν ἀπώλεσε;
τὸ δὲ μὴ τῆτον εἶναι
φαμένον,
αὐθις καταβάς ἀρ-
γυρεὴν ἀνεκόμισε
τὸ δὲ εἰπόντι,
Μηδὲ τῆτον εἶναι οὐ-
κείον,
ἐκ τρίτου καταβάς,
ἐκείνον ἢ δικεῖον ἀν-
τιώεγκε.
τὸ δὲ τῆτον ἀληθῶς εἶ-
ναι φαμένον,
καὶ ἀπολωτότα.
Ἐρμῆς ἀποδεξάμε-
νος αὐτὸ τὴν ἀ-
καουσώλω,
πάντας αὐτῷ ἐδώκε
σαλο.
Ὁ δὲ παρογενόμε-
νος,
ἐταίρις διεξέλιπον
δὲν
τὰ συμβάντα.

On

One of them
thought
to doe the like
things.
And letting his
hatchet fall into
the River,
of set purpose,
sat downe lament-
ing.
And when Mer-
cury appeared al-
so to him,
and learned the
cause of his weep-
ing;
going downe in the
same manner,
he brought up a gol-
den hatchet,
and asked him,
whether that were
the same which
he had lost.
But he answering
wi' h joy,
Truly this is it,
the God displeas'd
at so great im-
pudence,
not onely denyed
that,
but also not return-
ed him his own.
The Fable declares,

Quorum unus ali-
quis constituit
familia efficere.
Et propriam secu-
rim cum dimisif-
set in fluvium,
deditâ operâ,
flens residebat.
Et cum apparuisset
Mercurius & illi,
& causam didi-
cisset;
descendens simili-
ter,
auream securim
potulit,
& quærebat,
an hanc amisisset.
Ille verò cum læti-
tia locuto,
Verè hæc est,
perosus deus tan-
tam impudenti-
am,
non solum illam
retinuit,
sed neque propri-
am reddidit.
Fabula declarat,

Q 2

ὅταν εἷς τις ἐβυλεύ-
σατο
τὰ ἴσα διαπέσσειν,
καὶ τὴν δικεῖαν ἀξίνῳ
ἀφῆκε εἰς τὸ ρεῦμα,
ἐξεπίτηδες,
κλαίων ἐμάθητο.
Ἐπιφανὲς ἔνθ' Ἐρ-
μῆς κα' κείνῳ,
καὶ τὴν αἰτίαν μαθὼν
τὸ θρῆνῶν,
καταβάς ὁμοίως,
χρυσουῶ ἀξίνῳ ἐξώ-
εγκε,
καὶ ἡρῆλο,
εἰ ταύτῳ ἀπέβαλε.
τὸ δὲ σὺν ἡδονῇ φά-
σαντι,
Ἀληθῶς ἡδ' ἔστι,
μισήσας ὁ θεὸς τὴν
τοσαύτῳ ἀναίδει-
αν,
ὃ μόνον ἐκείνῳ κα-
τέχευεν,
ἀλλ' οὐδὲ τὴν δι-
κεῖαν ἀπέδωκεν.
Ὁ μῦθος δηλοῖ,
that

that as much as
the Divine power
favoureth the just,
so much he is an e-
nemy to the wicked.

quantum divinum
numen adest ju-
stis,
tantum injustis ad-
versatur.

ὅτι ὅσον τοῖς δικαί-
οις τὸ θεῖον σωμαί-
ρεται,
τοσούτον τοῖς ἀδίκ-
οις ἀναντιῆται.

The eight and thir-
tieth Fable.

Fabula tricesima
octava.

Μῦθος κλ'.

The Lyon and the
Foxe,

Leo & Vulpes.

Λέων καὶ ἀλώπηξ.

The Lyon weerne
with age,
being no longer able
to supply himselfe
with food [abroad]
resolved to do some-
thing by subtilty.

Leo confectus
senio,
cum non valeret
suppeditare sibi
cibum,
decrevit per astu-
tiam aliquid fa-
cere.

Λέων γηράσας,
καὶ μὴ δυνάμενος
διαρκῆσαι ἀπὸ ἐξ-
ωτερῶν,
ἔγνω δι' ἀστυχίας τι
πράξαι.

Withdrawing him-
selfe therefore
into his Cave,
and keeping close,
he pretends himself
sick,
and seizing upon
those beasts that
came
to give him a visit,
he devoured them.
After many beasts
were thus eaten,

Itaque in spelun-
cam profectus
quandam,
& inclusus,
simulat se agro-
tare,
& advenientia ani-
malia compre-
hendens
vilitationis gratiâ,
devorabat ipsa.
Multis igitur ani-
malibus absumptis,

καὶ παραγενόμενος ἐν
σπηλαίῳ τινι,
καὶ κατακλειθεὶς,
πρόσποιεῖτο νοσεῖν.
πρωγενόμενα ἐν τῷ
ζῶα συλλαμβάνων,
ἀστυχίως χάειν,
κατήδιεν αὐτά.
Πολλῶν ἐν ζῶων ἀ-
ναλωθέντων,

a Fox came to him,
having understood
this his designe,
and standing with-
out the Cave,
he asked him how
he did.

vulpes accessit ad
eum,
astuto artificio hoc
cognito,
& stans extra spe-
luncam,
rogitabat quomo-
do haberet.

ἀλώπηξ παρεγένετο
πρὸς αὐτὸν,
τὸ τέχνασμα τῆτο
γνῶσα,
καὶ στασα ἔξωθεν τῆ
σπηλαίου,
ἐρωτᾷ αὐτὸν πῶς ἔ-
χει.

But he answering,
Not well.
And asking him the
reason
why he did not come
in?

Hoc autem dicen-
te, Malè.
& causam rogante
cur non introiret?

Τῆ ἢ εἰπόντι, Κα-
κῶς,
καὶ τὴν αἰτίαν πω-
θανομένην,
δι' ἣν οὐκ εἰσερχε-
ται;
Ἡ ἀλώπηξ ἔφη,

The Foxe made an
swer,
Because I see the
footsteps of ma-
ny
that have entred
into your Cave,
but the print of ve-
ry few feet that
have come back
againe.

Vulpes respondit,

Quia video vesti-
gia multorum

qui ingressi sunt,

paucorum autem
qui egressi.

ὅτι ὁρῶ ἵχνη πολ-
λῶν
ἢ εἰσιόντων,

ὀλίγων ἢ ἐξιόντων.

The Fable shews,
that wise men fore-
seeing,

Fabla ostendit,
quod homines pro-
spicientes,

ex certis signis,

magna pericula ef-
fugiunt.

Ὁ μῦθος δηλοῖ,
ὅτι οἱ φρόνιμοι ἢ
ἀνθρώπων προε-
σέμενοι,
ἐκ τεκμηρίων,

μεγάλως κινδύνως
φεύγουσι.

The nine and thirtieth Fable.

A Woman and her drunken Husband.

A Certain woman had a drunkard to her Husband:

but she willing to recover him from this infirmity, invented this stratagem.

For when she observed him overcharged with drink,

and like a dead man without any sense, taking him up on her shoulders,

she laid him downe in a vault, and went her way.

But when she thought he was come to himselfe, she went and knocked at the doore of the Vault.

Fabula tricesima nona.

Mulier, & vir ebrinus.

Mulier quædam virum habebat ebrium:

ipsum autem à morbo liberatura,

tale quid comminiscitur.

Quum enim observasset eum aggravatum ab ebrietate,

& mortui instar insensatum, in humeros elevatum,

in sepulchretum deposuit, & abiit.

Quum verò ipsum jam sobrium esse conjectaret, profecta januam pulsavit sepulcreti.

Μῦθος λθ'.

Γυνὴ καὶ ἀνὴρ μέδυσος.

Γυνὴ τις ἀνδρὸς μέδυσον εἶχε.

τῆς ἢ πάθος αὐτὸ ἀπαλλάξαι θέλουσα,

τοῖον δὲ τι σοφίζεται.

κακασωμένον γὰρ αὐτὸν ὑπὸ τῆς μέδουσας πωροτηρήσασα,

καὶ νεκρῷ δίκην ἀναδυστήρια,

ἐπ' ὤμων ἀρῶσα, ὅτι τὸ πολυάνδρον κατέθετο,

καὶ ἀπῆλθεν. ἡνίκα ἢ αὐτὸν ἡ ἀναπήγειν ἐσχεσάτο,

προσελθῆσα τῷ θύρῳ ἐκοπή τῷ πύλαις.

And

And when he asked, Who is that which knocks at the door?

His wife answered, I am come to bring some meat to the dead.

And he said, O my deare friend! bring me not to eat,

but rather something to drinke: for you are not welcome,

if you have remembered food, and not liquor.

But she striking her breast, said, Woe is me miserable woman!

for I have profited nothing by my policy:

for thou my Husband, art worse then thou wert,

thy disease is grown into a habit,

and thou wilt be drunk when thou art dead.

Ille autem quum rogaret, Quis est qui pulsat januam?

Uxor respondit, Ego adfū mortuis cibaria ferens.

Et ille, O optime! non mihi adfer comesse, sed potius bibere:

molestus enim es mihi, quum cibi, non potus meministi.

Hæc autem percusso pectore, ait, Hei mihi miseræ!

nam neque astu profui:

tu enim vir pejor evasisti,

in habitum tibi deductus est morbus,

& post mortē inbriari desideras.

Ἐκείνη δὲ φέσασα, Τίς ὁ τῷ θύρῳ κόπτων;

Ἡ γυνὴ ἀπεκρίνατο, Ἐγὼ πάρεμι ὁ κολίζων τοῖς νεκροῖς τὰ σιτία.

Καὶ κείνῳ, ὦ βέλτισε,

μὴ μοι φαγεῖν προσεργῆς, ἀλλὰ μάλλον τὸ πίνειν.

λυπῆς γάρ με,

βρώσεως, ἀλλὰ μὴ πόσεως μνημονεύων.

Ἡ δὲ τὸ εἰδὼ πάσασα, ἔφη, Οἱ μοι τῆς δυσήνης.

οὐδὲ γὰρ σοφισαμένη ὄνησα.

σὺ γὰρ χείρων γέγονας,

εἰς ἔξιν σοι καλῶς ἀνέτετο τὸ πάθος,

καὶ μὴ δάναλον μεθεῖν ἐπιθυμῆς.

The

The Fable shewes,
that we ought not to
dwell upon evill
acts:
for a bad custome
doth beget a ha-
bit.

Fabula significat,
non oportere ma-
lis actibus immo-
rari:
mala enim consu-
etudo in habitum
deducetur.

Ο μύθος δηλοῖ,
ὅτι δεῖ ταῖς κακαῖς
πραξίαις ἐπιχει-
ρῆσαι.
ἢ γὰρ κακοήθεια πρὸς
ἐπιτηδεύματα.

The fortieth Fable.

Fabula quadra-
gesima.

Μύθος μ'.

The Lyon and the
Wolfe.

Leo & Lupus.

Λέων καὶ λύκος.

A Lyon grown old,
lay sick in his den:

Leo cum con-
senuisset,
agrotabat jacens
in antro:

Γέρον γηράσας,

All the Beasts
came to visit
their King,
but the Fox.

Accesserunt visi-
tatura regem cae-
tera animalia,
prater vulpem.

ἐλθοῦσι καὶ ἅπαντα
μὲν ἐν ἀντροῦ
παρήσαν ὄπισθε τοῦ
μενα καὶ βασιλέα
τῆλλα ἢ ζώων,
πλὴν ἀλώπεκος.

The wolfe therefore
taking this occa-
sion,
accused the Fox to
the Lyon,
as one that did not
honour their ge-
nerall Lord,

Lupus igitur cap-
tâ occasione,
accusabat apud le-
onem vulpem,
ut qui nihili facie-
bat suum omni-
um dominum,

ὁ τοίνυν λύκος λα-
βόμενος ἐπακαιέας,
κατήγορε πρὸς τὸν
λέοντι,
ὡςτις δὴ παρ' ἐδὲν
τιθεμένου ἢ πάντων
αὐτοῦ κρατῶν-
τα,

and therefore came
not to visit him.

& propterea ne-
que ad visitatio-
nem proficiscere-
tur.

καὶ διὰ ταῦτα μὴ
εἰς ἐπίσκεψιν ἀ-
φιγμένους.

The

The Foxe came in
at that time,
and heard the last
words of the
Wolfe.

Interim affuit &
vulpes,
& ultima audivit
lupi verba.

Ἐν τούτοις ὁ παρὼν
καὶ ἡ ἀλώπηξ,
καὶ ἦν ταλευτάτων
ἠκροτάτο τε λυ-
κου ῥημάτων.
Ὁ μὲν ἔν λέων κατ'
αὐτῆς ἐβρυχάτο.

The Lyon there-
fore began to rage
against him;
but the Foxe desi-
ring leave to ac-
quit himselfe,

Leo igitur contra
eam infremuit;

ἢ ὁ σπολογίας και-
ρὸν αἰτήσασα,

said,
And who of those
that are here,
hath done so much
service as myselfe?

sed vulpes defen-
sionis tempus cum
petiisset,
inquit,

ἔφη,
καὶ τίς ἦν σμικροῦ-
των,

who have travailed
through all parts,
and enquired of the
Physicians a re-
medy for you,
and I have found
it?

Et quis eorum qui
convenerunt,
tantum profuit
quantum ego?
quæ in omnē par-
tem circuivi,
& medicamentum
pro te à medicis
quæsiui,
& didici?

τούτουτον ὠφέλησεν
ὅσον ἐγώ;
πανταχοῦσε περιεπο-
ύησασα,
καὶ θεραπείαν ἕως ὅτε
παρ' ἰατρῶν ζητή-
σασα,
καὶ μαθήσα;

But the Lyon com-
manding him pre-
sently to speak it;

Quum autem Leo
statim ut medica-
mentum diceret
imperasset;

τῷ ὁ λέων ἐπι-
τιμὴν θεραπείαν εἰ-
πεῖν κελεύσας.

he declares,
If you put on the
warmed skin
of a Wolfe slead a-
live,
you shall be pre-
served.

illa inquit,
Si calidam pellem
indueris,
lupo vivente ex-
coriato,
conservaberis.

ἐκείνη φησίν,
εἰ τὴν αὐτῆς δοθέν
θερμὴν ἀμφιέση,
λύκον ζῶντα ἐκδεί-
ξας,
ζωθήσῃ.

The Wolfe present-
ly falling down,

Lupo statim jacen-
te,

καὶ τῷ λύκῳ κειμένῳ
ἐπιτιμῆς,

R

she

the Foxe laughing
said,
It does not become
you so to inflame
our Lord to in-
dignation,
but rather to dispose
him to gentleness.

The Fable teaches,
that he that doth
plot constantly to
hang other men,
doth sometime pre-
pare a halter for
himselfe.

vulpes ridens ait,
Non sic oportet
dominum move-
re ad malevolen-
tiam,
sed potius ad bene-
volentiam.

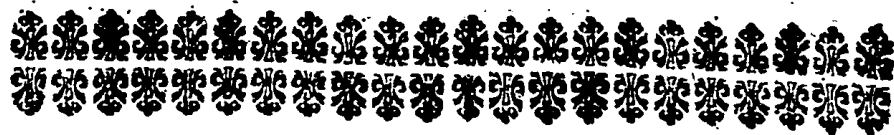
Fabula docet,
qui quotidie in al-
lios machinatur,
in seipsum aliquan-
do laqueum ver-
tit.

ἢ ἀλώπηξ γελῶσα
εἶπεν,
Οὕτως ἔχρητ' δεσ-
πότῳ πρὸς δυσ-
μένειαν κινεῖν,

ἀλλὰ πρὸς εὐφροσύνην.

Ὁ μὲν δὲ θεοὶ,
ὅτι καθ' ἑκάστῳ μὴ
χανώμεντο καὶ
ἄλλων,
καθ' ἑαυτῶ τινὶ πα-
γῶν ποτὲ περὶ
παι.

Lucian



Luciani Dialogi Mortuorum selectiores.

Menippus and Mercury. *Menippus & Mercurius.*
Μένιππος καὶ Ἑρμῆς.

Men.
O Mercury,
where be all
these gay men,
and excellent beau-
ties?
conduēt me a stran-
ger to them.

Mer.
I am not at leisure,
O Menippus,
and yet look on that
place,
on the right hand,
where both Hy-
acinthus is,
and Narcissus,
and Achilles,
and Tyro,
and Helen,
and Leda,
and all the antient
beauties.

Men.
O Mercuri,
ubinam illi
formosi sunt,
& illæ formosæ?

deduc me advenā
existentem.

Mer.
Non otium est,
O Menippe,
tamen in hunc lo-
cum aspice,
ad dextram,
ubi & Hyacinthus
est,
& Narcissus,
& Achilles,
& Tyro,
& Helena,
& Leda,
& planè veteres
pulchritudines
omnes.

Men.
Ὁ Ἑρμῆ,
πῶς οἱ κα-
λοὶ εἰσιν,
ἢ αἱ καλαί;

Ξενάγησόν με εἰς
λωθόντα.

Er.
Οὐ γοητὴ μὲν,
ὦ Μένιππε,
πλὴν κατ' ἐπίνοον αὐ-
τὸ ἀποβλεψόν,
ὡς ὅτι τὰ δεξιὰ,
ἔνθα Ἵακινθὸς τῶ
ἔστι,
καὶ ὁ Νάρκισσος,
καὶ Ἀχιλλεύς,
καὶ Τυρῶ,
καὶ Ἑλένη,
καὶ Λήδα,
καὶ ὅλως τὰ ἀρχαῖα
κάλλη πάντα.

Men

Men.
I see nothing but
bones,
and naked skulls,
all alike.

Mer.
And yet these are
the bones,
which all your Po-
ets have admired,
which you seem to
despise.

Men.
But show me He-
len,
for I did not know
her.

Mer.
This baldpate is
Helen.

Men.
Were so many
Ships fraught for
this,
from every part of
Greece,
so many Greeks and
Barbarians slain,

so many Cities de-
stroyed?

Mer.
But you never saw
this woman alive
Menippus.

Men.
Offa solum video,
& calvas carnibus
nudas,
similes valde.

Mer.
Et tamen illa sunt
offa,
quæ omnes poetæ
admirantur,
quæ tu videris de-
spicere.

Men.
Tamen Helenam
mihi ostende,
non enim cogno-
scerem ego.

Mer.
Hæc calvaria est
Helena.

Men.
Itane mille naves
propter hanc
repletæ sunt,
ab omni Græcia,

tam multi cecide-
runt Græci &
Barbari,
tot urbes everstæ
fuerunt?

Mer.
Sed non vidisti
Menippe mulie-
rem viventem.

Men.
Ὅσα μόνον ὄρα,
καὶ κενία τῶν σα-
κῶν γυμνά,
ὅμοια τὰ πολλά.

Er.
Καὶ μὴ ἐμείνα ὄναι τὰ
ὄσα,
ἀ πάντες οἱ ποιηταὶ
θαυμάζουσιν,
ὅν σὺ ἕως καλα-
φρονεῖν.

Men.
Ὅμως τί μ' ἑλέστω
μοι δεῖξόν,
εἰ γὰρ ἂν διαγνώσω
ἕγωγε.

Er.
Τετὶ τὸ κενεῖον ἢ
ἑλένη ἐστίν.

Men.
Εἶτα αἱ χίλια νῆες
διὰ τοῦτο ἐπληρώ-
θησαν,
ἐξ ἀπάσης τῆς ἑλ-
λάδος,
τοσῶτοι ἔπεσον ἑλ-
ληνὲς τε καὶ βάρ-
βαροι,
καὶ τοσαῦται πόλεις
ἀνάσταλοι γέγονασιν.

Er.
Ἄλλ' ἐκ εἶδες ὃ
Μένιππε ζῶσαν τὴν
γυναικα.

Ter

You would not have
blamed your self

to have suffered
misery a long
time,
for such a Mi-
stresse.

Thus it is with wi-
thered flowers,
if a man look upon
them when they
have lost their
beauty,

they will seem very
unpleasant to thee.
But when they are
in their flourish,
and have their glo-
ry upon them,
they are ravishing.

Men.
But this I admire
at Mercury,

that the Greeks un-
derstood not them-
selves, to suffer
[so much]

for a thing of so
small a continua-
ance,
and easily fading.

Mer.
I am not at leisure
Menippus,

Dixisses & tu sine
reprehensione ef-
se
longum tempus
dolores pati,

tali pro muliere.

Si quidem flores a-
ridos
si quis aspiciat ubi
abjecerunt co-
lorem,

informes scilicet ip-
si videbuntur tibi.
Quando autem flo-
rent,

& habent colorem,
pulcherrima sunt.

Men.
Enimvero hoc O
Mercuri admiror,
si non Græci in-
tellexerunt se la-
borare

pro re adeo exi-
guæ durationis,

& facile deflore-
scente.

Mer.
Non otium mihi O
Menippe,

Ἔφης γὰρ ἐν τῇ σὺ
ἀναμείστον εἶναι,

πολὴν χρόνον ἀλγεῶν
πάσχειν,

τοιοῦτον δ' ἀμφὶ γυναι-
κί.

Ἐπεὶ καὶ τὰ ἀρθρῶδη
ἐξ ὄντων,
εἰ τις βλέπει σποβε-
βληκότα τὴν βα-
ρῆν,

ἀμορφα δηλονότι
αὐτῷ δόξει.

Ὅτε μῦθοι ἀνθεῖ,
καὶ ἔχει τὴν χροῖαν,

κάλλιστα εἶναι.

Men.
Ὅκουωί τοῦτο ὃ ἔρ-
μῆ θαυμάζω,
εἰ μὴ σμύισαν οἱ ἑλ-
λαδοὶ ποιεῖντες

περὶ τοσούτων ἔ-
τος ὀλιγοχροῖν,

καὶ ῥαδίως ἀπαρθεῖν-
το.

Er.
οὐ χολή μοι ὃ Μένι-
πιππε,

Men.
I see nothing but
bones,
and naked skulls,
all alike.

Mer.
And yet these are
the bones,
which all your Po-
ets have admired,
which you seem to
despise.

Men.
But show me He-
len,
for I did not know
her.

Mer.
This baldpate is
Helen.

Men.
Were so many
Ships fraught for
this,
from every part of
Greece,
so many Greeks and
Barbarians slain,

so many Cities de-
stroyed?

Mer.
But you never saw
this woman alive
Menippe.

Men.
Ossa solum video,
& calvas carnibus
nudas,
similes valde.

Mer.
Et tamen illa sunt
ossa,
quæ omnes poetæ
admirantur,
quæ tu videris de-
spicere.

Men.
Tamen Helenam
mihi ostende,
non enim cogno-
scerem ego.

Mer.
Hæc calvaria est
Helena.

Men.
Itane mille naves
propter hanc
repletæ sunt,
ab omni Græcia,
tam multi cecide-
runt Græci &
Barbari,
tot urbes everstæ
fuerunt?

Mer.
Sed non vidisti
Menippe mulie-
rem viventem.

Men.
Ὅσα μόνον ὄσα,
καὶ κεφάλια τῶν σαρ-
κῶν γυμνά,
ὅμοια τὰ πολλά.

Er.
Καὶ μὴ ἐκείν᾽ ἔστι τὰ
ὄσα,
ἃ πάντες οἱ ποιηταὶ
θαυμάζουσι,
ἃν σὺ ἕως κατα-
φρονεῖν.

Men.
Ὅμως τίμ' Ἐλένην
μοι δεῖξον,
ἵνα γὰρ ἂν διαγνώσω
ἕγωγε.

Er.
Τετὶ τὸ κεφάλιον ἢ
Ἐλένην εἶσιν.

Men.
Εἶτα αἱ χίλιαι νῆες
διὰ τῆτο ἐπληρώ-
θησαν,
ἐξ ἀπάσης τῆς Ἑλ-
λάδος,
τοσῶτοι ἔπεσον Ἑλ-
ληνὲς τε καὶ βάρ-
βαροι,
καὶ τοσαῦται πόλεις
ἀνάστροι γεγόνασι;

Er.
Ἄλλ' ἐκ εἶδες ἢ
Μενίππε ζῶσαν τίμ'
γυναικα.

Υου

You would not have
blamed your self

to have suffered
misery a long
time,
for such a Mi-
stresse.

Thus it is with wi-
thered flowers,
if a man look upon
them when they
have lost their
beauty,

they will seem very
unpleasant to thee.
But when they are
in their flourish,
and have their glo-
ry upon them,
they are ravishing.

Men.
But this I admire
at Mercury,
that the Greeks un-
derstood not them-
selves, to suffer
[so much]
for a thing of so
small a continua-
ance,
and easily fading.

Mer.
I am not at leisure
Menippus,

Dixisses & tu sine
reprehensione es-
se

longum tempus
dolores pati,

tali pro muliere.

Si quidem flores a-
ridos
si quis aspiciat ubi
abjecerunt co-
lorem,

informes scilicet ip-
si videbuntur tibi.
Quando autē flo-
rent,
& habent colorem,
pulcherrima sunt.

Men.
Enimvero hoc O
Mercuri admiror,
si non Græci in-
tellexerunt se la-
borare

pro re adeo exi-
guæ durationis,
& facile deflore-
scente.

Mer.
Non otium mihi O
Menippe,

Ἔφης γὰρ ἂν καὶ σὺ
ἀναμείστον εἶναι;

πολὴν χρόνον ἀλγεῶν
πάσχειν,

τοιοῦτ' ἀμφὶ γυναι-
κί.

Ἐπεὶ καὶ τὰ ἀρθρῶδη
ἐξ ὄντια,
εἴ τις βλέποι σπινθε-
ρῶδη τῶν βα-
ρῶν,

ἀμορφα δηλονότι
αὐτῶν δεῖξει.

Ὅτε μάλιστα ἀνθεῖ,
καὶ ἔχει τῶν χρωμάτων,

καλλιστά εἶσιν.

Men.
Ουκοῦν τῆτο ἢ Ἐρ-
μῆ θαυμάζω,
εἰ μὴ σμῆσασι οἱ Ἄ-
χαιοὶ ποιεῖντες

πρὸς τὸ ἄσπερον ἡ-
τῶς ὀλιγοχρονίως,

καὶ ῥαδίως ἀπαρθέν-
τες.

Er.
Οὐ γοητή μοι ἢ Μενί-
πιππε,

to dispute the Philosophy with you. Wherefore if you will chuse a place, in what part you like, lay your selfe down: I will call some more of the dead presently.

philosophari tecum. Quare ubi delegeris locum; quâ parte volueris, jace prosternens teipsum: ego alios mortuos jam accersam.

συμφιλοσοφῆν σοι. Ὡς ἐπιλεξάμεν τόπον, ἔνθα ἂν ἐθέλης, κἄστο καλαβαλὼν σε αὐτὸν. ἐγὼ τὰς ἄλλας νεκρῶς ἢ δὴ μέλελεύσομαι.

Menippus and Cerberus. Menippus & Cerberus. Μένιππος & Κέρβερος.

O Cerberus, tell me by the River Styx, for I am a kinsman of yours, a Dog as well as your selfe, How did Socrates behave himself when he came down to you? It is very probable, that you being a God, doe not onely barke, but can speak like a man when you please.

O Cerbere, dic mihi per Stygem, Cognatus enim sum tibi, Canis etiam ipse existens, Qualis erat Socrates quando descendit ad vos? Verisimile est, te deum non latrare modo, sed & humano modo loqui, quando velis.

ὦ Κέρβερε, ἐπί μοι πρὸς τῆς Στυγὸς, συγγενὴς γάρ εἰμι σοι, κύων καὶ αὐτὸς ὢν, Ποῖ ἦν ὁ Σωκράτης, ὅποτε καθίει πρὸς ὑμᾶς; εἰκὸς ὅτι, σὲ θεὸν ὄντα μὴ ὑλάζειν μόνον, ἀλλὰ καὶ ἀνθρώπων ὅμοιωτος, ὅποτε ἐθέλοις.

Cerb.

Cerb. At a distance he seemed Menippus, to approach us wholly with a composed countenance, as one that had little feare of death: and this he seemed willing should appeare, to them that stood without the gate. But when he perceived the vast Chasma or gaping within, and the horrid darknesse, and that I had bitten him with my poison, when he made a halt, I drag'd him by the heels, he cryed like a Child, and lamented his children, and was much distracted.

Cerb. Procul quidem videbatur Menippe, omnino immoto vultu accedere, & non multum timere mortem: atque hoc declarare voluit iis qui extra os stabant. Sed cum despexit intus hiatus, & tenebras vidit, & ego ubi memorissem cicutâ, ipsum remorantem, dextraxi pede. sic ut pueri flebat, & filios lamentabatur, & varius erat.

Κερ. Πόρρωθεν μὲν ὡς Μένιππε ἐδόκει παλιπάσιν ἀτρέπῳ πρόσωπῳ προσίεναι, καὶ ἐπ' ἅπαντα δεδιέναι τὸ θάνατον δοκῶν. καὶ τὸτ' ἐμφοῦναι ἐθέλων, τοῖς ἔξω τῆς σπηλῆς ὄσσειν. Ἐπεὶ ἦ κατέκυψεν εἰσω τῷ χάσματι, καὶ εἶδε τὸ ζόφον, καὶ γὰρ δακῶν τῷ κωνείῳ, αὐτὸν ἔτι διαμείλοντα, κατέσπασα τῆ ποδὸς, ὥσπερ τὰ βρέση ἐκώλυε, καὶ τὰ ἑαυτοῦ παῖδια ὠδύρευτο, καὶ παντοῖος ἐγένετο,

Men.

Men.
He was then a
jugler,
and did not truly
despise the mat-
ter.

Cerb.
No, but when he
saw there was
a necessity,
he took upon him a
confidence,
as submitting to
suffer
what he was com-
pelled to,
that the spectators
might admire
him.

And clearly I can
say thus of them
all,
they are bold and
valiant in their
tongues,
but within their
conviction is ma-
nifest.

Men.
But in what man-
ner did I appear
to approach to thee?

Cerb.
The onely man O
Menippus,
worthy of thy ho-
nour,

Men.
Sophista homo e-
rat,
& non verè con-
temnebat rem.

Cerb.
Non, sed ubi rem
necessariam vi-
debat,
audax erat,

ut scilicet non re-
luctans passurus
quod ominno o-
portebat pati,
ut mirarentur spe-
ctatores.

Et planè de omni-
bus illis dicere
possum,
usque ad os auda-
ces & fortes,

sed ad interiora
convictio mani-
festa.

Men.
Ego verò quomo-
do visus sum
tibi descendisse?

Cerb.
Solut O Menippe,
dignè tuo genere,

Men.
Οὐκ αὐτὸ σοφιστῆς ὁ ἀν-
θρώπος ἦν,
καὶ ἐκ ἀληθείας κατε-
φείνε τὴν πρόγματον.

Cerb.
Οὐκ, ἀλλ' ἐπέπερ
ἀναγκάσιον αὐτὸ ἐ-
σθ, καὶ ἐθεράσυνετο,

ὡς δὴθεν ἐκ ἀκῶν
πεισόμενος,
ὁ πάντως ἔδει πα-
θεῖν,
ὡς θαυμάζονται οἱ
θεαταί.

καὶ ὅλων περὶ πάντων
γε γὰρ τοιούτων εἰ-
παῖν ἂν ἔχοιμι,
ἕως τῆς σοφίας τολμη-
ροῦ καὶ ἀνδρείου,

τὰ δ' ἐνδοθεν, ἔλεγε
χρὸς ἀκείνης.

Men.
Ἐγὼ δὲ πῶς σοὶ ἔδει-
ξα
κατεληλυθέναι;

Cerb.
Μόνος ὁ Μένιππε,
ἀξίως τῆς γένους,
and

and Diogenes be-
fore thee;
who entred without
compulsion,
or provocation,
but voluntary and
pleasant,
proclaiming sorrow
to all the world
beside.

& Diogenes ante
te,
qui non coacti in-
trahtis,
neque impulsi,
sed spontanei ri-
dentes,
lugere denuntian-
tes omnibus.

καὶ Διογένης πρὸ σέ·
ὅτι μὴ ἀναγκαζόμε-
νοι ἐσθίεις,
μήδ' ὀθύμενοι,
ἀλλ' ἐθελάσιοι γε-
λῶντες,
οἰμάζοντες πανταχῶς
λαλοῦντες ἀπασιν.

Pluto Πλάτων. Protefilans Πρωλοσίλαος. Proserpina Περσεφόνη.

Prot.
O Thou Lord,
and King,
and our Jupiter,
and thou daughter
of Ceres,
despise not a Lo-
vers Petition.

Plut.
What dost thou beg
from us?
or who art thou?

Prot.
I am truly Prote-
filans
the Son of Iphiclus,
borne at Phylace,
a Soldier among
the Græcians,
and the first man
that was slain at
Troy.

Prot.
O Domine,
& Rex,
& noster Jupiter,
& tu Cereris filia,
ne despicate postu-
lationem ama-
toriam.

Plut.
Tu verò quâ re in-
diges a nobis?
aut quis es?

Prot.
Sum quidem Pro-
tefilans
Iphicli filius,
Phylacensis,
commilito Græ-
corum,
& primus mortuus
ad Iliam.

Πρωτ.
Ὁ Δέσποτα,
καὶ βασιλεῦ,
καὶ ἡμέτερος Ζεῦ,
καὶ σὺ Δημητρός
θύγατερ,
μὴ ὑπεείδηλε δέησιν
ἐρωτικῶν.

Πλάτ.
Σὺ δὲ τίνα δέησιν παρ'
ἡμῶν;
ἢ τίς ἂν τυγχάνεις;

Πρωτ.
Ἐγὼ μὲν Πρωλοσί-
λαος
ὁ Ἰφίκλου,
Φυλάκειος,
συστρατιώτης ἦν Ἀχαιῶν,
καὶ πρῶτος ἀποθανὼν
ἦν ἐπ' Ἴλιον.

131

My suit is to be dismissed for a very small time to live again.

Plut.

Truly Protefilaus, all dead men are at this love,

but none of them can obtaine.

Prot.

O Pluto, it is not life that I affect,

but my wife: whom but newly married, leaving her in Bed,

I went to Sea, afterwards unhappily I was slaine by Hector,

at my landing: Therefore the love of my deare wife,

O Sir, doth much afflict me,

and I desire to returne again, but for a little time

to see her.

Rogo dimissus ad breve tempus,

reviviscere iterum.

Plut.

O Protefilae quidem,

hunc amorem omnes mortui amant,

ceterum nullus eorum consequatur.

Prot.

O Pluto, non vitam diligo,

sed uxorem: quam recens nuptam,

in thalamo relinquens;

abii navigans, deinde infelix sum occifus ab Hectore,

in descensu navis: Igitur amor conjugis

non me mediocri affligit domine,

& volo descendere rursus,

vel ad modicum, visus ab illa.

Δεῖμαι ὃ ἀφιδεῖς πρὸς ὀλίγον,

ἀναβιῶναι πάλιν.

Πλάτ.

ὦ μὴ Πρωτεσίλαε,

τῆτον τ' ἔρωτα πάντες νεκροὶ ἐρῶσι,

πλὴν ἕδεις ἀνδρῶν τῶν τύχη.

Πρωτ.

Ἄϊδανεύ, εἰ τὸ ζῆν ἐρῶ ἔγωγος

τῆς δὲ γυναικὸς, ἢν νέογαμον ἔτι,

ἐν τῷ θαλάμῳ καλεῖσθαι λειπῶν.

ὡχόμην σποπλέων, εἶτα ὁ κακοδαίμων

ἀπέθανον ὑπὸ τοῦ Ἑκτόρου,

ἐν τῇ σποβάσει: Ὅδῳ ἔρωτος τῆς

γυναικὸς ἐμετέως σποπλέων με δὲ Δέσποια,

καὶ βέλομαι καλεῖσθαι πάλιν,

καὶ ἄν πρὸς ὀλίγον,

ὄφθεις αὐτῇ.

Plut.

Plut. Hast thou not drank

O Protefilaus the water of Lethe? Prot.

Yes Sir, but this was a far more weighty businessse.

Plut.

Therefore expect her;

for she will come hither in time, and you shall not need to goe to ker.

Prot.

But I have not patience to tarry, O Pluto!

you have been your selfe a lover, and know what love is.

Plut.

But what good will it doe you to live againe for a day, to repent a little after?

Prot.

I am confident I can persuade her

Plut. Non bibisti

O Protefilae aquam Lethes? Prot.

Equidē ὁ domine, res autem illa longè gravior erat.

Plut.

Itaque expecta;

veniet enim illa aliquando, & nihil te ascendere oportebit.

Prot.

Sed non fero moram,

O Pluto! amasti & ipse aliquando, & nosti qualis res amor sit.

Plut.

Porro quid te juvabit

unum diem revixisse, paulo post eadem lamentaturum?

Prot.

Credo me persuasurum

Πλάτ.

Οὐκ ἔπιες

ὦ Πρωτεσίλαε τὸ Λήθης ὕδωρ;

Πρωτ.

Ναὶ ὦ Δέσποια, ἀλλὰ τῆτο πρῶγμα μάλα ὑπέρογκον ἴν.

Πλάτ.

Ὅκουω πείμαινον

ἀρίξελαι γὰρ ἐμείνη ποτὲ, ἕδῳν σε ἀνελθεῖν δεήσει.

Πρωτ.

Ἄλλ' εἰ ἔρω τὴν Διαλεβίαν,

ὦ Πλάτων, ἠγάθης ὃ καὶ αὐτὸς ἦδη, καὶ διδαοῖον τὸ ἐρᾶν ὄτιν.

Πλάτ.

Εἶτα τί σε ἐνίσει

μίαν ἡμέραν ἀναβιῶναι, μετ' ὀλίγον τὰ ἀνυδύραμενον; τὰ ὀδυρέμενον;

Πρωτ.

Οἶμαι πείθειν,

to come to you :

So that for one
dead,
in a little time you
shall receive two.

Plut.

These things can-
not be done,
nor ever were done
heretofore.

Prot.

Let me put you in
remembrance Oh
Pluto !

You gave back Eu-
rydice to Orpheus,
upon the same score,

and you sent my
Cousin Alcestes,

to gratifie Hercu-
les.

Plut.

But have you a
minde,
being such a naked
& deformed skull,

to appeare before
your beautifull
Bride ?

and how will she
look upon you,
not being able to
know you again ?

& illam sequi ad
vos :

Itaque pro uno,

duos mortuos ac-
cipies paulo post.

Plut.

Non licet fieri
hæc,
neque factum est
aliquando.

Prot.

Revocabo in me-
moriam tibi O
Pluto !

Eurydicen tradi-
distis Orpheo,
ab eandē causam,

& consanguineam
meam Alcestem
emissistis,
Herculi gratifican-
tes.

Plut.

Voles autem,

sic cranium nudum
existens & de-
forme,
pulchræ illi sponsæ
apparere ?

quomodo & illa
contuebitur te,
neque dignoscere
valens ?

κα κείνῳ ἀκολουθεῖν
παρ' ὑμᾶς.
ὥσε ἀνθ' ἑνός,

δύο νεκρῶς λήψῃ
μετ' ὀλίγον.
Πλάτ.

οὐδὲ θεοὶς γενέσθαι
ταῦτα,
ἐδὲ ἐγένετο πάπο-
τε.

Prot.

Ἀναμνήσω σε, ὦ
Πλάτων.

Ὅρῳ τὴν Εὐρυδί-
κην παρέδοξες,
δι' αὐτὴν τὴν αἰτί-
αν,

καὶ τὴν ὁμογενῆ μου
Ἀλκίσιον παρεπέμ-
ψατες,
Ἡρακλεῖ χαρίζομε-
νοι.

Πλάτ.

Θελήσεις ὦ,

ἔτω κρανίου γυμνὸν
ὄν, καὶ ἀμορφόν,

τῇ καλῇ σε ἐκείνῃ
νύμφῃ φανῆναι ;

πῶς ὧ κακείνῃ περ-
σοφεταιί σε,
ἐδὲ διαγνώσκει δύ-
ναμένη ;

I know she will be
frighted,
and fly from you,
and then you will
make a pilgri-
mage back to no
purpose.

Prof.

Therefore Oh my
Husband,
doe you remedy this,

and entreat Mer-
cury,
as soon as Protefi-
laus comes into the
light,

upon the stroke of
his wand,
to make the young
man as beautifull,

as he was when he
came forth of his
bride chamber.

Plut.

Since Proserpine
doth consent
securing his return,

make him a bride-
groom.

But look you re-
member,
that you have but
one day.

Timebit fat scio,
& fugiet te,
& incassum tantam
viam redieris.

Prof.

Ergo ô mi vir,
tu etiam hoc medi-
care,

& Mercurium ju-
be,
postquam in luce
Protesilaus fue-
rit,

ubi percusserit vir-
ga,
juvenem statim
pulchrum effice-
re ipsum,

qualis erat ex tha-
lamo prodiens.

Plut.

Quando Proserpi-
na consentit
reducens ipsum,

fac sponsum.

Tu autem memi-
neris
unum accepisse di-
em.

φοβήσεσθαι γὰρ εὖ
οἶδα,
καὶ φεύξεταί σε,
καὶ μάτρω ἔση τοσαύ-
τῳ ὁδὸν ἀνεληλυ-
θῶς.

Περσ.

οὐκοῦν ὦ ἄνερ,

σὺ καὶ τὸτ' ἴασαι,

καὶ τὸ Ἑρμῶν κέλευ-
σον,

ἐπειδὴν ἐν τῷ φωτὶ
ὁ Πρωτεσίλαος ᾖ,

καθιζόμενον ἐν τῇ
ράβδῳ,
νεανίαν ὁμοῦς καλὸν
ἀπεργάσασθαι αὐτόν,

οἷον ἦν ἐκ τῶ πατρὸς

Πλάτ.

Ἐπεὶ Περσεφόνη
συνδοκεῖ
ἀναγαγὼν τῆτον
αὐτοῦ,
ποίησον νυμφίον.

σὺ δὲ μίμνησο,

μίας λαβὼν ἡμέρας.



Diogenes, Mausolus. Διογένης, Μαύσωλος.

Diog. You, man of Caria, why are you so insolent, and desire to exalt your selfe above us all?

Maus. For the vastnesse of my Empire, O Sinopian, who have comanded all Caria, and tamed many of the Lydians. I have conquered some Islands, and invaded as far Miletum, reducing many parts of Jonia under my dominions.

I was also beautifull and tall, and valiant in fight.

But that which is most famous of all,

Diog. Hous tu Car, quamobrem insolens, & omnibus nobis anteponi vis?

Maus. Propter regnum quidem O Sinopenfis, qui rex fui universæ Caria, imperavi etiam Lydis quibusdam. Insulas aliquot subegi, & Miletum usque invasi, pleraque Joniæ in potestatem redigens.

Et pulcher eram & procerus, & bello fortis.

Sed quod maximū est,

Διογ. Ω Καρ, ὅτι τίνι μεγά φερνεις, & πάντων ἡμῶν τιμᾶς ἀξιοίς;

Maus. Καὶ ἐπὶ τῇ βασιλείᾳ μὲν ὦ Σινωπεῦ,

ὅς ἐβασίλευσα Κελίας μὲν ἀπάσης, ἤρξα καὶ Λυδῶν ἐνίων.

Καὶ νῆσους τινὰς ἐπηγαγόμενος, καὶ ἄχρη Μιλήτου ἐπέβην, τὰ πολλὰ τῆς Ἰωνίας καλασσεφόμενος.

Καὶ κάλως ἦν καὶ μέγας, καὶ ἐν πολέμοις καρτερός.

τὸ δὲ μέγιστον,

It

In Halicarnassus I have a most sumptuous Sepulchre,

above any other of the dead, so curiously wrought, with Men and Horses exactly carved, to beautifie it, with the highest of curiosity, all of rich stone,

such as no man can find a temple to compare with it. Dost not thou think, that I boast justly for this magnificence?

Diog. For your Empire say you? and your beauty? and the dignity of your Tombe?

Maus. Jupiter knowes, for these.

Diog. But my gay Mausolus, neither is that

In Halicarnasso sepulchrum habeo maximum impositum,

quale non alius mortuus, neque sic elaboratum, equis & viris exactissime efficitis ad pulchritudinem ad summam curiositatum, ex lapide pulcherrimo,

quale neque templum inveniat aliquis facile.

Nonne tibi videor, justè propter hæc magnifica superbire?

Diog. Propter regnum dicis? & pulchritudinem? & gravitatem sepulchri?

Maus. Per Jovem, propter hæc.

Diog. Sed O formose Mausole, neque robor am-

Ὅτι ἐν Ἀλικαρνασσῶ μνήμα πᾶμμεγες ἔχω ἐπικείμενον, ἢ λίκον ἐκ ἄλλου νεκρός, ἐδὲ ἕτως ἐξησκημένον, ἵππων καὶ ἀνδρῶν εἰκασμένων,

εἰς κάλλος, εἰς τὸ ἀκραιβέστατον, λίθου τῷ καλλίστου, οἷον ἐδὲ νεῶν οὐδε τις ἀνθρώπου.

οὐ δοκῶ σοι, δικάως ὅτι τέτοις μέγα φερνῆν;

Διογ. Ἐπὶ τῇ βασιλείᾳ φῆς; καὶ τῷ κάλλει; καὶ τῷ βάρει τῷ τάφου;

Maus. Νη Δεῖ ὅτι πέτοις.

Διογ. Ἄλλ' ὦ κάλως Μαύσωλε, ἕτε ἢ ἰσχύς ἐτι σοι strength

Strength any longer your own, neither is that beauty surviving: for if we choose any man to be judge touching beauty, I cannot see for what reason your sconce should be preferred to mine. They are both bald and naked, and our teeth grin alike; our sight is vanished, and our flat noses snuffle alike upwards. But your Sepulchre and pretious stones are to be seen among the Halicarnassians, and ambitiously boasted to strangers, that indeed there is such a gallant pile amongst them.

plius tibi illud, neque pulchritudo inest: si enim aliquem eligamus judicem de pulchritudine, non possū dicere, cujus rei causā tuum craniū præferatur meo.

Utraque pariter calva & nuda, & dentes similiter ostendimus; oculis privati sumus, & nares fimi rediti sumus.

At sepulchrū quidem & pretiosi lapides ostendi possunt

Halicarnasseis, & ambitiosè jactari erga hospites,

quòd scilicet magna aliqua structura est apud ipsos.

ἐκείνη, ἕτε ἢ μορφῇ πάρεσιν. εἰ γοῦν τινα ἐλοίμεθα δικάσαν ἐμορφίας πέει, ἕκ ἔχω εἰπεῖν τίνα ἕνεκα τὸ σὸν κρανίου προτιμηθεῖν ἀν τῷ ἐμῷ. φαλακροὶ γὰρ ἀμφὼ καὶ γυμνοὶ, καὶ τὲς ὀδόντας ὁμοίως προφαίνομεν, τὲς ὀφθαλμοὺς ἀφρηήμεθα, καὶ τὰς ῥίνας ἄποσεσιμόμεθα.

Ὁ δὲ τάφος καὶ οἱ πολυτελεῖς ἐκεῖνοι λίθοι εἰεν μὴ ἴσως ἀπιδεικνυμένους Ἀλικαρνασσεῦσι,

καὶ φιλοτιμῶδες πρὸς τὲς ξένας,

ὡς δὲ τι μέγα οἰκονόμημα αὐτοῖς ἐστὶ

But oh my gallant Sir, I see not what you enjoy from it,

unlesse you will say, because you carry a greater weight then we, whiles you lye under the pressure of such heavy stones.

Maus. Are all these things things then unprofitable to me? and are Mausolus and Diogenes equals?

Diog. Not equals excellent Sir, by no means.

For Mausolus shall groan, with the remembrance of those things upon earth, wherein he plac'd his felicity.

But Diogenes shall laugh at him, and say the Monument at Halicarnassus,

Tu autem ô egregie, non video quam utilitatem capias ex eo, nisi hoc dicas, quòd onus gestas quàm nos majus, à tam magnis lapidibus oppressus.

Maus. Inutilia igitur mihi sunt illa omnia? & pares erunt Mausolus & Diogenes?

Diog. Non æquales ô præclarissime.

Mausolus enim ingemiscet, memor eorum quæ super terram,

in quibus se felicem putavit. Diogenes autem irridebit eum, & sepulchrum quidem in Halicarnasso dicet suum,

Σὺ δέ ὦ βέλτιστε, ἕχ' ἐρῶ ὁ, τι ἀπολαύεις αὐτῷ, πλὴν εἰ μὴ σέτε φῆς, ὅτι μᾶλλον ἡμῶν ἀχθοφορεῖς, ὑπὸ τηλικέτοις λίθοις πιεζόμενος.

Maus. Ἀρόνητα ἔν μοι ἐκείνα πάντα; καὶ ἰσότημ' ἔσσι Μάυσωλ' καὶ Διογένους; Diog. Οὐκ ἰσότημος ὁ γινναίστατε.

Μάυσωλ' μὴ γὰρ οἰμώξεσαι, μνησθέν' ὅτ' ὑπὸ γῆς,

ἐν οἷς εὐδαιμονεῖν ὤετο. Διογένους δὲ καταγελάσειαι αὐτῷ, καὶ τάφον ὁ μὴ, ἐν Ἀλικαρνασσοῦ ἐρεῖ ἑαυτῷ

was built at the charges of his wife Artemisia, and his Sister.

But Diogenes knows not truly, whether his body have a buriall,

or no, nor is he at all troubled at it.

But he hath left a fame behind him, amongst the best men,

of one that lived a life worthy of a man,

taller than your mighty structure, (O thou abject Carian)

and built upon a more solid foundation.

ab Artemisia conjugæ & sorore constructum.

Diogenes autem ignorat quidem, si corpus sepulchrum habeat,

neque curæ ipsi erit illud.

Famam autem de seipso reliquit, apud excellentissimos,

ut qui peregerit vitam viro dignam,

excelsiorem tuo sepulchro, (Carum abjectissime)

& in firmiore loco constructam.

ὑπὸ Ἀρτεμισίας τῆς γυναικὸς καὶ ἀδελφῆς καλεσκευασμένον.

Ὁ Διογένης δὲ μὴ οὐκ οἶδεν, τὸ μὴ σῶμα ἔχει, εἰ καὶ τινὰ τάφον ἔχει,

ἔδὲ γὰρ ἐμελέν αὐτῷ τέτυ.

Λόγον δὲ περὶ αὐτῆ κατελέλοιπεν, τοῖς ἀείσοις,

ἀνδρὸς βίον βεβιωκῶς,

ὑψηλότερον τῆς σὺ μνήματός, (ὦ Κάρων ἀνδρῶν ποδωδέσατε,)

καὶ ἐν βεβαιότερῳ χώρῳ εἰς καλεσκευασμένον.

I think almost one hundred yeers old?

Pol.

Above fourscore and eighteen Simylus.

Sim.

But how have you liv'd these thirty yeers after me?

For I left the world,

when you were about threescore and ten.

Pol.

Most sweetly, although this may appeare strange to you.

Sim.

Strange indeed, if being both old and infirme, and beside without any children,

you could indulge your selfe with things of this life.

Pol.

The rather Sir, I could doe any thing :

for I had many fine

annos puto non multo pauciores centum vivens?

Pol.

Octo supra nonaginta ô Simyle.

Sim.

Quomodo autem vixisti hos triginta annos post me?

Ego enim obii,

circa septuagesimum te existente.

Pol.

Suavissimè, licet & tibi hoc insolitum videbitur.

Sim.

Novum quidem, si & senex & infirmus, sine liberis insuper,

lætari iis quæ sunt in vita poteras.

Pol.

Primum quidem, omnia poteram :

insuper & pueri e-

ἔτη οἶμαι ἢ πολὺ πρὸδένοντα ἢ ἑκατὸν βεβιωκῶς;

Πολ.

Ὀκτὼ ὅπρ' τοῖς ἐννεήκοντα ὦ Σίμυλε.

Σίμ.

Πῶς δὲ ἐβίωσ' τὰ μετ' ἐμὲ ταῦτα τριάκοντα;

ἐγὼ γὰρ ἀπέθνηγον,

ἀμφὶ τὰ ἐβδομήκοντα σε οἰσάμενον.

Πολ.

Ἐπερήδισα, εἰ καὶ σοὶ παράδοξον τῆτο δοξῆται.

Σίμ.

Παράδοξον μὲν, εἰ γέροντα καὶ ἀδύνητος, ἀτεκνὸς τε προσέτι,

ἠδέσθαι τοῖς ἐν τῷ βίῳ ἐδιώκασο.

Πολ.

Τὸ μὴ πρῶτον, πάντα ἐδιώκμιω.

ἔτι καὶ παῖδες ὡραῖοι ἴδωμι.

Simylus, Polystratus. Σίμυλα, Πολύστρατος.

Sim.

Are you come O Polystratus at last, are you come to us?

Sim.

Venisti tandem ô Polystrate, & tu ad nos?

Σίμ.

Ἦκεις ποτὲ Πολύστρατε, καὶ σὺ παρ' ἡμᾶς;

was built at the charges of his wife Artemisia, and his Sister. But Diogenes knows not truly, whether his body have a buriall, or no, nor is he at all troubled at it. But he hath left a fame behind him, amongst the best men, of one that lived a life worthy of a man, taller then your mighty structure, (O thou abject Carian) and built upon a more solid foundation.

ab Artemisia conjugæ & sorore constructum.

Diogenes autem ignorat quidem, si corpus sepulchrum habeat,

neque curæ ipsi erit illud.

Famam autem de seipso reliquit, apud excellentissimos, ut qui peregerit vitam viro dignam,

excelsiorem tuo sepulchro, (Carum abjectissime)

& in firmiore loco constructam.

ὑπὸ Ἀρτεμισίας τῆς γυναικὸς καὶ ἀδελφῆς κατεσκευασμένον.

Ὁ Διογένης ὃ μὲν οὐκ οἶδεν, τὸ μὲν σῶμα, εἰ καὶ τινα τάφον ἔχει,

ἔδ' ἔγ' ἐμελέν' αὐτῷ τέτυκται.

Λόγον ὃ περὶ αὐτῆς κατελέλοιπεν, τοῖς ἀρίστοις,

ἀνδρῶν βίον βεβιωκώς,

ὑψηλότερον τῆς σὲ μνήμαίῳ, (ὦ Καρῶν ἀνδρῶν ποδωδέσατε,)

καὶ ἐν βεβαιότερῳ χώρῳ εἰς κατεσκευασμένον.

Simylus, Polystratus. Σίμυλα, Πολύστρατος.

Sim. Are you come O Polystratus at last, are you come to us?

Sim. Venisti tandem O Polystrate, & tu ad nos?

Σίμ. Ἦκεις ποτὲ Πολύστρατε, καὶ σὺ παρ' ἡμῶν;

I think almost one hundred yeers old?

Pol.

Above fourscore and eighteen Simylus.

Sim.

But how have you liv'd these thirty yeers after me?

For I left the world, when you were about threescore and ten.

Pol.

Most sweetly, although this may appeare strange to you.

Sim.

Strange indeed, if being both old and infirme, and beside without any children, you could indulge your selfe with things of this life.

Pol.

The rather Sir, I could doe any thing: for I had many fine

annos puto non multo pauciores centum vivens?

Pol.

Octo supra nonaginta O Simyle.

Sim.

Quomodo autem vixisti hos triginta annos post me?

Ego enim obii,

circa septuagesimum te existente.

Pol.

Suavissimè, licet & tibi hoc insolitum videbitur.

Sim.

Novum quidem, si & senex & infirmus, sine liberis insuper,

lætari iis quæ sunt in vita poteras.

Pol.

Primum quidem, omnia poteram:

insuper & pueri e-

T 2

ἔτη οἶμαι ἔ πολλοὺς ὑπερῶν τῶν ἑκατὸν βεβιωκῶς;

Πολ.

Ὀκτὼ ὅπ' τοῖς ἐννεήκοντα ὦ Σίμυλε.

Σίμ.

Πῶς ὃ ἐβίως τὰ μετ' ἐμὲ ταῦτα τριάκοντα;

ἐγὼ γὰρ ἀπέθανον,

ἀμφὶ τὰ ἐβδομήκοντα σε ὄντα.

Πολ.

Ἐπερήδισα, εἰ καὶ σοὶ παράδοξον τῆτο δοξεί.

Σίμ.

Παράδοξον μὲν, εἰ γέροντα καὶ ἀδελφῆς, ἀτεκνὸς τε προσέτι,

ἠδὲ καὶ τοῖς ἐν τῇ βίῳ ἐδιώασσο.

Πολ.

Τὸ μὲν πρῶτον, πάντα ἐδιώαμι.

ἔτι καὶ παῖδες ὡραῖοι ἴδω.

lads,
and my delicate
lasses,
and my unguents,
and my wines with
a flavour,
and my tables a-
bove the Sicilian
luxury.

Sim.

This is newes.
I knew you very
parsimonious.

Pol.

But I had plenty of
all choice things
from other men:
And duly every
morning
many waited at my
gates,
and afterwards I
was presented
with gifts of eve-
ry kind,
the fairest of all the
world.

Sim.

Did you reign after
me Polystratus?

Pol.

Not so:
but I had an infi-
nite many lovers.

legantes erant
multi,
& mulierculæ de-
licatissimæ,
& unguenta,
& vinum odorife-
rum,
& mensæ supra Si-
culas.

Sim.

Nova hæc.
Ego te valde par-
cum sciebam.

Pol.

Sed affuebant mi-
hi bona
ab aliis:
& manè quidem

multi ad januas ve-
niebant,
post autem, omnis
generis mihi do-
na adduceban-
tur,
ex omnibus parti-
bus terræ pul-
cherrima.

Sim.

Regnasti ô Poly-
strate post me?

Pol.

Minimè:
sed amatores ha-
bebam infinitos.

ἦσαν πολλοί,
καὶ γυναῖκες ἀβρότα-
λαι,
καὶ μῦρα,
καὶ οἶνον ἀνθοσμίας,
καὶ τραπέζαι ὑπὲρ τὰς
ἐν Σικελίᾳ.

Σι μ.

Καυὰ ταῦτα.
ἐγὼ σε πάνυ φειδύ-
μενον ἤπισάμην.

Πολ.

Ἄλλ' ὑπέρρει μοι
τάγαθα
παρ' ἄλλων.
καὶ ἔωθεν μὲ ἐσθῆς

ὅπῃ θύρας ἐφοίτων
μαλα πολλοί,
καὶ ἢ παντοῖά μοι
δωρὰ προσήγατο,

ἀπανταχόθεν τῆς
γῆς κάλλιστα.

Σι μ.

Ἐτυράνησας ὦ Πολ-
ύστρατε μετ' ἐμέ;

Πολ.

Οὐκ.
ἄλλ' ἐρασῆς εἶχον
μυρίους.

Sim.

Sim.

You lovers at that
age,
with two brace of
teeth in your
head?

Pol.

Yes, the greatest
men of the City
were proud to court
me,

old as I was,
and bald as you see,

and bleer-eyed,
and full of rheume;
and happy was he
among them all,

I could but smile
upon.

Sim.

Did you like Phaon
transport some Ve-
nus from Chios,

And she after, ur-
on your Petition,
granted you
to be young,
and fair, and lovely
again?

Pol.

Not so, but in the
condition I was,

Sim.

Tu amatores, id
ætatis,
dentes quatuor ha-
bens?

Pol.

Imò optimates ci-
vitatís
valde lætabantur
colentes me,

senem & calvum ut
vides existentem,

lippientem insuper,
& mucò plenum,
& beatus erat
quemcunque ipso-
rum ego

solum aspexissem.

Sim.

An tu, sicut Phaon,
aliquã Venerem è
Chio transvexisti,

Et deinde tibi o-
ranti dedit

juvenem esse,
& pulchrum denuò
& amabilem?

Pol.

Nequaquam, sed
talis existens

T 3

Σι μ.

Ἐρασῆς σὺ, τηλι-
κῆτος ὢν,
ὀδόντας τέτταρας ἔ-
χων;

Πολ.

Οἱ ἀεῖσοί γε ἤβ' ἐν
τῇ πόλει
ὑπερήδοντο θεραπέυ-
οντες

καὶ γέροντά με,
καὶ φαλακρὸν ὡς ὑρᾶς
ὄντα,

καὶ λιμῶντα προσέτι,
καὶ κορυζῶντα,
καὶ μακάριον ἦν
ὄντινα αὐτῶν

ἀν καὶ μόνον προσέ-
βλεψα.

Σι μ.

Μῶν καὶ σὺ, ὡσπερ ὁ
θαῶν,

τινὰ τινὲν Ἀφροδι-
τινὴ ἐκ Χίου διε-
πρόθμευσας,
εἰτά σοι ἐυχαμένῳ
ἔδωκε

νέον εἶναι,
καὶ καλὸν ἐξ ὑπαρχῆς
καὶ ἀξιώσεως;

Πολ.

Οὐκ, ἀλλὰ τοῦτο
ὢν,

I

I was very lovely.

valde amabilis eram.

πειπόθηθη ἦν.

Sim. You talk riddles.

Sim. Aenigmata loqueris.

Σιμ. Ἀινίγματα λέγεις.

Pol. But this love is often manifest

Pol. Atqui manifestus hic amor est crebro,

Πολ. Καὶ μὴ πρὸ δηλὸς γὰρ ὁ ἔρως ἔτσι πολὺς ὦν,

to men that have no children, and rich old men.

erga liberis carentes, & divites senes.

ὁ πρὸ τῶν ἀτέκνων, καὶ πλουσίους γέροντας.

Sim. Now I understand your beauty admirable Sir, it was from your golden Venus.

Sim. Nunc teneo tuam pulchritudinem, o admirande, quod ab aurea Venere fuit.

Σιμ. Νῦν μαθαίνω σε τὸ κάλλος θαυμάσιον,

Pol. However, I received no small benefit from these sweethearts, almost idoliz'd by them.

Pol. Cæterum non exigua ab amatoribus percepi comoda,

ὅτι παρὰ τῆς χρυσοῦς Ἀφροδίτης ἦν.

But I carried my self high, and sometime excluded some of them.

tantum non adoratus ab illis.

Πολ. Ἀτὰρ ἐκ ὀλίγα ἤ ἐργῶν ἀπολέλωμα,

Then were they at a contention which should exceed the other, in their affection to me.

Sed efferebam me sæpius, & excludebam aliquos ipsorum interdum.

μονομαχίᾳ προσκωννύμεν ὑπ' αὐτῶν. Ἄλλ' ἐθρυπτόμεθα πολλάκις, καὶ ἀπέκλειον αὐτοὺς τινὰς ἐπίοτε.

Illi autem certabant & mutuò se superabant erga me studii contentione.

Οἱ ἡμιλλῶντο,

καὶ ἀλλήλους ὑπερβάλλοντο ἐν τῇ πρὸς ἐμὲ φιλοτιμίᾳ.

Sim.

Sim. But at the last, How did you dispose of your wealth?

Sim.

Tandem igitur, quomodo deliberasti de possessionibus tuis?

Σιμ. Τέλος ἡ δυν, πῶς ἐβουλεύσω πρὸς τῶν κλημάτων;

Pol. Truly I did in public declare, that I would make every one of them my heire.

Pol. Patiam equidem dicebam, unumquemque ipsorum heredem relicturum.

Πολ. Ἐἰς τὸ φανερὸν μὲν ἔφρασκον, ἕκαστον αὐτῶν κληρονόμον ἀπολιπέην.

And every one swallowed the belief, and became more obsequious to me.

Quisq; autem credebat,

ὁ ἡπίσειε τε,

& adulantiozem exhibebat seipsum.

καὶ κολακφυλικώτερον προσκένεαζεν ἑαυτόν.

But having the other true instruments of my will, I left them, bidding sorrow to all men.

Sed alias veras testamenti tabulas illas habens, reliqui, plorare omnibus dicens.

Ἄλλας ἢ τὰς ἀληθεῖς διαθήκας ἐκείνας ἔχων κατέλιπον,

Sim. Whom did those last tables declare your heire?

Sim.

Quem igitur ultimæ illæ heredem habuerunt?

Σιμ. Τίνα δ' αἱ τελευταῖαι καὶ κληρονόμον ἔχον;

One of your Kinsmen?

An aliquem ex consanguineis?

Ἦπερ τινὰ τῶν ἀπὸ τοῦ γένους;

Pol. No, by Jupiter, but a handsome young Phrygian,

Pol.

Non per Jovem, sed adolescentem aliquem formosum Polystrate? recens empsum.

Πολ. Οὐ, μὰ Δία, ἀλλὰ τινὰ τῶν μερικίων τῶν ὠρεῖων Φρύγα, νεώνητον.

whom I had lately bought.

Sim.

Sim.
Of what age, Polystratus?

Pol.
Near upon twenty.

And yet he was more worthy than they, to be my heire, though he were a Barbarian, and ignoble: Whom now the very grandes Court.

He therefore was my heire, and is now registred among the Patriotians, with his Chin shaved, and talking barbarously, but more renowned then Codrus, and more lovely then Nireus, and reported more wise then Ulysses himselfe.

Sim.
I care not, let him be General.

Sim.
Quot natum annos circiter, ô Polystrate?

Pol.
Ferè circiter viginti.
Tamen longè illis dignior

hæreditatē capere, licet Barbarus, & vilis: quem jam & ipsi optimates colunt.

Ille igitur hæres fuit meus, & nunc inter patritios numeratur, subrafus quidem mentum, & barbarè loquens, Codro autem nobilior, & Nireo formosior, & Ulysse prudentior dictus esse.

Sim.
Non mihi curæ est, & dux sit exercitus

Sim.
Ἀμφὶ πόσα ἔτη, ὦ Πολύστρατος;

Pol.
Σχεδὸν ἀμφὶ τὰ εἰκοσι.

Πλὴν ἀλλὰ πολὺ σπουδαιότερον ἀξιότερον

κληρονομήν, εἰ καὶ Βάρβαρος ἦν,

καὶ ὀλέθρος ὃν ἦδη καὶ αὐτοὶ οἱ δεῖσοι θεραπεύουσι.

Ἐκείνῳ τοίνυν ἐκκληρονομήσέ με, καὶ νῦν ἐν τοῖς ἐπατελείαις ἀειδμεῖται,

ὕπεξυρημένῳ μὲν τὸ γένειον, καὶ βαρβαρίζων,

κόδρου δὲ εὐγενέστερος,

καὶ Νιρέως καλλίωρ,

καὶ Ὀδυσσεύος σπουδαιότερον λεγόμενον εἶναι.

Sim.
Οὐ μοι μέλει, καὶ στρατηγισάτω τῶν

of all the Gracian Armies, if he will, but let not them be his heires alone.

Graciaz, si ita videtur, illi autem non hæredes sint soluti.

Ἐλλὰ δὲ, εἰ δοκεῖ, καίνοι δὲ μὴ κληρονομήσωσιν μόνον.

Diogenes, Διογένης. Alexander, Ἀλέξανδρος.

Diog.
What's this? And are you dead Alexander, like one of us? Alex.

You see Diogenes: nor is it any wonder, if being a man I am mortall.

Diog.
Therefore Ammon told a lye, saying that you were his Son; it seems you were the Son of Philip. Alex.

Questionlesse the Son of Philip, for I had not dyed, being the Son of Ammon.

Diog.
Quid hoc? Et tu mortuus es ô Alexander, sicut nos omnes? Alex.

Vides ô Diogenes: neque mirum, si homo existens mortuus sum.

Diog.
Igitur & Ammon mentiebatur, dicens ipsius te esse filium; tu verò Philippi eras nempe filius. Alex.

Philippi certè, neque enim obiissem Ammonis existens filius.

Diog.
Τί τούτο; καὶ σὺ τέθνηκας ὡς Ἀλέξανδρος, ὡσπερ ἡμεῖς ἅπαντες; Alex.
Ὅρα ὅτι Διογένης ἐπιπροδόξον εἶ, εἰ ἀνθρώπῳ ὡν ἄν πέθανοι.

Diog.
Οὐκοῦν ὁ Ἀμμων ἐψεύδεται, λέγων ἑαυτὸ σε εἶναι υἱόν, σὺ δὲ Φιλίππου εἶσαι ἦδη.

Alex.
Φιλίππου δηλαδὴ, ἐγὰρ ἂν ἐπέθνηκον ἂν Ἀμμωνῶν ὄν.

Diog.

Diog.
But the like was said of Olympias, That a Dragon mixt with her, and was seen in her bed, and that you were so begot. But Philip was deceived, supposing that he was your Father.

Alex.
I heard these things as well as you, but now I am sensible, that neither my mother, nor the Ammonian Prophets spake any thing of truth.

Diog.
But yet their lies O Alexander were an advantage to you to advance your business: for many were terrified

Diog.
Atqui de Olympiade similia dicuntur, Draconem permixtum illi, & visum esse in lecto, deinde sic te genitum. Deceptum autem Philippum esse, putantem se esse patrem tuum.

Alex.
Et ego audiebam hæc sicut tu, nunc autem video, quod neque mater, neque Ammonii Prophetæ quicquam sanum dixerunt.

Diog.
Sed mendaciorum ô Alexander non inutile tibi fuit ad negotia tua: multi enim perterriti

Διογ.
Καὶ ὡς καὶ περὶ τῆς Ολυμπιάδος ὁμοίαι ἐλέγοντο, Δρακόντα ὁμιλεῖν αὐτῇ, καὶ βλέπεσθαι ἐν τῇ ἐκβύβῃ, εἶτα ἔτω σε τεχούνα. ἢ ὁ Φίλιππον ἐξὸν πατρὸς, οἰόμενον πατέρα σε εἶναι.

Αλεξ.
Καὶ γὰρ ταῦτα ἤκουσ' ὡς περὶ σὸν, νῦν δὲ ἔρω, ὅτι ἔτε ἡ μήτηρ,

ἔτε οἱ καὶ Ἀμμωνίων προφῆται ἐδὲν ὕγιες ἔλεγον.

Διογ.
Ἄλλα τὸ ψεῦδος αὐτῶν ὧν Ἀλέξανδρος ἐκ ἀχρησθῶν σοι ἐγένετο πρὸς τὰ πράγματα. πολλοὶ γὰρ ἐταπείνωσαν,

out of the believe that you were a God. But tell me prethee, to whom did you leave this so mighty Empire?

Alex.
Diogenes I know not, for I had not time enough at my death, to determine any thing about it, but oney that, I gave a ring to Perdiccas.

But why dost thou laugh Diogenes? Diog.
What should I do else, when I call to mind what Greece did,

flattering you, when you took upon you the Kingdom, and choosing you their defender, and Champion against the Barbarians, and some adding you

Deum esse te credentes. Cæterum dic mihi, cuinam reliquisti tantum imperium?

Alex.
Nescio ô Diogenes, non enim erat mihi sat spatii moriendo, statuere aliquid de illo, quàm unum illud, annulum tradidi Perdiccæ.

Cæterum quid rides ô Diogenes? Diog.
Quid enim aliud facerem, quum memini quænam faciebat Græcia,

adulantes tibi accipienti imperium, & defensorem eligentes, & ducem contra Barbaros, & quidam annumerantes te

δεὸν εἶναι σε νομίζοντες.

ἀτὰρ εἶπέ μοι, τίνι καταλέλοιπας

τὴν ποσαύτην ἀρχὴν;
Αλεξ.

ἐκ οἷδα ὧν Διόγενες, ἔγωγος ἔφθασα,

ὅτι ἀποδνήσκων, ὀπισκῆσαι τι πρὸ αὐτῆς,

ἢ τῆτο μόνον, Περδικκᾶν καὶ δακτύλιον ἐπέδωκα, Πλὴν ἀλλὰ τί σε λέγει ὧν Διόγενες;

Διο.
Τί γὰρ ἄλλο, ἢ ἀνεμνήσθω οἷα ἐποίησεν ἡ Ἑλλάς,

κολακεύοντες ἄριστον παρεληφῶτα τὴν ἀρχὴν,

καὶ προσάτιναι αἰρέματα, καὶ στρατηγὸν ὄντι τῶν βαρβάρων,

ἐνίοι δὲ προσθηδύνας σε

to their twelve
Gods,
and building Temples,
and making Sacrifices,
as to the Son of the Dragon?
But tell me,
where did the Macedonians bury thee?

duodecim diis,
& templa ædificantes,
& sacrificantes,
ut Draconis filio?

τοῖς δώδεκα θεοῖς,
καὶ νεῶς οἰκοδομούμενοι,
καὶ θύοντες,
ὡς δράκοντος υἱῷ;

Alex.
As yet I lye dead in Babylon,
this being the third day.

Sed dic mihi,
ubinam te Macedones te sepelierunt?
Alex.
Adhuc Babylone jaceo mortuus,
tertium hunc diem.

Ἄλλ' εἰπέ μοι,
πῶς σε οἱ Μακεδόνες ἔθαψαν;

But Ptolemy of my life guarantiseeth,
when he shall be at leisure
from the tumults now on foot,
that he will translate me to Egypt,
and there I shall be buried,
one of the Egyptian Gods.

Pollicetur autem Ptolemaeus, factus factus, si quando vacaverit
à tumultibus præsentibus,
in Egyptum deducens me,
ut ibi sim sepultus,
unus Ægyptiorum deus.

Αλεξ.
Ἐτι ἐν Βαβυλῶνι κείμαι.
τείτλω ταύτῳ ἡμέραν,
ὑπιχνεῖται ὁ Πτολεμαῖος ὁ ὑπασισης,
ἢν ποτε ἀγάγη χρόνῳ
ἐπὶ τῶν θορύβων τῶν ἐν ποσίν,
εἰς Ἄιγυπτον ἀπαγαγὼν με,
θάψεν ἐκεῖ, ὡς γενοίμην
εἰς τῶν Ἄιγυπτίων θεῶν.

Diog.
Shall I not laugh O Alexander,
seeing thee dote in these infernal shades,

Diog.
Non ridebo Alexander,
videns te Orco adhuc desipientem,

Διογ.
Μὴ γελάσω ὦ Ἀλέξανδρε,
ὄρων ἐν αἴδῳ ἔτι σε μωραίνοντα,

and

and hoping to be made Anubis or Osiris?
But O thou most divine thing,
doe not cherish such a hope:
for neither is it possible,
that any of those should returne,
which have once passed the lake,
and come within the gulfe:
neither is Æacus so carelesse,
or Cerberus so contemptible.

& sperantem Anubin vel Osirin fieri?
Cæterum ô Divinissime,
ne speres hæc:
Nec enim fas est aliquem eorum ascendere,
qui semel trajecerunt paludem,
& intra hiatum devenerunt,
Nec enim negligens est Æacus,
Aut Cerberus contemptibilis.

καὶ ἐλπίζοντα Ἄνυβιν ἢ Ὄσειν γενέσθαι;
Πλὴν ἀλλ' ὦ θεότατε,
ταῦτα μὲν μὴ ἐλπίζης.
ἔγὰρ θέμις ἀνελθεῖν τινα
τῶν ἀπαξ διαπλευσάντων τὴν λίμνην,
καὶ εἰς τὴν αἴσω τῆς σομῆς παρελθόντων.
ἔγὰρ ἀμελής ὁ Ἄιακός,
ἔδ' ὁ Κέρβερος ἐυκαλασθέντι.

But this I would faine learn from thee,
how thou dost take it,
when you remember what happinesse you forsaking upon earth,
came hither? the Squires of your body,
and your guards, your men of state,
and so much gold, the Nations adoring you,

Hæc porro libenter discerem,
quomodo fers, ubi cogitas
quantam felicitatē super terram deserens,
venisti huc: Corpotis custodes,
& satellites, satrapas,
& aurum tantum, & nationes adorantes te,

Ἐκεῖνα ὅτι ἡδέως ἀνμάθοιμι παρὰ σέ, πῶς φέρεις,
ὅπου τ' ἀν' ἐννοήσης, ὅσω ἐυδαιμονίαν ἔσθ' γῆς ἐπιλιπῶν,
ἀφίξαι: σωματοφύλακας,
καὶ ὑπασπιστὰς, καὶ σατραπάς,
καὶ χρυσὸν τοσούτον, καὶ ἔθνη προσκυνεῖντα,

Babylon and Ba-
stra,
your mighty wild
beasts,
your honour and
pomp,
your riding in pub-
lick triumph,
your head bound
with white Rib-
bands,
attired in Purple
robes.

Babylonem & Ba-
stra,
magnas feras,
honorem & glori-
am,
conspicuum esse e-
quitantem,
revinctum vittâ al-
bâ caput,

Βαβυλῶνα καὶ Βά-
στρα,
τὰ μεγάλα θηρία,
τιμῶν καὶ δόξαν,
καὶ τὸ ἐπίσημον εἶναι
ἐλαύνοντα,
διαδεδεμένον ταινία
λευκῆ τῷ κεφαλῶν,

Do not those things
sad your heart,
when they come
back to your me-
mory?
Dost thou weep fool?

purpureâ veste in-
dutum fibulatâ.
Annon contristent
hæc,
in memoriam ve-
nientia?

πορφυρεῖα ἐμπροσ-
πημένον.
Οὐ λυπεῖ ταῦτά σε,
ὕπὸ τῷ μνήμῳ ἰόν-
τα;

your wife Aristotle
taught you not
to think these things
of Fortune per-
manent.

Quid ploras fatue?
neque te hæc sapi-
ens Aristoteles
docuit,
putare hæc stabilia
esse, quæ sunt
fortunæ.

Τί δακρύεις ὦ μά-
ταε;
ἔδὲ ταῦτά σε ὁ σο-
φὸς Ἀριστοτέλης ἐ-
παίδευσε
μὴ οἶδαν βέβαια εἶ-
ναι τὰ παρὰ τῆς
τύχης.

Alex.
Wife [say you?]
he was the most im-
pious flatterer of
men.
Give me leave to
know onely what
Aristotle did,
what large boones
be asked me,

Alex.
Sapiens,
adulatorum omni-
um ille scelestif-
simus?
Sine me tantum
Aristotelis facta
cognoscere,
quanta petiit à me,

Ἀλεξ.
Σοφὸς,
ἀπάντων ἐμείνον κα-
λάκων ἐπιλειπί-
τατον ὢν;
Ἐμὲ μόνον ἔασον τὰ
Ἀριστοτέλους εἰδῆ-
ναι,
ὅσα μὲν ἤτησε παρὰ
ἐμῆ,

What

what he had by let-
ters,
how he abused my
ambition

quanta per literas
mandaret,
quomodo abute-
batur meâ ambi-
bitione

ὅσα ᾗ ἐπέσειλεν,
ὡς ᾗ κατεχρήτο τῇ
φιλοτιμίᾳ μου

about learning,
flattering and com-
mending me
now for my feature,

circa eruditionem,
adulans & laudans

περὶ παιδείαν,
δωπείων καὶ ἐπαινῶν

saying, that this
was a part of be-
atitudo:

nunc quidem ob
pulchritudinem,
dicens, quod hoc
esset pars beati-
tudinis:

ἄρτι μὲν εἰς τὸ κάλ-
λον,
ὡς καὶ τῆτο μέρος ὄν
τὰγαθῶν

then for my ex-
ploits

nunc autem ob
actiones,

ἄρτι δ' εἰς τὰς
πράξεις,

and my treasures:
for this he thought

& divitias:
hoc enim beatum

καὶ τὸ πλεόν
καὶ γὰρ αὐτὸ καὶ τῆτ' ἀ-
γαθὸν ἠγείτο εἶναι,

was a blessing,
that he might not
blush ὁ Diogenes,

ut non verecunda-
retur, ὁ Diogenes,

ὡς μὴ αἰσχυνόιστο ὦ
Διόγενες,

like a Cheater and
Fugler

præstiagiator &
vafer,

γόνος ἀνδρωπῶ καὶ
τεχνίτης, λαμβαν-
ων.

When he took them.
But this fruit I had

accipiens.
Ceterū hunc fru-
ctum percepi ex

πλὴν ἀλλὰ τῆτο γὰρ
ἀπολέσασκα αὐτῆ
τῆς σοφίας,

from his wisdom,

ejus sapentia,

λυπεῖσθαι ὡς ἐπὶ με-
γίστοις ἀγαθοῖς

to lament the losse
of those excellent
things

tristari tanquam
propter magna
bona

ἀκατηριθμῶσω μὴ
κρῶ γὰρ ἐμπροσθεν.

which you repeated
but even now.

quæ numerasti
paulò antè.

Διογ.

Diog.
But doe you know
what to doe?

Sed nosti quid fa-
cias?

Ἄλλὰ οἶδα ὁ δὲ γέ-
σεις;

I will teach you a
cure for your sor-
row.

remedium tibi do-
loris subjiciam,

ἀκῶ γὰρ σῆς τῆς
λύπης καταθήσομαι,

Because

Because here grows
no Hellebore,

drink the water of
Lethe,
taking it in with an
open mouth,
and drink again,
and often :
So shalt thou leave
off

to mourn for these
blessings of Ari-
stotle.

But I see Clitus
and Callisthenes,

and many other ru-
shing in upon thee,
to tear thee in pie-
ces,
and punish thee

for those things
thou hast done to
them.

Therefore sneak
this other way,
and drink often, as
I told thee.

Siquidem hic Hel-
leborus non na-
scitur,

tu Lethes aquam
bibe,
hiante ore attra-
hens,
& rursus bibe,
& sæpius :
Sic cessabis

contristari propter
Aristotelis bona:

Cæterum Clitum
illum video &
Callisthenem,
& multos alios in-
te irruentes,
ut te discerpant,

& pœnas repetant
à te
ob ea quæ fecisti
illis.

Itaque alterâ tu
hac viâ vade,
& bibe sæpius, ut
dixi.

Ἐπεὶ ἐν ταύτῃ γὰρ ἐλ-
λέβορ Ⓞ ἢ φύσαι,

σύ ἢ καὶ τὸ Λήθης
ὑδάτῃ πίε,
χαρδὸν ὀπισπασά-
μεν Ⓞ, ἢ
καὶ αὐθις πίε,
καὶ πολλάκις
οὕτω γὰρ ἀν παύσῃ

ὅπῃ τοῖς Ἀριστοτέλους
ἀγαθοῖς ἀνιώμε-
ν Ⓞ.

καὶ γὰρ καὶ Κλεῖτον
ἐκείνον ὄρῃ καὶ Καλ-
λισθένη,
καὶ ἄλλους πολλὰς ὅπῃ
σὲ ὀρμῶντας,
ὡς διασπάσαντο,

καὶ ἀμύναντό σε
ὡν ἔδρασας αὐτοῖς.

Ὡςτε τῷ ἑτέρῳ σύ
ταύτῃ βαδίσεις,
καὶ πίνε πολλάκις, ὡς
ἔφημι.

Zeno



Zenophantes, Ζηνοφάντης, Callidemides, Καλλιδημίδης.

Zeno.
But oh Callide-
mides!

how came you dead?

Truly I a Parasite
to Dinias,
was choaked with
eating too much,

you know it well,
for you were present
at my death.

Cal.

I was there Zeno-
phantes :
but mine was an
unexpected acci-
dent.

You were acquaint-
ed with old Pte-
odorus.

Zen.

The rich man that
had no children,
with whom I obser-
ved, you did ve-
ry much con-
verse?

Zeno.

Tu verò Calli-
demides,
quomodo mor-
tuus es?

Ego quidem para-
situs Dinia,
plus iusto cum
manducassem, suf-
focatus sum,

ut nosti,
aderas enim mori-
enti mihi.

Cal.

Aderam ô Zeno-
phantes:
porro mihi quid
inopinatum ac-
cidit.

Nosti & tu Pteo-
dorum senem.

Zen.

Illum sine liberis
divitem,
quo te plurimum
videbam conver-
santem?

Zeno.

Ἐτῷ Καλλιδη-
μίδῃ,
πῶς ἀπέθανες;

Ἐγὼ μὲν γὰρ παρα-
σίτῃ ὦν Δηνίῃ,
πλέον τῷ ἰκανῷ ἐμφα-
γῶν ἀπεπνίγην,

οἶδα,
παρῆς γὰρ ἀπὸ θνή-
σκοντί μοι.

Cal.

Παρῶ ὦ Ζηνοφάν-
της.
τὸ ἢ ἐμὸν παρεδόξεν
τι ἐγένετο.

Οἶδα καὶ σύ Πτεοί-
δωρον ἢ γέροντα.

Zeno.

Τὸν ἀτεκνον ἢ πλε-
σιον,
ὃ σε ἰὰ πολλά ἤδην
συνόμιλα;

X

Call

Cal.
That very man I did alwayes court, promising my self, that he would dye for my advantage. But when it hapned not, after a long expectation, having out-liv'd old Tithonus, I found a compendious way to the inheritance: for having bought a poison, I persuaded his Cup-bearer, as soon as Pteodorus should call for drink, and he drank stoutly; when he poured wine into his cup, to have the poyson ready, and give it him: and if he would doe this, I swore to make him a Free-man.

Cal.
 Illum ipsum semper colebam, promittens, ipsum meo bono moriturum.
 Sed cum ea res in longum proferretur, & plusquam Tithonus senex videret, compendiosam aliquam viam ad hæreditatem inveni:
 siquidem cum emississem venenum; pocillatori persuaseram, statim ac Pteodorus posceret bibere, bibit autem abunde;
 ubi meracum infudisset in calicem, paratū habere venenum,
 & tradere illi: si autem hoc faceret, liberum juravi me dimissurum eum.

Καλ.
 Ἐκεῖνον αὐτὸν αἰεὶ θερράπευον, ὑπάρχοντα, ἐπ' ἐμοὶ τεθνήξεω.
 Ἐπεὶ ὅ τ' ἡ πρῶτον ἐς μήκιστον ἐγένετο, καὶ ἔσθ' ἢ Τιθωνοῦ ὁ γέρον ἐξῆ, ὁπίτοιμόν τινα ὄδον ὅτι ἢ κληῖρον ἐξεύροιν.
 πειάμενθ' γὰρ φάρμακον, ἀνέπειτα ἢ οἰνοχόου, ἐπειδὴν τάχιστα Πλοῖόδωρος αἰτήσῃ πιεῖν, πίνει δ' ὀπεικῶς, ζωρότερον ἐμβαλόντα εἰς κύλικα, ἔτοιμον ἔχειν αὐτὸ, καὶ ἀποδίδναι αὐτῷ. εἰ ὅ τ' αὐτο ποιήσῃ, ἐλεύθερον ἐπαμοσάμεν ἀφήσειν αὐτόν.
 Zen.

Zen.
And what was the event? for you tell me a strange story.

Cal.
When we came from bathing, the young man had two cups ready, one for Pteodorus with poyson, and the other for me, by what mistake I know not, he gives me the poyson, but to Pteodorus that without poyson. Then he drinks, but I presently fell down dead, in stead of him.

Why doe you laugh at this Zenophantes? Certainly you ought not to jeer your friend.

Zen.
 Quid igitur accidit?
 valde enim aliquid inexpectatum dicturus videris.

Cal.
 Ubi loti venissemus, duos jam adolescens calices paratos habens, hunc quidē Pteodoro habentem venenum, illum autem alterum mihi, deceptus nescio quo pacto, mihi porrigit venenum, Pteodoro verò veneno carentem tradidit.

Tum ille quidem bibit, ego autem statim extensè jacebam, suppositius pro illo mortuus.

Quid hoc rides ὁ Zenophantes?

Certè non oportebat viro amico illudere.

Zen.
 Τὶ οὐκ ἐγένετο;
 πάνυ γὰρ τι πωρόδοξον εἶρῃ ἔοικας.
 Καλ.
 Ἐπεὶ τοίνυν λυσάμενοι ἦκομεν, δύο ἡδὴ ὁ μικροκίσκος κύλικας ἐτοίμας ἔχων, τὴν μὲν τῷ Πλοῖοδώρω τὴν ἑχούσαν τὸ φάρμακον, τὴν δ' ἐτέραν ἐμοί, σφαλῆς ἐκ οἷδ' ὅπως, ἐμοὶ μὲν τὸ φάρμακον ἐπέδακνεν, Πλοῖοδώρῳ δ' ἢ τὰ ἀφάρμακτον.

Ἔειπα ὁ μὲν ἔπιπεν, ἐγὼ δ' ἀσπίκα μάλα ἐκλάδω ἐκείμην, ὑπεβολιμαῖθ' ἀντιεμάτετε τεκέρως. Τί τῶλο γελάς ὦ Ζηνοφάντες;

Καὶ μὲν ἐκ ἔδει γε ἐταίρω ἀνδρὶ ὀπιγελάειν.

Zen.
You have suffered
quaintly oh Calli-
demides.

But what said the
old man to this?

Cal.
At first he was
somewhat trou-
bled

at the unexpected
accident,
but afterwards un-
derstanding (as I
suppose) the mat-
ter,

he laughed,
and the Cup-bearer
at what he had
done.

Zen.
Surely you need not
have put your
self upon such a
straight:

he would have come
to you by the com-
mon roade more
safely,

though he had not
come so fast.

Zen.
Lepida quidem o
Callidemides,
passus es.

senex autem quid
ad hac?

Cal.
Primum quidem
nonnihil turbatus
erat

ad subitum even-
tum,
deinde, intelligens,
(puto) quod fa-
ctum erat,

ridebat,
& ipse ea quae po-
cillator fecerat.

Zen.
Enimvero neque
te ad illud com-
pendium oportebat
divertere:

venisset tibi per
viam regiam se-
curius,

licet paulo tardior
fuisset.

Zen.
Ἀεὶα γὰρ ὦ Καλ-
λιδημίδη, πέ-
πονθας

ὁ γέρον ὃ, τί πρὸς
ταῦτα;

Cal.
Πρῶτον μὲν ὑπετα-
έχθη

πρὸς τὸ ἀφνίδιον,
εἶτα σιωεῖς (οἶμαι)
τὸ γεγενημένον,

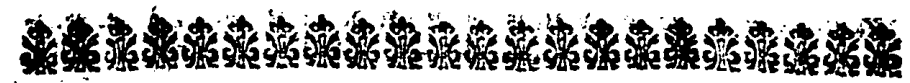
εἶδελα
καὶ αὐτὸς οἶά γε ὁ οἰ-
νοχόσθ' εἰργασαι.

Zen.
Πλὴν, ἀλλ' ἐδέε σε
τὴν ὀπίτομον ἐ-
χρῶτασπέδης.

ἤκε γὰρ ἂν σοι διὰ
τῆς λεωφόρου ἀσφα-
λέστερον,

εἰ καὶ ὀλίγω βραδύτε-
ροςθ' ἦν.

Ajax.



Ajax, Αἴας. Agamemnon, Ἀγαμέμνων.

Aga.
IF you like a mad
fellow have kill'd
your self Ajax,

and teare us all to
pieces,
why doe you raile
upon Ulysses?

And would not a
little before look
upon him,

when he came hi-
ther to consult the
Oracle,

nor would vouch-
safe to speak to
him,

your old fellow-sol-
dier and friend,
but in a proud po-
sture passed by
him.

Ajax.
It was but just, O
Agamemnon,

for he was the cause
of my madnesse,

the onely man that
did contend with
me for the armor.

Aga.
SI tu infaniens o
Ajax teipsum
occidisti,

& nos membratim
concidisti,
quid tu accusas U-
lysssem?

& paulo ante neq;
aspicere eum vo-
luisti,

cum venisset huc
consulturus O-
raculum,

neque alloqui dig-
natus es,

virum commilito-
nem & amicum,
sed superbe grandi
incedens gressu
praeteristi.

Ajax.
Jure o Agamem-
non,

ille enim mihi fu-
roris extitit au-
ctor,

solus mecum judi-
cio contendens
pro armis.

Aga.
Εἰ σὺ μανεῖς ὦ
Αἴαν σεαυτὸν
ἐφόνευσας,

καὶ ἐμέλησας ἀπαρίας
ἡμᾶς,
τί ἀίλιον ἔτι Ὀδυσ-
σεῖα;

καὶ πρόσω ἔτε πρὸς ἐ-
βλεψας αὐτὸν,

ὁπότε ἴκε μαρτυροῦ-
μενος,

ἔτε προσηπῆν ἠξίω-
σας,

ἀνδρα συστρατιώτην,
καὶ ἑταῖρον,
ἀλλ' ὑπερηλικῶς
μεγάλα βαινὸν
παρήλθες.

Αἴας.
Ἐικότως ὦ Ἀγά-
μεμνον,

αὐτὸς γὰρ μοι τῆς
μανίας αἴλιον κα-
τέστη,

μόνον ἀνιέξασθαι
ἐπὶ τοῖς ὅπλοις.

Agam. Could you have a victory without an enemy, and without any dust?

Ajax. Yes, in that matter, for that armour was my own, being my cousin Germans; and you that were much before him, declin'd the contention.

But this son of Laertes, whom I often rescued, endangered to be cut in pieces by the Trojans, would presume to excell me, and pretend his more just title to the armes.

Ag. Lay the blame then, oh noble Sir, upon Thetis, who, when she should have given the succession of the armour to thee,

Velles autem superare absque adversario, & absq; pulvere?

Ajax. Certè, quoad talia, propria enim mihi erat armatura, consobrini cum esset; & vos alii longè præstantiores, detrectastis certamen.

Hic autem Laertæ filius, quem ego sæpius servavi, periclitantem concidi à Trojanis, præstantior me esse voluit, ut qui dignior armis potiretur.

Ag. Accusa igitur ô generose Thetin, quæ, cum deberet successionem armorum tibi tradere,

Αγα. Ἡξίεις δὴ ἀναλαγώνεις ἑ καλεῖν πάντων, καὶ ἀκονίει;

Αἴας. Ναί, τάγε τοιαῦτα, οἰκεία γάρ μοι ἦν ἡ πανοπλία, ἀνεψιῦ γε ἔσα,

καὶ ὑμεῖς οἱ ἄλλοι πολὺ ἀμείνους ὄντες, ἀπέπαυε τ' ἀγῶνα.

Ὁ δ' Ἀλέξτε,

ὃν ἐγὼ πολλάκις ἔσωσα, κινδωλεύοντα καλεκεκόφθαι ὑπὸ τῆς φρυγῶν, ἀμείνων ἡξίει εἶναι,

καὶ ὀπιτηδείοτερόν ἐχειν τὰ ὄπλα.

Αγα. Αἰτιῶ τοιγαροῦν ὃ γενναῖε τὴν Θέτιν, ἢ δέον σοι τὴν κληρονομίαν τῆς ὀπλων καταδιδόναι,

as being his kinsman, but bringing them, she laid them down in the middle.

Aja. No, I onely accuse Ulysses, that durst oppose me alone.

Agam. It is to be excused Ajax, if being a man, he be ambitious of honour, the most excellent thing,

for which every one of us would engage any danger; the rather, when he overcame you (afterwards) and that by the judgment of the Trojans.

Ajax. I know who she was that condemned me; but it is sin to speak ill of the Deities. Therefore oh Agamemnon,

utpote cognato, sed afferens in medium deposuit illa.

Ajax. Haudquaquam, sed Ulysses, qui mihi solus opposuerit.

Ag. Venia danda est ô Ajax, si homo cum esset, gloriam appetit, rem dulcissimam,

pro quâ & nostrum unusquisque periculum adire sustinet, quandoquidem & te vicit,

idque apud Trojanos iudices.

Ajax. Novi eam quæ me condemnavit; sed nefas est dicere aliquid de diis. Igitur ô Agamemnon,

συγγενεῖ γε ὄντι, φέρουσα εἰς τὸ κοινὸν καλεῖθελὸ αὐτιά.

Αἴας. Οὐκ, ἀλλὰ τ' Ὀδυσσεῖα, ὃς ἀντιποσείδη μόνος.

Αγα. Συγγνώμη, ὦ Αἴαν, εἰ ἀνδραποθεῖ ὢν, ὠρέχθῃ δόξης, ἠδῖσε πρόγματι,

ὑπὸ ἑ ἡμῶν ἕκαστος κινδωλεύειν ὑπομένει.

ἐπεὶ καὶ ἐκέρθησέ σε,

καὶ ταῦτα, παρὰ Τρωσὶ δικασαῖς.

Αἴας. Οἶδα ἐγὼ ἥτις με καλεδίνασεν.

ἀλλ' ἐδέμεις λέγειν τι περὶ τῆς θεῶν. Τὸν γέν, ὦ Ἀγάμεμνον,

I can doe no other
then hate Ulysses,
though Minerva
her selfe should
countermand me.

Ulysses non o-
disse non possum,
non si ipsa Miner-
va mihi hoc im-
peret.

Ὁδυσσεύς μὴ ἐχέμι
εἶν ἐκ ἀνδρῶν
μισῶν,
ἐὰν εἰ αὐτῆ μοι Ἀ-
θηνᾶ τῆτο ἐπιτάτ-
τοι.

Menippus, μένιππος. Chiron, χείρων.

Men.
I Have heard o
Chiron,
that when you were
a God,
you desired to dye.

Men.
E Quidem audi-
vi Chiron,
quum deus esses,
appetiveris mori.

Men.
Ἐκείσα ὦ χείρων,
ὡς θεός ἄν,
ἐπιθυμῆσαις ἄποβα-
εῖν.

Chi.
You have heard a
truth o Menip-
pus,
and I am dead as
thou seest,
when I might have
been immortall.

Chi.
Vera audivisti o
Menippe,
& mortuus sum ut
vides,
cum mihi licuisset
immortalem esse.

Chi.
Ἀληθῆ τὰν ἠκε-
σας ὦ μένιππε,
καὶ τέθνηκα, ὡς ὄρας,
ἀθάνατος εἶναι δυνά-
μεν.

Men.
What desire of
death posselt you,
a thing generally
displeasing to all?

Men.
Quænam mortis
cupido tenebat te,
rei vulgo inama-
bilis?

Men.
Τίς δὲ σε ἔρωσ τῆ
θανάτου ἔχεν,
ἀνεχόμενοι τοῖς πολλοῖς
χρήματα;

Chi.
I will tell thee, see-
ing them are a
wise man.
I was no longer de-
lighted with im-
mortality.

Chi.
Dicam tibi non
imprudenti.
Non erat mihi am-
plius jucundum im-
mortalitate frui.

Chi.
Ἐρῶ πρὸς σέ ἐκ ἀ-
σώτου ὄντα.
Οὐκ ἦν ἔτι ἡδὺ ἑπι-
λαύειν τῆς ἀθανά-
σιας.
Men.

Men.
Was it not pleasant
to live and behold
the light?
Chi.
Not, O Menippus:
for I call that plea-
sant,

which hath variety
and not a simple
thing.
But when I was
alwayes living,
and enjoying the
same sun, light,
and food,
and the same hours
return,
and what other
things are made,
every one in his or-
der,
as it were chained

one upon another,
I was surfeited.
For true pleasure
consists not
in the constancy of
a thing,
but altogether in
the change, or va-
riety.

Men.
Non suave erat vi-
ventem; lucem
tueri?
Chir.
Nequaquam o Me-
nippe:
nam jucundum,
ego esse arbi-
tror
varium quoddam,
& non simplex.

Ego autem semper
cum viverem,
& iisdem fruerer
sole, luce, cibo,
eadem horæ re-
currerent,
& quæ fiunt om-
nia,
ordine unumquod-
que,
tanquam subse-
quentia,
alterum aliud,
satietas me cepit
eorum.
Voluptas enim
non est
in perpetuitate rei,
sed in permutatio-
ne omnino.

Men.
Οὐχ' ἡδὺ ἦν ζῶντα
ὄραϊν τὸ φῶς;
Chir.
Οὐκ ὦ μένιππε.
τὸ γὰρ ἡδὺ ἡγέμεθα
εἶναι ἕγωγος
ποικίλον τί καὶ ἐκ
ἀπλῆν.

Ἐγὼ δὲ ζῶν ἀεὶ,
καὶ ἐπιλαύων τῆς ὁ-
μοίαν, ἡλίου, φωτός
τροφῆς,
αἰῶνος αὐταῖς,
καὶ τὰ γιγνόμενα ἀ-
παντα,
ἐξῆς ἕκαστον,
ὡσπερ ἀκολουθεῖντα,
θάτερον θάτερον,
ἐπιπλήθω γούμ ἀν-
τῶν.
Οὐ γὰρ τὸ τερπνόν
ἔστιν
ἐν τῷ αὐτῷ αἰεὶ,
ἀλλὰ καὶ ἐν τῷ μετα-
χρῆν ὅλως.

Men.

Men.
*You say well Chiron:
 but how do you like
 these things below,
 since you chose to
 come higher?*

Chir.
*Not amisse Menippus:
 for the equality is
 generall,
 and there is no difference
 to be in your light,
 or in the dark.
 Beside we are sensible
 of no hunger nor thirst,
 as above,
 but we are not wanting
 all those things.*

Men.
*Take heed Chiron
 you contradict not
 your selfe,
 and that your
 tongue falter not
 in the same thing.*

Chir.
*Why doe you say
 this?*

Men.
 Bene dicis Chiron:
 verum quo animo
 fers hæc quæ apud
 inferos,
 posteaquam huc
 potiora eligens
 contulisti?

Chir.
 Non injucundè
 Menippe:
 æqualitas enim
 valde popularis
 est,
 & res nihil habet
 discriminis,
 in luce esse an in
 tenebris.
 Cæterum neque
 esurire oportet,
 neque sitire,
 ut supra,
 sed non egentes
 horum omnium
 sumus.

Men.
 Vide o Chiron ne
 incurras in teipsum,
 & in idem tibi oratio
 recidat.

Chir.
 Quomodo hoc dicis?

Men.
 Ἐν λέγεις ὃ Χείρων
 τὰ ἐν ἄδῃ πῶς εἶ-
 ρεις,
 ἀφ' ἧ παρελόμεν
 ἀυτὰ ἤκει;

Chir.
 ἐν ἀνδρῶν ὃ Μένι-
 νιππε.
 ἢ γὰρ ἰσοτιμία πα-
 νυ δημοτικῶν,
 καὶ τὸ πρῶγμα ἐδὲν
 ἔχει τὸ διάφορον,
 ἐν φωτὶ εἶναι, ἢ ἐν
 σκότῳ,
 ἄλλως ἢ ἐδὲ πεινῆ
 δεῖ, ἐδὲ διψῆν,
 ὡς περ' ἀνω,
 ἀλλ' ἀνεπιθεῖς τῶ-
 νων ἀπάντων ἐσ-
 μέν.

Men.
 Ὅρα ὃ Χείρων μὴ
 ἀεπιπίης σεαυτῷ,
 καὶ ἐς τὸ αὐτὸ σοὶ ὁ
 λόγος ἀεῖσῃ.

Chir.
 Πῶς τῆτο φησ;

Men.

Men.
*Because if the like-
 nesse of things,
 which are in our
 life,
 and the same things
 bred a satiety,
 since here all
 things are alike,*

*the same dislike will
 be upon you,
 and there will be
 a necessity to seek
 out some change,
 and from hence to
 escape into ano-
 ther life,
 which I thinke is
 impossible.*

Chir.
*What shall one doe
 then Menippus?*

Men.

*It is my opinion,
 and men doe say,
 he that is a wise
 man will acqui-
 esce,
 content himself with
 his present condi-
 tion,
 and thinke nothing
 insupportable.*

Men.
 Quoniam si simili-
 tudo eorum sem-
 per quæ in vita
 erant,
 & quod idem tibi
 fastidio fuit,
 & cum hic itidem
 similia sint om-
 nia,
 satietas similiter ti-
 bi fuerit,
 & oportebit quæ-
 rere aliquam
 mutationem,
 & hinc in aliam vi-
 tam,

quod puto impos-
 sibile.

Chir.
 Quid igitur faciat
 quis o Menippe?

Men.

Quod puto,
 & homines dicunt,
 sapientem acquiescere,

& contentum esse
 præsentibus,

& nihil eorum in-
 tolerabile arbi-
 trari.

Men.
 Ὅτι εἰ ἦν ἐν τῷ βίῳ
 το ὁμοιον αἰεῖ,

καὶ ταυτὸν ἐγένετό
 σοι προσκορῆς,
 καὶ ἐνταῦθα ὁμοια
 ὄντα,

προσκορῆ ὁμοίως ἀν-
 γένοιτο,
 καὶ δεήσει μεταβολῆ
 γε ἢ τῆν τινα,

καὶ ἐντεῦθεν ἐς ἄλλον
 βίον,

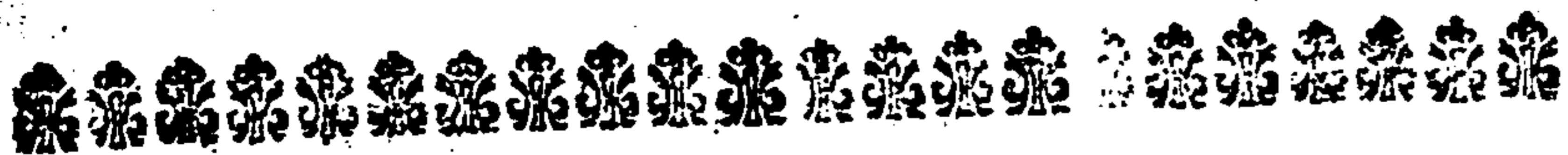
ὅπερ οἶμαι ἀδωί-
 τον.

Chir.
 Τί ἐν ἀν πάθοι τις
 ὃ Μένιππε;

Men.
 Ὅπερ οἶμαι,
 καὶ φασὶ,
 συνετὸν ὄντα ἀεῖ-
 σκεῖσθαι,

καὶ ἀγαπᾶν τοῖς πα-
 ρῆσι,

καὶ μηδὲν ἀπὸν ἀφύ-
 ρητον οἰᾶσθαι.



Charon. Mortui.	Mercurius. Menip- pus.	Charmoleus. Lam- pichus.
Damasias. Crato.	Philosophus. Rhe- tor.	
Χάρων. Νεκρῶν.	Ἑρμῆς. Μένιππος.	Χαρμόλεως. Λάμπι- χος.
Δαμασίας. Κράτων.	Φιλόσοφος. Ῥήτωρ.	

Char.
Hear in what
condition your
affaires stand,
we have but a small
boat,
as you see,
and that rot'en,
and very leaky,
and if it be inclined
on any side,
it will be overturn-
ed.
And you throng
many together,
every one bringing
many things with
him;
and if you come a-
board on this fa-
shion,
I feare you will af-

Char.
Audite quo-
modo se res
habeant vestrae,
parva nobis navi-
cula est,
ut videtis,
& putris,
& quae multis in
locis effluit,
& si in altera parte
inclinetur,
subvertetur.
Vos autem multi
simul venitis,
multa inferentes
unusquisque;
si igitur cum his
conscendatis,
vereor ne postea

Char.
Ακέσατε ὡς ἔχει
ὑμῖν τὰ πρῶγ-
μαλα,
μικρὸν μὲν ὑμῖν τὸ
σκαφίδιον,
ὡς ὁρᾶτε,
καὶ ὑπόσαθρόν ἐστι,
καὶ διαρρέει τὰ πολλὰ,
καὶ ὡς τεραπὴ ὅτι δά-
λαρα,
οἰχήσεσθαι πεισθε-
πέν.
Ἔμεις δὲ τοσούτοι
ἀμα ἠκεῖτε,
πολλὰ ἐπιφέρουμενοι
ἕκαστος,
ἢν οὖν μετὰ τούτων ἐμ-
βήτε,
δέδια μὴ ὑστερο-
τερῶς

terward repent
it,
especially as many
as cannot swim.
Mor.
What shall we doe
then to have a safe
passage?
Char.
Why, I'll tell you,
you must all come
aboard naked,
leaving a' your
superfluous things
ashore,
the boat will hardly
receive you then.
And therefore it
shall be your care
Mercury,
to take none of them
at present,
that shall not be na-
ked,
and hath not cast
away his furni-
ture,
as I told them.
Therefore standing
neer,
take notice of them,
and take them in,
but compel them all
to strip.

poeniteat vos,
& maximè quot-
quot non novi-
stis natate.
Mor.
Quid igitur facto
opus est, ut tuto
navigemus?
Char.
Ego vobis dicam,
nudos conscendere
oportet,
superflua hæc om-
nia in littore re-
linquentes,
vix enim etiam sic
capiat vos navi-
gium.
Tibi igitur o Mer-
curi cura erit,
deinceps neminem
recipere eorum,
qui non nudus erit,
& supellectilem
abjecerit,
ut dixi.
Prope autem na-
vigii scalam stans,
recognosce ipsos,
& assume,
nudos ascendere
cogens.

μετανοήσετε,
καὶ μάλιστα ὅσοι
νεῖν ἔκ δύνανται.
Μορ.
Πῶς οὖν ποιήσαντες
εὐπλοήσομεν;
Χαρ.
Ἐγὼ ὑμῖν φράσω,
γυμνὸς ἐπιβαίνειν
χρεῖ,
τὰ πλεονάζοντα ταῦτα
πάντα ἐπὶ τῆς ἡύ-
ραν κατελιπόντας.
μόλις γὰρ ἂν καὶ ἔτω
δέξασθαι ὑμᾶς τὸ
πλοῦμα.
Σοὶ δὲ ὦ Ἑρμῆ με-
λίσει,
τὸ ἀπὸ τέτε μὴδένα
παρὰ δέχεσθαι αὐτῶν,
ὅς ἂν μὴ ψιλὸς ᾖ,
καὶ τὰ ἐπιπλάσια ἀποβα-
λὼν,
ὡσπερ ἔφην.
Παρὰ δὲ τῷ ἀποβά-
θρῳ ἐστὼς,
διαγίνωσκε αὐτούς,
καὶ ἀναλαμβάνε,
γυμνὸς ἐπιβαίνειν ἀ-
ναγκάζων.

Merc.
I say well,
will doe so.
Who is the first ?

Men.
I am Menippus.
But behold Mer-
cury,
my wallet and my
staffe
are thrown into the
lake,
and I took a good
care to bring no
cloak.

Merc.
Get up O Menip-
pus,
most excellent man,
and take the first
seat,
next your Pilot
highest,
that you may over-
see all.

But that handsome
man, what is he ?

Char.
Charmoleus of Me-
gara the lovely,
whose kisse was
bought for 2000
talents.

Merc.
Put off that beauty,

Merc.
Benè dicis,
atq; sic faciemus.
Primus ille quis
est ?

Men.
Menippus ego.
Sed ecce Mercu-
ri,
pera mea & bacu-
lus
in paludem proje-
cta sunt,
pallium autem ne-
que attuli, bene-
faciens.

Merc.
Conscende ô Me-
nippe,
vir optime,
& primum locum
habe,
prope gubernato-
rem in summo,
ut omnes intueri
possis.

Fulcher autem ille,
quis est ?

Char.
Charmoleus Me-
garicus amabilis,
cujus osculum du-
obus talentis
emptum erat.

Merc.
Exue igitur istam
pulchritudinem,

Ερμ.
Εὖ λέγεις,
καὶ ἔτω ποιήσομεν.
Οὐτοσὶ τίς ὁ πρῶτος
ἔστι ;

Μεν.
Μένιππος ἔγωγε.
Ἄλλὰ ἰδὲ ὦ Ἑρμῆ,
ἢ πῆρόν με καὶ βάλαντον
ἐς πλὴν λίμνῳ σπῆ-
ρίσθη,
καὶ τείβωνα ἧ οὐκ
ἐκόμισα, εὖ ποιῶν.

Ερμ.
Ἐμβανε ὦ Μένιπ-
πε,
ἀνδρῶν ἀεισε,
καὶ πλὴν περὶ δειῶν
ἔχε,
παρὰ τῆ κυβερνήτῳ
ἐφ' ὑψηλῆ,
ὡς ὀπισκοπῆς ἀπαν-
τας.

Ὁ καλὸς ἧ ἔτῃ
τίς ἔστι ;

Καρ.
Χαρμόλεως ὁ Μεγα-
ρικὸς ἐπέρας ἔστι,
ἧ τὸ φίλημα διδά-
καστον ἦν.

Ερμ.
Ἀπόδουθε τοιγαροῦν
τὸ κάλλος, and

and your lips toge-
ther with those
kisses,
and that long haire,

and that rosinesse
upon your cheeks,
and all your smooth
skin.

It is well,
you are fit,
now enter.
But he with the
purple robe

and a Crowne,

that looks so big,
what are you ?
Lamp.

I am Lampichus
Prince of the Ge-
loans.

Mer.
Why doe you come
hither,
having so many
things upon you,
Lampichus ?

Lamp.
Does it become a
Tyrant, Mercu-
ry,
to come naked ?

& labia cum ipsis
osculis,

& comam illam
promissam,
& illam in genis
rubedinem,
adeoque totam cu-
tem.

Bene habet,
expeditus es,
jam ingredere.
Ille autem purpu-
ream vestem in-
dutus

& diademate redi-
mitus,
truculentus ille,
quisnam es ?

Lamp.
Lampichus Gelo-
orum tyrannus.

Mer.
Quorsum venisti
huc,
tam multa habens
Lampiche ?

Lamp.
Tyrannum oportebat
ô Mercuri,
nudum venire ?

καὶ τὰ χεῖλη αὐτοῦ
φιλήμασι,

καὶ τὴν κόμην τῆ βα-
δείαν,
καὶ τὸ ἐπὶ τῆσὶ παρῶν
ἐρύθημα,
καὶ τὸ δέσμα ὅλον.

Καλῶς ἔχει,
εὐζων ἔσθι,
ὀπίβαινε ἡδῆ,
ὅς τῆ πορφύρεα ἐ-
τοσί,

καὶ τὸ διάδημα,

ὁ βλοσυρὸς,
τίς ὦν τυγχάνεις ;
Λαμ.

Λάμπιχος Ἐλωῶν
τύραννος.

Ερμ.
Τί ἐν πάρει,
τοσαῦτα ἔχων ὦ
Λάμπιχε ;

Λαμ.
Τί ἐν ἐχρῶ ὦ Ἑρ-
μῆ τύραννον ἀν-
δρα
γυμνὸν ἦκειν ;

Mer.

Merc.
*Not a Tyrant,
but a dead man
without doubt,
therefore away with
these things.*

Lamp.
*Behold, my treasure
is thrown away.*

Mer.
*And your pride too,
O Lampichus,
and your high looks:
they will over-
charge the boat
if they come in.*

Lamp.
*But let me reserve
my Crowne and
my Robe.*

Merc.
*By no means, you
must quit them
too.*

Lamp.
Be it so, what else?

*You see I have par-
ted with all.*

Mer.
*And your cruelty,
your madnesse,
your disdain,
and your anger,
they must all goe.*

Mer.
Nequaquam Ty-
rannum,
mortuum autem
certè,
itaq; deponè hæc.

Lamp.
Ecce tibi divitiæ
proiectæ sunt.

Merc.
Et superbiam pro-
jice ô Lampiche,
& fastum:
gravabunt navigi-
um, si coinci-
dant.

Lamp.
Sed diadema per-
mitte me habere
& vestem.

Merc.
Nequaquam, sed &
illa demitte.

Lamp.
Ita fit, quid am-
plius?

omnia enim dimi-
si, ut vides.

Merc.
Et crudelitatem,
& dementiam,
& contumeliam,
& iram,
& hæc omnia mit-
te.

Ερμ.
Τύραννον ὡς ἕδα-
μῶς,
νεκρὸν δὲ μάλα.
ὡς ἐκ τούτων ταῦτα.

Λαμ.
Ἴδου σοὶ ὁ πλῆθος
ἀπέριπτοι.

Ερμ.
Καὶ τὸ τύπον ἀπόρρι-
ψον, ὦ Λάμπιχε,
καὶ τὴν ὑπερηφάνειαν.
βαρῆσθι γὰρ τὸ πρῶτον
μῆλον, σίωμεν πε-
σόντα.

Λαμ.
Ἄλλα τὸ διάδημα
ἔασόν με ἔχειν, καὶ
τὴν ἐφεσείδα.

Ερμ.
Οὐδαμῶς, ἀλλὰ καὶ
ταῦτα ἀφεῖς.

Λαμ.
Ἐἴτεν, τί ἐτι;

πάντα γὰρ ἀφῆκα, ὡς
ὄρας.

Ερμ.
Καὶ τὴν ἀμότυχον,
καὶ τὴν ἀνοίαν,
καὶ τὴν ὕβριν,
καὶ τὴν ὀργὴν,
καὶ ταῦτα πάντα ἀ-
φεῖς. Lamp.

Lam:
*Behold, I am now
naked.*

Mer.
*You may now as-
cend,
But you thick and
brawny Sir, what
are you?*

Dam.
*I am Damafius the
wrestler.*

Merc.
*You seem no lesse.
I know you very
well,
having seen you of-
ten in the wrest-
ling places.*

Dam.
*It is so, Mercury,
but now receive me
naked*

Merc.
*Not naked oh my
famous Sir,
overcharged with so*

*much flesh;
you must down with
that too,
for you will sink the
boat,
if you put but in
one foot,
but you must part
with those Gir-
lands,*

Lam.
Ecce tibi nudus
sum.

Merc.
Jam conscendas,
Tu vero crassus &
carnosus, quis es?

Dam.
Damafias Athleta.

Merc.
Certè videris.
Novi te admodum,
in palæstris sæpe
videns.

Dam.
Ita est ô Mercuri,
sed recipe me nu-
dum.

Merc.
Non nudum, ô op-
time,
non carnis valla-

tum;
quare exue illas,

etenim submerges
scapham,
alterum pedem im-
ponens solum,
sed & coronas has
abjice,

Z

Λαμ.
Ἴδου σοὶ ψιλὸς εἶμι.

Ερμ.
Ἐμβαινε ἤδη.

σὺ δὲ ὁ παχὺς πο-
λύσαρκος τίς εἶ;

Δαμ.
Δαμασίας ὁ ἀθλη-
τὴς.

Ερμ.
Ναὶ εἶπας.
Οἶδα γὰρ σε,

ἐν ταῖς παλαίστραις
πολλὰκις ἰδών.

Δαμ.
Ναὶ ὦ Ἐρμῆ,
ἀλλὰ παρὰδέξαι με
γυμνὸν ὄντα.

Ερμ.
Οὐ γυμνὸν ὦ βέλ-
τισε,

τοσαύτας σάρκας
πικροβερλήμενον,
ὡς ἐπὶ δουθι αὐτάς,

ἐπεὶ καταδύσεις τὸ
σκάφος,
ἢ ἕτερον πῶδα ὑπερ-
θεῖς μόνον,
ἀλλὰ καὶ τὰς στεφά-
νοὺς ἀπόρριψον,

and

and your Panegy-
ricks.

Dam.

Now behold I am
perfectly naked as
you see,
and equall to the
rest of the dead.

Mer.

So it is better to be
light,
therefore get up:
And you Crato,
lay aside your rich-
es,

and your effemi-
nacie,

and your pleasure,
neither bring any of
your Epitaphs,

nor the honour of
your predecessors,

leave your pedigree,
and your glory,

and if at any time,
the City hath de-
clared you their
assertor,

and inscriptions up-
on your statues,
and built you any
glorious monu-
ment,

discover it,
for these memorialls
will overlade us.

& praconia.

Dam.

Ecce tibi nudus, ut
vides verè sum,

& æqualis cæteris
mortuis.

Mer.

Sic prætat levem
esse,

itaque ascende.

Et tu Crato,
depone divitias,

& mollitiem insu-
per,

& voluptatem,
neque sepulchralia
asser,

neque majorum
dignitates,

relinque & genus,
& gloriam,

& si quando,
te civitas declara-
vit vindicem pro

meritis scilicet,

& statuarum in-
scriptiones,

& magnum sepul-
chrum extruxe-
runt,

dicito,
gravabunt enim

hæc si memo-
rentur.

κὶ τὰ κηρύγματα:

Δαμ.

Ἴδὲ σοι γυμνὸς ὡς
ὄρας ἀληθῶς εἶμι,

κὶ ἰσοτάσι τοῖς
ἄλλοις νεκροῖς.

Ερμ.

ἕτως ὁμεινον ἀβαρῆ
εἶναι,

ὡς ἐμβαίνει.

κὶ σὺ δὲ Κράτων,
τὴ πλεῖστον ἀποδέμε-
νός.

κὶ τὴν μιλακίαν
περσέτι,

κὶ τὴν τρυφὴν,

μήτε τὰ ἐντάφια
κόμιζε,

μήτε τὰ τῶν προγί-
νων ἀξιώματα,

κατάλιπε κὶ γένος,
κὶ τὴν δόξαν,

κὶ εἰ πόλις,
σὲ ἡ πόλις ἀνεκίρη-
ξεν ἐνεργέτιω δι-
λόγοις,

κὶ τὰς τῶν ἀνδριάν-
των ἐπιγραφάς,

μήδε ὅτι μέγαν τὸ
φρον ὅτι σοὶ ἔχουσαι,

λέγε,
βαρῶν γὰρ κὶ ταῦ-
τα μνημονεύμενα.

Crat.

Crat.

Though I be not
very willing,
yet I will throw
them away:
for what shall I
doe?

Merc.

Strange!
you that are in ar-
mour,
what would you?
why doe you carry
this trophy?

Crat.

Because I am a
Conquerour Mer-
cury,
and have done gal-
lant things,
and the City hath
honoured me.

Merc.

Lay downe your
trophy.
In the shades there
is peace,
and no need of
armes.

But that reverend
man,
as I guesse by his
habit,
that is so proud,
and looks so super-
ciliously,

Crat.

Non volens qui-
dem,
abj. ciam tamen:

quid enim faciam?

Merc.

Papæ!
tu qui armatus es,
quid vis?
quare hoc trophæ-
um fers?

Crat.

Quia vici ô Mer-
curi,

& res præclaras
gessi,
& civitas honora-
vit me.

Merc.

Dignitte in terrâ
trophæum.
Apud interios pax
est,
& nihil armorum
opus erit.

Venerabilis autem
ille,
quantum ex habitu
conjicio,
superbiens,
& supercilia at-
tollens,

Z 2

Κρατ.

Οὐκ ἐκὼν μὲν,
ἀπορρίψω δέ:
τί γὰρ ἂν κὶ πάθοι-
μι;

Ερμ.

Βαβαί
σὺ δὲ ὁ ἔνοπλος,
τί βέλεις;
τί τὸ τροπαῖον τῆτο
φέρεις;

Κρατ.

Ὅτι ἐνίκησαν ὦ Ἑρ-
μῆ,

κὶ ἠέρισα,
κὶ ἡ πόλις ἐτίμησά
με.

Ερμ.

Ἄρα ἐν γῆ τὸ τρέ-
παιον.
Ἐν ἀδῆ γὰρ εἰρήνη,
κὶ ἐδὲν ὀπλων δεή-
σει.

Ὅ σερμινὸς δὲ,
ἔτ' ἐπὶ γὰρ τῆ χή-
μαί,

κὶ βρενθόμενος,
κὶ τὰς ἐφρῦς ὑπερ-
κῶς,

and

and full of thoughts,
what is he?
he that has the long
beard?

Men.

'Tis some Philoso-
pher Mercury,
Rather an impostor
full of his cheats,

wherefore strip him
too.

you will observe hid
many ridiculous
things

under his cloak.

Merc.

Put off your Cloak
first,
and afterwards the
vest.

Oh Jupiter!

What a luggage of
pride he carries?

what ignorance, con-
tention,

vain-glory, & hard
questions,

sharp discourses,
perplexed sentences,

much unprofitable
paines,

not a few extrava-
gancies, & toys,

qui in curis est,
quis est?

qui promissā bar-
bam habet?

Men.

Philosophus aliquis
ô Mercuri,
Impostor potius,
præstigiariū ple-
nus,

quare & hunc exue,

videbis enim multa
ridicula occulta

sub pallio.

Merc.

Depone tu habitū
primò,
deinde & hæc
omnia.

O Jupiter!

quantam superbi-
am circumfert?

quantā ignorantia,
& contentionem,

inanem gloriam, &
interrogationes
difficiles,

sermones spinosos,
sententias perplex-
as,

inutilem laborem
valde multum,

& deliria non pau-
ca & nugas,

ὁ ὅτι ἤν' φρονίδων,
τίς ἐστιν;

ὁ ἢ βαδῶν πώγωνα
καθεμένον;

Men.

Φιλόσοφος τις ὃ
'Ερμῆ,

Μᾶλλον ἢ γόνης, καὶ
τετραλείας μεσός,

ὡς ἐξ ἀποδυσσον καὶ τῆ-
τον,

ὄφει γὰρ πολλὰ καὶ
γελοῖα κρυπτόμενα

ὑπὸ τῷ ἱματίῳ.

Ερμ.

Κατάδε σὺ τὸ ἄξιμα
πρῶτον,
εἶτα καὶ τὰ ταῦτα
πάντα.

Ὁ Ζεῦ,

ὅσῳ τινὲν ἀλαζονείαν
κομίζεις;

ὅσῳ ἢ ἀμαθίαν, καὶ
ἔειν,

καὶ κερουξίαν, καὶ ἐ-
ρωτήσεις ἀπύρους,

καὶ λόγους ἀκαθάρτους,
καὶ ἐννοίας πολυπλι-
κούς,

καὶ ματαιοπονίαν μέ-
λα πολλῶν,

καὶ λήθειαν ἐκ ὀλίγων, καὶ
ἴθλας,

and

and disputes about
nothing:

By Jove he hath
both gold and
pleasure,

and impudence, and
anger,

and delights, and
softnesse:

for they stand disco-
vered to me,
though you obscure
them never so
much.

Discharge your ly-
ing,

and your arrogance,
and to think your
self better than
others,

for if you bring all
these into a boat,

what vessell with
five oars in a seat
will receive you?

Phil.

Therefore I resigne
them all,
because it is your
command.

Men.

But let him quit his
beard Mercury,

it being heavy and

& de rebus nihili
disputationes!

Per Jovem [secum
fert] & aurum,
& voluptatem,

& impudentiam &
iram,

& delicias & molli-
tiam:

non enim me latu-
erunt,
licet multum oc-
cultes illa.

Depone mendaci-
um,

& arrogantiam,
& putare te esse
aliis meliorem,

quòd si rebus his
omnibus ingredi-
aris,

quænam quinque-
remis te capiat?

Phil.

Depono igitur
omnia,
quia sic jubes.

Men.

Sed hanc barbā de-
ponat, ô Mercuri,

gravem & hirsu-
Z 3

καὶ μικρολογίαν

Νὴ Δία καὶ χρυσοῖον γὰρ
τουτί, καὶ ἠδυσπά-
θειαν,

καὶ ἀναρχωλίαν, καὶ
ὀργῶν.

καὶ τρυφῶν, καὶ μαλα-
κίαν,

ἐλέληθε γὰρ με,

εἰ καὶ μάλα περικρύπ-
τεῖς αὐτά.

καὶ τὸ ψεύδῃ σπῶθε,

καὶ τὸ τῦφον,
καὶ τὸ οἰεῖσθαι ἀμείνω
εἶναι ἢ ἄλλων,

ὡς εἰ γὰρ πάντα ταῦτα
ἔχων ἐμβαίνοις,

πῶς πεντηκόντησιν
δέξαίτο ἄν σε;

Phil.

Ἀπολίθεμαί τῶν ὅλων
αὐτῶν,

ἐπειπερ ἔτω καλεῖ-
ται.

Men.

Ἀλλὰ τὴν πώγωνα
τῆτον ἀποδέδεσθαι
'Ερμῆ,

βαρῶν τε ὄντων, καὶ
βριστηλῶν,

(176)

tam, ut vides, capilli sunt trium minarum minimum.

Merc. Bene dicis, depone & hanc.

Phil. Quis abradet?

Merc. Menippus, accipiens nauticam securim, abscindet illam, & scala navali pro fulcro utens.

Men. Non Mercuri: sed ferrā mihi trade, magis enim ridiculum hoc erit.

Merc. Securis sufficit.

Men. Euge, humanior nunc appares,

ubi deposuisti illius factorem.

Vis detraham parū ex superciliis?

Merc. Maximè, nam has

λάσιον ὡς δρᾶς, πέντε μῶν τέχες εἰσι τελάχισον.

Ερμ. Εὖ λέγεις, ἀπόδε καὶ τῆτον.

Φιλ. καὶ τίς ὁ ἀποκείρων εἶσαι;

Ερμ. Μένιππε ἔτοσι, λαβὼν πέλεκυν τῆς ναυπηγικῆς ἀποκόψει αὐτὸν, ἀποκόψει ἢ ἀναβήσεται χρησάμενος.

Μεν. Οὐκ εἶ Ερμῆ· ἀλλὰ πείονά μοι ἀνάδω, γελοιότερον γὰρ τὸ τῷ.

Ερμ. Ὁ πέλεκυς ἰκανός.

Μεν. Εὖ γε, ἀοδρωπινώτερον νῦν ἀναπέφηνάς,

ἀποδέμενος αὐτῆς τῷ κινάβραν.

Βέλει μικρὸν ἀφέλωμαι καὶ τῆς ὀφρύων;

Ερμ. Μάλιστα, ὑπὲρ τὸ ὑψέει

(177)

super frontem etiam attollit.

Nescio quare erigens seipsum.

Quid hoc? etiam ploras senex?

& mortem refugis? Conscende igitur.

Men. Unum adhuc gravissimum habet sub alā.

Merc. Quid Menippe?

Men. Adulationem ὁ Mercuri, quæ multum in vita fuit illi utilis.

Phil. Et tu igitur, ὁ Menippe, depone libertatem, & loquendi fiduciam,

lætitiā, generositatem, & risum, solus enim alios rides.

Merc. Nequaquam:

vance upon his brow.

I know not why exalting himself.

What's this? dost thou weep wickedness?

and shrink at death? Come therefore ascend.

Men. He hath one thing heavy under his arme.

Merc. What Menippus?

Men. Flattery Oh Mercury, which hath been very advantageous to him in his life.

Phil. And you Menippe cast off that liberty, and your confident talk,

your jollity, your generosity, and your laughter, you onely deride all others.

Merc. By no means:

μίτωπον γὰρ καὶ ταύτας ὑψέει.

Οὐκ οἶδ' ἰφ' ἔγω ἀναλείνων σεαυτὸν.

Τί τῆτο; καὶ δακρύεις δὲ κἀδερμα;

καὶ πρὸς θάνατον ἀποδείλαις; Ἐμβηθὶ δ' οὐ.

Μεν. Ἐν ἔτι τὸ βαρύτερον ἔχει ὑπὸ μάλης.

Ερμ. Τί δὲ Μένιππε.

Μεν. Κολακίαν δὲ Ερμῆ, πολλὰ ἐν τῷ βιωχρησιμεύσαντα αὐτῷ.

Φιλ. Οἰκουῶ καὶ σὺ, ὦ Μένιππε, ἀπόδε τῷ ἐλευθερίᾳ, καὶ παρρησίᾳ,

τὸ ἀλυπον καὶ τὸ γενναῖον, καὶ τὴν γέλωτα, μόνον γοῶν τῆς ἄλλων γελάς.

Ερμ. Οὐδαμῶς.

but

but take these things, light, and easie for Carriage, and fit for navigation.

But you Rhetorician,

leave your mighty loquacity,

Antitheses, and adequation of words,

your periods and your Barbarismes, and your other overcharge of words.

Rector. See I cast them away.

Merc. 'Tis well done. Now, loose the Cables,

We will hale up the ladder, weigh the Anchor,

Hoist saile. Look to the Helm Ferryman.

A faire passage to us: Why doe ye lament fools?

sed habeto illa, levia & portatu facilia, & ad navigationem utilia.

Tu autem Rhetor,

depone tantam verborum loquacitatem,

Antitheses & verborum adaequationes,

periodos & barbarismos, & alia verborum pondera.

Rhetor. En jam abjicio.

Merc. Bene habet. nunc solve funes,

scalam attollamus, anchora attracta esto.

Pande velum. Dirige clavum Portitor.

Bene sit nobis, quid ploratis stulti?

ἀλλὰ καὶ ἔχε ταῦτα, κῆρα καὶ πάνυ εὐφορα ὄντα, καὶ πρὸς τὴν καλὰ πλεονεχίσιμα. Σὺ δ' ὡς ῥήτωρ,

ἀποθεῖς τῶν ῥημάτων τὴν τοσαύτην ἀπειρολογία, ἀντιθέσεις, καὶ πειρασμούς,

πειρίδας καὶ βαρβαρισμούς, καὶ τὰ ἄλλα βάρος τῶν λόγων.

Phil. Ἦν, ἰδὲ ἀποτίθεμαι.

Merc. Εὖ ἔχει. ὡς εὖ λύεις τὰ ἀπόγεια,

τὴν ἀποβάθραν ἀνελάμβανον, τὸ ἀγκύριον ἀνεσπείδον.

Πέτασον τὸ ἰσίον. Εὖθως δ' ἄ πορθημεὶ τὸ πηδάλιον. Εὖ πάθωμεν,

τί οἰμώζετε ὡς μὲν ταῖς;

and

and you most of all you Philosopher; that lost your beard so lately?

Phil. Because oh Mercury I thought, the Soule had been immortall.

Men. He lyes, they are o'her things afflict him.

Merc. What are they? Men.

Because he shall not have such costly suppers, nor going out in the night, undiscovered to any,

muffling his head in his Cloak, he shall walke the round about the wanton houses, and in the morning censuring the novices, he takes money for his temperance.

These are his vexations.

& maximè Philosopher tu, paulò ante barbâ spoliatus?

Phil. Quia putabam ô Mercuri, animam esse immortalem.

Men. Mentitur, alia videntur illum contristare.

Merc. Quænam? Men.

Quia non amplius tam opiparas cœnas habebit, neque noctu exiens, omnes latens,

pallio caput involvens, prostibula in orbem lustrabit,

& manè decipiens juvenes,

pecuniam accipiet ob sapientiam.

Hæc contristant ipsum.

καὶ μάλιτα ὁ φιλόσοφος σὺ, ὁ ἀρτίως τὴν πόγωναν δεδηλωμένον;

Phil. Ὅτι ὡς Ἐρμῆ ὄμιλον, τὴν ψυχὴν ἀθάνατον ὑπέσχετο.

Men. Ψεύδεται, ἄλλα γὰρ ἔοικε λυπεῖν αὐτόν.

Merc. Τὰ ποῖα; Men.

Ὅτι μηκέτι δειπνήσει πολυτελεῖ δειπνα, μὴ δ' ὑπέσχετο ἐξιών, ἀπαύτας λαοθάλασσας,

τὴν ἱματίῳ τὴν κεφαλὴν καλεϊλάσας, πείσειν ἐν κύκλῳ τὰ χαμαιτυπεία,

καὶ ἑσπέρην ἐξαπατῆται τὸς νέους,

ὅτι τῆν σοφίαν ἀργύριον λάβειται.

Ταῦτα λυπεῖ αὐτόν.

Phil.
And are not you
troubled Menip-
pus to dye?

Men.
How should that be?
that made hast to
death,
without any invita-
tion?

But while we are
talking,
I heare a noise,

as it were of some
crying from the
earth.

Merc.
'Tis so Menippus,
and not from one
place.

But some gathering
in multitudes,
are all laughing a-
loud

for Lampichus
death,
and his wife is ta-
ken by some wo-
men,

and his young Chil-
dren,
are persecuted with
many stones,

by boys
and they acclaim to

Phil.
Et tu o Menippe
non gravate fers
quod mortuus sis?

Men.
Quomodo?
qui ad mortē pro-
peravi,
nemine vocante?

Sed interea dum
loquimur,
clamor aliquis au-
ditur,
sicut quorundam à
terris clamanti-
um.

Merc.
Sic est Menippe,
non ab uno loco.

Sed illi in cœtum
convenientes,
læti rident omnes

propter Lampichi
mortem,
& uxor ejus à mu-
lieribus compre-
henditur,
& liberi nuper ad-
modum geniti,
crebris feriuntur
lapidibus,
à pueris.

Alii extollunt Dio-

Phil.
Καὶ σὺ ὦ Μένιππε
ἐκ ἀχθῆς ἀποθανών;

Men.
Πῶς;
ὅς ἔσπευσα ἐπὶ τῷ θά-
νατον,
καλίσαντες μηδένος;

Ἄλλα μελαζὺ λό-
γων,
ἢ κρουγὴ τις ἀκέ-
λαι,
ὡσπέρ τινων ἀπὸ γῆς
βοώντων.

Merc.
Ναὶ ὦ Μένιππε,
ἐκ ἀφ' ἐνός γε χώρου.

Ἄλ' οἱ μὲν ἐς τὴν ἐκ-
κλησίαν συωελθόντες,
ἄσμενοι γελῶσι
πάντες

ἐπὶ τῷ Λαμπίχῳ θά-
νατῷ,
καὶ ἡ γυνὴ αὐτῆς σιμεί-
χεται πρὸς τῶν
γυναικῶν,

καὶ τὰ παῖδιά νεογνά
ὄντα,
βάλλεται ἀφ' ὀνόμοις
τοῖς λίθοις,
ἀπὸ τῶν παίδων,

Ἄλλοι δὲ Διόφαντον
Dio-

Diophantus the
Rhetorician,
at Sicyone,
repeating a funerals
oration

for this Crato,
and there the Mo-
ther of Damasia
howling,
leads the lamenta-
tion of the wo-
men

for Damasia,
But none weep for
thee Menippus,
you lye most quietly
of all the rest.

Men.
Not so, Mercury.

But you shall heare
the Dogs anon
howling miserably
over me,

and the Crows
whipping them-
selves, with their
wings,

when they come to-
gether to bury me.

Merc.
Thou art generous
oh Menippus.

But now we are
come to land,
goe you to the seat

phantum Rheto-
rem,

in Sicyone,
orationes funebres
recitantem
pro hoc Cratone,
ibique Damasia
mater ejulans,

inceptat lamenta-
cum mulieribus

propter Damasiā.
Te autem nullus o
Menippe deflet,
tu tranquillus jaces
solus.

Merc.
Nequaquam o
Mercuri.

Sed canes paulo
post audies,
ululantes miserabi-
liter super me,
& corvos verbe-
rantes se alis,

quando conveni-
entes sepelient me.

Merc.
Generosus es o
Menippe.

Sed quandoquidē
trajecimus,
vos quidem abite

τῷ ῥήτορι ἐπαινε-
σιν,

ἐν Σικυῶνι,
ὀπλιστικὸς λόγους δι-
αξιόντα

ἐπὶ Κράτῳ τῷ τέτῳ,
καὶ κατὰ τὴν Δαμασίαν
μήτηρ κωκυῖσα,

ἰξάζουσα τῷ θρῆνῳ σὺν
γυναίξιν,

ἐπὶ τῇ Δαμασίᾳ.
σὲ δὲ ἰδοὺς ὁ Μένιπ-
πος δακρύει,
καθ' ἡσυχίαν δὲ καί-
σαι μόνος.

Merc.
Οὐδαμῶς ὦ Ἑρμῆ.

Ἄλλα ἀκρόσῃ τῶν
κυνῶν μετ' ἄλιγον,
ὄρουμένων οἰκτίσον
ἐπ' ἐμοί,
καὶ κορέων τυπλιμέ-
νων τοῖς πτεροῖς,

ὅπου τ' ἂν συωελθόντες
θάπτωσί με.

Merc.
Γεννάδας εἶ ὦ Μέ-
νιππε.

Ἄλλ' ἐπεὶ καλαπε-
πλέυκα μὲν ἡμεῖς,
ὑμῖς μὲν ἀπιθῆτε

keeping straight
that way,
and the ferry
man will fetch
them.
Men!
I wish you a good
voyage Mercury,
let us go forward.
Why do ye stay?
You must receive
your judgments,
and the torments
of your punishment
wheels, and un-
der stones,
for every man's life
shall be laid open.

forū iudiciale,
rectam illam viam
progredientes,
ego & Portitor a-
lios accersemus.
Men.
Bene navigate, O
Mercuri,
progrediamur &
nos.
Quid igitur mora-
migi?
Iudicari oporte-
bit,
& pœnas dicunt
esse graves,
rotas, vultures, &
lapides,
ostendetur autem
uniuscujusque vi-
ta.

τὸ δικαστήριον,
εὐθείαν ἐκείνῳ προγι-
όντες,
ἐγὼ καὶ ὁ πορθμεὺς
ἄλλους μελεουσό-
μεθα.
Μεν.
Εὐπλοεῖτε ὦ Ἑρμῆ,
προχωροῦμεν καὶ ἡμεῖς.
τί ὧν ἔτι καὶ μέλλεις,
δικασθῆναι δεήσει.
καὶ τὰς καταδίκας
φασὶν εἶναι βαρεῖ-
ας,
τροχούς, καὶ γύπας, καὶ
λίθους.
δειχθήσεσθαι ὅ ἕ-
κάστου βίος.