

**FIFTY-ONE ORIGINAL
FABLES, WITH MORALS
AND ETHICAL INDEX**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649119615

Fifty-one original fables, with morals and ethical index by R. Cruikshank

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

R. CRUIKSHANK

**FIFTY-ONE ORIGINAL
FABLES, WITH MORALS
AND ETHICAL INDEX**



R. Cunickhaub.

For ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee.
Job xii. 7.

FIFTY-ONE
ORIGINAL FABLES,

WITH
MORALS AND ETHICAL INDEX,

WRITTEN BY



Embellished with Eighty-Five Original Designs

BY R. CRUICKSHANK:

Engraved on wood by Stader, D. Dodd, S. Williams, Bonner, and others.

ALSO A TRANSLATION OF
PLUTARCH'S BANQUET OF THE SEVEN SAGES,

Revised for this Work.

L O N D O N :

PRINTED FOR HAMILTON, ADAMS, AND CO
PATERNOSTER ROW.

S. EAGSTER, JUN., PRINTER, BARTHOLOMEW CLOSE.

M. DCCC. XXXIII.



TO HIS MOST EXCELLENT MAJESTY

KING WILLIAM THE IVTH.

THIS VOLUME

OF

ORIGINAL FABLES AND MORALS

IS DEDICATED,

IN CONFORMITY WITH

His Majesty's Special Permission

BY

HIS MAJESTY'S

MOST HUMBLE

AND MOST DEVOTED SUBJECT,

The Author.



P R E F A C E.

FABLE was invented at a very early stage of the world, and was adopted as a safe and instructive medium through which superior knowledge and truths could be so adroitly conveyed to nations and individuals as not to savour of reprimand or dictation. It was chosen by wise men, as the form of reproof to kings which might least risk their displeasure—of advice and remonstrance to rebellious people, which should not wound their pride, or rouse their vengeance—of wisdom and morals to youth which assumed not the sternness of coercion—and to children a knowledge of right from wrong in so fascinating a way as to be rather a means of amusement than a scholastic lecture: for these reasons the Philosophers of old so highly approved of fables that they recommended them as the *best* mode of inculcating moral philosophy in the schools.*

* Plato, although he banished the stories of Hesiod and Homer from his commonwealth, advised the use of moral fables. Philostratus says “the fables of Æsop are more proper than any other to inspire us with wisdom;” and Quintilian recommends them for the schools.

It is probable that Fable originated in Egypt, the land of hieroglyphics, thence domiciliated itself with the Israelites, whose figurative language it suited, and finally travelled westward by the way of Greece and Rome to us---always esteemed by the learned and comprehended by the illiterate. It was adopted and imitated by each nation as it advanced in civilization, and oftentimes with much success.

The first Fable we have on record is that of "The Trees and the Bramble," spoken by Jotham from mount Gerizim to the assembled men of Shechem, on their raising Abimelech to sovereign power, Judges ix. 8; the next that occurs was addressed by Nathan with great success to David, couching under the admirable allegory of "The Ewe Lamb" the most cutting reproof to the king for having wickedly abducted Uriah's wife, 2 Sam. xii. 3; then follows "The Cedar and Thistle," communicated by Joash, king of Israel, to Amaziah of Judah, 2 Chron. xxv. 18; then "The bad Shepherds and the sheep," Ezek. xxxiv. 3; and finally, in the Apocrypha, we meet with reference made to the "Two Pots"* as a *known* Fable; whether originating with the Hebrews or the Greeks may be matter for curious research.

Holy Writ indeed teems with allegorical and figurative writings (even to riddle, Judges xiv. 14); and so highly did the Jews appreciate this branch of literature that, after its being used by princes, seers,

* Ecclesiasticus xiii. 2.