

## THE SIMILARITIES BETWEEN “ZARBULMASAL “ AND AESOP’S FABLES

**Sayfullayeva Nigora Gofurjon’s daughter**

Namangan State University,

Master’s student of English literature,

Email:nigoshaprincess@gmail.com

<https://doi.org/10.5281/zenodo.13907701>

### Abstract

This thesis deals with similarities between the fables of two notable literal features Aesops and Gulkhaniy’s work. In order to explain the reality of people’s lifestyles, dramas, hope clearly, both utilized proverbs and characterized animals in place of real people. Although he avoided using exact names for his characters, readers can easily comprehend that the key points. The authors were one of whose work affected positively to the good upbringing of future generation and profound part of textbooks in many secondary schools. Besides having individual personality, the characters of their fables interact feel and express a wide range of emotions like people. In this thesis. I will investigate the similarities between the Zarbulmasal’s fables and Aesops’s fables and provide readers with clearly explained descriptions about them.

**Key words:** Fable, scenario, motivation, moral, proverb, folk work, morality.

### Introduction

As you probably know, during the v century there were few authors who could describe about the harsh reality of mediocre people's lives while most preferred to avoid showcasing of reality. One of those brave writers claiming the real scenarios of people’s lives was Aesop. Despite putting his life at risk, he write many propose which have a power to influence on influential people in many ways. Aesop described how people harshly suffered due to the unfairness. Aesop was also rendered as **Æsop** legendary Greek fabulist and storyteller, estimated to have lived c. 620–564 BCE, and credited with a number of fables now collectively known as Aesop’s Fables. Although his life’s existence is unclear and no writings by him survived, numerous tales credited to him were collected for the centuries in many languages in a storytelling tradition until today. Many of the tales bounded with him are characterized by anthropomorphic animal characters. A wide range of details of his life can be found in ancient sources, including Aristotle, Herodotus, and Plutarch. An ancient literary work called The Aesop Romance tells an episodic, probably

highly fictional version of his life, including the traditional description of him as a strikingly ugly slave (δοῦλος) who by his cleverness acquires freedom and becomes an adviser to kings and city-states. Older spellings of his name included Esop(e) and Isope [3]

As for Gulkhaniy, he was one of the notable writers in the reign of Amir Umar Khan. In his book "Zarbulmasal" he gathered about 400 proverbs and over 15 fables and stories [4]

The semantic structures of the proverbs are clearly identified by Uzbek scholars. However, investigations about similarities of Aesop and Gulkhaniy's work can not be found in any scientific articles. The resemblance will be clarified with some examples in this thesis, including some famous fables.

### **Main Body**

At first, readers are supposed to know about what fable is and its importance in literature and people's life. Fable story is a story that features animals, plant or forces of nature which have human qualities. It always ends with a moral lesson that is intended to be learnt through reading the story. As for Gulkhaniy and Aesop were also notable fable storytellers. A while after, I will give clarification of their work's according to similarities between utilized morals and proverbs. For example, if we take "Yadgor Pustinduz" (Zarbulmasal) and "Eagle Corvus monedula, shepherd" (Aesop's fable) both shows the same meaning by describing different characters with a conclusion "Maqtanma g'oz xunaring oz" if this Uzbek proverb's English translation is applied it will be that "People who live in glass houses should not throw stones" meaning that ones should not try to show off even if they do not have that ability to do it, that is to say, people are not supposed to praise themselves but let others do it by watching over their actions and goodnesses. [3] Even these proverbs can not be complete equivalents, albeit they make sense the same in the context. What is more, there are some other fables that both authors deemed to be essential for the readers. For instance, we can take goat and shepherd (Zarbulmasal) and liar camel (Aesop fable). If we take a look at the conclusion of former one shepherd, breaking the horn of a goat by accident, begged to the goat not to tell the owner and in the latter one, the camel who lies a lot regrets in the end. The fables teach readers not to lie and be in the side of truth always because in the end the truth will win the lie. This moral is a tip of iceberg. There are more than that of which assist readers to understand the fact that any bad choices lead to worst outcomes. In the following, the similar fables and their concluded proverbs are described:

Liar camel	Goat and Shepherd	<b>'Honesty is the best policy'</b>
Yadgor Pustinduz	Eagle                      Corvus monedula, shepherd	<b>People who live in glass houses should not throw stones</b>
Donkey without tail	The donkey and the salt	Stupid effort harms the back

### Conclusion

In conclusion, the essence of Zarbulmasal and fables of Aesops is inevitable. Although there were not any similarity in terms of personality life or the time Aesop and Gulkhanliy lived, some obvious resemblance regarding with the style of using fables and utilization of folk proverbs is available in both writers' works. In fact, Aesop and Gulkhanliy's contributions in the field of literature is limitless. Both writers helped to improve fable genre. Their fables give lessons for people of all ages facilitating them to choose a good way or correct action whenever they find it difficult to make big decisions. That is the prominent reason why Zarbulmasal and Aesops fables are taught in secondary

schools. By reading these masterpieces, pupils can select a good life and avoid negative feelings like anger, jealousy, criticism, resentment, unfairness and so on. Unfortunately, there are no followers of these two features who can write such kind of unrepeatable fables.

**References:**

1. Gulxaniy. Zarbulmasal ( nashrga tayyorlangan F.Ishaqov).T:1958
2. O'zME. Birinchi jild. Toshkent -2000
3. <https://n.ziyouz.com/portal-haqida/xarita/hikmatlar/ezop-masallari>
4. <https://uz.wikipedia.org/wiki/Gulxaniy>

