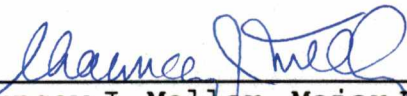


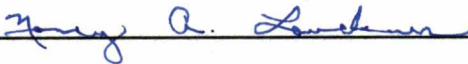
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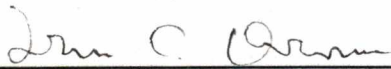
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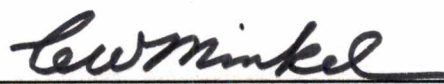
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A Comparison of the Translations of Aesop's Fables by Martin
Luther and Heinrich Steinhöwel

A Thesis
Presented for the
Master of Arts
Degree
The University of Tennessee, Knoxville

Lloyd Anthony Dyer

August 1994

DEDICATION

I would like to dedicate this thesis to my mother, Marion Dyer Neubert (1936-1991), and my grandmother, Dora Elizabeth Hellard (1910-1994), who died during its writing, and to Barry Shupe for his love and support during the past four and a half years.

ACKNOWLEDGMENTS

I would like to thank Dr. Jeff Mellor for all of his help in the preparation of this thesis, Dr. Nancy Lauckner and Dr. John Osborne for serving on my committee, and Dr. Henry Kratz for starting me out and for his great classes.

ABSTRACT

The aim of this thesis is to show that Martin Luther used the same methods of translation with his translation of Aesop's fables as he did with his translation of the Bible. This is done by comparing his fable translation with that of Heinrich Steinhöwel and the Latin source of both and by examining Luther's letter, "Sendbrief vom Dolmetschen", and his introduction to the fables.

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Chapter I.

Introduction

A fable can be defined as "a concise narrative making an edifying, moral, or cautionary point and often employing as characters animals that speak and act as humans" (American Heritage 598). Because fables are short, entertaining and simply expressed, they have been used for centuries to impart moral lessons. Fables appear in the earliest records of many cultures. The most famous teller of fables, Aesop, was a freed Greek slave who was supposedly born in Thrace in the 6th century B.C. The two oldest surviving editions of Aesop's fables date from the first century B.C. One is a Greek version collected by Babrius, the other is a Latin collection by Phaedrus (Kennedy).

Even though a complete text of Aesop was not known to them at the time, European authors in the Middle Ages were already writing fables in the Aesopian manner. Reynard the Fox (mid twelfth century) introduced animal characters that were adapted by later authors in their own works, for example the cock Chauntecleer in Chaucer's The Canterbury Tales (c.1387-1400). In France fables have enjoyed a continuing popularity since the thirteenth century with famous collections by Marie de France and especially Jean de la Fontaine, whose seventeenth-century work is still popular today (Cheney).

In the Early New High German period, the period of Humanism and the Reformation, moral tales were a particularly important genre. The first "bestseller" of the age of printing, Sebastian Brant's Das Narrenschiff (1494), is just one example of the short moralistic tale that played such an important role in this period. The fables of Aesop also drew the attention of men of letters because they shared these characteristics of short entertaining stories with a clear moral. Two of this period's great personalities translated and adapted these fables: Heinrich Steinhöwel and Martin Luther.

Steinhöwel (1412-1478) was a physician who turned to writing. His first work was one of the earliest medical discourses in German. Through his translations of Latin and Italian literature he became one of the founders of early humanistic German art-prose. Steinhöwel wrote his translation of fables, Esopus, in 1476/77. It was the most important German fable collection of the time and Steinhöwel's last work. Luther (1483-1546) read Steinhöwel's fables and thought they were not fit to be read by good people. He stated in the introduction to his translation of the fables: "Darüber so schendliche unzüchtige Bubenstück darein gemischt/ das kein züchtig/ from Mensch leiden/ zuvor kein jung Mensch/ one schaden lesen oder hören kan" ("Etliche Fabeln aus Esopo" 77) [Moreover there are such pieces of shameful, indecent villainy mixed in that no

decent, pious person, especially no young person, can suffer to read or hear them without injury]. Luther wanted a collection that could be read by a father to his family at the dinner table and that would give the family advice they could use in daily life (77).

Luther rewrote twelve of Steinhöwel's fables, the majority of which were translations of a fourth-century Latin author named Romulus, and gave them his own morals. He also changed some of the details of the stories. This collection was published in 1530, the same year that Luther wrote "Sendbrief vom Dolmetschen," in which he discussed translation.

In the appendix the two German texts have been included in a parallel format so that they can be more easily compared. Each fable has also been divided into sections in order to more effectively show their similarities. The related events in the two sets of fables are directly beside each other.

In order to evaluate Luther as a translator I intend to look at the Latin version and show that he met his own standards of translation which he set down in "Sendbrief vom Dolmetschen." He was guided in his translating by the language of the German "Mutter ihm hause, die kinder auff der gassen, den gemeinen man auff dem marckt" (Luthers Werke 637) [mother in the home, the children in the street, the common man in the marketplace] instead of by the literal

Latin. Since Steinhöwel also claimed to have translated
"nicht wort aus wort, sondern sinn aus sinn" (Keller 677)
[not word by word but idea by idea], I will attempt to show
what grounds Luther might have had for his changes.

Chapter II.

Sendbrief vom Dolmetschen

Luther wrote his Sendbrief vom Dolmetschen in 1530. It was a letter to Wenceslaus Link, a friend of Luther's who was formerly dean of the theological faculty at Wittenberg and successor to Staupitz as vicar-general of the Augustinian Order. Link released the letter for publication at Luther's request (Jacobs 173).

Luther's purpose for writing the letter was to defend his translations of the Old and New Testaments which had been harshly condemned by the Pope and his followers. The officials of the Church charged that Luther had modified and even falsified many sections of the text (Luthers Werke 632). Luther's defense of his biblical translations can also be used as a defense of his translation of Aesop's fables. Because "Sendbrief vom Dolmetschen" was written the same year that Luther published his fable translation it can be assumed that he held the same ideas on translation while writing both. Since he considered the fables to be very important works it is reasonable to assume he would not have lowered his standards in translating them. Luther stated in his introduction to the fables that he did not know of many books that were superior to the fables besides the Bible: "wüsste ich ausser der heiligen Schrifft/ nicht viel Bücher/

die diesem uberlegen sein sollten" ("Etliche Fabeln aus Esopo" 75).

Luther's argument in Sendbrief vom Dolmetschen was that a work should be translated not according to its literal words but instead according to its ideas. Luther realized that if a reader was unable to comprehend his translation of the Bible he would lose not only the reader's attention but because of the extreme gravity of the work itself quite possibly the reader's soul. Accordingly Luther would have felt himself to be in a very important and perilous situation. He needed to defend his ideas on translation from attack and demonstrate the validity and usefulness of his Bible translation. He did this by explaining his reasoning behind some of the more disputed sections of his translation.

One of the passages whose translation was contested by the Church was Paul's statement in Romans 3:28, the Latin translation of which Luther stated was: "Arbitramur hominem justificari ex fide absque operibus" (Luthers Werke 632). Luther had translated this verse as: "Wir halten, dass der mensch gerecht werde on des gesetzs werk, allein durch den glauben" (632) [We hold that a man is justified without the works of the law, by faith alone].

It was the word "allein" ["alone"] that was causing the trouble. Luther stated that the authorities of the Church argued that since the word *sola* 'alone' did not appear in

the Latin translation the word "allein" was an addition by Luther to the words of God and was not to be tolerated (633).

His reply to the Church for the word *allein* was typical of Luther: "Doctor Martinus Luther wils also haben" (635) [Dr. Martin Luther will have it so] and then he gave a quote from Juvenal: "Sic volo, sic jubeo; sit pro ratione voluntas" (635) [I will it, I command it; my will is reason enough]. But later in the letter Luther did explain to Link why he chose to use the word.

Luther claimed that, in translating, he had constantly tried to produce a pure and clear German, and that it often happened that he would search and inquire for a single word for two or three weeks and still not be able to find it:

Ich hab mich des geflissen ym dolmetzschen, das ich rein und klar teutsch geben moechte. Und ist uns wol oft begegnet, das wir viertzehnen tage, drey, vier wochen haben ein einziges wort gesuecht und gefragt, habens dennoch zu weilen nicht funden (636).

In translating Job so much care went into the work that he and his assistants sometimes were scarcely able to complete three lines in four days. Decisions on word choice were not made lightly. Even though the word "sola" did not appear in the Latin text Luther claimed that it conveyed the sense of the text. It belonged there one wanted to "klar und gewaltiglich verteutschen" (636) [clearly and vigorously translate into German]. Luther said he wanted to speak German, not Latin or Greek. It was the nature of the German

language to use the word *allein* when speaking of two things one of which is affirmed and the other denied. *Allein* made the translation read more like the speech of a German speaker and therefore it was much easier for a German to understand the meaning of the passage (637).

To establish the priority of German usage as a standard for clear translation, Luther referred to the speech of his intended audience. He believed that one should ask "die mutter ihm hause, die kinder auff der gassen, den gemeinen man auff dem marckt" [the mother in the home, the children on the street and the common man in the marketplace] how German should be spoken and not look to Latin as an example (637). The audience had to be the guide for the German translation because the translation was written for them. If the common German speakers did not understand it, the translation was useless and in Luther's mind possibly detrimental to their souls.

To illustrate this Luther gave an example of a literal translation that made little sense. In the Latin version of Matthew 12:34 and Luke 6:45 Christ said: "Ex abundantia cordis os loquitur" (637). Emser had translated this as: "Aus dem uberfluss des hertzen redet der mund" (637) [Out of the abundance of the heart the mouth speaks]. Luther asked: "Was ist uberflus des hertzen fur ein ding?" (637) [What is 'the abundance of the heart'?]. These words which make perfect sense in Latin have a distorted meaning when they

are translated directly into German. Luther translated the sentence as: "Wes das hertz vol ist, des gehet der mund über" (637) [What ever fills the heart the mouth gives forth]. Luther asserted that the literal Latin was a hindrance to speaking good German: "Denn die lateinischen buchstaben hindern aus der massen, seer gut deutsch zu reden" (637).

In another example Luther said that if he followed Church orthodoxy on translating Mark 14:4, "Ut quid perditio ista unguenti facta est?" (637), he would have to translate "Warumb ist dise verliering der salben geschehen?" (637) [Why has this loss of ointment happened?]. Luther thought that a German would say something like: "Was sol doch solcher unrath?" (638) [Why this waste?]. In Luther's view this translation better stated Judas' opinion that Mary Magdalene had wasted the ointment by pouring it on Jesus. The meaning was more important than the actual words used.

About the greeting given to Mary by the angel in Luke 1:28, "Gegruesset seistu, Maria vol gnaden" (638) [Hail Mary, full of grace], Luther wondered what German would ever utter the phrase "du bist vol gnaden" [you are full of grace] in an everyday setting (638). Luther translated it as "Du holdselige" (638) [Thou gracious one]. For this Luther was accused by Emser of rendering the Hail Mary prayer into "lewd terms of vulgar familiarity" (Jacobs 183). Luther said that the most accurate translation would have been: "Gott

grusse dich, du liebe Maria" (Luthers Werke 638) [Hello there, dear Mary]. This is what the angel would have said if he had wanted to greet her in German. Luther wanted to leave this passage a bit more formal in order to appease the sensibilities of his time.

Luther decided that he would translate according to his own standards and beliefs. He said it was necessary to distance himself from the literal words and decide how a German would have expressed the same thoughts: "Darumb mus ich hie die buchstaben faren lassen, unnd forschen, wie der Deutsche man solchs redet" (Luthers Werke 639). But he never totally disregarded the wording of the Latin and preferred to do violence to the German than to depart from the meaning where everything depended on a single passage:

Doch hab ich widerumb nicht allzu frey die
buchstaben lassen faren, Sondern mit grossen
sorgen sampt meinen gehülffen drauff gesehen, das,
wo etwa an einem ort gelegenn ist, hab ichs nach
den buchstaben behalten, und bin nicht so frey
davon gegangen (640).

Luther concluded that because the job of translator was so doctrinally sensitive and controversial it was not a job for everyone. It required a "recht, frum, trew, vleissig, forchtsam, Christlich, geleret, erfarn, geuebet hertz" (640) [right, devout, honest, sincere, God-fearing, Christian, trained, informed, and experienced heart]. And he believed that "kein falscher Christ noch rottengeist trewlich dolmetzschen koenne" (640) [no false Christian or factious spirit could be a decent translator].

Because Luther thought so highly of the fables it can be assumed that he translated them with nearly the same care he used with the Bible. The fables also were capable of shaping human thought and determining the actions of their audience and thus capable of saving souls. He must have tried to be more reliant on their meaning in translating than on their actual wording.

Chapter III.

The Translations

With the Luther's and Steinhöwel's versions set side by side and divided into sections (see appendix) their differences and similarities become more apparent. Because both versions of the fables relate the same story it was easy to subdivide the fable in this way. Identical events in the two versions are listed side by side in these sections. I will point out differences in word choice between Steinhöwel's and Luther's versions and decide which constitute a departure from the Latin version. Whereas he commented on his translation of the Bible, Luther left few explanations for his decisions specifically in translating the fables.

Because the dates of the "Sendbrief" and the fables are the same and because of the high moral value Luther placed on the fables, we can rely on Luther's explanation of the translation of the Bible which he put forth in "Sendbrief vom Dolmetschen" and his introduction to the fables where he stated that his purpose for translating was to *leutern und fegen* 'expurgate' the fables and give them a *züchtiger und nützlicher* 'more innocent and useful' form so that they would be stronger teaching tools ("Etliche Fabeln" 78). These two texts will give some idea as to why he made his word-choice decisions.

There are three groups of differences between the texts: text omissions, text additions, and changes in meaning. Text omissions are any parts of the Latin text which either Steinhöwel or Luther chose not to include in his translation. Text additions are any pieces of text which are in one or both of the German translations and not in the Latin version. Changes in meaning are any words or phrases that differ in meaning between the two German translations and the Latin text. In this discussion I will be focusing mainly on the variations Luther made in his translation.

Luther seems to have made most of his changes in order to strengthen the impact of the moral on his listeners. This was often done by enhancing the peculiar traits of the characters so that they became a more obvious representation of a certain sin or virtue or by changing the wording of the fable to make its descriptions more vivid and interesting to the audience.

Luther may have made other departures from the Latin version in order to tighten the text and eliminate any illogical, unimportant or distracting details. These details could draw the attention of an audience from the message of the fable by causing boredom or even confusion. It must be remembered that he meant his translation to be read by a father to his family at the dinner table. Such families would often include young children.

Luther may also have made changes in his translation in order to make certain passages more coherent. For example he replaced pronouns with nouns where the references were unclear. He also made some ambiguous statements more concrete.

One of the most prominent differences between the two versions is Luther's omission of the introductory paragraphs. All of the Latin version's fables except the first one include these and Steinhöwel did not omit them from his translation. They all constitute section one of their respective fables. In this introduction the Latin version usually stated what lesson the fable hoped to teach. Sometimes the introductions prefigured the morals. They set the stage for the fable and guided the reader to a certain interpretation. Luther's consistent choice not to include the introductions represented a strong variation from his source.

Luther also omitted entire sections and numerous references to Aesop as the author of these fables. Many of these were in the introductions which he omitted entirely but others were in the morals sections. Luther also omitted a letter from Romulus, the compiler of the Latin version, in which he discussed the life of Aesop. Steinhöwel translated these and included them in his work.

Luther probably omitted the letter as well as the other references to Aesop in the fables themselves because he did

not believe that Aesop was a real person. He stated in his introduction to the fables his belief that the fables had been written by several different men and brought together into a collection by one.

Das mans aber dem Esopo zuschreibet/ ist meins
achtens/ ein Geticht/ und vielleicht nie kein
Mensch auff Erden/ Esopus geheissen/ Sondern/ ich
halte/ es sey etwa/ durch viel weiser Leute
zuthun/ mit der zeit Stück nach Stück zuhauffen
bracht/ und endlich etwa durch einen Gelerten/ in
solche Ordnung gestellt (75).

He agreed with Quintilianus that a fool, such as Aesop was imagined to be, could never have written such wise fables. Luther believed that since the fables were written for general use the authors thought it would be better to have a common character. Luther stated that children and young people were more easily moved toward a love of art and wisdom by a character like Aesop. They could better accept and remember the wisdom if it were combined with laughter.

Doch mögen die/ so den Esopum zum Meister
ertichtet haben/ und sein leben dermassen
gestellet/ vielleicht Ursach gnug gehabt haben/
nemlich/ das sie als die weisen Leute/ solch Buch
umb gemeines Nutzes willen/ gerne hetten jederman
gemein gemacht (denn wir sehen/ das die kinder/
und jungen Leute/ mit Fabeln und Merlin leichtiger
bewegt) und also mit lust und liebe zur Kunst und
Weisheit geführt werden/ welche lust und liebe
deste grösser wird/ wenn ein Esopus/ oder
dergleichen Larva oder Fastnachtputz fürgestellt
wird/ der solche Kunst ausrede oder fürbringe/ das
sie deste mehr drauffmercken/ und gleich mit
lachen annemen und behalten (76).

Luther also believed that adults would learn more readily from this character because they would accept the truth more quickly from a fool than from a wise person (76).

But by omitting the introductory paragraphs, where most of the references to Aesop as the author of the fables were located, along with all references to Aesop in the morals, Luther seems to have omitted a teaching tool of which he thought very highly. Perhaps he believed that the fact that the works were called Aesop's fables would be enough of a reference to inspire his audience.

Luther also chose not to include eight other fables by Romulus that had been translated by Steinhöwel. Five of these were the final five of Steinhöwel's translation and therefore may have been omitted because of time constraints or simply because Luther did not want to translate the entire work. But he skipped three even though he chose to include others which came later in the collection. Luther may have omitted two of these because their lessons were the same as those of some others he had already translated. "Die x fabel von aim man und ainer schlangen" (Steinhöwels Aesop 91) taught about being helpful to ungrateful people as did "Die ix fabel von zweien hunden" (90) which Luther included in his collection. But "Die xiv fabel vom adler, schneken und kraen" (97), which was omitted by Luther, cautioned its readers not to feel too safe and secure, a topic not treated by any of the other fables.

Luther also made several additions to his fables. To highlight a single theme for the fables, he added a one-word summation of the fable's topic to the first six fables. He

named the sin the fable would warn against (eg. Hate). Because the sixth fable had two sins in the title there were seven vices mentioned in all: foolishness, hate, disloyalty, envy, miserliness, wantonness, and violence. Although they do not correspond completely to the Seven Deadly Sins (pride, covetousness, lust, anger, gluttony, envy, and sloth) Luther may have had the latter in mind while writing. The remaining titles only name the characters. This is another way Luther departed from the Latin.

Luther made many changes in meaning in the morals of his fables. Instead of translating the moral word for word, as Steinhöwel often did, Luther took the basic lesson of the Latin version and retold it in his own words. An example of this can be seen in the moral in section eight of the first fable. The Latin version says: "Hec (sic) Esopus illis narrat, qui ipsum legunt et non intelligunt" (80) [Aesop tells this fable to those who read it and do not understand it]. Steinhöwel included these words in his translation but then elaborated on them saying also that the fable was for those

die in lesent und nit verstant, die nit erkennen
die kraft des edeln bernlins, und das honig uss
den bluomen nit sugen künent; wann den selben ist
er nit nützlich ze lesen." [who read it and do not
understand, who do not know the power of the
precious pearl and do not know how to suck honey
from the flowers, because it is not useful to
these people to read].

Luther departed from the words of the Latin version and said:

Dise Fabel leret/ das dis Büchlin bey Bawren und groben Leuten unwerd ist/ wie denn alle Kunst und Weisheit bey denselbigen veracht ist/ wie man spricht/ Kunst gehet nach Brod. Sie warnet aber/ das man die Lere nicht verachten sol.[This fable teaches that this book is not prized by peasants and common people because they hold all art and wisdom in contempt. As they say, art comes after bread. But it warns that one should not scorn learning].

Luther took the Latin moral and retold it in his own words.

In the rest of this chapter I will discuss further differences between the two texts. I will refer to the fables in the appendix where each fable-pair has been listed in a parallel format with Steinhöwel's text on the left of the page and Luther's text on the right. The examination of each fable begins with the title given to it by Steinhöwel followed by Luther's title.

Die erst fabel von dem han und dem bernlin.

I. Torheit

Vom Han und Perlen

A rooster was scratching in a dung heap and found a pearl. The rooster said that he would rather have found food than the valuable prize.

Luther eliminated a segment from the Latin (80) and Steinhöwel's version. The statement in section one that the hen *suchet syne spys* 'was searching for food' is missing. This was expressed in the Latin version by the phrase *queret escam*.

Luther chose to translate some of the words and phrases in this fable differently from Steinhöwel. In section two Steinhöwel described the pearl as "an der unwirdigen statt ligende" [lying in a disgraceful place]. Luther translated this phrase in his section three as: "Als er dieselbigen im Kot so ligen sahe", which described the pearl as "lying in manure." Luther's version fit more closely the Latin version which contained the phrase: "in stercore hic iaces", *stercore* meaning 'manure', and removed Steinhöwel's euphemism. In section five Luther chose the word *Kauffman* 'businessman' for the Latin word *cupidus* 'greedy person' which Steinhöwel translated as *gutiger* 'greedy person'. *Cupidus* was more accurately translated by Steinhöwel's choice. In section seven Luther translated *Körnlin oder Würmlin* 'grain or worm' where Steinhöwel wrote simply *spys* 'food'. The Latin contained only the word *escam* 'food'.

Luther made changes in meaning to section six. Steinhöwel translated the section as:

wie mit grossen fröden hett er dich uffgezuket,
und werest du wider in den alten schyn dyner
zierde gesezet worden. [he would have picked you
up with great joy and you would have been restored
again to the old appearance of your adornment].

Luther chose to translate this as: "der würde dein fro/ und du würdest zu grossen Ehren komen" [he would be happy with you and you would come to great honor]. The Latin phrase was "cum quo gaudio rapuisset ac in pristinum decoris tui statum redisse" [he would seize you gladly and you would be

returned to your former state of beauty]. Steinhöwel translated more closely.

Die ander fabel von dem wolf und dem lamp.

II. Hass.

Vom Wolff und Lemlin

A wolf and a lamb met by chance at a creek where they both had come to drink. The wolf unjustly accused the lamb of dirtying his water and destroying his fields. The wolf then devoured the innocent lamb.

Luther eliminated the statement in section two that the lamb and the wolf were both thirsty even though the Latin version (81) contained the word *sicientes* 'thirsty'. In section six Luther omitted the adjective *patiens* 'patient' which was used to describe the lamb. In section seven Luther eliminated the description of the wolf not turning red because the lamb was telling the truth: *non erubuit veritatem*. In section thirteen Luther eliminated the phrase that the wolf became angry: *demum ira concitus*. All of these words omitted in Luther's version were translated in Steinhöwel's.

Luther added several phrases to the work that were not in the Latin version. In section two he said that the animals met at the creek *on gefehr beide* 'by chance'. Luther had the wolf run up to the lamb when he first saw him in

section four of the fable: "lieff er zu im." In section nine Luther added the sentence: "Du wilt dich Vetern" [You want to take after your father]. In section ten Luther's lamb asked: "wie sol ich meins Vaters entgelten?" [How can I atone for my father?].

There were some differences in word choice. Luther had the lamb "answer" in section six, ten and twelve: "Das Lemlin antwortet." The Latin words *dixit* and *optio* were more closely rendered by Steinhöwel's choice of the word *sprach* 'said'. In section eleven Steinhöwel had the one word *aker* 'fields' where Luther used two words *Wiesen und Ecker* 'meadows and fields'. The Latin version contained only the one word *agrum* 'field'.

Von der mus, frosch und wyen.

III. Untrew.

Vom Frosch und der Maus

A mouse wanted to cross a body of water and asked a frog for help. While crossing the frog began trying to drown the mouse. A kite, attracted by the struggle swooped down and captured them both.

Luther made only one omission in this fable. From section five he omitted the statement from the Latin version (82-83) that the kite used its "claws" while seizing the frog and mouse: *cum unguibus*.

There was only one addition. In section three Luther stated that the frog was a *Schalck* 'rogue'. The Latin version gave no description of him.

This fable contained some differences in word choice. In section three Luther's frog told the mouse in a quote to bind their feet together before they entered the water: "Binde deinen Fuss an meinen Fuss/ So wil ich schwimmen/ und dich hinüber zihen." In the Latin version and Steinhöwel's translation there is no quote and the frog did the binding: "At illa grossum petit limum, quo murem sibi ad pedem ligavit et natare cepit flumen."

Die iv fabel von dem hund und schauff.

IIII. Neid.

Vom Hunde und Schaf

A dog claimed that he loaned a sheep bread that was never returned and sued him. The sheep was innocent but in court the dog called false witnesses to testify that the sheep was lying. The sheep lost the case and had to pay damages to the dog.

From this fable Luther made one omission. In section three of Steinhöwel's translation and the Latin version (84) the sheep denied the charges against it and said that it had never received bread from him (the dog). The Latin rendering of this was "nunquam se panem ab illo recepisse." Luther

left out the repetition of the charge and stated simply that the sheep made a denial: "Da aber das Schaf leugnet/."

Luther made two additions to this fable. In section five he added the phrase "Der erste Zeuge war" [The first witness was] to the beginning of the trial and in section seven he added the word *unverschampt* 'blatantly' to the kite's testimony. Luther's kite asks the sheep "Wie tharstu das so unverschampt leugnen?" [How can you deny that so blatantly?].

Luther made two changes to the text of the fable. In section five Luther's wolf testified: "Ich weis/ das der Hund dem Schaf Brod gelihen hat/" [I know that the dog loaned bread to the sheep]. Steinhöwel's wolf testified: "Ich waiss, das er im das brot gelühen hat" [I know that he loaned him the bread]. Luther's use of pronouns made the statement more certain. The Latin version stated: "Scio panem comodatum ovi" [I know that he loaned bread to the sheep].

Die v fabel von dem hund und stuk flaisch.

V. Geitz.

Vom Hunde im Wasser

A dog was crossing a body of water carrying a piece of meat. It saw the meat reflected in the water and, thinking it is another piece of meat, the dog tried to grab it. He

dropped the real piece of meat into the water and because of his greed was left with nothing.

From section four Luther omitted the statement in the Latin version (85) that the dog opened its mouth "ut etiam eandem arriperet" [in order to seize the same]. Steinhöwel translated this in his version as "das selb ouch ze erwüschē."

Steinhöwel added a phrase in section five which stated that the dog "hett das gewiss mit dem ungewissen verlorn" [had lost the known with the unknown]. Luther added this phrase to his moral in section six as: "Mancher verleuret das gewisse/ uber dem ungewissen" [Many lose the known because of the unknown]. The Latin version contained no equivalent phrase.

In section four Luther changed the vague statement that the dog "illam quam tenebat dimisit" [dropped that which he was carrying] to the more concrete "das stück Fleisch" [the piece of meat]. In section five Luther stated that the dog lost "das Fleisch und schemen" [the meat and the reflection]. The Latin version did not use that phrase but stated that the dog "et quam putabat sub aqua arripere, non habuit, ac illam quam ferebat similiter perdidit" [did not have the piece of meat in the water and it lost the one it was carrying].

Die vi fabel von dem löwen, rind, gaiss und schauf.

VI. Frevel. Gewalt

[Von dem Lewen/ Rind/ Ziegen und Schaf]

A lion, a cow, a goat, and a sheep went hunting together and caught a deer. The lion took the whole deer instead of his rightful share and the other animals were too intimidated to argue.

Luther made no omissions from this fable and only one addition. In section six Luther stated that the animals received only "das Nachsehen/ und den schaden" [empty-handedness and injury] for their pay. The Latin version (86) said only that the lion took all the shares: "Sic totam predam illam solus improbitate sua abstulit."

Luther made two changes to the text. In sections four and five he changed the reasons the lion gave as to why he deserved more than his share of the deer. He had the lion take one part because he was a member of the hunting party, a second part because he was king of the animals, a third because he was stronger and ran after the deer more and worked harder, and he threatened that anyone who wanted the fourth part would have to take it by force:

sprach der Lewe/ Ir wisset/ das ein Teil mein ist/
als ewrs Gesellen/ Das ander gebürt mir/ als eim
Könige/ unter den Thieren/ Das dritte wil ich
haben darumb/ das ich stercker bin/ und mehr
darnach gelauffen und geerbeitet habe/ denn ir
alle drey/ Wer aber das vierdte haben wil/ der mus
mirs mit gewalt nemen.

In the Latin version the lion took one part because he was a lion, the second because he was stronger, the third because he ran faster, and he threatened to be the enemy of the one who tried to take the fourth:

Ego primam tollam ut leo; secunda pars mea est, eo
quod fortior vobis; tercia vero mihi defendo quia
plus vobis cucurri; quartam vero tetigerit me
inimicum habebit.

It should be noticed that Luther also changed the lion's threat from being an enemy to making his opponent take a part by force.

(The fable continues)

VII. Diese Fabel ist auff ein ander Weise also gestellet.

[Von dem Lewen/ Fuchs und Esel]

I was unable to locate the Latin version of this fable so I will compare the Luther and Steinhöwel versions. Because Luther treated this as a separate fable while Steinhöwel included it as a part of the sixth fable the numbering of fables began to vary between the two versions.

A lion, a fox, and an ass went hunting together and caught a deer. The ass divided it into three parts which angered the lion. The lion attacked the ass and injured it badly or killed it. The lion told the fox to divide the deer which he then gave entirely to the lion. The lion asked the fox who taught him to divide. The fox pointed to the ass as his teacher.

Luther made two additions which are not present in Steinhöwel's version. In section thirteen Luther had the lion laugh: "Des lachet der Lewe." In section fourteen Luther's fox used a graphic and revolting visual reminder of the flaying of the ass. He stated that "der Doctor da im rotten Parett" [the professor in the red beret] had taught him how to divide, referring to the ass with its skin pulled over its head.

Luther made one change. Instead of chewing the ass up as in section ten of Steinhöwel's translation, "Darum ward der leo zornig über den esel und grissgramet mit den zenen", Luther's lion ripped the skin of the ass over its head: "des ward der Lewe zornig/ und reis dem Esel die Haut uber den Kopff/ das er blutrüstig da stund/."

Die vii fabel von dem dieb und der sunnen.

VIII. Vom Diebe

Neighbors were celebrating the marriage of a thief because they believed it would change him for the better. A wise man came and informed them that there was no reason to be happy. He then told a story to illustrate his point. The sun wanted to get married which terrified everyone. Jupiter asked them what was wrong and they explained that it would kill them all if there were more suns.

Luther made only one omission from the Latin text (87). In section thirteen Steinhöwel used the word *künfftig* to translate the Latin word *futerum* 'in the future'. Luther did not translate the word.

Luther made some changes in his translation of the Latin text. In section four his wise man used the command *sehet zu* 'look' to get the attention of the joyous neighbors. The Latin version used the command *audite* 'listen'. In the same sentence Luther's wise man tells the neighbors not to be so happy: "seid nicht allzu frölich." The Latin version said simply for them to listen to their joys: "Audite inquit, gaudia vestra." In section six Luther translated *omnis natio* 'every people' as *alle Welt* 'the whole world'. In section nine Luther had the whole world speak to Jupiter, "Da sprach alle Welt", where the Latin had only one person: "unus ex illis ait Iovi." In section twelve Luther said that the sun sent its heat at the people, "die thut uns mit irer Hitze", while the Latin version said that it sent its heat at *omnis natura* 'all of nature'.

Die viii fabel von dem wolff und kranch.

[IX.] Vom Kranich und Wolffe

A wolf got a bone stuck in its throat and offered a great reward to anyone who would remove it. A crane stuck its head down the wolf's throat and took out the bone. When

he asked the wolf for his reward the wolf told him that his life is all the reward he would receive.

Luther made one addition to this fable. In section two he stated that the bone in the wolf's throat came from eating a sheep: "Da der Wolff eins mals ein Schaf geiziglich fras/." The Latin version (88) made no statement as to the origin of the bone.

Luther made two changes in the fable. In section three his wolf offered *Lohn und Geschenk* 'rewards' to the animal who would help him. The Latin version had only the one word *premio*, which Steinhöwel translated as *lones* 'pay'. Luther also changed the statements made by the wolf in section seven after the crane asked for its reward. The Latin read:

O quam ingrata est grus illa, que caput incolume
de nostris faucibus extraxit, nec dentibus meis in
aliquo vexatum, et insuper mercedem postulat.
Nunquit meis virtutibus facit iniuriam.

This corresponded more closely to Steinhöwel's translation of:

O wie undankbar ist dieser kranch, so er so tief
ist in mynen schlund gewesen, und hab ich in
ungeleczt von mynen zennen lassen genesen, und
begeret dannocht lones von mir, daz doch mynen
tugenden schmachlich ist! [Oh, how ungrateful this
crane is that he was so deep in my throat and I
let him escape from my teeth. He asks me for pay
and my virtue is disgraced!]

Luther translated it as:

Wiltu noch Lohn haben/ Dancke du Gott/ das ich dir
den Hals nicht abgebissen habe/ du soltest mir
schencken/ das du lebendig aus meinem Rachen komen
bist. [You want pay? Thank God that I didn't bite
through your neck. You should pay me for coming
out of my throat alive].

Die ix fabel von zweien hunden.

[X.] Vom Hund und der Hündin

A pregnant dog asked a male dog if she could move into his house until she had her puppies. He agreed quickly but when the puppies were born she did not want to leave. He told her that he wanted his house back and she was very ungrateful for his help.

Luther made one change in this fable. In section six his female dog told the male that he would be evil if he threw them out: "Bistu böse/ so beis uns hinaus." The Latin version (89-90) and Steinhöwel's translation had a longer statement by the female dog in which she claimed to be bothered for no reason and asked the male dog if he wanted to be against her and her family and if he was stronger than they were: "Quid me turbas cum iniuria? Si mihi mecque turbe occurras et sis fortior nobis, reddam locum tibi."

Die xi fabel von dem esel und wilden schwyn.

[XI.] Vom Esel und Lewen

An ass met a wild pig (or, in Luther's version, a lion) and ignoring his own low social status greeted him as "brother". The noble wild pig paid no attention to this

insult because he knew that by attacking the ass he would be lowering himself.

Luther omitted some of the noble animal's reactions to the ass's greeting. In the Latin version (91-92) and Steinhöwel's translation the wild pig became annoyed, gave him no answer, ignored him and shook his head: "Indignatus aper tacuit dissimulans agitavitque caput." In section four Luther's lion only "verdros der hönissche Grus" [became annoyed by the contemptuous greeting.

Luther made several additions to the fable. In section two he described the ass as *Bawrkündig* 'as cocky as a peasant' and he described the ass's greeting as *hönisch* 'contemptuous'. In section six he stressed that the lion would gain no honor by injuring the ass: "so lege ich kein Ehre ein." He also added a rhyme: "Ich wil den Narren lassen faren" [I'll let the fool go]. The idea for the rhyme came from Steinhöwel who had added one to his own translation: "besser den toren über hören" [better to let the fool go]. No rhyme existed here in the Latin version.

Luther also made two changes in meaning to the fable. The most obvious change was the translation of *apro* 'boar' as *Lewen* 'lion'. In section five Luther's lion thought to itself: "Was sol ich mich an dem Schelmen rechen" [Why should I bother with this rogue?]. But the Latin boar thought: "de vano sanguine dentes meos coinquinem" [You don't want to dirty your teeth with his useless blood].

Die xii fabel von zwaiien müsen.

[XII. Von der Stadmaus und der Feldmaus]

A city mouse visiting the country met a country mouse and the latter was invited by her to eat. The city mouse was not impressed by the country mouse's food and invited her to her house in the city. There they found an assortment of wonderful food but after nearly being caught by a man the country mouse decided that she preferred her poor but safe life.

Luther made five omissions from the Latin version of this fable (92-93). From section seven he omitted the statement from the Latin version that the cellarer came "quickly" to the pantry: "venit cellerarius festinans." From section nine he eliminated the statement that the city mouse hid in her "familiar" hole: "Mus urbanus notis cavernis cito se abscondit." In section ten Luther made no statement that the holes were unfamiliar to the country mouse. But such a statement was a part of the Latin version which stated that she ran along the wall ignorantly: "fugit per parietes ignarus." Luther also did not include the statement that the man "closed the door of the pantry when he left": "Dum vero cellerarius exiret celare ostio clauso".

Luther made four additions to the fable. In section two he added *Nüssen* 'nuts' to the list of foods that the country mouse had to offer. In section four he added the clarifying

statement that the city mouse lived in the house the mice entered: "darin die Stadmaus wonet." In section seven Luther's cellarer rattled *Schlüsseln* 'keys'. The Latin version does not mention what he rattled. And in section fourteen Luther's country mouse told the city mouse: "du wusstest dein Loch fein zu treffen/ dieweil bin ich schier für Angst gestorben" [You knew well how to find your hole while I almost died from fright]. This accusation was not made in the Latin version.

Luther also changed a few details from the Latin version. In section three he gave a direct quote from the city mouse in which she asks the country mouse to come home with her and told of the wonderful food there:

Aber die Stadmaus sprach/ du bist eine arme Maus/
du bist eine arme Maus/ was wiltu hie in Armut
leben/ Kome mit mir/ ich wil dir und mir gnug
schaffen/ von allerley köstlicher Speise.

The Latin version gave no direct quote. In section five Luther gave a list of the kinds of food that were in the pantry , "Brod/ Fleisch/ Speck/ Würste/ Kese/ und alles", while the Latin version only uses the general words: *bonis omnibus* 'all sorts of good things'.

Die xv fabel von dem rappen mit dem käs und fuchsen.

[XIII.] Vom Raben und Fuchse

A crow stole a piece of cheese and flew into a tree with it. As it was about to eat a fox came by and

complimented the crow on its beauty. He then said that if the crow's voice were beautiful no bird would be better. The crow, overcome by the flattery, opened its mouth to sing and dropped the cheese which the fox seized and ate.

Luther eliminated two parts that appear in the Latin version (97-98). In section two Luther chose not to include the statement that the crow took the cheese from a window: "Cum de fenestra corvus caseum raperet." Luther also omitted a section which appears in Steinhöwel's version as section eight. It expressed the crow's realization that it had been tricked and the sadness the flattery brought it. The Latin version was: "Tunc corvus ingemuit, ac vana laude deceptus penituit, sed post factum quid penitet."

Luther also chose not to include a sentence which appeared in Steinhöwel but not in the Latin version. In section five the fox was expressing his doubt that the crow had a beautiful voice in addition to its beautiful appearance. Steinhöwel's fox was more blunt in his criticism and stated that the crow's voice was *ze grob* 'too coarse'.

Luther made three additions to the fable. In section two after the crow had taken the cheese Luther stated that he was about to eat it when the fox appeared: "und wollte zeren." In section three Luther stated that the crow, like others of his kind, could not keep quiet while eating: "Als er aber seiner art nach nicht schweigen kan/ wenn er isset."

And in section seven Luther's fox laughed at the crow after it dropped the cheese: "und lachet des thörichten Rabens."

Chapter IV.

Luther's Reasons

Most of Luther's omissions from the Latin text occurred because the omitted words and phrases were unnecessary to the progression of the fables and would have distracted his listeners from the important events in the stories. Section two of the second fable provides an example of such an omission. The Latin version (81) and Steinhöwel's translation stated that the lamb and the wolf were *baide durstige* 'both thirsty' when they went to the creek. The same sentence said that they went there to drink: "allda ze trinken." The declaration that both were thirsty is therefore obvious and unnecessary.

Another instance of a phrase being omitted because it was obvious or distracting is seen in section two of Luther's thirteenth fable about the crow, the fox and the piece of cheese. There the Latin version (97-98) and Steinhöwel's translation stated that the crow took the piece of cheese *in ainem fenster* 'from a window'. Luther did not mention a window. The window added nothing to the fable and could have been distracting to the audience. Any attentive listener might have stopped the reader to ask why the cheese was in the window in the first place.

Luther omitted two phrases because they were not congruent with the message in the moral of the fables. In

section thirteen of the second fable the Latin version (81) and Steinhöwel's translation stated that the wolf who made false accusations about the lamb became angry at the lamb's answers: "Do ward der wolf in zorn bewegt." If the wolf knew that his accusations were mere pretenses there was no possibility for the lamb's defense to make him angry. This anger could have led the listener to believe that the wolf's words had some validity and would have harmed a moral that was predicated on the lamb's innocence.

The other phrase which was incongruent with the moral was omitted from section five of Luther's thirteenth fable. In all three versions the crow was sitting in the tree holding the piece of cheese in its mouth while the fox was giving it compliments. In Steinhöwel's version the fox commented that the crow's voice was *ze grob* 'too coarse'. The crow wanted to disprove this, opened his mouth to sing and dropped the cheese, which the fox carried away in triumph. It was not the flattery that caused the crow to lose the piece of cheese, but an insult about its voice. The purpose of the fable was to warn about flattery. Luther's translation did not include the insult so that the flattery caused the crow's loss. Luther's fable was in agreement with his moral.

Most of Luther's additions were made to strengthen the impact of the moral, often by reinforcing the traits of the characters. An example of this was a statement in section

three of his third fable, where he informed his listeners that the frog was a *Schalck* 'rogue'. This assertion defined the frog to the audience and helped them understand the frog's motive for trying to drown the mouse. This addition strengthened the impact of the moral by naming a type of human that the listeners should avoid. This would also have given the younger listeners a simple explanation for the frog's actions.

In section six of Luther's eleventh fable, he made an addition which strengthened the impact of the moral without enhancing a character. In this section the lion who had been insulted by an ass thought to himself that if he injured the ass he would gain no honor for his trouble: "Ich schelte oder zureisse in/ so lege ich kein Ehre ein/." Luther summed up this thought with a rhyme: "Ich wil den Narren lassen faren" [I'm going to let the fool go]. The moral of this fable for Luther was that "Wer mit eim Dreck rammelt/ Er gewinne oder verliere/ so gehet er beschissen davon" [He who deals with filth, whether he wins or loses, comes out dirty.] His rhyme could easily have been recalled by someone in a similar situation and the listener might possibly have been more likely to follow the fable's advice. Luther probably got his idea for using a rhyme in this section from Steinhöwel's translation. Steinhöwel added a similar rhyme in the same section: "besser den toren über hören" [better to ignore the fool].

Another reason Luther made additions was to help clarify certain passages. In section four of Luther's twelfth fable about the city mouse and the country mouse the city mouse had invited the country mouse to visit her. The passage that treated their arrival at the house in the city noted that the city mouse lived in this house: "darin die Stadmaus wonet." This explanation might have helped Luther's audience to better understand the situation.

Luther made several changes in meaning within the text of the fables. Most were made in order to strengthen the impact of the moral by making the fable more vivid and interesting. In section seven of the first fable the cock in the Latin version and Steinhöwel's translation stated that he would rather have found *spys* 'food' than the pearl. Luther changed the abstract word *escam* into the concrete words *Körnlin oder Würmlin* 'a grain or a worm'. This change would have added more vividness to the fable and could have made it more interesting to the audience. The phrase also allowed a more obvious contrast with the pearl. The cock would rather have had a lowly worm than an expensive pearl. The word *spys* did not have the same connotation. On the other hand the phrase about the cheese in the window added nothing of importance to the fable and was omitted.

Luther made several changes in order to prevent confusion. In section five of the fourth fable, for example, the dog had called witnesses together to testify that he had

loaned bread to the sheep. The Latin version stated "Scio panem comodatum ovi" [I know he loaned the bread to the sheep]. In Steinhöwel's translation the wolf testified: "Ich waiss, das er im das brot gelühen hat" [I know that he loaned him the bread]. Luther rendered this to "Ich weis/ das der Hund dem Schaf Brod gelihen hat" [I know that the dog loaned the sheep bread]. This change would have removed any question as to who loaned bread to whom.

Luther made at least three changes in order to follow the wording of the Latin version more closely than Steinhöwel had in his translation. In his translation of the twelfth fable about the city mouse and the country mouse Luther translated the Latin words *mus urbanus* as *Stadmaus* 'city mouse'. Steinhöwel had translated these words as *husmus* 'house mouse'. The Latin word *urbanus* means 'of a city'. Thus, in this case, Luther's translation adhered more closely to the Latin than Steinhöwel's.

Luther may have made two changes in order to include phrases he often heard. In section three of his ninth fable, he translated the Latin word *premio* with two words *Lohn und Geschenk*. Steinhöwel had used only the genetive form of the noun *lones* in his translation. In section eleven of the second fable, Luther translated the Latin word *agrum* with two nouns *Wiesen und Ecker*. Steinhöwel had translated it with the single noun *aker*.

Luther seems to have made one change to avoid mentioning two sins in the same fable. In section five of the first fable, he translated the word *cupidus* 'avaricious person' as *Kauffman* 'merchant'. The sin of avarice would have been treated later in the fifth fable and Luther may not have wanted to mention it until then. He may have wanted the entire fable to focus on one sin so as not to confuse his audience.

Chapter V.

Conclusions

It has been shown that, as he did with the Bible, Luther attempted to translate the sense of the fables as opposed to the literal words. He tried to translate into the everyday language of the common German, "die Mutter ihm hause, die kinder auff der gassen, den gemeinen man auff dem marckt" instead of letting only the Latin words guide him.

Luther concentrated on the message of his fables, the morals, and focused his translations on the most effective ways of presenting them and strengthening their impact on his audience. To do this he enhanced the traits of his characters and made the descriptions more vivid, omitted words and phrases that were illogical or distracting, and attempted to make certain passages more coherent. Luther kept his intended audience, common German-speaking people, firmly in mind.

Luther did not merely translate the fables. He enhanced them and made them into more effective and entertaining teaching tools. Luther created a work that would pass on "die allerfeinste Lere/ Warnung und Unterricht" ("Etliche Fabeln" 75) [the finest teaching, warning, and instruction]. This was his goal.

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APPENDIX

The following are the two translations of Aesop's fables by Heinrich Steinhöwel and Martin Luther. Steinhöwel's text is on the left of the page and Luther's is on the right. The spacing and numbers are additions made for easier reference.

Die erst fabel von dem han
und dem bernlin.

1. Ein han suchet syne spys
uff ainer misty, und als er
scharret,

2. fand er ain kostlichs
bernlin

3. an der unwirdigen statt
ligende; do er aber daz
also ligend sach, sprach
er:

4. O du guotes ding, wie
liegstu so ellenglich in
dem kaut!

5. hette dich ain gytiger
gefunden,

6. wie mit grossen fröden
hett er dich uffgezuket,
und werest du wider in den
alten schyn dyner zierde
geseczet worden.

7. So aber ich dich finde
an der schnöden statt
ligende, und lieber myne
spys fünde, so bist du
weder mir nützlich noch ich
dir.

8. Dise fabel sagt Esopus
denen, die in lesent und
nit verstant, die nit
erkennt die kraft des
edeln bernlins, und das
honig uss den bluomen nit
sugen künent; wann den
selben ist er nit nützlich
ze lesen.

I. Torheit- Vom Han und
Perlen

1. Ein Han scharret auf der
Misten/

2. und fand eine köstliche
Perlen.

3. Als er dieselbigen im
Kot so ligen sahe/ sprach
er/

4. Sihe du feines Dinglin/
ligstu hie so jemerlich/

5. Wenn dich ein Kauffmann
fünde/

6. der würde dein fro/ und
du würdest zu grossen Ehren
komen.

7. Aber du bist Mir/ und
Ich dir/ kein nütze/ Ich
nehme ein Körnlin oder
Würmlin/ und lies eim alle
Perlen. Magst bleiben wie
du ligst.

8. Lere- Dise Fabel leret/
das dis Büchlin bey Bawren
und groben Leuten unwerd
ist/ wie denn alle Kunst
und Weisheit bey den
selbigen veracht ist/ wie
man spricht/ Kunst gehet
nach Brod. Sie warnet aber/
das man die Lere nicht
verachten sol.

Die ander fabel von dem
wolff und dem lamp.

1. Esopus seczet von den
unschuldigen und den
böslistischen triegern ain
sölliche fabel.

2. Ain wolff und ain lamp,
baide durstige, kamen an
ainen bach, allda ze
trinken;

3. der wolff trank oben an
dem bach, und das lamp ferr
unden.

4. Do der wolf das lamp
ersach, sprach er zuo im:

5. So ich trinke, so trübst
du mir das wasser?

6. Das geduldig lemlin
sprach: Wie mag ich dir das
wasser trüb machen, das von
dir zu mir flüsset?

7. Der wolf errötet nit von
der warhait des lamps und
sprach: He, he, du
fluochest mir.

8. Antwürt daz lamp: Ich
flouch dir nit.

9. Ja, sprach der wolf, vor
sechs monet det mirs dyn
vater ouch.

10. Do sprach das lamp: Nun
bin ich doch die selben zyt
dannocht nit geboren
gewesen.

II. Hass.- Vom Wolff und
Lemlin

2. Ein Wolff und Lemlin
kamen on gefehr beide/ an
einen Bach zu trincken.

3. Der Wolff tranck oben am
Bach/ das Lemlin aber/ fern
unten.

4. Da der Wolff des Lemlins
gewar war/ lieff er zu im/
und sprach/

5. Warumb trübestu mir das
Wasser/ das ich nicht
trincken kan?

6. Das Lemlin antwortet/
Wie kan ich dirs Wasser
trüben/ trinkestu doch uber
mir/ und möchtest es mir
wol trüben?

7. Der Wolff sprach/ Wie?
Fluchstu mir noch dazu?

8. Das Lemlin antwortet/
Ich fluche dir nicht.

9. Der Wolff sprach/ Ja
dein Vater thet mir für
sechs Monden auch ein
solchs. Du wilt dich
Vetern.

10. Das Lemlin antwortet/
Bin ich doch dazumal nicht
geborn gewest/ wie sol ich
meins Vaters entgelten?

11. Do sprach der wolf: Du hast mir ouch mynen aker gar verwüst mit dynem nagen und verheret.

12. Do sprach das lamp: Wie möcht das gesyn, nun hab ich doch der zen nicht.

13. Do ward der wolf in zorn bewegt und sprach: Wie wol ich dyne argument und usszüg nit alle widerreden kan, so will ich doch ain rychlich nachtmal hinacht mit dir haben. Er fieng das unschuldig lemplin, er nam im sin leben und frass es.

14. Mit dieser fabel will Esopus bezaigen, daz by bösen und untrüwen anklegern vernunft und warhait kain statt finden mag; söliche wolf fint man in allen stetten.

Die iii. Von der mus, frosch und wyen.

1. Welher gedenckt dem andern laid und widerwärtigkait ze erzögen, der würt dem übel hart entrinnen; darvon hör ain fabel.

2. Zu zyten wäre ain mus gern über ain wasser gewesen und begeret raut und hilff von einem frosch.

3. Der frosch nam ain schnur und band den fuoss der mus an synen fuoss, und fieng an über das wasser ze schwimmen.

11. Der Wolff sprach/ So hastu mir aber mein Wiesen und Ecker abgenaget und verderbet.

12. Das Lemlin antwortet/ Wie ist das möglich/ hab ich doch noch keine Zeene?

13. Ey sprach der Wolff/ und wenn du gleich viel ausreden und schwetzen kanst/ wil ich dennoch heint nicht ungefressen bleiben/ und würget also das unschuldig Lemlin/ und frass es.

14. Lere- Der Welt lauff ist/ wer Frum sein wil/ der mus leiden/ solt man eine Sache vom alten Zaun brechen/ Denn Gewalt gehet fur Recht. Wenn man dem Hunde zu wil/ so hat er das Ledder gefressen. Wenn der Wolff wil/ so ist das Lamb unrecht.

III. Untrew.- Vom Frosch und der Maus

2. Eine Maus were gern uber ein Wasser gewest/ und kundte nicht/ Und bat einen Frosch umb Raht und Hülffe.

3. Der Frosch war ein Schalck/ und sprach zur Maus/ Binde deinen Fuss an meinen Fuss/ So wil ich schwimmen/ und dich hinüber zihen.

4. Und als er mitten in das wasser kam, tunket sich der frosch, und zoch die mus under sich und wolt sie ertrenken.

5. Do des die ellend mus empfand, widerstand sy dem frosch nach ieren krefften; in dem kompt ein wy geflogen und nimpt die mit synen klawen, und den hangenden frosch mit ir und ass sie baide.

6. Also beschicht ouch denen, die ander lüt veruntrüwen wellent, und versprechen hilff, und begeren ze schedigen, das in oft gelyche bütt würt. Dise fabel findst ouch völliger in dem leben Esopi by dem end.

Die iv fabel von dem hund und schauff.

1. Von den... seczet Esopus ain söliche fabel.

2. Ain... hund sprach ain schauff an vor gericht umb ain brot, das er im geluhen hette.

3. Das schauff lögnet und sprach, es hett nie kain brot von im empfangen.

4. Der hund rümet sich zügnus, die ward im ze hören erkennenet;

5. do ward für gezogen ain wolf der sprach: Ich waiss, das er im das brot gelühen hat.

6. Mer ain wy oder ain aar der sprach: Ich bin darby

4. Da sie aber auffs wasser kamen/ tauchet der Frosch hinuntern/ und wolt die Maus ertrencken/

5. In dem aber die Maus sich wehret/ und erbeitet/ fleuget ein Weihe daher/ und erhasschet die Maus/ zeucht den Frosch auch mit heraus/ und frisset sie beide.

6. Lere.- Sihe dich für/ mit wem du handelst. Die Welt ist falsch und untrew vol. Denn welcher Freund den andern vermag/ der steckt in in Sack. Doch schlecht Untrew allzeit iren eigen Herrn/ wie dem Frosch hie geschicht.

IIII. Neid.- Vom Hunde und Schaf

2. Der Hund sprach ein Schaf für Gericht an umb Brod/ das er im gelihen hette.

3. Da aber das Schaf leugnet/

4. berieff sich der Hund auff Zeugen/ die musste man zulassen.

5. Der erste Zeuge war der Wolff/ der sprach/ Ich weis/ das der Hund dem Schaf Brod gelihen hat/

6. Der Weihe sprach/ Ich bin dabey gewest.

gewesen.

7. Do der gyr hin yn gieng,
sprach er zu dem schauff:
Wie getarst du lögnen, das
du empfangen hast?

8. Das schauff ward
überwunden mit dry falschen
zügen, und geurtailt, dem
hund das brot alsbald wider
ze geben, und ward
bezwungen, syne wollen ze
unrechten zyten an ze
gryffen, daz es bezalen
möchte, das es nie schuldig
worden was.

9. Also tund die..... den
unschuldigen, daz sy allweg
triegery über sie
erdenkend, und ir fürniemen
mit falschen zügen und
gestiften lügen
bestetigent.

Die v fabel von dem hund
und stuk flaisch.

1. Welher ze vil gytig ist
über fremdes quot, der
verlürt oft syn aigen quot
dardurch. Von den selben
sagt Esopus also.

2. Ain hund troug ain stük
flaisch in dem mul, und
lieff durch ain fliessend
wasser.

3. Im durchlouffen sicht er
das flaisch in das wasser
schynen, und wänet er sech
ain ander stuk in dem
wasser, und ward begirig
das selb ouch ze niemen,
und

4. so bald er das mul uff
tett, das selb ouch ze
erwüsch, enpfiel im das,

7. Der Geir sprach zum
Schaf/ Wie tharstu das so
unverschampt leugnen?

8. Also verlor das Schaf
seine Sache / und musste
mit schaden zur uneben zeit
seine Wolle angreifen/
damit es das Brod bezalet/
das es nicht schuldig
worden war.

9. Lere.- Hüt dich vor
bösen Nachbarn/ oder
schicke dich auff Gedult/
wiltu bey Leuten wonen/
Denn es gönnet niemand dem
andern was Guts/ Das ist
der Welt lauff.

V. Geitz.- Vom Hunde im
Wasser

2. Es lieff ein Hund durch
ein Wasserstrom/ und hatte
ein stük Fleisch im Maule/

3. Als er aber den schemen
vom Fleisch im Wasser
sieht/ wehnet er/ es were
auch Fleisch/ und schnappet
girig darnach.

4. Da aber er das Maul
auffthet/ empfiel im das
stück Fleisch/ und das

das er vor truog, und fuort
es das wasser bald hinweg.

5. Also stuond er und hett
das gewiss mit dem
ungewissen verlorn.

6. Darumb welher gytiger ze
vil wil, dem würt oft ze
wenig.

Die vi fabel von dem löwen,
rind, gaiss und schauf.

1. Es ist ain gemain
sprichwort: Nicht gesell
dich zuo gewalt, so behelt
dyn wesen ouch ain guot
gestalt. Von dem sagt
Esopus allen menschen ain
sölliche fabel.

2. Ain rind, ain gaiss, ain
schauff, geselten sich zuo
ainem löwen.

3. Sie zohen mit ainander
uff das gejägt in ainen
forst und fiengen ainen
hirs, der ward in fier tail
getaillet.

4. Do sprach der leo: Den
ersten tail nim ich,
darumb, das ich ain leo und
ain künig aller tiere bin;
so ist der ander tail myn,
darumb das ich sterker bin
wann ir; so wil ich den
dritten han, darumb das ich
fester geloffen bin wann
ir.

Wasser fürets weg.

5. Also verlorn er beide/
das Fleisch und schemen.

6. Lere.- Man sol sich
benügen lassen an dem/ das
Gott gibt. Wem das wenige
verschmahet/ dem wird das
Grösser nicht/ Wer zu viel
haben wil/ der behelt zu
letzt nichts/ Mancher
verleuret das gewisse/ uber
dem ungewissen.

VI. Frevel. Gewalt- [Von
dem Lewen/ Rind/ Ziegen und
Schaf]

2. Es gesellten sich ein
Rind/ Ziegen und Schaf zum
Lewen/

3. und zogen mit ein ander
auff die Jaget/ in einen
Forst/ Da sie nu einen Hirs
gefangen/ und in vier Teil
gleich geteilet hatten/

4. sprach der Lewe/ Ir
wisset/ das ein Teil mein
ist/ als ewrs Gesellen/ Das
ander gebürt mir/ als eim
Könige/ unter den Thieren/
Das dritte wil ich haben
darumb/ das ich stercker
bin/ und mehr darnach
gelauffen und geerbeitet
habe/ denn ir alle drey/

5. Welher aber den fierden
an regt, des fynd will ich
syn.

6. Also schilet der untrüw
leo die dry von ieren
tailen und behielt er sie
all.

7. Dise fabel warnet alle
menschen vor der mechtigen
gesellschaft hüten sölle;

(The fable continues)

8. die selben fabel seczet
Rimicius in der nūwen
translation uss kriechisch
in latin von dem löwen, aim
esel und aim fuchs.

10. Und als der esel von
dem löwen gehaissen ward ze
tailen, machet er dry tail
dar uss.

11. Darum ward der leo
zornig über den esel und
grissgramet mit den zenen

12. und sprach zuo dem
fuchs, er solte tailen.

5. Wer aber das vierdte
haben wil/ der mus mirs mit
gewalt nemen.

6. Also mussten die drey
für ire mühe/ das
Nachsehen/ und den schaden
zu Lohn haben.

7. Lere.- Fare nicht hoch/
Halt dich zu deines
Gleichen/ Dulcis inexpertis
cultura potentis Amici. Es
ist mit Herrn nicht gut
Kirsschen essen/ sie werfen
einen mit den Stielen.
Ulpia L. Si non fuerint.
Das ist ein Gesellschaft
mit dem Lewen/ wo einer
allein den Genies/ der
ander allein den Schaden
hat.

VII. Diese Fabel ist auff
ein ander Weise also
gestellet.- [Von dem Lewen/
Fuchs und Esel]

9. Ein Lewe/ Fuchs und Esel
jagten mit einander/ und
fiengen einen Hirs.

10. Da hies der Lewe den
Esel das Wilpret teilen/
Der Esel macht drey Teil/

11. des ward der Lewe
zornig/ und reis dem Esel
die Haut über den Kopff/
das er blutrüstig da stund/

12. Und hies den Fuchs das
Wilpert teilen/

13. Do stiess der fuchs die
tail all dry wider zesamen
und gab sie dem löwen gar.

14. Das gefiel im und
sprach: Fuchs, wer hat dich
so wol gelert tailen?

15. Antwürt er bald: Die
sorg, dar inn der esel
gestanden ist, hat michs
geleret.

16. Und wyset dise fabel,
das der sälig ist den
fremde sorg fürsichtig
machtet.

13. Der Fuchs sties die
drey Teil zusammen und gab
sie dem Lewen gar.

14. Des lachet der Lewe/
und sprach/ Wer hat dich so
lernen teilen?

15. Der Fuchs zeigt auff
den Esel/ und sprach/ Der
Doctor da im rotten
Parrett.

16. Diese Fabel leret zwey
Stücke.- Das erste/ Herrn
wollen vorteil haben/ und
man sol mit Herrn nicht
Kirsschen essen/ sie werfen
einen mit den Stilen/ Das
ander/ Felix quem faciunt
aliena pericula cautum. Das
ist ein weiser Man der sich
an eines andern Unfal
bessern kan.

Die vii fabel von dem dieb
und der sunnen.

VIII. Vom Diebe

1. Was dem menschen von der
natur anhanget, das mag im
hart benomenn werden, als
dise fabel bezüget.

2. Uff ain zyt hetten die
nachpuren grosse fröd und
wolnust mit ainem dieb uf
syner hochzyt, in hoffnung
er würde sich verkeren.

3. Zuo denen kam ain wyser
man, und als er sie in
fröden sach, sprach er zuo
in:

4. Hören zuo. Ich will üch
üwere fröden usslegen.

5. Die sunn wolt sich uf
ain zyt vermäheln,

2. Es freiet eins mals ein
Dieb/ und seine Nachbarn
waren frölich auff seiner
Hochzeit/ denn sie
hoffeten/ er würde hinfurt
from werden.

3. Da kam ein kluger man
dazu/ und als er sie so in
freuden sahe/ sprach er/

4. Sehet zu/ seid nicht
allzu frölich.

5. Die Sonn wolt auch ein
mal freien/

6. das was wider alle land,
7. und warde die gancz welt
darumb ungedultig,

8. so vil, das sie ouch den
öbristen got Iupiter darumb
scheltwort nicht
überhuobent. Darumb ward
Iupiter zornig, und fraget
ursach der scheltwort.

9. Do sprach ainer zuo im:

10. Wir haben iecz nit me
wann ain ainige sunnen,

11. die betrübt alle ding
mit ierer hicz,

12. so vil, das sich die
natur dar von krenket;

13. was sol uns dann
künfftig werden, wann die
sunn ander sunnen bringen
würde?

14. Die fabel zögt, das man
sich nit mit den bösen
fröwen sol umb syns
gelychen zemerren; wann
griss schlecht gern nach
gramen, ain dieb bringt den
andern.

Die viiii fabel von dem
wolff und kranch.

6. Des erschrack alle Welt/

7. und ward so ungedultig/

8. das sie auch in den
Himel fluchet und schald.
Es fragt Jupiter aus dem
Himel/ Was das fluchen
bedeutet.

9. Da sprach alle Welt.

10. Wir haben itzt ein
einige Sonne/

11. und die thut uns mit
irer Hitze

12. so viel zu leide/ das
wir schier alle verderben/

13. Was wil werden wenn die
Sonne mehr Sonnen zeugen
wird?

14. Diese Fabel zeigt der
Welt.- Man darff den
Teuffel uber die Thür nicht
malen/ Gris schlecht gern
nach gramen/ Ein Dieb zeugt
den andern. Hilff frome
Leute mehren/ Der Boesen
ist sonst zu viel. Mancher
schalck wird durch frome
Leute gefordert/ der
darnach seines Gleichen an
sich zeucht/ Landen und
Leuten seer schedlich ist/
Darumb sihe dich für/ wem
du rahten oder helffen
solt/ An frembden Kindern
und Hunden (spricht man)
ist das Brod verloren.

[IX.] Vom Kranich und
Wolffe

1. Welher den bösen wol
tuot, der würt selten
belönet; dar von hör dise
fabel.

2. Ain wolff verschland ain
bain, an dem er grosse pyn
erlaide, wann es im über
zwerch in dem schlund was
gesteket;

3. der erbot sich grosses
lones, welher im an dem
übel möchte gehelffen.

4. Do ward berüffet der
kranch mit dem langen hals,
daz er dem wolff hilff
bewyset, der selb stiess
synen kragen in den schlund
des wolffes und zoch im das
bain daruss und machet in
gesund.

5. Als aber dem wolff
geholfenn ward, begeret
der kranch, daz im der
versprochen lon würde
gegeben.

6. Do sagt man wie der
wolff spräche:

7. O wie undankbar ist
dieser kranch, so er so
tief ist in mynen schlund
gewesen, und hab ich in
ungeleczt von mynen zennen
lassen genesen, und begeret
dannocht lones von mir, daz
doch mynen tugenden
schmachlich ist!

8. Dise fabel warnet alle
die, die den bösen wellent
dienstlich syn oder guotes
bewysen.

2. Da der Wolff eins mals
ein Schaf geiziglich fras/
bleib im ein Bein im Halse
über zwerch stecken/ davon
er grosse Not und Angst
hatte/

3. Und erbot sich gros Lohn
und Geschenck zu geben/ wer
im hülffe.

4. Da kam der Kranich/ und
sties seinen langen Kragen
dem Wolff in den Rachen/
und zoch das Bein eraus.

5. Da er aber das
verheissen Lohn foddert/

6. sprach der Wolff/

7. Wiltu noch Lohn haben/
Dancke du Gott/ das ich dir
den Hals nicht abgebissen
habe/ du soltest mir
schencken/ das du lebendig
aus meinem Rachen komen
bist.

8. Diese fabel zeigt.- Wer
den Leuten in der Welt wol
thun/ der mus sich erwegen
Undanck zu verdienen/ Die
Welt lohnet nicht anders/
denn mit Undanck/ wie man
spricht. Wer einen vom
Galgen erlöset/ Dem hilfft

derselbige gern dran.

Die ix fabel von zweien
hunden.

[X.] Vom Hund und der
Hündin

1. Senftmütige schmaichwort
bringent offft den menschen
schädliche ungemach. Und
darumb daz wir den
schmaichern und liebkallern
nit uff losen, sonder sie
vermyden, seczet Esopus
dise fabel.

2. Ain tragende hüntin bat
mit senften schmaichenden
worten demütiglich ainen
hund, das er ir vergündet
in synem hüslin ze welffen.

3. Der hund vergündet ir
das und wich uss synem huss
und liess sie dar inn.

4. Da das beschach daz sie
gewelffet hett und nun die
jungen erstarket waren, bat
sie der hund uss ze gan und
syn hus zerumen, aber sie
wolt es nit tuon.

5. Unlang darnach erfordert
der hund syn hus mit etwas
tröworten bittende;

6. do antwürt im die hüntin
ungestümglich: Warumb
bekimerst mich
unrechtiglich? wilt du je
wider mich und myn volk syn
oder bist du sterker wann
wir, so wil ich uss dem hus
wychen.

7. Also verlieren offft die
fromen ir guot durch
schmaichwort und liebkallen
der bösen.

2. Ein schwangere Hündin/
bat mit demütigen Worten/
einen Hund/ das er ir wolt
sein Heuslin gönnen/ bis
sie geworffen hette/

3. Das that der Hund gerne/

4. Da nu jungen Hündlin
erwachsen/ begert der Hund
sein Heuslin wider/ aber
die Hündin wolte nicht/

5. Zu letzt drewet ir der
Hund/ und hies sie das
Heuslin reumen/

6. Da ward die Hündin
zornig/ und sprach/ Bistu
böse/ so beis uns hinaus.

7. Dise Fabel zeigt/ Wenn
die Laus in grind komet/ so
macht sie sich beschissen/
Sihe wie du des Bösen los
werdest/ wens uberhand
kriegt. Der Teufel ist gut
zu Gast zu bitten/ Aber man

kan sein nicht wol los
werden.

Die xi fabel von dem esel
und wilden schwyn.

[XI.] Vom Esel und Lewen

1. Von den übermütigen
torochten spötigen menschen
seczet der wys ain sölliche
fabel. Etlich menschen
schmächent die andern, dar
uss in selber ungemach uff
erstat.

2. Als der esel, do er dem
wilden schwyn begegnet,
sprach er zuo im:

2. Der Esel ward auch ein
mal Bawrkündig/ und als er
einem Lewen begegnet/
grüsset er in hönisch/ und
sprach/

3. Ich grüss dich, bruoder.

3. Ich grüsse dich Bruder.

4. Daz schwyn ward unwirsch
und gab im nit antwürt und
verachtet syne wort, und
schütet den kopf und
gedacht in im selb:

4. Den Lewen verdros der
hönissche Grus/ dacht aber
bey sich selbs/

5. Du wilt dyn zen mit dem
üppigen bluot nit
vermalgen.

5. Was sol ich mich an dem
Schelmen rechnen/

6. Wann wa du dich mit im
ynlegtest, so müstest
aintweders in scheltenden
oder zerrissnen hinder dir
lassen und ist besser den
toren über hören.

6. Ich schelte oder
zureisse in/ so lege ich
kein Ehre ein/ Ich wil den
Narren lassen faren.

7. Dise fabel leret die
menschen, daz man den toren
vertragen sol und die
narren beschirmen, die den
wysen törlichen zuoredent.

7. Lere.- Hoc scio pro
certo/ quod si cum stercore
certo- Vinco vel vincor/
semper ego maculor. Wer mit
eim Dreck rammelt/ Er
gewinne oder verliere/ so
gehet er beschissen davon.

Die xii fabel von zwai
müsen.

[XII. Von der Stadmaus und
der Feldmaus]

1. Vil besser ist in armuot
sicher leben, wann in
richtung durch forcht und
sorgfeltikait verschmorren,
als durch dise kurcze fabel
Esopi würt bewyset.

2. Ain husmus gieng über
feld und ward von ainer
feldmus gebetten, by ir ze
herbergen. Von der sie ward
wol und schon in ir klaines
hüslin empfangen, und mit
aicheln und gersten
gespyset.

3. Als sie aber von dannen
schiede und ieren weg
volbracht, wider haim in ir
hus kerend, bat sie die
feldmus, mit ir zegaun und
das mal ouch mit ir ze
niemen.

4. Das beschach, und
giengen mit ainander in ain
schön herlich hus,

5. in ainen keller, dar inn
aller hand spys behalten
was.

6. Die zöget die mus der
mus und sprach: Fründ, nun
bruch diser guoten spys
nach dynem willen; deren
hab ich täglich
überflüssig.

7. Als sy aber mangerlay
spys genossen hetten, do
kam der keller ylend
geloffen und rumpelt an der
tür.

8. Die müs erschrakent und
wurden fliehen,

9. die husmus in ir
erkantes loch;

2. Ein Stadmaus gieng
spaciren/ und kam zu einer
Feldmaus/ die thet ir
gütlich/ mit Eicheln/
Gersten/ Nüssen/ und womit
sie kund.

3. Aber die Stadmaus
sprach/ du bist eine arme
Maus/ was wiltu hie in
Armut leben/ Kome mit mir/
ich wil dir und mir gnug
schaffen/ von allerley
köstlicher Speise.

4. Die Feldmaus zog mit ir
hin/ in ein herrlich schön
Haus/ darin die Stadmaus
wonet/

5. und giengen in die
Kemnoten/ da war vol auff/
von Brod/ Fleisch/ Speck/
Würste/ Kese/ und alles/

6. da sprach die Stadmaus/
Nu iss und sey guter ding/
solcher Speise hab ich
teglich überflüssig.

7. In des kömpt der Kelner/
und rumpelt mit den
Schlüsseln an der thür/

8. Die Meuse erschracken
und lieffen davon/

9. Die Stadmaus fand bald
ir Loch/

10. aber der feldmus warend
die löcher unerkannt und
wusste nit ze fliehen,

11. wann allain die wend
uff und ab ze louffen und
hette sich ieres lebens
verwegen.

12. Do aber der schaffner
uss dem keller kam und die
tür beschlossen hett,

13. sprach die husmus zuo
der andern: Warum betrübst
du dich selber mit dynem
fliehen, lieber fründ? Lass
uns essen und wol leben mit
der guoten spys, wann hie
ist kain sorg; fürcht dir
nit, sonder biss wol
gemuot.

14. Antwürt die feldmus:
Behalt dir dyne spys, bruch
sie nach dynem willen; wann
du hast weder sorg noch
angst, dich bekümern ouch
die täglich trübseli nit;
so leb ich wol und mässlich
uff dem acker, frölich zuo
allen dingen, kain sorg
bekrenket mich, kain
trübsäli des lybes, so bist
du allweg sorgfältig und
haust kain sicherhait; dir
synt allweg fallen gericht,
dich ze fahen, die kaczen
durchächten dich zuo allen
zyten, und bist iere spys
on widerstand und von
menglichem gehasset.

15. Dise fabel straffet die
lüt, die sich zuo andern
höhern menschen gesellent,
daz sie etwas von inen
erlangen mügen, das in doch
von dem gelükrad nicht
bescheret ist. Darumb
söllent die menschen das

10. Aber die Feldmaus wüste
nirgend hin/

11. Lieff die wand auff und
abe/ und hatte sich ires
Lebens erwegen.

12. Da der Kelner wider
hinaus war/

13. sprach die Stadmaus/ Es
hat nu kein Not/ las uns
guter ding sein.

14. Die Feldmaus antwortet/
Du hast gut sagen/ du
wusstest dein Loch fein zu
treffen/ dieweil bin ich
schier für Angst gestorben.
Ich wil dir sagen was die
meinung ist/ Bleibe du eine
reiche Stadmaus/ und fris
Würste und Speck/ Ich wil
ein armes Feldmeuslin
bleiben/ und mein Eicheln
essen/ Du bist kein
Augenblick sicher für dem
Kelner/ für den Katzen/ für
so viel Meusefallen/ und
ist dir das gantze Haus
feind/ solchs alles bin ich
frey und sicher in meinem
armen Feldlöchlin.

15. In grossen Wassern
feheth man grosse Fissche/
Aber in kleinen wassern
feheth man gute Fisschlin.

Wer Reich ist hat viel
{Neider/ {Sorge/ {Fahr.

gemachsam ruowig leben
erwelen umb merer
sicherhait in ieren armen
hüslin ze behalten, und nit
begeren daz ieren naturen
nit zuo gehört noch
gewonlich ist.

Die xv fabel von dem rappen
mit dem käs und fuchsen.

1. Welche den schmaichern
und den liebkallern gerent
ierer wort ufflosen, die
werdent betrogen, und rüwig
darum syn, als dise fabel
usswyset.

2. Ain rapp nam einen käs
in ainem fenster und füret
in uf ainen hohen boum.

3. Do das ain fuchs ersach,
ward er des käs begirig und
sprach im zuo schmaichend
mit lobworten:

4. O rapp, welher ist dir
gelych! Nun hat doch kain
vogel sölichen schyn der
federn als du hast. Kain
zierlicher vogel möchte
erfunden werden,

5. wann du nun ain stimm
hettest, dyner schöny
gelyche; aber dyne stimm
ist ze grob.

6. Der rapp fröwet sich des
üppigen falschen lobes und
wolt sich gefälliger machen
und syn stimm grösser
erzaigen. Er rekt sich und
schry kreftiglich.

7. Als er aber den schnabel
uf tett, enpfiel im der

[XIII.] Vom Raben und
Fuchse

2. Ein Rab hatte einen Kese
gestolen/ und satzte sich
auff einen hohen Baum/ und
wolte zeren

3. Als er aber seiner art
nach nicht schweigen kan/
wenn er isset/ höret in ein
Fuchs uber dem Kese kecken/
und lieff zu/ und sprach/

4. O Rab/ nu hab ich mein
lehtag nicht schöner Vogel
gesehen/ von Feddern und
Gestalt/ denn du bist.

5. Und wenn du auch so eine
schöne Stimme hettest zu
singen/ so solt man dich
zum Könige krönen/ uber
alle Vögel.

6. Den Raben kützelt solch
Lob und Schmeicheln/ fing
an/ wolt sein schönen
Gesang hören lassen/

7. und als er den Schnabel
auffthet/ empfiel im der

käs, denselben ergrif der
böslüstig fuchs
behendiglich und frass in.

8. Do ward der rapp rüwig
und merket erst, daz alle
süsse wort des fuchs in
list und untrüw warent
beschenhen.

9. Darum warnet dise fabel
menglich vor den
schmaichern und
liebkallern.

Kese/ den nam der Fuchs
behend/ fras in/ und lachet
des thörichten Rabens.

9. Hüt dich wenn der Fuchs
den Raben lobt/ Hüt dich
für schmeichlern/ so
schinden und schaben etc.

VITA

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