

## **Animal World in Legends, Jokes and Stories Khoji Nasreddina Afandi**

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**Annotation:** In this article described aspect the south folklore which gives description from the mankind. And in this article said that about parallels animals and mankind. As we know Nasreddin Afandi was a joke man, Silliman, clear thinkable, person with sharp or quick wits, jokeless and of course was honest and respectable person.

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Animals are frequent guests of folklore works. They are widely used in fables, poems, tales, legends, especially in fairy tales for children. For them, there is a special type of fairy tale about animals, where animals act as full-fledged heroes.

In works about Khoja Nasreddin, animals often act as secondary characters (except for the donkey). Despite this, in jokes and stories, animals appear as heroes with their inherent dexterity. For example, in the story "The Extraordinary Hare" the hero is a faithful servant who follows all the instructions of the master, i.e. in this case, he warns Kh. Nasreddin that the kazi will come to stay with them, so that the dastarkhan will be ready before that.....

➤ Ride straight home without stopping on the road, and tell the hostess to prepare the manti and set the kazy to cook. Yes, let him also go down to the basement and take out two jugs of musallas from under the straw, and then put the melons and watermelons in the irrigation ditch so that they cool. And you yourself will begin to peel the carrots for pilaf, and you can eat the peel."

If we list works about Khoja Nasreddin in which animals are involved, then there are not so many of them ("Fish and Bulls", "Where did the cat go", "Bird from a jug", "Excellent cow", "Afandi sells a rooster in a dream", "How a dog can become angry", "Offended little bunny", "Angry dog", "What Afandi's horse laughed at", "Smart wolves", "Parrot and goose", "Afandi buys a horse" and others). The above list does not include the image of a donkey, Nasreddin Afandi's constant companion, interlocutor and friend. It is impossible and impossible to compare the image of a donkey with any other animal (at least in the works and anecdotes and legends about our sage and joker. Let's name some of them: "Donkey-trader", "Edification for a donkey", "The load of two donkeys", "Nasreddin Afandi and the donkey", "Nasreddin Afandi's new donkey", "Nasty donkey", "How Allah divided the donkey", "Who is more stubborn?", "Donkey in the position of qazi", "Donkey rector of the mosque", "Tailless donkey", "A donkey is a simpleton", "How Afandi caught up with a donkey", "A friend of a donkey", "How to teach a donkey to read and write" and others.

To confirm the above, we present to your attention an analysis of some works from the treasury of Khoja Nasreddin. The anecdote "The Load of Two Donkeys" is dedicated to resourcefulness and skill, as they say, "...he doesn't go to great lengths for words," that is, it is appropriate to

use the ambiguous expression “This is the load of two donkeys,” which also has the main, allegorical meaning:

One day the padishah and the crown prince invited Nasreddin Afandi to go hunting with them. All the noble hunters rode on good horses, only Afandi trudged on foot.

The day was hot. The padishah and his son took off their heavy gold-woven robes and put them on Afandi's shoulders.

➤ How are you, Afandi? – the padishah joked. – Isn't it true that you carry the full load of a donkey on your shoulders?

Nasreddin Afandi replied:

“No, great padishah, this is the load of two donkeys!”

The same play on polysemantic words surrounds the short story “How Allah divided the donkey,” where the word head is used to mean stupid (donkey's head). The safety meaning for Khoja Nasreddin is “head, leader”

Nasreddin Afandi had pain and swelling in one of his ears. When he came to the kazii on some business, he greeted him with the words:

➤ Ah, Afandi, welcome! What's wrong with your ear? Did you take it from a donkey?

“Yours, it's true,” Afandi answered him. “When Allah divided the donkey, its head went to you and its ears to me.”

They say that there is no creature in the world more stubborn than a donkey, but the case of Nasreddin Afandi proves the opposite, that is, a donkey is nothing compared to people, as evidenced by the story “Who is more stubborn?” The problem is that neither Afandi nor his wife wanted to feed the donkey. “Then they agreed: whoever breaks the silence and speaks first will feed the donkey.

Night has come. Afandi sat wrapped in a blanket and was silent. Thieves climbed into the yard through the fence and began to untie the donkey. Afandi was silent. The thieves calmly took away the donkey, but Afandi remained silent.”

There is a saying in the Uzbek language: “Burgaga achchik kilib kurpa kuidirmok” (getting angry at a flea, burn the blanket). So who is more stubborn? This is already a rhetorical question.

Many anecdotes about Khoja Nasreddin have several versions of their presentation. Despite this, the main plot remains the same, which includes the legend of Afandi's donkey "The Tailless Ass". Their differences lie in the beginning, that is, in one version it is said that “One day Nasreddin Afandi decided to sell his donkey at the Bukhara cattle market. The road to the market passed through thorny thickets, and so that the donkey's tail would not get dirty, he cut it off and put it in the khurjun.” The text of this version suggests that Khoja Nasreddin lived somewhere near Bukhara and the place of his incidents was a cattle market. And, in the second one these details are missing. Compare: “Nasreddin Afandi decided to sell his donkey. He cleaned him thoroughly and took him to the market. The road was dirty, and Afandi, so that the donkey's tail would not get dirty, cut it off and put it in the khurjun.”

The value of these two anecdotes lies in the fact that one statement, used at the conclusion of the text, turned into a stable combination (phraseological unit) - “Dumi khurzunda”. This expression is used when someone, trying to do good, spoils it. Friendly words, “do a disservice.”

There are many stories, fairy tales, legends, parables, fables, stories and fables about the cheerful, carefree, resourceful and fearless, naive sage Khoja Nasreddin Afandi. Of the above genres of folklore, fables occupy a special place. Although the fables about Nasreddin Afandi differ in appearance, composition and characters from the usual traditional fables of Aesop and Krylov, in essence they are the same. They can also highlight instructive morality and ridicule of

vices. Interpreting the moral of the fable by I.A. Krylov's "The Wolf and the Lamb" we can say: "The simpleton Khoja Nasreddin is an example for you..."

Nasreddin Afandi lost his donkey. The neighbors then told him:

- I heard that your donkey in such and such a city was appointed kazyi!
- This cannot be! – Afandi was surprised. - My donkey is a simpleton. He is not capable of deceiving people and accepting bribes."

The moral of the story is that simple, kind, honest people are not capable of deceiving and receiving bribes.

In many tales and fables about Afandi, the donkey acts as a "lifesaver." Everything that he cannot express, he conveys in the name of a donkey, that is, the donkey speaks for him the vices and shortcomings of the kazi and other rulers, as discussed in the fable: "The Donkey's Friend"

Nasreddin Afandi arrived on a donkey to the city cathedral. Seeing Afandi, he exclaimed:

- You both came to me!
- Afandi replied:
- Yes, my donkey pestered me: take me to one of my friends! So I decided to bring him to you.....

In many stories about Khoja Nasreddin Afandi we come across the image of a cow, among which "Excellent Cow" stands out. The main thing here is not that Afandi wanted to sell the cow, but about the skill of the brokers (businessmen who help sell cattle at the market). There are several versions of this story. These are "Excellent Cow" and "How an Old Man Sold a Cow" by S. Mikhalkov. They differ only in vocabulary, word play and the ability to use expression like modern commercials, promising. An example of this is the broker's speech: "What a great cow!" Who needs a great cow? Look at the udders, look at the horns! She's a quiet cow, but she gives enough milk to feed an entire neighborhood!....."

In fact, she gave little milk, and besides, she turned out to be aggressive, butting and kicking. Knowing these whims of a cow, Khoja Nasreddin, inspired by the broker's praise, says:

"How come I didn't know these qualities of my cow? – Afandi thought. – Where can I find a second one? I won't sell!"

He ran to the broker and, tearing the rope out of his hands, took the cow home.

The vocabulary of the second story is even more beautiful. Compare:

The old man looked at his cow:

- Why am I, Burenka, selling you?
- I won't sell my cow to anyone
- You need such a beast yourself.

The fable "The Imam's Cow" has an educational meaning, where we are talking about pockets of vices generated by elders, often parents, who take advantage of their positions. Apparently, this is why Khoja Nasreddin says to his wife: "Beat the owner of the cow, then his cow will no longer go into someone else's field!" Here is the text of the tiny fable:

"The imam's cow wandered into Nasreddin Afandi's field. His wife chased after her with a stick in her hands, but at that moment the imam himself came running. Then Afandi shouted to his wife:

"Beat the owner of the cow, then his cow won't go into someone else's field again!"

We must give credit to Khoja Nasreddin, who turns into a simple person, especially one who does not understand simple things, how he justifies his theft. In this case, the cows of Adam's time:

“Nasreddin Afandi, who had bought vegetables for the winter, needed a hole, and he began to dig it in the corner of his yard. With a ketmen he dug a hole into the neighbor's barn. Looking into it, Afandi suddenly saw many cows.

➤ O Allah! - said Afandi, - what do I see! What a joy!

He ran to his wife shouting:

➤ Wife! You are owed!

➤ For what? - asked the wife.

➤ dug to a cave that is still full of live cows left over from the time of Adam! Let's go, I'll show you! – Afandi answered her.

The study of folklore works of the people about the great sage Khoja Nasreddin Afandi shows that these creations of oral folk art have not yet been studied and researched at the proper level. We think, no, we are sure that the younger generation of scientists will certainly take up this area of scientific work.

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