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Without shares Report your email and we will let you know as soon as the product arrives in our stock: Send Cancellation to Monteiro Lobato (1882-1948), the acclaimed creator of the Yellow Woodpecker site (1920), also gave life to the book Fables. In his work, the writer collected and adapted a series of fables by Aesop and LaFontaine. Released in 1922, the series of rereading short stories was a success among young readers and continues to please generations with talking animals and moral wise. 1. Owl and Eagle Owl and Water, after many fighting, decided to think. Enough war, the owl said. - The world is big, and the biggest nonsense in the world - there are puppies to each other. Great, the eagle replied. I don't want anything else either. - In that case, let's combine this: from now on you will never eat my puppies. All right let's go. But how to distinguish your puppies? Easy stuff. Whenever they find beautiful beauties, well body, cheerful, full of special grace that does not exist in puppies of any other birds, you know they are mine. It's done! - completed the eagle. A few days later, while walking on the hunt, the eagle found a nest inside with three most of the wounded, which speyed with a very open beak. - Terrible mistakes! She said. - You can tell that they are not the children of the an anth. And he ate them. But they were the children of the sea. Returning to the burrow, the sad mother wept bitterly from the disaster and went to settle the bills with the queen of birds. What is going on? This one said, astonly. - Were these little shows yours? Yes, look, they didn't look like the portrait ----- you made of them... There goes a saying: who is ugly love, beautiful seems to him. The interpretation and moral ity of the Fable story brings protagonists who are animals with humanized characteristics, is focused on learning and carries a moral brief at the end of the text. History shows the child how subjective the aesthetic sense is and how we always have to observe the mouth of the discourse that understands the context of speech. Owl and water teach us distrust from the point of view of those who tell us a story, putting in perspective what is said. 2. Shepherd and lion Little shepherd, mentioning one morning the absence of several sheep, raged, took a rifle and went out into the woods. - Gosh, if I don't bring, dead or alive, the unfortunate thief of my sheep! I go to camp day and night, I find him, I'm going to rip out his liver... And so, furious, grumbling at the greatest calamities, he consumed long hours in useless investigations. Charter already, he remembered, to call for help from heaven. Take care of me, St. Anthony! I promise you 20 reses if you make me the face of the infamous robber. By a strange coincidence, as soon as little shepherd said that a huge lion appeared before him, with his teeth trapped. The little shepherd trembled from head to head; the rifle fell out of his hands; and all he could do was summon the saint again. Take care of me, St. Anthony! I promised twenty reses if you made me appear a thief; Now I promise the whole herd that you will make it disappear. ----- at the moment of danger is that the heroes are known. The interpretation and morality of the story of the Shepherd and the Lion is one of the few fables starring a human character rather than an animal - although animals play an important role in the shepherd's and lion's narrative. The fable, narrated by Monteiro Lobato, tells the little reader about the power of the request. It shows the power of the pastor's thoughts and the practical consequences of that desire when finally what the hero so wanted was happening. The lesson of the fable introduces us to the wisdom that we really know the strong only when they are put to the test in risky situations. This is the case of a pastor who at first seems very brave, but which turns out to be a miracle when his request finally becomes a reality. 3. The trial of the Dog Dog bad bofes accused the poor sheep of stealing bones from him. Why would I steal that bone, she argued, if I'm a herbivore and a bone for me is worth as much as a stick? I don't want to know anything. You stole the bone, and I'm going to take it to court right now. And so he did. He complained to the hawk and asked for justice. Hawk met with the court to judge the case, sorting for this sweet vultures empty chat. He compares sheep. Tlk. He defends himself in this way, with very Iranian lamb reasons that the wolf once ate. But the jury, consisting of greedy predators, did not want to know anything and pass a verdict: - Either deliver the bone now and already, or we doom you to death! Lser trembled: there was no way out!... The bone was not and could not restore therefore; but he had a life, and he was going to give it over as payment for something he didn't steal. Here's how it happened. The dog bled, staked it, reserved a room for itself and shared the rest with the hungry judges, for -----!..... Their fairness does not waver in accepting from whites and solemnly decreed that he is black. The interpretation and morality of the storyThe real story about the trial of sheep problematizes the question of truth, justice, ethics (and their absence). Despite the fact that it is a complex topic, it is offered to the child so quite accessible and with some sensitivity. The child identifies with the main character of the story - he feels like a sheep - and can not get out of the situation in which they put a poor animal. Often the reader link this situation to some time he was accused of having no fault in what happened. The fable introduces the little reader to the notion of injustice and represents a less good side of people who often put their personal interests above what is right. 4. Bull and Frog While two bulls fiercely fought for exclusive possession of a certain campina, the new frog, on the edge of the swamp, had fun with the stage. The old frog, however, sighed. - Don't laugh that the end of the dispute will be painful for us. This is stupid. -- the little frog exclaimed. You're falling, old frog! The old frog explained to herself: - Fight with the bulls. One of them will beat and expel the loser from the pasture. What is going on? A battered animal comes to intervene here in our swamp and so of us!... That's how it was. The strongest bull, the power of marrad, cornered the weakest in the swamp, and the little frogs had to say goodbye to the quiet. Always restless, always run over, there was a rare day when he did not die at all under his feet. ----- It's always like this: the big boys are struggling, they're paying the duck for the little ones. Interpretation and morality of the storyIn the fable of bull and frogs is an old frog that seems to be a keeper of wisdom for many experienced. While the new frogs have fun with the unusual battle scene between the bulls, the old frog, based on what it has lived in the past, is able to make predictions for the future, alerting the youngest in the present. The old lady actually seems right after all. Thus, the fable teaches kids to listen carefully to the elders and learn from them. Morality brings us the difficult truth given to the novice reader. Often throughout our lives we are faced with situations where real victims have nothing to do with those who started the conflict, and yet they end up paying for the story. 5. A collection of rats Cat named Faro-Fino gave such a wreck in the rataria of the old house that the survivors, not wanting to leave the burrows, were about to be prepared to die. Having become a very serious case, they decided to meet in the assembly to study the issue. They waited for this one night when Faro-Fino walked myos through the roof, making sonnets on the moon. I think, said one of them, that the way to protect yourself from Faro-Fino is to tie a rattle to the neck. As soon as he approaches, the rattle condemns him, and we put ourselves fresh in time. Palms and brave men welcomed the glowing idea. The project was approved with delirium. He only voted against the rat casmurro, who asked the word and said: It's all too straight. But who's going to tie the rattle around Faro-Fino's neck? Total silence. One apologized for not knowing how to tie the knot. Another, because he wasn't a fool. That's because they didn't have the guts. And the assembly dissolved in the midst of the general ----- It's easy to do, that's what it is them! The interpretation and morality of the storyIn assembling a rat fable highlights for the little reader the difficulty of moving from theory to practice, emphasizing the difference between uttering and doing. Rats quickly agree on the brilliant idea of putting a rattle on the cat Faro-Fino to know when it is approaching. The only mouse that goes against the vote, defined as casmurro (an adjective that means stubborn, stubborn), is one capable of seeing behind the decision and thinking about realizing what was voted on. However, in the end it is the one who is ultimately right, because when it comes to executing the plan, no mouse is willing to do a risky service and put a rattle on the feline's neck. Rat casmurro in the minority shows itself only one of the group with a vision of the future and practical meaning. What is a fable? The genus Fable was born in the East and was brought to the West through Aesop in the 4th century BC Phaedro, who came to enrich the genre a lot as early as the 1st century AD. Briefly, the fable is a brief story - often with talking animals as symbols - that aims to convey doctrine, morality. According to Monteiro Lobato himself, written in the introduction to the book Basni Marizinho (1921): fables are spiritual food corresponding to milk in early childhood. Through them, morality, which is nothing more than the wisdom of life accumulated in the consciousness of mankind, penetrates into the infant soul, driven by the inventive loavainness of imagination. The moral of the fable, according to the Brazilian writer, is nothing more than a lesson in life. The book Fabney Monteiro Lobato Book of Fables was released in 1922, an adaptation with many variations of the classic fables that have gone through the centuries. Many years ago, in a letter sent in 1916 to his friend Godofredo Ranele, Monteiro Lobato stated: I go with a few ideas. First: dress the national son of soif Aesop and La Fontaine, all in prose and stirring morality. It's for the kids. The desire to start writing for a children's audience came after the birth of their own children. After a long search for material, Lobato came to a sad realization: It was from such poverty and so the beast of our children's literature that I find nothing for the dedication of my children (1956) According to the Gentleman, critical and theoretical, the context of the production of children's literature before the work of Monteiro Lobato was completely different from what we are used to seeing now: Children's literature practically does not exist among us. Before Monteiro Lobato there was only a fairy tale with folk origin. Our writers extracted from the fabularian vetustos the theme and morality of the ingenious narratives they dazzled and buried the children of ancient generations, often ignoring the legends and traditions that appeared here, to catch the theme of their stories in European traditions. Also meet fabulas monteiro lobato livro pdf. livro fabulas de monteiro lobato em pdf. livro fabulas monteiro lobato download. resumo do livro fabulas de monteiro lobato. baixar livro fabulas de monteiro lobato. livro monteiro lobato em quadrinhos fabulas. livro fabulas monteiro lobato editora globo

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