

Proverbs in Fables II

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Abstract

This article is a continuation of my discussion on Proverbs in Fables published in Language in India *www.languageinindia.com* Vol. 24:4 April 2024. In this earlier article I chose to present an analysis of proverbs in the select fables of Aesop. The specific steps of analysis started with identifying the proverb stated in the fable and describing the context of the fable in which the proverb is used; hence the contextualization of proverbs is pointed out by commenting on it. The third step commented on the proverbiality of the proverb statements.

Two books were selected for the analysis of the stories of Aesop. The books included similar stories, yet their English translations provided different effects. The books included *Three Hundred Aesop's Fables* by Fyler Townsend and *Aesop's Fables* from planet ebook.com. The focus was on fables from the volume *Aesop's Fables* by Fyler Townsend. The present article presents additional fables from the source *Aesop's Fables* from <https://www.planetebook.com/>. The detailed description of the proverbs in these fables will help moral values. At the same time, students will develop their interest in reading because of the interesting contents of the stories.

Keywords: Aesop, fables, proverbs, moral instruction, characters, students, reading.

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<https://www.planetebook.com/>. The detailed description of the proverbs in these fables will help the growth of moral values. At the same time, students will develop their interest in reading because of the interesting contents of the stories.

1. “Every tale is not to be believed” (Townsend 126).

The proverb is used at the end of the fable *The Thief and The Innkeeper*. The fable tells the story of a thief who hired a room in an inn with the motive of stealing something so that he could pay the rent. He waited in vain for some days. One day, he saw the innkeeper dressed in a new coat sitting in front of his door. The thief went and sat near the innkeeper. The thief engaged in conversation with the innkeeper. As the conversation proceeded, the thief yawned and howled like a wolf. The innkeeper asked the thief why he yawned so fearfully. The thief told him that he was unaware of how he became habituated to yawning and howling. He also said that when he yawns for the third time, he turns into a wolf, tears the clothes, and attacks men. In due course, the thief yawned a second time. The innkeeper believed what the thief had told him and started running before the thief's third yawning. The thief caught hold of the innkeeper's coat and told him to stop to hold his clothes. At that exact moment, the thief yawned for the third time, and the innkeeper left his coat to the thief. Later, the innkeeper never returned to the inn. Outwardly, the proverb relates to the story of the innkeeper told in the fable, but overall, the fable's context enables the relation of the proverb to the entire fable. The innkeeper believed the story told by the thief and lost what he had. The proverb suggests not to believe every story. The proverb is made of “every tale”, and “not to be believed”. The thief's tale was far-fetched, but the innkeeper believed that he should not have done it. Thus, the proverb is related to a part of the fable but contextually applied to the whole fable.

2. “Counsel without help, is useless” (Townsend 136).

The fable *The Boy Bathing* ends with the above proverb. The fable tells the story of a boy who was bathing in a river and was about to drown. He saw a traveller passing by and cried for help. Instead of giving him a helping hand, the traveller saw him drowning and started scolding the boy for his carelessness. The boy asked the traveller to help him first and scold him later. The proverb explains that the traveller's advice was useless for the boy as he needed help at first. The traveller started giving him advice that was not appropriate at the moment. The help extended to the boy was the need of the hour, but the

traveller gave useless advice rather than useful help. The proverb is made of “counsel without help”, and “useless”. Thus, the proverb and the fable fit into each other’s context. It suggests that one should not give advice if s/he is unable to provide help.

3. “It is easy to kick a man that is down” (Townsend 149).

The proverb is used at the end of the fable *The Dogs and The Fox*. It tells the story of dogs and a fox. The dogs found the skin of a lion and started tearing it furiously. The fox saw the dogs tearing the lion’s skin and said that if the lion were alive, you would have known that the strength of your teeth is no match to the strength of a lion’s claw. The proverb symbolically states that the dogs were biting the lion’s skin. The fox reminded them of the strength of the lion through the proverb. The proverb is made of “easy to kick a man”, and “who is down”. In the fable, the dogs were biting the lion’s skin which relates to a man who is down. The dogs found it easy to humiliate the lion’s skin, thinking that they were doing something brave, but the fox reminded them of the reality that they found it easy to bite the skin of a lion; nonetheless, the real lion would have been more powerful than the skin itself. Thus, the proverb states that it becomes easy to humiliate an already down person.

4. “Evil tendencies are shown in early life” (Townsend 150).

The fable *The Blind Man and The Whelp* uses the above proverb at the end. It tells the story of a blind man who distinguished between different animals by touching them. Once, he was given a puppy wolf and asked to identify what it was. The blind man said that he could not decide whether it was a fox cub or a wolf puppy, but he could surely tell it was not fit to be kept in the sheepfold. The proverb rightly points out that future possibilities can be seen in the early stages. The proverb is made of “evil tendencies”, and “shown in early life”. The proverb fits the fable as the blind man could foresee things. Though he was blind, he could identify what the small animal would be when it grows. The evil tendencies are paralleled to the inborn qualities of a cub, whether of a fox or a wolf. These evil tendencies are identified by the blind man in the puppy’s early life. Thus, the proverb suggests that tendencies are foreseen at an early age.

5. “Men of evil reputation, when they perform a good deed, fail to get credit for it” (Townsend 151).

The fable of *The Wolf and The Horse* ends with the above proverb. It tells the story of a wolf who came out of an oat farm and met the horse. He said to the horse that the oats of the farm are delicious, and he had left them untouched for him. If the horse eats them, the sound of eating oats will be pleasurable to him. The horse replied if oats had been the food of wolves, he would not have satisfied his ears for the sake of his hunger. The proverb relates to the fable as the wolf is known for his evil nature, yet the wolf told the horse that the oats are good, but his lousy reputation made the horse doubt the wolf. The wolf was not given credit for not touching the oats on the farm. The proverb is made of “man of evil reputation”, “perform good deeds”, and “fail to get credit”. The wolf in the fable did not touch the good oats. He told the horse with good intention that horse-eating oats sound good to the ears. Still, the wolf’s reputation was bad hence, the horse did not give credit to the wolf and mocks him by saying if the oats had been the wolf’s food, he would not have thought of the pleasure of his ears but the hunger of his stomach. Thus, the proverb suggests that the good things done by a badly reputed person are not credited to him.

6. “Persuasion is better than Force” (Townsend 155).

The proverb is used at the end of the fable *The North Wind and The Sun*. It tells the story of a competition between the north wind and the sun about whoever makes a man take off his clothes to be declared powerful. The north wind first tried with all its might to take off the man’s clothes, but with the current of the wind, the traveller wrapped his clothes more tightly. The north wind left its all efforts. The sun’s turn came to make the traveller unwrap his clothes. The sun slowly glowed its rays, and the man started slowly removing his clothes, and at last, when the man felt the heat of the sun, he removed all his clothes. Thus, the sun became victorious. The proverb points out the message of the story aptly. The force of the wind was of no use to make the man take off his clothes, and the sun’s persuasion succeeded in taking off the man’s clothes. The proverb is made of “persuasion”, and “better than force”. The north wind’s force proved useless, but the sun’s persuasion proved better to make the traveller take his clothes off. Hence, the proverb exemplifies the message through the fable that people can be persuaded to do what we want them to do but cannot be forced.

7. “A man is known by the company he keeps” (Townsend 160).

The fable *The Ass and His Purchaser* uses the above proverb at the end. The fable tells the story of a man who wished to purchase a donkey. He went to the owner and told him that he wanted to test the donkey first, and then he would think of buying it. The man took the donkey with him and put him in the yard with other donkeys. The donkey left the other donkeys and joined the idlest and the most excellent eater donkey. The man immediately took the donkey to the owner. The owner asked how he had quickly tested the donkey. The man said to him that he did not need to test him as his choice among others helped me decide whether to buy the donkey or not. The proverb signifies that the kind of company the donkey chose allowed the man to determine what kind of donkey he was. The proverb is made of “a man is known”, and “by the company he keeps”. The donkey chose the company of idler and great eater donkey. This made it easy for the man to take the decision. The proverb in the context of the story highlights that the company of a donkey becomes a test of his identity. Similarly, man’s true nature is identified by the people he surrounds himself with. Thus, the proverb and the fable suggest identifying a person with their company.

8. “Youth’s first duty is reverence to parents” (Townsend 166).

The proverb is used at the end of the fable *The Lark Burying Its Father*. As mentioned in the myth, the fable tells the story of a lark who was created before the earth. Her father died, and as there was no earth to bury his dead body, she could not find a place to bury it. She searched for a place to bury the dead body for five days, but she could not find any place. Finally, she decided to bury it in her head on the sixth day. As a result, the lark obtained her crest, her father’s grave. The proverb points out the lark’s respect for her father as she did not have any place to bury his body. The proverb signifies the importance of concern to parents, as shown by the lark in the fable. She buried her father and received the crest due to her action. In the context of the fable, the crest proved to be her icon of the identity of her respect for her father. The proverb is made of “youth’s first duty”, and “reverence to parents”. According to the legend, the lark has received a crest on its head as her respect for her father. The proverb has rightly pointed out the essence of the story.

9. “Some men despise their best blessings” (Townsend 174).

The fable *The Travellers and The Plane-Tree* uses the above proverb at the end. It tells the story of two travellers who were worn out by the heat of the sun and took shelter

under a plane tree. One of the travellers said that the tree is useless as it bears no fruits and provides no service to man. On hearing this, the tree replied that they were ungrateful fellows as they rested under its shade and said it was a useless tree. In the context of the fable, the proverb rightly suggests that the men did not see the tree's usefulness as they took shelter under its shade. Instead, they said that the tree was useless. The proverb is made of "some men", "despise", and "best blessings". The men received shade under the tree, which was their blessing, but they despised the tree that provided them the shade.

10. "They who act without sufficient thought will often fall into unsuspected danger" (Townsend 177).

The proverb is used at the end of the fable *The Dog and The Oyster*. There was a dog who used to eat only eggs. One day he found an oyster and ate it supposing it was an egg, but later on, he suffered tremendous stomach pain. The dog said he deserved this fate as he mistook that everything round was an egg. In the context of the fable, the proverb rightly pointed out the dog's thoughtlessness and the resulting stomach pain. The proverb is made of "who act without sufficient thought", and "often fall into unsuspected danger". The dog did not think much about the oyster and ate it, and he suffered an unsuspected danger of stomach pain. Thus, the proverb suggests that a thoughtless decision can put us in an unexpected predicament, just as the dog suffered in the fable.

Proverbs from Aesop's Fables- planetebook.com

The fables and the proverbs in the book available on planetebook.com are similar, but the way proverbs have been written is different, and the book contains other fables. Hence, this section has analyzed a few select fables and the corresponding proverbs. The analysis of the proverbs in the fables is done using the same analytical model proposed at the beginning of this chapter. The context of the story is explained after the proverb. The proverbial elements have been pointed out separately in the analysis, followed by the contextual and general message suggested by the proverb in the background of the fable.

11. "Precious things are for those that can prize them" (Aesop 2).

The proverb is used at the end of the fable *The Cock and the Pearl*. It is the story of a cock walking up and down on the farm when he found something shining in the grass. He picked it up from the land and saw that it was a pearl. The cock said to the pearl that it might be precious to the men, but for him, a grain of barley is more important than pearls.

The proverb rightly pointed out the essence of the fable. The pearl is a precious thing, but for a cock it is of no use as he needed grains for food. Hence, the cock said to the pearl that a barley grain is what he needed more than a pearl. The proverb is made of “precious things”, “for those”, and “that can prize them”. Thus, the proverb indicates that those who know the actual value, prize precious things. For a cock, the pearl does not fulfill the purpose of eating. Hence, the cock valued a grain of barley more than the pearl.

12. “Any excuse will serve a tyrant” (Aesop 3).

The fable *The Wolf and the Lamb* uses the above proverb at the end. It tells the story of a wolf who saw a lamb drinking water from the pond. The wolf started finding excuses to eat him and asked the lamb why he had polluted the water he had been drinking. The lamb said that the water was not contaminated as it flowed from the wolf towards him. The wolf thought and asked why he had talked bad about him last year. The lamb said to the wolf that he was only six months old; hence, that was impossible. The wolf said it might be the lamb’s father and rushed to the lamb, caught and ate him. Before the lamb died, he pronounced the above proverb. The proverb rightly pointed out that no excuse will satisfy the wolf. The lamb provided valid answers to the wolf’s questions, but the wolf came determined to eat the lamb. The proverb is made of “Any excuse”, and “serve a tyrant”. The wolf is a tyrant, and the excuses provided by the lamb are ignored, and the wolf asks new questions so that the lamb is accused of something. As the wolf ran out of options, he forgot the questions and killed the lamb. Thus, the fable informs us that even though there is no apparent reason to justify it, an oppressor will find his way to his target.

13. “Beware lest you lose the substance by grasping at the shadow” (Aesop 4).

The proverb is used at the end of the fable *The Dog and the Shadow*. It tells the story of a dog who had got a piece of meat. He was carrying it home to eat it in peace. The dog had to cross a small bridge on a brook on the way home. While crossing the bridge, the dog looked down and saw his reflection. He saw that the dog in the reflection also had a piece of meat in its mouth. The dog wanted that piece of meat, so he barked at the dog in the reflection. As he opened his mouth, the piece of meat in his mouth fell into the water, and the dog went home empty-handed. The proverb points out that being selfish might result in losing everything we have. The dog in the fable had a piece of meat, but he was greedy to get more meat from his reflection. His greed made him lose the piece of meat he

had. The proverb is made of “beware lest you lose the substance”, and “by grasping at the shadow”. The dog was unaware that would lose his piece of meat and stay hungry in the want of an extra piece of meat. Thus, the proverb explains the entire fable in a short statement. Reading the fable and the corresponding proverb makes the proverb’s meaning clear. The proverb provides a general message by associating its parts with the fable.

14. “You may share the labours of the great, but you will not share the spoil” (Aesop 5).

The fable *The Lion’s Share* ends with the above proverb. It tells the story of a lion hunting with the Fox, the Jackal, and the Wolf. They hunted for a long time, and at last, they killed a deer. They decided to share it in quarters, and the lion became in charge of distributing the share. At first, he kept the first quarter for himself for being the king. Then he held the second quarter as he mediated between them. He also kept the third quarter as he participated in the hunt, and for the last quarter, he said he would like to see who has the guts to take it. The other animals understood that the lion would not share the deer. The fox turned away and pronounced the above proverb. The proverb depicts that the other animals accompanied the lion in the hunt, but when the time came to share the food, the lion refused to share it. The other animals learned a lesson that no one could share the lion’s food. The proverb is made of “share the labours of the great”, and “but not the spoil”. The proverb indicates that the weaker could help the stronger achieve something but not share the success. In the context of the fable, the lion was helped by other animals to kill the deer, but they failed to get their share. Hence, the proverb and the fable point out that the stronger do not share anything with the weaker even though there was aid from the weaker.

15. “Gratitude and greed go not together” (Aesop 6).

The proverb is used in the fable *The Wolf and the Crane*. It tells the story of a wolf who was eating the animals he had killed. While eating the meat, a piece of bone got stuck in his throat, and the wolf suffered great pain. He was uneasy with the bone stuck in his throat. He sought someone’s help to relieve him from the pain and was ready to give anything in return. At last, a crane agreed to help him. The crane used his long neck to reach down the wolf’s throat and removed the bone. Thus, the wolf was relieved from pain. Once the bone was removed, the wolf said that the crane was lucky to have put his neck in the wolf’s mouth and pulled it out safely without any harm, and that is more than its reward. The proverb rightly pointed out the message that thankfulness and greed cannot be seen

together. The proverb is made of “gratitude and greed”, and “do not go together”. In the context of the fable, the wolf had to express his thankfulness as a result of the crane’s help, but he was so ungrateful that he boasted about not killing the crane. The greed of the wolf made him ungrateful towards the crane. Thus, the fable shows that gratitude and greed do not coexist.

16. “Injuries may be forgiven, but not forgotten” (Aesop 7).

The proverb is used at the end of the fable *The Man and the Serpent*. It tells the story of the man and the serpent. The man’s son accidentally stepped over the serpent’s tail. The snake bit the son in reflex. As a result, the son died, and the man in vengeance tried to kill the serpent, but he cut the serpent’s tail. Later, the serpent bit the man’s cattle one by one as an act of revenge. The man thought that it is better to be friends with the serpent than to be an enemy; hence he gave the serpent food and honey and asked him to forget everything and be friends. However, the snake refused the gifts and said that the man would not forget the death of his son, and the serpent would not forget his cut-off tail. Thus, the proverb used at the fable’s end rightly stated that the injuries could be forgiven but not forgotten. In the context of the fable, both the man and the serpent did not forget their injuries caused by each other. The man was firm to take revenge for his son’s death, and the snake was determined to cause things to the man as an act of retaliation for losing his tail. At last, the man proposed to forget everything and be friends, but the serpent knew the true nature of the injurer; hence, he refused to be friends with the man. The proverb is made of “injuries may be forgiven”, and “not forgotten”. Thus, the proverb indicates that the damage caused by someone else cannot be forgotten entirely even though forgiven.

17. “Better beans and bacon in peace than cakes and ale in fear” (Aesop 9).

The fable *The Town Mouse and the Country Mouse* uses the above proverb at the end. The fable tells the story of the town mouse and the country mouse who were cousins. The town mouse came to visit his cousin in the country. As they were very close, the country mouse welcomed his cousin from the town in the best country manner. He offered beans and bacon, cheese and bread, but the town mouse turned up his nose and asked how the country mouse was satisfied with this kind of food in the country. Nothing better can be expected in the country, so he invited the country mouse to the town. When they reached the town, the town mouse asked if the country mouse needed some food after such a long journey and offered the remains of the feast in the dining room. They started eating the

food and suddenly heard the house dog's grunting sound. The country mouse expressed his annoyance at the dog's sound. The door of the dining room opened, and two dogs appeared. Both mice ran to hide, and the country mouse left the town mouse by saying goodbye as it is better to have beans and bacon in the country peacefully than to have cakes and jellies in town under fear. In the context of the fable, the country mouse had beans and bacon in the country very peacefully. He need not worry about anything else, just as his cousin in the town had to worry about the dogs. The proverb is made of "better beans and bacon in peace", and "than cakes and ale in fear". The country mouse was living his country life peacefully with whatever he had. His cousin in the town offered him modern-style food, but he had to face the danger in the town. Thus, the proverb suggested that it is better to be satisfied with what we have than to risk life to get what others used to have.

18. "Do not trust flatterers" (Aesop 10).

The above proverb is used at the end of the fable *The Fox and the Crow*. It tells the story of a fox and a crow. One day the crow found a piece of cheese, and the fox saw it. The fox desired the cheese, so he went to the crow and started praising the crow. He said to the crow that his feathers are more delicate compared to other birds, and if she sings a song for the fox, he will name her the queen of the birds. With the praise from the fox, the crow became happy, and as she opened her mouth to sing a song, the piece of cheese fell to the ground. The fox's motive was completed, and he advised the crow using the above proverb. In the context of the fable, the proverb suggests that the fox wanted the piece of cheese; hence, he praised the crow. The crow trusted the fox's praise as genuine and was fooled. The proverb is made of "do not trust", and "flatterers". The fox was trusted for his flattery, and the result was that the crow lost her piece of cheese. Thus, through the fable, the proverb warns us to be aware of flatterers as we may not know whether their praise is genuine or false. In the fable, the fox praises the crow by looking at the piece of cheese. Otherwise, the fox would not have praised her. Similarly, selfish people praise others when they see others with something better. The proverb advises being aware of such false flatterers.

19. "Only cowards insult dying majesty" (Aesop 11).

The fable *The Sick Lion* uses the above proverb at the end. It is the story of a lion on the verge of his death. He was frail and panting for breath. The other animals gathered and thought it was time to take revenge on the lion. The boar came and poked his tusks.

The ox flipped him with his horns, and finally, the donkey came and, feeling safe, kicked the lion in the face. The lion said to himself that it is more shameful than death. The proverb used at the fable's end indicates that no animal dared to go near the lion when the lion was young and healthy. The proverb is made of "cowards", "insult", and "dying majesty". In the context of the fable, the animals who humiliated the lion in his last days were all cowards, and the lion counted his final hours of death. All the animals felt proud to insult the lion at this moment. The animals were cowards taking benefit of the lion's condition to humiliate him. Had the lion been healthy and strong, then no one would have dared to go near the lion. The Proverb and the fable suggest that it is easier to humiliate the weak than the strong.

20. "Little friends may prove great friends" (Aesop 13).

The proverb is used at the end of a famous fable, *The Lion and the Mouse*. It tells the story of a mouse and a lion. One day a lion was sleeping in his den, and a mouse came and started playing on his body. The lion awoke with the mouse's play and caught him in his paw. The mouse pleaded with the lion to leave him, and in return, he would come to his help whenever he needed it. Surprised by this proposal, the lion released him from his paw. One day the hunters came to catch the lion, and they caught him. They tied him with the rope and went to bring the wagon. The mouse happened to pass by and saw the lion in this condition. The mouse quickly cut down the entire rope and freed the lion from the hunters. The proverb used at the end of the fable suitably pointed out the core of the fable that sometimes little ones may prove to be of great help. The proverb is made of "little friends", and "prove great friends". In the context of the fable, the mouse was a tiny creature, and the lion did not expect any help from such a small creature, but when the need for help was required, the mouse proved helpful. Thus, the proverb suggests that little things prove very helpful in the hour of need. Just as the lion received great help from the mouse, if the lion had killed the mouse when he awoke him, the help would not have been rendered by the mouse. Hence, the proverb through the fable projects the possibility that little ones may prove to be of great help.

21. "Destroy the seed of evil, or it will grow up to your ruin" (Aesop 14).

The proverb is used at the end of the fable *The Swallow and the Other Birds*. It tells the story of a swallow bird and other birds. They were picking seeds sown by the

countrymen. The swallow bird cautioned other birds to pick up the hemp seeds; otherwise, they would repent. The other birds did not listen to the swallow, and the hemp seed grew, and the countrymen made cords and nets from the hemp. The countrymen used the same trap to catch the birds. In the context of the fable, the proverb exemplifies that the other birds did not listen to the advice given by the swallow to pick up the hemp seeds, which became the reason for regret for other birds. The swallow advised other birds to destroy the hemp seeds as the cords of the hemp are going to be used for making nets, and the same traps will be used to catch them. The ignorance of other birds led to the ruin of other birds. The proverb is made of “destroy the evil seed”, and “before it grows to ruin”. Through the exemplification of the fable, the proverb states that evil should be destroyed before it becomes the reason for devastation. The other birds did not listen to the swallow, and the hemp seed grew enough to provide cords for the net, and the countrymen used the same trap to catch the birds. The destruction of other birds grew from the hemp seeds. Thus, the proverb indicates that destruction results from an evil source.

22. “Better no rule than cruel rule” (Aesop 16).

The fable *The Frogs Desiring a King* uses the above proverb at the end. The fable tells the story of frogs living in a muddy pond. They were living in the mud without caring about anything. Some of them thought that the way they were living was not right, so they invoked Jove to send them a leader who would discipline them. Jove laughed at them and threw a big log of wood. All the frogs become afraid of the log. Many did not dare to go near the log. Some bold frogs went near the log and touched it. They started dancing on it as it did not move. They lived the same life with the log for some days and invoked Jove to send them the real leader. Jove became angry and sent a stork that swallowed the frogs one by one. The frogs repented as they received a cruel leader. The proverb indicates that the frogs demanded to live a ruled life, but they received a cruel rule in the form of a stork. The proverb is made of “no rule”, “better than cruel rule”. In the context of the fable, the frogs were living a happy life and thought that they needed a disciplined life, so they requested Jove to send a leader for them. Initially, Jove did not send them real leaders; they demanded a real leader. As a result, Jove became irritated and sent a stork which became cruel to the frogs as it ate them. Thus, the proverb in the fable explains that it is better to have no rule than a cruel rule.

23. “Much outcry, little outcome” (Aesop 17).

The fable of *The Mountains in Labour* uses the above proverb at the end. It tells the story of a mountain making noise as if a natural calamity happened. Smoke was coming out, and the earth was trembling. The fellow citizens gathered together to see what was going to happen. At last, there was a massive earthquake, and everyone fell to their knees and waited. Suddenly, a small mouse came out of the tiny gap in the mountain. The proverb is explained in the context of the fable as the mountain was making noise as if something horrible was going to happen, but only a tiny mouse came out at the end. The proverb is made of “much outcry”, and “little outcome”. In the context of the fable, the mountain was uneasy, as if something terrible was trembling inside, and if it burst out, then a huge disaster would happen. In the end, a tiny mouse came out of the mountain. The people said that for such a small thing, such a loud trembling noise was made by the mountain. It is foolish to show great pain for a little or no hurt. The proverb indicates that the people who are hurt less cry out the most.

24. “It is easy to be brave from a safe distance” (Aesop 19).

The proverb is used at the end of the fable *The Wolf and the Kid*. It tells the story of a boy standing on the house’s terrace. He saw a wolf passing by, accused him of being a murderer, known for his cunning tactics, and asked what he was doing near the men’s homes. He questioned how he dared to come there. To be angry with him, the wolf said to the boy that he said bad words about him as he is at a safe distance from him. The wolf further uses the above proverb to indicate that the boy feels brave in cursing him as he stands at a safe distance from the wolf. In the context of the fable, the boy is on the terrace of the house, which is a safe distance from the wolf, and there would be no harm in accusing the wolf; hence, the boy dared to blame the wolf. The wolf summarizes the activities of the boy in the proverb. The proverb is made of “to be brave”, and “from safe distance”. The boy’s position made him safe and brave enough to blame the wolf. Thus, the proverb points out that the safe distance makes the weaker brave enough to blame the stronger.

25. “No gratitude from the wicked” (Aesop 20).

The fable *The Woodman and the Serpent* uses the above proverb at the end. The fable tells the story of a woodman returning to his house when he saw a snake lying in the snow. He felt pity for the snake and took it with him into the house. He kept the snake near

the fireplace to give it some warmth. The kids of the woodman went near the snake, and the snake lifted his head and was about to bite one of the woodman's children when the woodman killed the snake and saved his child. The woodman said that we could not expect gratitude from the wicked. In the context of the fable, the woodman showed pity and took the snake out of the cold snow, but the snake did not leave its nature and was about to bite the woodman's child to death. The snake did not show any gratitude in return for the woodman's sympathy. The proverb is made of "no gratitude", and "from the wicked". The snake in the fable is wicked, and it does not show any gratitude. Thus, the proverb suggests that the wicked do not appreciate the received help. Instead, the wicked shows its true nature irrespective of pity or sympathy.

26. "One bad turn deserves another" (Aesop 22).

The fable *The Fox and the Stork* uses the above proverb at the end. The fable tells the story of a fox and a stork. The fox and the stork were very best friends. One day, the fox invited the stork for dinner and served soup on a shallow plate to make fun of the stork. The fox could lick the soup, but the stork could not taste a single drop of the soup. The fox ironically expressed his apology to the stork as she did not like the soup. The stork told the fox not to apologize and visit her place for dinner. The fox went to the stork for dinner, but the stork served the food in a long-necked jar. The stork could easily relish the food, but the fox could not get his mouth in the jar, and thus, the fox had to stay empty stomach. In the context of the fable, the proverb indicates the revenge taken by the stork on the fox. In the beginning, the fox made fun of the stork by serving food on a plate that the stork could not taste. The stork did the same by serving the food in the long-necked jar. Hence, the proverb shows that the bad action of the fox deserves the same. The stork showed that the fox deserves the same treatment as she received. The proverb is made of "one bad turn", and "deserves another". The fox's bad behaviour deserved similar treatment. Hence, the proverb proves that we receive the same treatment we offer to others.

27. "It is not only fine feathers that make fine birds" (Aesop 24).

The above proverb is used at the end of the fable *The Jay and the Peacock*. It tells the story of Jay, who went wondering where the peacocks walked. Jay picked up the peacock feathers, tied them to its tail, and went into the peacock flock. The peacock identified the cheat and plucked all the feathers tied by Jay and made him run away. The

other Jays saw this and told him that the fine feathers do not make the fine birds. In the context of the fable, the other Jays advised Jay that wearing fine feathers does not make it a fine bird. It is a Jay and will remain a Jay forever. The proverb is made of “fine feathers”, and “do not make fine birds”. The advice extended by other Jays was that the feathers only do not create a fine bird, but fine nature does. Jay is no match to a peacock, but it tried to become a peacock by tying peacock feathers. It is a Jay, so tying peacock feathers does not make any difference to the nature of the Jay. Thus, the proverbs suggest that outward change cannot alter true nature.

28. “Self-conceit may lead to self-destruction” (Aesop 25).

The proverb is taken from the fable *The Frog and the Ox*. It tells the story of the frog and his child. The little frog told his father that he had seen an enormous ox. The father frog boasted that he was not that big. The father frog said that the ox was just a little bigger than him. However, he could become big like the ox. The father frog then demonstrated how he could become big by blowing himself. He blew himself and asked his son if he was so big. The son answered that the ox was even bigger. The frog blew himself again and asked, but the son said that the ox was bigger than that. The frog blew himself beyond the limit and burst into pieces. In the fable’s context, the father frog proudly said that the ox is not bigger than him. He blew himself to show that he could be as big as the ox, but the frog’s self-pride became the reason for his destruction. The proverb is made of “self-conceit”, and “leads to self-destruction”. The frog’s overconfidence led to his destruction as he tried to show his son that he could be equally big, just like the ox, but he forgot that a frog could not become as big as the ox, which led to the frog’s destruction. Thus, the proverb and the fable suggest that it is useless to be proud of oneself as pride becomes the reason for self-destruction.

29. “Gratitude is the sign of noble souls” (Aesop 27).

The proverb is used at the end of the fable *Androcles*. It tells the story of an enslaved person called Androcles who fled from his enslaver and went into the deep forest. He saw a lion lying on the ground as he wandered through the woods. When he saw the lion, he started running, but he noticed that the lion was not following. He stopped and went near the lion. The lion took out his paw, and Androcles saw that the lion’s paw was swollen with a thorn in it. Androcles removed the thorn and wrapped the foot. The lion became friendly

with Androcles as he was relieved of pain. The lion took Androcles to his den and offered meat every day. One day they both were caught and put in prison by the king's men. Androcles was sentenced to be put in front of a hungry lion. The lion was kept hungry for several days so that the punishment could be carried out. Androcles was brought to the arena and the lion was released. The lion roared and ran towards his prey, but as he went closer to Androcles, he recognized his friend, and instead of killing him, he licked his hand just like a dog. The king was surprised to see this and enquired how this happened. Androcles explained everything, then he was freed from custody, and the lion was left in his original habitat. The story thus exemplifies that a noble person always shows gratitude in return for help. The proverb is made of "gratitude", and "sign of noble". In the context of the fable, the lion was hungry and was about to pounce on the man in front of him, but as soon as he saw his old friend, he recalled the help extended by him, and he showed gratitude towards him irrespective of his hunger. The proverb and the fable suggest that it is a sign of a noble person to show gratitude, just as the lion has shown his appreciation towards Androcles.

30. "He that is neither one thing nor the other has no friends" (Aesop 28).

The fable *The Bat, the Birds, and the Beasts* uses the above proverb at the end. The fable tells the story of a conflict aroused between the birds and the beasts. The armies of both the birds and the beasts were gathered, and the bat was confused about which army he should join. The birds called him to join their army as he was a bird, but he said he was a beast. The beasts called him to join their army, but he said he was a bird. At last, the conflict was resolved without war, and all the birds and the beasts started celebrating. The bat went to join the birds in their party, but the birds did not allow him to join as they said to him that he was a beast so he should join the beasts. The bat went to the beasts to join their party, but they rejected him by saying he was a bird. Thus, in this fable, the proverb indicates that the bat is neither a bird nor a beast; hence, the birds and the beasts excluded him. The proverb is made of "someone", "neither one thing", "nor other", and "has no friends". The bat was confused about whom to join as he was both a bird and a beast. He refused to join both the birds and the beasts. As a result, he was rejected by both the birds and the beasts in their party. Thus, the proverb suggests that someone who fails to decide which side to join always remains alone.

31. “We often despise what is most useful to us” (Aesop 29).

The above proverb is used at the end of the fable *The Hart and the Hunter*. It tells the story of a deer who drank water from a pool and praised his figure reflected in the water. He praised his antlers but despised his legs as they were too thin. A hunter shot an arrow at the deer, and the deer vanished in the forest with the help of his skinny legs. Soon the deer came to a spot where the tree branches were shallow, and the deer’s antlers were stuck in the branches. The hunter got enough time to catch the deer as he was trapped. The deer said to himself that he despised his legs and praised his antlers, but his legs were the most useful to save him, and the antlers trapped him in the forest. The deer used the above proverb to indicate that the most valuable things are always hated. The proverb is made of “we despise”, and “most useful things”. In the context of the fable, the deer had his legs most beneficial as the legs saved him from the hunter. While looking at the figure in the water, the deer hated his slim legs as they did not match his antlers. When saving his life from the hunter, his most hated legs became his saviour, but the most praised antlers became the reason for being caught by the hunter. Thus, the proverb and the fable suggest that it is often the most useful thing that is hated the most.

32. “It is useless attacking the insensible” (Aesop 30).

The proverb is used at the end of the fable *The Serpent and the File*. The fable tells the story of a snake that went into an ironsmith’s shop. As he wandered the shop, he felt that something was pricking in his skin. He saw that it was a file lying on the ground. As the nature of the snake, he tried to bite the file, but nothing happened to the file. In the context of the fable, the proverb suggests that the file is insensitive material, and the snake tried to bite it. As a result, nothing happened to the file. The attacks of the snake went in vain. The proverb is made of “useless”, and “to attack the insensible”. The proverb exemplifies through the fable that attacking an insensitive thing is not useful as nothing happens to the insensitive thing. Similarly, we should not try to alter the insensible things because it does not make any difference.

33. “Better starve free than be a fat slave” (Aesop 32).

The fable *The Dog and the Wolf* uses the above proverb at the end. The fable tells the story of a wolf and a dog. The wolf was dying of hunger when he met a house dog. The dog asked the wolf why he does not work like him and earn his food daily. The wolf agreed

that he would work as he needed a place to live. The dog told him that he would arrange a place for him. The wolf went with the dog, and while walking, he observed that the hairs on the dog's neck were worn out. The wolf asked the dog about it. The dog told him that the master of the house put a collar around the neck; that is why the hairs are worn out. The wolf understood and said goodbye to him as he did not want to be chained. The fable uses the above proverb at the end to express the intention of the wolf. In the context of the fable, the dog received his food for being chained with a collar, but the wolf did not want to be chained just to get the food. The proverb is made of "better starve free", and "than be a fat slave". The dog was a slave to his master and regularly received his food, but he had to be chained with a collar around his neck. The wolf chose to be free rather than an enslaved person like the dog. Thus, the proverb suggests that it is better to be free and remain hungry for a while than to be an enslaved person with a full stomach. The fable and the proverb also indicate that it is not good to be bound to someone for a few gains. Instead, it is good to be free and lose something for a while.

34. "It is easy to despise what you cannot get" (Aesop 35).

The proverb finds its place at the end of the fable *The Fox and the Grapes*. The fable tells the story of a thirsty fox wandering in the orchard. He saw a bunch of grapes and thought that it was perfect for quenching his thirst. He retreated a few steps and jumped to catch the grapes but failed. The fox tried many times, but the grapes were far from his reach. At last, the fox was tired of jumping and went away, saying that the grapes were indeed sour. In the context of the fable, the proverb indicates that the fox could not catch the bunch of grapes; hence, the fox despised the grapes as being sour. In reality, the fox did not taste the grapes, but to hide his inability to get to the grapes, the fox blamed the grapes for being sour. The proverb is made of "easy to despise", and "what you cannot get". The fox in the story despised the grapes for being sour and hid his inability to get to the grapes. Similarly, people give excuses in real life if they cannot achieve something. Thus, the proverb through the fable teaches us that it is easy to give reasons for something that we cannot achieve.

35. "If you allow men to use you for your own purposes, they will use you for theirs" (Aesop 36).

The fable *The Horse, Hunter, and Stag* uses the above proverb at the end. It tells the story of a quarrel between the horse and the deer. The horse approached a hunter to take revenge on the deer. The hunter said to the horse that he needed to place the piece of iron in the horse's mouth to guide him in the right direction and allow him to put the saddle on the horse's back so that he could sit on his back. The horse agreed, and the hunter put a piece of iron in the horse's mouth and saddle on his back. They both defeated the deer, and now the horse asked the hunter to remove the harness from his back and the piece of iron from his mouth. The hunter refused to do so and kept the horse in his present condition. The proverb is made of "allow your use for your purpose", and you will be used for other's purpose". In the context of the fable, the horse allowed the hunter to put a saddle on his back and a piece of iron in the mouth to take the horse's revenge on the deer, but the horse forgot that the hunter would use him for his purpose. The horse was ignorant of the hunter's intention, and the hunter revealed it in the end. Thus, the proverb suggests that it is dangerous to allow someone to use us to fulfill our purpose, as once our purpose is fulfilled, others will use us to fulfill their purpose.

36. "Be content with your lot; one cannot be first in everything" (Aesop 37).

The above proverb finds its place at the end of the fable *The Peacock and Juno*. The fable tells a concise story of a peacock who requested Juno to bless him with the voice of a nightingale in addition to his other attractions. However, Juno refused the peacock's request. The peacock continued requesting Juno and said that he was her favourite bird; hence he should be blessed with the nightingale's voice, but Juno quoted the above proverb and rejected the peacock. The proverb is made of "be content with your lot", and "one cannot be first in everything". The peacock did not have the melodious voice compared to the nightingale apart from his vividly colorful body. The peacock wanted a melodious voice, so he requested Juno, but she refused. She said to him that one could not be first in everything. Each creature has been given only one gift and has to live with that. The peacock was given beauty, and the nightingale was gifted with a melodious voice. Further, she suggested that everyone should be content with what they have. Thus, the proverb means that everyone must be satisfied with what they have rather than expecting everything.

37. "It is best to prepare for the days of necessity" (Aesop 40).

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The fable *The Ant and the Grasshopper* uses the above proverb at the end. The fable tells the story of the grasshopper and the ant. The grasshopper was hopping and chirping during the summer days while an ant was passing by with a piece of corn. The grasshopper asked her to stop and gossip with him and leave work for later. The ant said to him that she was collecting food for the winter. The grasshopper told her that there is plenty of food available now and why think of winter now. The ant continued her work. Wintertime came, and the grasshopper was dying of hunger as there was no food left. He saw the ant distributing food that she collected during the summer. The grasshopper learned that it is better to prepare for difficult times. The proverb is made of “it is best to prepare”, and “for the days of necessity”. In the context of the fable, the grasshopper was not preparing for the days of winter, and the ant was collecting food for winter. The grasshopper paid the price for not collecting the food during summer and dying of hunger in winter. The ant collected the food in summer, which she was using in winter. Thus, the proverb suggests that it is better to be prepared for the bad days during good days or suffer just like the grasshopper suffered in the time of necessity.

38. “Obscurity often brings safety” (Aesop 41).

The above proverb is used at the end of the fable *The Tree and the Reed*. The fable is the story of a tree and a reed. The tree asked why the reed did not rise high, just as the tree. The reed said to the tree that it was happy with what it had. It may not become grand, but it is safe. The tree mocked the reed’s remark of being safe and said who would uproot him. Then a storm came and uprooted the tree leaving behind nothing but a wood log. The reed bent for some time, and it rose again straight when the storm was over. In the context of the fable, the proverb suggests that being insignificant makes us safe. The proverb is made of “obscurity”, and “brings safety”. The proverb indicates that the reed was less significant than the tree. The tree boasted its magnificence and asked the reed to be like the tree, but the reed was content with the present state. The reed felt safe in the current condition, and the tree showed overconfidence for being huge. The tree thought that no one could harm it as it is huge, but the storm uprooted it, and the reed was safe. Thus, the proverb suggests that it is better to be insignificant to be safe.

39. “Better one safe way than a hundred on which you cannot reckon” (Aesop 42).

The above proverb finds its place at the end of the fable *The Fox and the Cat*. The fable tells the story of a fox and a cat. The fox was boasting of his tricks about escaping the trap of enemies. The cat said he had only one trick, and he has managed it so far. Suddenly, they both heard the noise of a pack of hunting dogs. The cat soon climbed a tree and hid in the branches. The cat told him that he had only this trick to save himself from trouble and asked what he would do. The fox thought of one scheme and then another, but by the time he decided to use one of his tricks, he was caught by the dogs and killed by the hunters. The cat was looking from the other side and used the above proverb. In the context of the fable, the fox's many ways of escaping the enemies did not help him save from the hunters, but the cat's one trick saved his life. The proverb is made of "better one safe way", "than hundred", and "of which one cannot decide". By the time the fox thought of which trick to use to save himself, the cat had used his only trick, which was better than the fox's hundred ways. Thus, the proverb and the fable suggest that it is better to use one method than to use many because, by the time we decide on one of the many methods, one method becomes useful and quick. The cat saved himself with his method; the fox wasted his time deciding on which method to use and was killed by the hunters.

40. "Appearances are deceptive" (Aesop 43).

The fable *The Wolf in Sheep's Clothing* uses the above proverb at the end. It tells the story of a wolf who found it very difficult to kill the sheep due to the watchfulness of the shepherd and his dogs. One day the wolf found a sheep's fur with which he covered himself and went among the sheep. The lamb in the herd followed the wolf in the sheep's skin, thinking that the sheep was his mother, and the wolf took him away and killed it. Thus, the wolf managed to get his food by deceiving the shepherd and the dogs. In the context of the fable, the proverb exhibits that the wolf's appearance under sheep's fur is deceptive. The wolf deceived the shepherd and the dogs, and the other sheep. The proverb is made of "appearances", and "deceptive". The wolf's idea of disguise worked for him to get his food. Thus, the proverb through the fable suggests that appearances are misleading.

41. "People often grudge others for what they cannot enjoy themselves" (Aesop 44).

The proverb finds its place at the end of the fable *The Dog in the Manger*. The fable tells the story of a dog who jumped in a manger of an ox and slept there. The ox returned

from his afternoon work and was about to eat the grass when he saw the dog sleeping. He tried to eat the grass, but the dog was awakened and started barking whenever the ox went near the manger. The ox tried very hard but could not eat the grass from the manger. The ox left the manger saying the above proverb. The proverb in the fable indicates that the ox thought that the dog was neither eating the grass nor allowing the ox to eat the grass. The proverb is made of “people often grudge others”, and “what they cannot enjoy themselves”. The dog was sleeping in the manger on the grass, and then the ox wanted to eat the grass, but the dog did not allow the ox to eat the grass as the ox woke him up from sleep. The ox misunderstood the dog and thought that the dog was not allowing him to eat the grass, and he was not eating the grass. Thus, the proverb suggests that people complain to others about what they cannot get.

42. “When you are in a man’s power you must do as he bids you” (Aesop 46).

The proverb is used at the end of the fable *The Fisher*. It tells the story of a fisherman who took his bagpipes with him for fishing. He played tunes on his bagpipes, hoping that the fish would come up, but no fish turned up. Then he put his net in the river and caught a lot of fish. The fisherman took the bagpipes and played them again, and the fish started leaping in the net. The fisherman said that now they dance when he plays the tunes. The fish said yes to the fisherman and quoted the above proverb. The proverb in the context of the fable states that the fisherman played songs on the bagpipes when the fish were in the water, but not a single fish came. When the fisherman caught the fish with his net and then played the tune, they started moving, then the fisherman asked them how they dance now. The fish told him they were under his power, so they must do as he said. When the fish were in the water, they were free to do anything, but they lost their freedom when the fisherman caught them. Hence, the fish had to follow him. The proverb is made of “when you are in a man’s power”, and “do as he bids you”. Thus, the proverb and the fable suggest that you must follow his instructions when you come under someone’s power. When there is no one to control us, we can do whatever we want, just as the fish did before the fisherman caught them. The moment others control us, we must obey the controller just like the fish did when the fisherman caught them.

43. “A liar will not be believed, even when he speaks the truth” (Aesop 47).

The proverb finds its place at the end of the fable *The Shepherd's Boy*. The fable tells the story of a shepherd's boy who grazed his cattle at the bottom of a mountain near a forest. He was very lonely, so he planned to bring company for him and excitement. Hence, he went to the village and cried that there was a wolf. People believed him and went to save his cattle, but the boy fooled them, as there was no real wolf. He again played the same trick. One day a real wolf appeared, and the boy cried loudly, but the villagers thought that he might be making their fun just as he did before, so no one came to his help. The wolf caught animals from his cattle. A wise man from the village quoted the above proverb when the boy complained about it. In the context of the fable, the boy lied to the villagers twice, and each time the villagers believed him and went to help him. When the real wolf appeared, the boy needed real help, but the villagers did not believe him and lost some of his cattle. The proverb is made of "a liar will not be believed", and "even he speaks the truth". The proverb and the fable point out that a frequent liar is not believed to be speaking the truth even if he speaks the truth. The proverb suggests that one should not lie for self-entertainment or else no one believes a liar when actual help is required, just like the boy needed help when the real wolf appeared to kill his cattle.

44. "Yield to all and you will soon have nothing to yield" (Aesop 49).

The proverb is used at the end of the fable *The Man and His Two Wives*. The fable is the story of a middle-aged man who had two wives. One was young, and the other was old. The man's hair grew gray as he became older. The wives desired that the man should look like them, so the young wife plucked gray hairs every night. The old wife was happy that the man was growing older, so she plucked all the black hairs from his head. A day came when all of his hair was gone due to the plucking of his hairs. In the context of the fable, the above proverb indicates that the man allowed his wives to pluck his hair, and he became bald. The proverb is made of "yield to all", and "you will soon have nothing to yield". The proverb and the fable indicate that the man gave up his hair to his wives as they wanted him to look like them. The young wife plucked gray hairs, and the old wife plucked black hairs; thus, not a single hair is left on his head. Therefore, the proverb suggests that if you give yourself up to others, they will leave nothing of you.

45. "Enemies promises were made to be broken" (Aesop 50).

The proverb finds its place at the end of the fable *The Nurse and the Wolf*. The fable tells the story of a nurse who took care of a child. The child was making noise, so the nurse told him if he did not stay quiet, she would throw him at the wolf. It so happened that a wolf was passing by and heard the nurse's remark. He thought he would get a nice meal today and waited for the child to cry, but the child did not cry for a long time. At last, the child cried, and the wolf came to the window to have the child. He looked at the nurse, but instead of throwing the child to the wolf, the nurse shut the window and called for help. The dogs came to help the nurse and made the wolf run away. The proverb in the fable's context indicates that the nurse's promise to the child was broken at the end. She did not throw the child at the wolf when he cried, but the nurse made the wolf run away. The proverb is made of "enemies promise", and "made to be broken". The nurse told the child to throw him to a wolf if he cried. The wolf took it seriously and waited for the child to cry. When the child cried, he expected the nurse to keep her promise, but she broke the promise. Thus, the fable and the proverb suggest that it is useless to believe the promise made by the enemies as the promises made by enemies are meant to be broken, and we are left with nothing.

46. "Never soar aloft on an enemy's pinions" (Aesop 51).

The above proverb is used at the end of the fable *The Tortoise and the Birds*. The fable tells the story of a tortoise who decided to change his habitat. He asked an eagle to take him to his new house, and he will reward her in return. The eagle agreed, and she grabbed the tortoise with her paws. She flew high in the sky. On their way, a crow met them and said to the eagle that a tortoise was a delicious meal for them, but the eagle said that the tortoise's shell was very hard. The crow asked the eagle to throw the tortoise on the rocks and break the shell. Thus, they had a delicious meal. In the context of the fable, the proverb indicates that the tortoise asked the eagle to take him to a new place. The tortoise soared high with his enemy. The eagle threw him down and killed it as suggested by the crow. The crow and the eagle worked together as enemies of the tortoise. Even though the tortoise's shell was hard, the crow gave the eagle an idea of breaking it and having a good meal for them. The proverb is made of "never soar aloft", and "on an enemy's pinions". Thus, the proverb suggests that one should not depend on enemies to do the desired work, or else the enemy thinks of their benefit instead of our motive. The tortoise asked the eagle to do a favour, but the crow and the eagle killed and ate him.

47. “Fine clothes may disguise, but silly words will disclose a fool” (Aesop 53).

The above proverb finds its place at the end of the fable *The Ass in the Lion’s Skin*. It is the story of a donkey who once saw a lion’s skin put by the hunters to dry in the sunlight. The donkey wore the lion’s skin and went to his native place. All the villagers and the animals were afraid of the donkey in the lion’s skin as they thought him to be a real lion. He felt so proud that he brayed a loud and all the villagers and the animals came to know who he was. The donkey’s owner beat him with the stick for the fright he caused. A fox was passing by and told him that he identified him by his voice. In the context of the fable, the proverb indicates that even though the donkey’s appearance seemed lionlike, his voice did not make him a lion. All the villagers and the animals become afraid of his appearance in the lion’s skin, but his bray disclosed who he was. As a result, he received a beating from his owner. The proverb is made of “fine clothes may disguise”, “but silly words”, and “disclose a fool”. Thus, the proverb suggests that alteration in outward appearance does not change the true nature. You will remain who you are despite the change in appearances. Just as the donkey used a lion’s skin to look different, he forgot that he could not change his voice to that of a lion. Thus, his trick was identified by others when he brayed loudly in his pride for being able to scare all the villagers and the animals.

48. “Never trust a friend who deserts you at a pinch” (Aesop 54).

The fable *The Two Fellows and the Bear* uses the above proverb at the end. The fable tells the story of two fellow travellers who were travelling through a dense forest when a large bear approached. One fellow quickly climbed a tree and hid in the leaves. The other fellow did not find any place to save himself, so he laid himself down on the ground as if he was dead. The bear came up to him, sniffed in his ear, and went away because bears do not touch a dead body. The other fellow got down from the tree, laughed at the other fellow, and asked what the bear said to him in his ear. The other fellow told him that the bear warned him not to trust a friend who leaves him in a difficult situation. The proverb and the fable indicate that the fellow traveller left the other traveller when he saw danger approaching. The other fellow trusted him, but he betrayed him. The proverb is made of “never trust a friend”, and “who deserts you at a pinch”. The two travellers saw the bear approaching. There was a risk in facing the bear, so one of them quickly hid in the tree branches leaving the other traveller alone. The other traveller understood this and quickly

thought of saving his life. After the bear went, the other traveller told him that the bear warned him not to be friends with someone who left him in the middle of danger.

49. “The strong and the weak cannot keep company” (Aesop 55).

The proverb finds its place at the end of the fable *The Two Pots*. The fable tells the story of two pots left on the river bank. One pot was made of brass, and the other was made of clay. The wave came and took them in with the stream of water. The earthenware pot tried to stay away from the brass pot. The brass pot said to the earthenware pot that it should not worry as it would not cause any harm, but the earthenware pot said to the brass pot that it should not come in contact with the brass pot. The earthenware pot will break if the brass pot touches it. The fable and the proverb suggest that the earthenware pot is weak, and the brass pot is comparably strong, but they both cannot keep company in the river stream as the weak pot will break if they come in contact with each other. The proverb is made of “the strong and the weak”, and “cannot keep company”. Thus, the proverb suggests that the weak and the strong cannot be together, resulting in trouble for the weak. The proverb advises that people with the same quality should come together.

50. “United we stand, divided we fall” (Aesop 56).

The proverb is used at the end of the fable *The Four Oxen and the Lion*. The fable tells the story of four oxen who lived together. A lion tried to attack them, but whenever he wanted to attack them, the oxen stood putting together their tails in one place, so whichever way the lion attacked them, he found their horns pointed at him. Hence, he was unable to attack them. One day the four oxen quarreled on an issue, and they went grazing on the different parts of the pasture. The lion saw an opportunity and killed the four oxen one by one. The fable and the proverb indicate that when the four oxen were together, the lion could not hurt them as their unity saved them, but when they separated merely by an argument, the lion killed them. The proverb is made of “united we stand”, and “divided we fall”. When the four oxen were together, they were safe from the lion, but their strength was reduced, and they fell prey to the lion as soon as they became separated. Thus, the proverb suggests that unity is strength. Unity saves people from danger, but nothing can stop the threat when unity is broken.

51. “A little thing in hand is worth more than a great thing in prospect” (Aesop 57).

The fable *The Fisher and the Little Fish* uses the above proverb at the end. It tells the story of a fisherman who went fishing. After fishing for a whole day, he found a little fish. The fish implored the fisherman to let him go as he is little fish and would not fulfill his hunger. The fish told him that he could catch him when he grew bigger. The fisherman denied the little fish’s request by saying that he had caught the little fish now, but he may not catch him later. In the context of the fable, the proverb indicates that the little fish that the fisherman caught is more important than his promise that the fisherman can catch him when he grows bigger. For the fisherman, the little fish is important as he needed some food now than to have more food in the future, which cannot be sure whether to have it or not. The proverb is made of “a little thing in hand”, “worth more than”, and “a great thing in prospect”. Thus, the proverb through the fable indicates that the things promised in the future are not sure, so accept the present in hand. No one has seen whether the things promised now will happen in the future or not. Therefore, whatever we have in hand is more important than a great thing promised in the future.

52. “Vices are their own punishment” (Aesop 58).

The proverb finds its place at the end of the fable *Avaricious and Envious*. It tells the story of two neighbours. They prayed to Jupiter to grant them what they wished. One neighbour was very greedy, and the other was very envious. To teach them a lesson, Jupiter told them that they would get whatever they wished, but the other would get twice as much desired by any of them. The greedy neighbour wished to get a room full of gold, and his wish came true, but the envious neighbour got two rooms full of gold. The jealous neighbour thought of a desire that he wanted his neighbour not to enjoy. The envious neighbour prayed that one eye should be blind. As a result, his neighbour became blind. The fable and the proverb indicate that wicked persons get their punishments when they wish others punished. The proverb is made of “vices”, and “have their own punishments”. The envious neighbour did not want his neighbour to enjoy whatever he wished; instead, he wanted his neighbour to suffer, so he asked for punishment for himself, and thus, twice the punishment was bestowed to his neighbour. Therefore, the proverb suggests that wicked persons prove to be their punishments.

53. “Little by little does the trick” (Aesop 59).

The proverb is used at the end of the fable *The Crow and the Pitcher*. The fable tells the story of a thirsty crow who came to a pot hoping to drink water from it, but the water was at the bottom of the pot. The crow tried very hard to get to the water, but he could not reach there. Then, a thought came to the crow’s mind, and he put a pebble in the pot. After placing several stones, he saw that the water came up in the pot to the level he could drink. Thus, the crow quenched his thirst. In the context of the fable, the proverb indicates that the crow was thirsty and wanted water to drink. He saw a pot in which there was a little unreachable water. The crow threw pebbles one after another and drank the water. The crow could drink the water because he used the trick to put pebbles in the pot. Hence, little by little, the crow succeeded in drinking the water. The proverb is made of “little by little”, and “does the trick”. Thus, the proverb suggests that small efforts become successful.

54. “Cunning often outwits itself” (Aesop 63).

The fable *The Fox, the Cock, and the Dog* uses the above proverb at the end. The fable tells the story of the fox who was looking for a hunt in the farmer’s hen-coop. He saw a cock roosting very loudly, and suddenly the fox told the cock that the king lion had declared the good news for all that no beast can hurt any bird. He also proclaimed that all should live peacefully together. The cock asked why it was good news and said that someone was coming, so they should share the good news with him. Thus, the cock roosted loudly. The fox asked if he could see who was coming. The cock told him that it was his master’s dog. When the fox heard that a dog was coming, he started running away. The cock asked why he was running away and didn’t he want to share the good news with the dog. The fox told him he would like to share the good news, but he was afraid that the dog may not have heard of the lion’s decree. Thus, the fox ran away. In the context of the fable, the proverb indicates that the fox tried to become smart by telling the cock that according to the lion’s declaration, the cock can live with him, and he will not harm the cock. The fox wanted to kill the cock and have his meal. The cock also wanted this good news to be shared with the master’s dog, so he told the fox that the dog was coming, and the news should be shared with him as well, but the fox became afraid of the dog as he might know the fox’s intention, so he ran away. The proverb is made of “cunning”, and “outwits itself”. The fox was known for his trickery and tried to fool the cock by telling a lie, but he was outwitted by his trick as the cock told him to share the same good news with the master’s dog. The

fox knew that the lion made no such declaration. He was just playing a hunch on the cock. Thus, the proverb suggests that cunning often falls prey to his trap.

55. “Kindness affects more than severity” (Aesop 64).

The proverb finds its place at the end of the fable *The Wind and the Sun*. Once there was a dispute between the wind and the sun about who was more powerful. The sun saw a traveller coming and told the wind that whoever makes the traveller remove his cloak shall be declared powerful. Thus, they agreed, and the sun asked the wind to try first. The wind blew the air as hard as possible, but the traveller wrapped the cloak more tightly. At last, the wind gave up. Next was the sun’s turn. The sun glowed slowly till the traveller felt warm enough to remove the cloak. In the end, the traveller was made to take off his cloak due to the heat. In the context of the fable, the proverb indicates that force is not always useful to achieve the result. The traveller wrapped the cloak more tightly around as the wind blew more forcefully. However, the sun demonstrated that gentleness could effectively succeed in our work. Initially, the sun glowed gently, and when the traveller felt the heat, he removed his cloak, which made the sun winner of the argument with the wind. The proverb is made of “kindness effects more”, and “than severity”. The wind thought that he could easily take off the traveller’s cloak with the forceful blow of the wind, but it did not happen. Therefore, the force used by the wind failed. However, the sun kindly glowed and made the traveller remove his cloak. Thus, the proverb suggests that gentleness affects more than forcefulness.

56. “The gods help them that help themselves” (Aesop 65).

The proverb is used at the end of the fable *Hercules and the Waggoner*. The fable tells the story of a waggoner who was driving his cart on a muddy road. He arrived at a spot where his cart’s wheels sank in the mud. He made the horses pull the cart with all their might, but the more they pulled, the more the wheels sank. At last, the waggoner gave up and prayed to Hercules to help him take his cart out of the mud. On his prayer, Hercules appeared in front of him and asked him not to waste time and put his shoulder to the wheels so that the cart could be pulled out of the mud. The proverb in the context of this fable indicates that the man did not try to pull the cart out by himself. Instead, he relied on the horses and the help of the god. Thus, he was advised to help himself by Hercules. The proverb is made of “the gods help them”, and “that help themselves”. The waggoner did

not try to put his shoulder to the wheels to pull out the cart. He made horses pull the cart very hard, but it did not work for him. Finally, he gave up trying to pull out the cart and asked Hercules to help him, but as the proverb suggested, Hercules asked the waggoner to try on his own. Thus, the proverb indicates that the gods help those who help themselves.

57. “Wealth unused might as well not exist” (Aesop 68).

The fable *The Miser and His Gold* uses the above proverb at the end. The fable tells the story of a miser who hid his gold at the foot of a tree in the garden. Every week, the miser went to the tree to dig up the gold, proudly looked at it, and hid it again. A robber saw this, and when the miser went away, he dug up and took all the gold with him. Later, when the miser came and dug up, he found nothing. He cried a lot as he lost his wealth. Other people gathered around him and asked him if he had taken out some gold. The miser replied that he did not take any of it but just looked at it and hid it again. The people told him to come again and see as he had been doing it, and it would be good for him. In the context of the fable, the miser only came to have a proud look at the gold, and he never used it for himself. He was satisfied by only looking at the gold. When he lost all the gold, the people asked him if he had used it for himself, then he told them that he took pride in only looking at it and not using it for himself. The people told him that he should pretend that the gold is there and come to look at it. According to the people, the existence of the gold did not matter as the miser only looked at it and did not use it. The proverb is made of “wealth unused”, and “might as well not exist”. The miser did not use the gold, which was as good as having no gold at all. Thus, the proverb through the fable suggests that unused wealth is equal to no wealth.

58. “You cannot escape your fate” (Aesop 71).

The proverb finds its place at the end of the fable *The One-Eyed Doe*. The fable tells the story of a one-eyed doe who could not see the danger approaching from the other side. Therefore, she decided to feed herself on the cliff at the seashore facing one eye to the seaside. Whenever any hunter approached, she escaped the danger as she could see the hunters with one eye. The hunters realized that she was blind by the other eye, so they sailed under the cliff and shot her. The one-eyed doe used the proverb at the end. In the context of the fable, the one-eyed doe tried to escape from her fate by facing her other eye to the seashore so that she could keep watch on the possible danger, but she couldn't keep

watch everywhere. The hunters killed her as they found a way to do so. Thus, the proverb indicated that it was the fate of the doe that she should be shot to death and however she tried, she could not escape her fate. The proverb is made of “you cannot escape”, and “your fate”. The fable exemplified that a doe is bound to die either way and thus, the hunter’s shot killed her. It is the fate of a living being to die, and therefore, living beings cannot escape this fate. The proverb through the fable suggests that one can try but, in the end, cannot escape fate.

59. “It is easy to propose impossible remedies” (Aesop 72).

The fable *Belling the Cat* makes use of the above proverb at the end. The fable tells the story of the mice who gathered together to devise a plan to escape their common enemy, the cat. They came up with many ideas, but at last, a young mouse came up with the idea that the cat approaches them very silently, and before they come to know about it, they fall prey to the cat. Thus, he proposed that they should get a signal of the cat’s approach, which will help them to escape quickly. The young mouse proposed to tie a bell to the cat’s neck so that all would get a signal and run fast whenever the cat approached. The proposal was welcomed with applause. After listening to this, the old mouse got up and asked who would bell the cat. Everyone looked at each other and said nothing. The old cat used the above proverb to indicate that it is easy to suggest impossible solutions but hard to act on. The young mouse proposed to bell the cat, but he did not think about who would bell the cat. Thus, the plan failed. The proverb is made of “it is easy to propose”, and “impossible remedies”. The young mouse proposed something that no one was able to do. Thus, the proverb suggests that it is easy to recommend the impossible remedy.

60. “Plodding wins the race” (Aesop 73).

The proverb is used at the end of the fable *The Hare and the Tortoise*. Once a proud rabbit was boasting about his speed and told the other animals that no other animal had beaten him in a race. He challenged the present animals, and the tortoise accepted the challenge. The rabbit mocked the tortoise. The racetrack was fixed, and they started the race. The rabbit almost ran fast initially but stopped to show contempt to the tortoise and slept. Meanwhile, the tortoise strolled towards the finish line. When the rabbit woke up, he saw that the tortoise was about to cross the finish line. He ran at the fastest possible speed but could not win the race. In the context of the above fable, the proverb indicates that the

tortoise consistently walked towards the finish line and won the race. Even though he was running slowly but steadily reached the final point before the rabbit. The rabbit was fast, but he was not consistent in his speed, so he lost the race. The proverb is made of “plodding”, and “wins the race”. The proverb suggests that slow but consistent efforts lead to success.

61. “We would often be sorry if our wishes were gratified” (Aesop 74).

The proverb finds its place at the end of the fable *The Old Man and Death*. The fable is the story of an old woodcutter who bent due to his age and work. He was gathering the wood sticks in the forest. He became tired of his work and cried that he was fed up with his life and wished death would come and take him. As he said, death appeared before him, and he asked what he wished. On looking at the death in front of him, the old woodcutter asked if he could help him lift the stack of wood sticks and put it on his shoulder. In the context of the story, the proverb indicates that the woodcutter was very tired and disheartened, so he wished to be taken away by death, but the moment he saw death in front of him, he regretted to wish that death should come and take him away. So, he told death to help him lift the bundle of the wood sticks. The proverb is made of “we would be sorry”, and “if our wishes are gratified”. The woodcutter’s wish that death should come and take him away was quickly fulfilled, but he did not expect it to happen so soon. Therefore, he changed his plan and asked death to help him carry the bundle of sticks. Thus, the proverb suggests that we would sometimes regret it if our desires were fulfilled.

62. “He that has many friends, has no friends” (Aesop 76).

The fable *The Hare with Many Friends* makes use of the above proverb at the end. The fable is the story of a rabbit who had many friends. One day, she heard that the dogs were approaching, so she thought she could easily escape with her friends’ help. At first, she came to the horse and requested him to carry her on his back and save her from the dogs, but the horse rejected her request by saying that his master gave him essential work, and he suggested that she would get the help from her other friends. Hence, she went to the ox, requesting him to save her by scaring the dogs with his horns, but the ox rejected it as he was busy with other work. He suggested to her that the goat would be ready to help her. Thus, she went to the goat for help. The goat was afraid to take her on her back, so she suggested that the ram would be able to help her. So, she went to the ram to ask for help,

but the ram said that the dogs are well known for eating the sheep and the rabbit; therefore, he could not help her. The rabbit went to the calf and asked for help as a last resort. The calf refused to help her by saying that all the other elderly animals have expressed their inability to help her, so he cannot take responsibility. By this time, the dogs came near, and the rabbit ran quickly and luckily escaped. In the context of the fable, the proverb indicates that the rabbit had many friends, but in reality, he had no friends at all. The rabbit asked all for help, but no one helped her in the hour of need. Thus, the proverb rightly pointed out that the rabbit had many friends but was friendless in reality. The proverb is made of “he who has many friends”, and “has no friends”. All the animals claimed that they were all good friends of the rabbit, but when the rabbit needed help, no one came to her aid. Thus, the proverb suggests that a person with many friends is lonely in the hour of need.

63. “Love can tame the wildest” (Aesop 77).

The proverb is used at the end of the fable *The Lion in Love*. It tells the story of a lion who fell in love with a young girl. He asked the girl’s parents for marriage. The parents were confused as to whether to accept or reject the proposal. They did not want to enrage the king of the beasts, and nor did they want to hand over their daughter to such a beast. Therefore, they told the lion that their daughter was very tender and that his passionate love for her might hurt her, so they asked the lion to remove his claws and teeth. The lion was so much in love with the girl that he trimmed his claws and pulled his teeth. Finally, the lion went to the girl’s parents with his proposal, but they laughed in his face and asked him to do his worst. The proverb in the context of the fable indicates that the lion was so much in love with the girl that he removed his claws and teeth, thus making him lose his beastliness. The lion blindly accepted the parent’s condition. It is said that love is blind, just as the lion removed his claws and teeth for his love. The proverb is made of “love”, and “can tame the wildest”. The proverb in the context of the fable suggests that love is so powerful that even the wildest can be tamed just as the lion in the fable.

64. “Union gives strength” (Aesop 78).

The proverb finds its place at the end of the fable *The Bundle of Sticks*. The fable is the story of an older man who was about to die. When he was on his death bed, he called all his sons to give them parting advice. He ordered his servant to bring a bundle of sticks. The man gave the bundle to his oldest son and asked him to break it. The son tried very

hard to break it but failed. The man asked another son to break it, but he too could not break the bundle. Thus, all his sons tried one by one but could not break the bundle of sticks. Finally, he gave each son a stick from the bundle and asked them to break it. They quickly broke the sticks easily. The older man asked his sons if they understood the meaning of the activity they had just performed. The proverb in this context indicates that the sticks were unbreakable when they were together, but the sticks were easily broken when they were separated. The older man wanted to give a message to his sons that if they lived together just like the bunch of sticks, they would not be harmed. If they live separately, they will be finished just as they could easily break the separated sticks. The proverb is made of “union”, and “strength”. The fable and the proverb suggest a greater strength in unity than in separation.

65. “It is easier to get into the enemy’s toils than out again” (Aesop 79).

The proverb is used at the end of the fable *The Lion, the Fox, and the Beasts*. The fable tells the story of a very sick lion who told the other animals that he would declare his will. He asked all the animals to come one by one to his den and listen to it. Thus, the animals went into the den one by one. First, the goat went in, then the sheep went in, and before they came out, the calf went in. The lion killed all animals who came in and recovered. He went to the mouth of the cave and saw that a fox was waiting outside. He asked the fox why he did not enter the cave. The fox replied that he was waiting for others to come out, then he would go in. He said that he saw the footprints of the animals going in, but he had not seen any footprints coming out, so he decided to stay out until the others come out. The proverb indicates that the lion tricked all the animals into coming to him as he was sick and unable to hunt. Thus, he quickly found his daily meal, but the fox was shrewd as he observed that the animals had gone in, but no one returned. As a result, he understood that the lion had killed them all. The animals quickly got into the lion’s trap and could not escape. The proverb is made of “it is easier to get into the enemy’s toils”, and “than out again”. All the animals believed the lion and went into his cave, but the wise fox waited outside as he came to know that no one had come out. Thus, the proverb suggests that it is easy to fall prey to the enemy’s trap than get out of it. Therefore, one has to be careful in such situations.

66. “Wit has always an answer ready” (Aesop 80).

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The fable *The Ass's Brains* makes use of the above proverb at the end. The fable tells the story of a lion and a fox who went hunting together. The fox advised the lion to send a message to the donkey to come and make an alliance between them. The donkey became happy to ally with him and the lion. As soon as the donkey went to the lion, the lion pounced on the donkey and killed him. Then the lion asked the fox to watch the dead donkey and not to have any portion until his return; otherwise, he would be punished. The lion went to sleep and did not return for a long time. The fox waited for a long time and saw that the lion was not coming; he ate the brain of the dead donkey. The lion returned and noticed that the donkey's brain was missing. He asked the fox about the donkey's brain. The fox answered that the donkey did not have any brain; otherwise, he would not have gotten into his trap. The fable and the proverb indicate that the fox was clever and had the answer to the lion's question. The lion invited the donkey to make an alliance and thus kill him on his advice. When the lion warned the fox not to touch the donkey, he found a way to save himself. Therefore, he saved himself from the wrath of the lion by saying that the donkey did not have any brain as he fell prey to their plan. The proverb is made of "wit has", and "answer ready". The proverb through the fable suggests that it is wise to be witty to save ourselves from trouble. A witty person always has an answer ready for a difficult situation, just as the fox answered the lion's question.

67. "We often give our enemies the means for our own destruction" (Aesop 81).

The proverb finds its place at the end of the fable *The Eagle and the Arrow*. The fable tells the story of an eagle who was flying high in the sky. Suddenly, he heard the sound of an arrow shot. He found himself shot by the arrow. Blood was flowing as it fluttered down to the ground. When he saw the arrow pierced into his body, he found that his feathers were attached to the arrow's shaft. The eagle used the above proverb as he died of the arrow shot. In the context of the fable, the proverb indicates that the arrow by which the eagle was killed had the plumes taken from the eagle itself. The plumes used at the end of the arrow directed the arrow at the aim, and thus his plumes become the reason for his death. Thus, the proverb indicates that the eagle's destruction was caused by the plumes attached to the hunter's arrow. The proverb is made of "we often give our enemies", "the means", and "our own destruction". Thus, the proverb and the fable suggest that we often become the reason for our downfall. The proverb warns us not to share our secrets with others as we may not know who will use them against us for their purpose.

68. “Do not count your chickens before they are hatched” (Aesop 82).

The proverb is used at the end of the fable *The Milkmaid and Her Pail*. The fable is the story about a milkmaid who would go to the market to sell the milk in the pot on her head. While going to the market, she thought of buying hens with the money earned by selling the milk. She further believed that the hens would lay eggs which she would sell to the parson's wife. She thought she would buy herself a dress and a hat from the money earned by selling the eggs. She dreamed that when she comes to the market in the dress and the hat, the young men will come to talk to her, and Polly Shaw will be jealous, but she will not care about her. She will have a look at her and toss her head. As she was thinking, she acted upon it, and she moved her head. As a result, the milk pot on her head fell on the ground and spilled the milk. She went home and told her mother what had happened. Her mother advised her not to take things for granted before they happen. In the context of the fable, the milkmaid was daydreaming about her plans. She was planning to sell the milk then, buy hens which will lay the eggs, then she will sell the eggs and buy herself a dress and hat. By wearing this dress and hat, she will make Polly Shaw jealous. Without caring for her, she will move forward in the market and toss her head. The milkmaid's dream remained as she planned everything before everything happened. She thought everything would happen as she thought, but it did not happen. Thus, the proverb indicates that the milkmaid did not wait for the results. The proverb is made of “not to count chickens”, and “before they hatched”. The proverb and the fable suggest that we should not hurry to jump to conclusions. Things may not work as we thought. Thus, we should wait for things to happen.

69. “Better humble security than gilded danger” (Aesop 84).

The fable *The Horse and the Ass* makes use of the above proverb at the end. It tells the story of a horse and a donkey travelling together. The horse was wearing fancy clothing, and the donkey was walking with difficulty as he was carrying a load on his back. The donkey wished he had been the horse as he is so well fed and has a fine harness. The next day, there was a fierce battle, and the horse was so seriously injured in the fight that he was about to die. The donkey passed by the horse and, looking at the horse, said that he was wrong that he wished to be a horse. The fable and the proverb indicate that the donkey was envious of the horse as he was well treated, but when he saw the horse dying, he changed

his thoughts as he came to know that the horse's fate was to die in a battle, and he did not have a wish to die in battle. The horse received the best of trappings and the finest of the harnesses, but all the most delicate things he received were of no use as he was destined to die in the battle. In comparison to the horse, the donkey was safe. He just has to carry the load. The proverb is made of "better humble security", and "than gilded danger". The donkey worked hard alongside the horse but did not receive the fine trappings. He was envious of the horse, but when he saw the horse in dying condition, he felt that he is in better condition. The donkey failed to see the danger that the horse had to face. Thus, the proverb suggests that it is better to have humble security than a decorated risk.

70. "Men often applaud an imitation and hiss the real thing" (Aesop 86).

The proverb finds its place at the end of the fable *The Buffoon and the Countryman*. The fable is the story of a buffoon and the countryman who performed a mimicry show at a village fair. The buffoon made the audience laugh as he imitated the sound of many animals. The buffoon ended his performance by squeaking like a pig. The spectators thought he had hidden a little pig, making the squeaking sound. A countryman standing by said that the sound does not resemble the pig's sound. He asked the audience to give him time till tomorrow, and he will show them the actual squeaking of the pig. The countryman appeared on the stage the next day and squeaked so horribly that the audience threw stones at him. He told them to stop and see what they hate is an actual squeaking of the pig, and he showed them a little pig whose ear was pinched. The proverb indicates that people praise something artificial and disapprove of the real. The buffoon squeaked like a pig that people enjoyed even though it was unreal, but people disapproved of it when the countryman made the pig squeak. The proverb is made of "men often applaud an imitation", and "hiss the real thing". The proverb and the fable suggest that people often like imitation and dislike the original.

71. "Never trust the advice of a man in difficulties" (Aesop 88).

The proverb is used at the end of the fable *The Fox and the Goat*. The fable tells the story of a fox who accidentally fell into the well and could not get out of it. The goat was passing by, saw the fox, and asked what he was doing in the well. The fox told her that a draught would be coming, so he jumped into the well to have water for himself. He also asked the goat to jump in so that she could also have the water for herself. The goat thought

this to be a good idea and jumped into the well. When the goat was in the well, the fox quickly jumped on her back and jumped out of the well by putting his legs on her horns. While going away from the well, the fox advised her not to believe what a person in trouble tells her. In the context of the fable, the fox was in trouble, and he lied to the goat that there was going to be a great draught. The goat trusted the fox and got into trouble. The proverb is made of “never trust the advice of”, and “man in difficulties”. The fox could not get out of the well, so he tricked the goat by telling her a lie. He said she would also be in trouble if she did not get the water during the draught. Thus, the goat believed the fox and got into the well. Thus, the proverb suggests that people in trouble often find a way to get out of trouble, so trusting them will bring trouble to others.

Conclusion

This paper analyzed the proverbs in the select fables. With the analysis of the above proverbs, it is observed that the proverbs are infused at the end of the stories to teach moral lessons. The proverbs relate to various contexts such as mythical, social, ecological, and religious, conveying the message. Each of the proverbs is contextualized appropriately. The proverbial elements are the cruxes of the proverbs, which, in turn, prove to be helpful to form anti-proverbs hence becoming a source for the production of altered forms of proverbs to match different contexts. It is also observed that the content words make the crux of the proverb. The proverbs can be explained solely in their words, but they should be adopted in different situations to understand them perfectly. Proverbs in Aesop’s fables are relevant universally and beyond temporal or spatial limits provided that they fit into appropriate contexts. The proverbs and the corresponding fables create a literary balancing effect as they complement each other. Reading a fable and the related proverb creates a definite understanding of them. Even though no proverb or fable is provided, one can get to either a fable or the proverb if one of them is mentioned. The fables from two different books were studied, and it is found that the same fable uses different proverbs in different books. Thus, it becomes clear from the above analysis that fables are a rich source of proverbs. To understand a proverb, one has to read the corresponding proverb, and after understanding the proverb, a fable can be summarized in a proverbial statement.

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