



THE
P R E F A C E.

THE fables of Esop have always been esteemed the best lessons for youth, as being well adapted to convey the most useful maxims, in a very agreeable manner. Accordingly, many writers both in verse and prose, have endeavoured to cloath them in an English dress. It would ill become the Author of this work to animadvert upon their labours: but he thinks it may be said with truth, and he hopes with modesty, that nothing of this kind, which has been published in prose, can justly discourage him from the present undertaking.

In forming this collection, he has endeavoured to distinguish, by two separate books, the respective compositions of the

L I F E of E S O P.

IN recording the lives of such persons, as have made themselves remarkable only by their writings, and who flourished at a very wide distance from our own times; the great difficulty, in general, is to collect sufficient memorials: but in giving an account of Esop, there arises a particular difficulty, from the many falsehoods, which have been so long and so confidently asserted concerning him. I shall therefore first endeavour to clear the ground from these; and then to collect from writers of good credit, what may be related of him with more probability.

The great distorter both of Esop's life and person, is one Planudes; an eastern monk, who lived at Constantinople, ¹ toward the end of the 14th century. He published several fables in Greek, under the

¹ Fabricius says he flourished in the year 1380. *Bibl. Græca*, Lib. 3. cap. 28. p. 693.

A NEW
LIFE of ESOP.

COLLECTED FROM
ANCIENT WRITERS.

By a LEARNED FRIEND.

A 5

I N D E X

TO THE FIRST BOOK.

F A B L E I.

The Trees and the Bramble.

*T*HE most worthless persons are generally the most presuming.

F A B L E II.

The Frogs desiring a King.

'Tis better to bear with some defects in a mild and gentle government, than to risque the greater evils of tyranny and persecution.

F A B L E III.

The Wolf and the Shepherds.

We severely censure that in others, which we ourselves practise without scruple.

F A B L E IV.

The Belly and the Limbs.

'Tis a folly even to wish to withhold our part from the support of civil government.

F A B L E V.

The Fox and the Swallow.

We should well consider, whether the removal of a present evil does not tend to introduce a greater.

I N D E X.

F A B L E VI.

The Fox and the Raven.

Wherever flattery gains admission, it seems to banish common-sense.

F A B L E VII.

The Fox and the Stork.

We should always reflect, before we rally another, whether we can bear to have the jest retorted.

F A B L E VIII.

The Daw with borrowed Feathers.

To aim at figure by the means either of borrowed wit, or borrowed money, generally subjects us at last to tenfold ridicule.

F A B L E IX.

The Wolf and the Lamb.

They who do not feel the sentiments of humanity, will seldom listen to the pleas of reason.

F A B L E X.

The Mountain in Labour.

To raise uncommon expectations, renders an ordinary event ridiculous.

F A B L E XI.

The Boys and the Frogs.

'Tis unjust and cruel to raise ourselves mirth, at the expence of another's peace and happiness.

F A B L E XII.

The Lark and her Young-ones.

We should rely principally upon our own diligence, in matters that concern ourselves alone.

Harriet's
INDEX

FABLE XLIX.

The Nightingale and the Bull-finch.

Learning is undoubtedly of the utmost advantage to real genius: yet, when put in competition, the funds of the one are limited; and of the other inexhaustible.

FABLE L.

The Fighting Cocks and the Turkey.

Litigious persons seldom consider before they go to law, whether the conquest will be worth the cost.

FABLE LI.

The King-fisher and the Sparrow.

Men's natural tempers will best direct them to their proper sphere in the pursuit of happiness.

FABLE LII.

The Spider and the Bee.

The candid reader will reap improvement, where the froward critic finds only matter of censure.

FINIS

City of London

Harriet

Harriet

Mary

The Great Court

Harriet's
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W. & A. G. 1790