

A Motif Analysis on Avicenna's Legends that have been Detected in Turkmenistan Area

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Abstract

The pride of Turkish-Muslim World Avicenna has lived between 980-1037 years A.D. His full name is Ebu Ali el-Hüseyn bin Abdullah İbni Sina. He had extraordinary mental capacities in the following fields of science: Philosophy, Medicine, Physics, Chemistry, Mathematics, Geometry, Astronomy, Music, Geology, Literature. He had approximately written 150-200 works in the above mentioned fields of science. He was a scientist, a physician and a philosopher. In the West he is known by the following name: Avicenna. His general epithets known from the literature are as follows: the Prince of Philosophers, the Sultan of Physicians, the Wonder Child of the East, The Grand Master, The Master Scientist. There exist various recorded legends and sayings regarding Avicenna in Turkmenistan.

In the given work we analyse the motives of four legends regarding İbni Sina (Avicenna) recorded in Turkmenistan comparing them with the motives analysed in the work entitled Motif Index of Folk Literature by Stith Thompson. of the cultural oppression are.

Keywords: İbni Sina, motifs of legends, motif analysis, Turkmenistan

Introduction

Legends constitute an important part of the rich Turkmen Folklore. Legends regarding historical figures hold a special place in the Turkmen Folklore in general. One of the important historical figures that various legends were invented about is İbni Sina (Avicenna). It should be mentioned that there exists considerable number of legends regarding Avicenna in Turkmen Folklore.

The term/concept of Legend is used in the following form in different languages: (origin) Latin – Legendus, English – Legend, French - lègede, Italian - leggenda, Spanish – leyenda (Sakaoglu, 2009, p. 19). The Turkish version of the term Legend – Efsane was borrowed in Turkish from Persian and was also expressed by the Arabic versions of the term: usture, esatir.

Sakaoglu gives a definition of the terms legend according to the definition proposed by the German Grimm brothers which goes as follows: a story that depicts real or imaginary person, event or location (Sakaoglu, 2009, p. 19).

Ocal Oguz proposes his definition of the notion based on folklorist Max Luthi's explanation of the term legend:

Legend represents an emotional narration of real events/facts by the narrator where a narrator claims the facts/persons/locations told by him being real and his narrative makes listeners wonder whether the story told to them is real or false. As a result, listeners try to figure out what would have happened in reality and stories told to them is passed from generation to generation as a specific form of folklore narrative (Oguz, 2006, p. 119).

In Turkmen Language two terms are used for the above mentioned notion: rovyat and legenda. The term rovyat is a Turkmen version of the Arabic word rivayet which means rumor, an event, news or transmission of information verbally. As for the second term legenda, it is a Russian version of the original Latin word legendus and it is defined in the following way: 1. A story regarding a historical person or an event. 2. Fictional story, fairy tale, story of non-existent personalities and events (Hamzayev, 1962, p. 414).

One other source defines rovyat in the following manner: Stories, fables that are being told regarding any particular person or historical event are called rivayet (Shamiradov & Yazimov, 1961, p. 81).

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According to prominent Turkmen researcher Amanmirat Baymiradov rivayet can be defined in the following manner: Specific type of folklore prose/narration that differs from fairy tales and is directly linked to the concrete historical events/persons of a particular nation (Baymiradov, 1982, p. 96).

Research Model

The aim of the given work is to analyse motifs of four legends (out of many) regarding one of the greatest scientists of the Eastern Civilization - Avicena (Ibni Sina). Before completing the mentioned mission it is necessary to give the definition of the term motif. Below we bring the definitions proposed by some of the researchers:

According to Max Lüthi motif is the smallest element of the general narration/storytelling.

According to Vesselovsky motif is the smallest and non-divisible element of storytelling.

According to Stith Thompson motif is the smallest element of a fairy tale that has a convincing ability (Atanur, 2002, p. 127).

In our research we have used Thompson's six volume work entitled "Motif Index of Folk Literature" motif catalogue as a model. The mentioned work has been published first between the years 1932-36 and has been reprinted several times since then. In 1958 edition of the mentioned work motifs are categorised in the following form:

In the above mentioned catalogue motifs have been

- A. Mythological motifs,
- B. Animals,
- C. Prohibitions, Taboo,
- D. Sorcery, Magic,
- E. Death,
- F. Extraordinariness,
- G. Giants,
- H. Trials,
- J. Wise and Fool,
- K. Deception,
- L. Bad Luck,

collected under 23 categories in general. Each category of motifs is divided into sub-categories. These sub-categories are given letters and numbers together with their main categories of motifs.

Considering the titles of the Motif Index mentioned above we have analysed motifs of the legends regarding Avicena. Later we have examined the relevance of those motifs with the Motif Index. It has been observed that majority of motifs examined by us is in accordance with the definitions given in the Motif Index. Those motifs which did not comply to the Motif Index are marked with the capital T (Turkish Motifs).

Foundings

According to the catalogue entitled Motif Index of Folk Literature, within the motifs detected in Ibni Sina (Avicena) legends following foundings can be identified.

The Secret of the Black Leather Summary of the legend

1. The Padishah of Buhara got sick and became exhausted. Palace doctors were unsuccessful in treating him. Doctors, seeing Padishah's suffering hold meeting and decided to invite young physician Ibni Sina (Avicena) to the Palace to treat the ill Padishah.

2. The chief physician of palace brought Ibni Sina to Padishah. Ibni Sina examined the Padishah.

3. After examining the Padishah the young physician came to the conclusion that his patient could have been the drug addict. Padishah was giving heavy penalties to the drug users in his time. Ibni Sina asked Padishah if he eats the leather or not.

4. Padishah did not like the dish made by his cook and rebukes him. Ibni Sina took a permission from Padishah and went to visit the palace cook.

5. Ibni Sina tried the food prepared by the cook and understood that the food was delicious. As Ibni Sina talked with the cook he learned that he (cook) had not prepared food in the palace for two months by that moment. During that time period his assistant was cooking the meals and he him-

M. Predicting Future,

N. Fortune and Destiny,

P. Community,

Q. Punishments,

R. Hostages and Runaways,

S. Tyranny, Oppression,

T. Sexuality,

U. Nature of Life,

V. Religion/Faith,

W. Features of characters,

X. Humor,

self was imprisoned at that moment.

6. As Ibni Sina went to see the cook's assistant in the dungeon he understood that the assistant himself was a drug addict. He, therefore, understood that the assistant had turned Padishah into a drug user as well.

7. Ibni Sina informed the chief physician of the palace that the Padishah was a drug addict but he himself did not know it.

8. In order not to alarm Padishah with bad news Ibni Sina told him that he needed to take the fat of Lakka Fish.

Ibni Sina gave small amounts of drug to the Padishah and he turned into his former state of addiction. Than Ibni Sina healed the Padishah with the medication prepared for him.

Motifs of the Legend

Table 1: Motifs in the Secret of the Black Leather Legend

C564. King's prohibitions	H11.1. turning an event happened into a story
Buhara's Padishah prohibits the use of drugs	The palace cook told what he has experienced over and over again.
C751.1. Prohibiting certain actions during certain periods of time	H50. Diagnosing based on physical signs or behaviors
The chief physician does not permit the cook who got sick to work	When Ibni Sina saw the cook's assistant's face he immediately understood the reason of his sickness.
C980. Certain penalties for violation of the prohibitions	H506. Testing of versatility
Padishah gives heavy penalties to the drug users	Ibni Sina has cured the Padishah which no other physician was able to cure before him and by doing so he has proved that he was a very skillful doctor indeed.
D1503.33. medical healing by means of different parts of animals	H960. Fulfilling ones responsibilities by means of reason and skills
Ibni Sina told the Padishah that he needed to take the fat of Lakka Fish.	When Ibni Sina saw the cook's assistant, he immediately understood how Padishah became an addict.
F500. exceptional human	(T)H1210.2.1. Araştırma saray tabipleri tarafından kararlaştırılır Padishah's physicians decided to investigate the case of his illness.
While palace physician were un successful in treating Padishah, Ibni Sina could find out the reason of his illness.	Padishah's physicians who could not find a solution to his sickness decided to invite Ibni Sina in order to cure him (Padishah)
F660. Extraordinary abilities	H1381. Investigating the unknown person's case
While palace physician were un successful in treating Padishah, Ibni Sina could find out the reason of his illness and heal him.	Ibni Sina starts to investigate who has turned the Padishah into a drug addict.
F950. Extraordinary treatment	J30. Getting information by communicating with others
Ibni Sina gave small amounts of drug to the Padishah and he turned into his former state of addiction. Than Ibni Sina healed the Padishah with the medication prepared for him.	

As Ibni Sina communicated with the cook's assistant and understood he was a drug addict, he figured out how the Padishah has become a drug addict as well.
J140. Acquiring knowledge by educating one's self
Ibni Sina understood that the Padishah was a drug addict while examining him.
J610. Cautiousness
When Ibni Sina finds out that the Padishah is a drug addict, he only tells about that the chief physician of the palace.
J1140. intelligence while exploring and finding the truth
After examining the Padishah, Ibni Sina understands that he is a drug addict.
J2300. Ones who can be fooled
Ibni Sina did not tell the Padishah he was a drug addict. Instead, he asked him if he has eaten leather or not.
K100. Deceptive agreements
Ibni Sina promised to give lot of drugs to the cook's assistant in case if he tells him the truth.
K1900. Manipulation, Fraud
Ibni Sina deceives the cook's assistant by telling him that he will give him some drugs
K2250. Insidious servants and workers
The cook's assistant puts some drugs in Padishah's tea.

L114.4. Trickster hero
Ibni Sina did not tell the Padishah he was a drug addict. Instead, he asked him if he has eaten leather or not.
L140. Bad luck turns into good one
As Ibni Sina found the reason of Padishah's illness, he prepared some medication for cure.
L160. Success of a hero who was unpromising from the start
Padishah had regarded Ibni Sina as an inexperienced youngster.
L300. Success of the weak
Ibni Sina, who was underestimated by the Padishah, could find the cure for his illness.
M201. making deal and agreement
Palace doctors were unsuccessful in treating him. Doctors, seeing Padishah's suffering hold meeting and decided to invite young physician Ibni Sina (Avicenna) to the Palace to treat the ill Padishah.
M202. Keeping the promise
Doctors decided to invite young physician Ibni Sina (Avicenna) to the Palace to treat the ill Padishah.
M295. Finding the secret
Ibni Sina finds out and detects the person who has turned the Padishah into a drug addict.
N134. Change of fate as a result of persons' actions
Padishah was cured by Ibni Sinas endeavors.

N203. Lucky one
Ibni Sina comes to the palace in order to treat the Padishah.
N838. Helpful hero
The chief doctor of the palace helps Ibsni Sina in treating the Padishah
P10. Rulers
Buhara's Padishah becomes heavily depressed
P12.2.1. Oppressive ruler
Buhara Padişah'ı uyuşturucu kullananlara en ağır cezanın verilmesini buyurur. Buhara's Padishah gives heavy penalties to those who use drugs.
P233. Father and a son
The cook told that his profession was transferred to him from his father.
P233.1. Grandfather and a grandson
The cook took his ill grandfather to doctor and he too got ill.
P424. Doctor
Palace physician are trying to find the crue for Padishah's desease.
P460. Other professions
(T)P460.1. the Cook
As padishah did not like the food offered to him, he threatened the cook.
Q262. Imposter gets punishment
(T)Z64.1. Locutions

Imposter assistant gets punished for tasting the Padishah's food.
Q433. Punishment by imprisonment
The assistant gets imprisonment for tasting the Padishah's food.
Q411. Death Penalty
Padishah, who did not like the food, promised to kill his cook if he continued to prepare in the same manner.
R41.3. Imprisonment
The cook's assistant got imprisoned for having the food tasted.
U210. Bad ruler, bad decisions
Padishah wants to give heaviest penalties to those who use drugs.
W32. Courage
Ibni Sina treats Padishah without any fear.
W121. Coward hero
Ibni Sina fears that others can learn the fact that Padishah is a drug addict.
W136. Fraud - deception
Ibni Sina did not tell the Padishah he was a drug addict. Instead, he told him he needed to eat some fat of the Lakka Fish.
W137. Curiosity
Ibni Sina was trying to learn who turned the Padishah into a drug addict.
Padishah has increasingly become depressed. He reached the point of no return.

Are you a doctor or a hangman? Summary of a legend

1. A Ghaznavid Sultan saw a terrible dream and got very scared so that he became paralysed below the belly. No one could find a cure to his sickness.

2. Servants brought Ibni Sina to the Sultan Mahmut as he ordered to do so.

3. As Ibni Sina saw Sultan Mahmut, he asked to take him to the Turkish Bath and put him into a vessel full of hot water.

4. Ibni Sina mounted a horse, took his sword and went to hamam. As he approached the Sultan, he raised his sword and attacked Sultan as if he was going to kill him.

5. As sultan got very scary and curious not knowing what to do, he forced himself and stood up to defend himself.

6. The Sultan ordered his guards to capture and bring Ibni Sina to him.

7. Sultan Mahmut asked Ibni Sina why he had behaved the way he did. Ibni Sina explained to him why he did behave in such a way – as he (Sultan) was paralysed by the fear and could not move, he (Ibni Sina) had to shock him even more by scaring him in order for Sultan to get to normal condition.

8. Sultan Mahmut got very excited by Ibni Sina's way of treatment and offered him to become his chief physician but he (Ibni Sina) kindly refused the proposal.

Motifs in the legend

F950. Extraordinary ways of treatment

Ibni Sina saw Sultan Mahmut, he asked to take him to the Turkish Bath and put him into a vessel full of hot water. As he approached the Sultan, he raised his sword and attacked Sultan as if he was going to kill him. As sultan got very scary and curious not knowing what to do, he forced himself and stood up to defend himself.

Sultan Mahmut remains under the influence of his dream.

H506. Testing of versatility

Ibni Sina, hiç kimsenin tedavi edemediği Sultan Mahmut'u tedavi ederek ne kadar becerikli bir hekim olduğunu ispatlar. Ibni Sina proves how good physician he is by curing the Sultan which no other doctor could heal before him.

H900. Forced mission

Sultan ordered his servants to bring Ibni Sina to him for healing.

H960. Fulfilling ones responsibilities by means of reason and skills

F950.5. Putting a patient into a greater shock in order to heal him

Ibni Sina, understanding the cause of Sultan's illness, decides to scare him even more in order to make his fear disappear.

F1068. Realistic dream

As Ibni Sina foresaw that the Sultan could fight him back he left his horse near the hamam.

J620. Thinking everything ahead without breaking others' plans

As Ibni Sina foresaw that the Sultan could fight him back he left his horse near the hamam.

J1110. Smart people

Ibni Sina heals the Sultan by using his mind

J2300. Ones who can be fooled

Sultan Mahmut could not figure out what to do against the tricks played against him

K1900. Deceptions, Manipulations

<p>As Ibni Sina examined Sultan Mahmut, he asked to take him to the Turkish Bath and put him into a vessel full of hot water. As he approached the Sultan, he raised his sword and attacked Sultan as if he was going to kill him. As sultan got very scary and curious not knowing what to do, he forced himself and stood up to defend himself.</p>	<p>Ibni Sina plays some tricks in order to scare the Sultan.</p>
<p>H1400. Shock therapy</p>	<p>K1950. False hero</p>
<p>Sultan enjoying himself in the hot water vessel got extremely scared by Ibni Sina.</p>	<p>Ibni Sina attacks the Sultan as a false hero.</p>
<p>J30. Comming to logical conclusions by linking facts with each other</p>	<p>L114.4. Trickster hero</p>
<p>Ibni Sina understood that the reason of Sultan's illness was the nightmare seen by him while sleeping and he decided to scare him even more to bring him to senses.</p>	<p>Ibni Sina plays some tricks in order to heal the Sultan.</p>
<p>J610. Cautiousness</p>	<p>L140. Bad luck turnes into the good one</p>
<p>Even the fortunetellers could not give the Sultan an advice regarding his illness.</p>	<p>Sultan turned back into his normal condition after his nightmare by letting Ibni Sina heal him.</p>
<p>N134. Change of fate as a result of persons' actions.</p>	<p>M161.2. Revenge</p>
<p>As Ibni Sina took responsibility of healing, the Sultan got back to his normal condition.</p>	<p>Sultan Mahmit wanted to kill Ibni Sina after he has attacked him (Sultan) in the hamam.</p>
<p>N203. Lucky one</p>	<p>N111. Fortuneteller</p>
<p>Ibni Sina arrives to Gazne in order to find cure for the Sultan's illness.</p>	<p>P460. Other professions</p>
<p>P10. Rulers</p>	<p>(T)P460.1. Hungman</p>
<p>Sultan Mahmut orders to bring Ibni Sina to him.</p>	<p>Sultan askes Ibni Sina: "Are you a physician or a hungman? "</p>
<p>P12. Ruler's character</p>	<p>Q94. Cure gets rewarded</p>
<p>Sultan Mahmut got very scared of Ibni Sina's trick,</p>	<p>As Ibni Sina successfully cured the Sultan he was offered by him to become the chief physician in the palace.</p>
	<p>Q570. Punishment and forgiveness</p>
	<p>Sultan Mahmut orders to capture Ibni Sina as the later attacked him in the hamam. When Ibni Sina told the Sultan that he didi it in order to cure him from his illness, the Sultan forgave immediately.</p>
	<p>R219. Escaping</p>

P120. Religious persons
(T)P121. Mullah (Molla)
Even mullahs could not do anything to heal the Sultan from his illness.
P361. Loyal servant
Sultan Mahmut orders his servants to bring Ibni Sina to the palace.
P424. Doctor
As doctors could not find the cure to thee Sultan's illness, they decided to bring Ibni Sina to the palace.
P461. Soldiers/guard
Sultan orders his guards to bring him Ibni Sina.
Sultan Mahmut learns why Ibni Sina had played a trick on him.
W31. Obedience
Ibni Sina agrees to go to the palace as he was called by the Sultan.
W32. Courage
Ibni Sina mounted a horse, took his sword and went to hamam. As he appoached the Sultan, he raised his sword and attacked Sultan as if he was going to kill him.
W33. Heroism
Ibni Sina fearlessly attacked Sultan Mahmut.
W35. Righteousness
Sultan Mahmut asked Ibni Sina why he had behaved the way he did. Ibni Sina explained to him why he did behave in such a way.
W121. Coward hero

As Ibni Sina was scared of the Sultan's revenge he ran away.
R260. Chasing
Guard chased Ibni Sina after his attack on Sultan.
R350. Capturing the runaway
Scared Ibni Sina was chased and captured by the Sultan's guard and brought to him.
T615.3. Foreseeing ahead
As Ibni Sina was aware that the Sultan would get angry on him, he took some measures ahead.
U110. Understanding the reason of lying
As Sultaan Mahmut fought him back fearlessly he (Ibni Sina) ran away.
W136. Deception, lying
Ibni Sina played a trick in order to cure the Sultan.
W185. Using force
Ibni Sina shocked the Sultan in order to get him to his normal condition.
Z64. Proverbs
(T)Z64.1. Sayings
İbni Sina, padişaha kafanı gövden ayırırım diyerek haykırır. Ibni Sina shouted to the Sultan – I will separate your head from your body!
Z253. Fool hero
Ibni Sina prepared a trick for the Sultan.

Argue but do not say your argument is the right one

Summary of the legend

1. Harezm's Padishah called Mamun invited Ibni Sina to the Academy of Higher Sciences and members of academy got jealous of him.

2. As Ibni Sina was going to deliver his first speech in the Academy of Sciences other scientists persuaded the Padishah to put Ibni Sina as a last speaker.

3. As Ibni Sina delivered his speech nobody listened to him and he got very upset so he told the Padishah about the fact and asked for his assistance.

4. Padishah discussed the issue regarding Ibni Sina at the academy of sciences and gave Ibni Sina an opportunity to express his thoughts.

5. Ibni Sina had persuaded everyone that one should be given an opportunity to express his ideas not according to the age of speakers but according to the importance of scientific ideas one discusses.

6. After Ibni Sina's speech Padishah made some changes in the academy of higher sciences.

Motifs in the legend

Table 3. 3.3. Argue but do not say your argument is the right one

C400. Restricting the right of speech	
(T)C400.1. Restricting the right of speech based on turn	Some scientists of an academy criticize and dislike Ibni Sina in front of Padishah.
Scientists persuaded the Padishah to put Ibni Sina last in the list of speakers so that Ibni Sina was not able to argue with other scientists.	H12.2. Recognising a song based on the lyrics
C563. Ruler's restrictions	(T)H12.2.1. Recognising based on lyrics
Padishah to puts Ibni Sina last in the list of speakers upon the request of scientists.	One of the scientists answers Ibni Sina's question by singing a song.
C610. Restricting certain positions to certain ones	H506. Testing one's versatility
Some scientists of the academy wanted to prevent Ibni Sina from becoming a member of academy.	A scientist got very surprised seeing that Ibni Sina had quick answers to all questions directed to him.
C751.1. Restricting certain things in certain times	H614. Explaining obscure phenomenon
Some scientists wanted Padishah not to allow Ibni Sina attend weekly meetings in academy of sciences.	Ibni Sina asked one of the scientists about his age. The scientist replied: The complete of the white sheep and the half of the black sheep. Based on the calendar of twelve animals Ibni Sina calculates and figures out that the man is 64 years old.
C755. Completing certain job in a certain time	H790. Puzzles designed based on extraordinary conditions
Ibni Sina asked Padishah to change his turn of speech in the academy of sciences. Ibni Sina decided to fully use an opportunity of speaking in the academy.	When asked about his age, the scientist replied: The complete of the white sheep and the half of the black sheep.
H10. Figuring out things based on general information	H960. Fulfilling ones responsibilities by means of reason and skills

Ibni Sina proved the need for the smartest scientists in the academy by his answers to the questions.
H1210.2. The rules decides to conduct a research

Some scientists try to prevent Ibni Sina from entering the academia. The Padishah publicly discusses the issue and asks for the opinions of all scientists.

H1388. Finding a solution to the problem

Ibni Sina claims that there is no one older in the academy than himself. He proved his claim by means of his answers given to questions that came from others.

J30. Coming to logical conclusions by linking facts with each other

Ibni Sina claims that there is no age difference between him and even the oldest member of academy. He proves his arguments in the following manner: People work at daytime and sleep at nighttime whereas I work night and day as I try to add new knowledge to what I already know. Therefore, if you take the time of others spent on sleep and add my time of awakening that I work at nights, I am as old as any other member of this academy.

J140. Adding to knowledge by studying more

Ibni Sina claims that one can add to his knowledge by working and researching night and day.

J150. Ways of obtaining other type of knowledge

Ibni Sina proves that what is important is not the age of a person but the amount and quality of knowledge one has.

J152. Knowledge obtained from the wise man

Ibni Sina proves that the right of speech should be given to a person not according to one's age but based on knowledge one possesses.

J370. Choosing between important and less important things

Ibni Sina claims that the right to speech should be given according to knowledge one possesses but not according to one's age.

J571.5. The ruler decides not to punish after hearing the story

Harezm's Padishah felt pity for Ibni Sina after hearing his story. He ordered to discuss the issue of his turn of speech once again.

J610. Caution

Ibni Sina claims that there is no age difference between him and even the oldest member of academy and he proves his claim in an original manner. He gave answers to all questions asked by the scientists and proved he was worthy of being accepted to the academy according to his knowledge, not his age.

J652. Ignoring warnings

As Ibni Sina was disrespectful towards older scientists, scientists complained about his behavior to the ruler.

J914. The ruler is a humble one

As Ibni Sina asked the Padishah to solve the problem of his turn of speech, the Padishah told that he was going to consult with scientists about the issue.

J1110. Smart ones

Scientists asked Padishah to put Ibni Sina as a last speaker.

J1110. Smart ones
(T)J1110.1. Smart scientist
Ibni Sina gave smart answers to the questions during the debates. Scientists could not find any weak point of him.
K2050. Seeming virtuous
During Ibni Sina's speech scientists did not listen and ignored him. So, Ibni Sina understood the seriousness of his condition.
K2220. Insidious opponents
Scientists asked the Padishah to put Ibni Sina as the last speaker.
L140. Bad luck turns into a good one
Ibni Sina talked with Padishah and asked for his help.
M201. Making a deal and promising
Ibni Sina asked Padishah to help him in solving the problem of his turn to speech in academy. The Padishah promised him to solve the problem.
M202. Keeping the word and the promise
Padishah raised a question of Ibni Sina's turn of speech during the academy meeting.
N134. Change of fate as a result of persons' actions.
As the Padishah gives Ibni Sina a permission to speak during the meeting, he gets a chance of improving his situation.
N134.1.3. Loosing a chance after punishment

As Ibni Sina was denied a chance to speak at the meeting he was not able to fully express his ideas to others.
N203. Lucky one
Ibni Sina gets a help from Padishah.
N836. Helpful Ruler
Padishah helped Ibni Sina in obtaining the right to speak to the audience.
P10. Rulers
Padishah accepted Ibni Sina to the Academy of Higher Sciences
P12. Ruler's characters
Ibni Sina asked the Padishah to change his turn of speech. The Padisha told him that he had to consult the scientists.
(T)P121. A Scientist
As scientists regarded Ibni Sina disrespectful towards themselves, they did not want him to become a member of academy.
Q5. Lazyness gets punished, hardworking gets reward
As Ibni Sina worked day and night he got the right to speak to the audience.
Q91. Smartness gets rewarded
As the Padishah was impressed by Ibni Sina's smart answers to the questions, he decided to give him the right to be the first speaker.

Q286.1. Getting punishment for being rude to the religious person
(T)Q286.1.1. Getting punished for being disrespectful towards an older one
As Ibni Sina behaved disrespectfully towards some aged scientists, other scientists decided to deny him the right to become a member of academy.
W27. Gratitude
Ibni Sina expressed his gratitude towards the Padishah as he gave him the right to speak.
W33. Heroism
Ibni Sina successfully argued against older scientists.
W35. Righteousness
Ibni Sina proved that the aged scientists were not right.
W141. Indiscretion
Ibni Sina annoyed older scientists by arguing that his point of view was right and theirs was not.
W167. Stubbornness
Ibni Sina argues with other scientists and tries to prove that he is right.

Z64. Proverbs
Wit is not in the years, it is in the head
(T)Z64.1. Sayings
Scientists got the audience confused with their complicated argumentation.
Z65. Color formules
An old scientists says his age is the same as complete of the White Sheep Year.
Z71.1. Formula number: Three
Ibni Sina calculates his opponent's age by using the ternary formula.
Z71.1.0.2. Formula number: multiplied three
Ibni Sina calculates his opponent's age as 69.
Z71.4. Formula number: Six
Ibni Sina calculates the half of the Black Sheep Year as six.
Z143. Symbolic color: Black
An old scientist said his age was complete of the White Sheep and the half of the Black Shee

The Book of Life Summary

1. Ibni Sina's mother decided to marry him and she learned that her son was willing to marry padishah's daughter.

2. Ibni Sina's mother went to talk with padishah about the issue but as she was behaving extremely reserved they thought she was a beggar and gave her some money. When she went to negotiate with the Padishah second time she was accepted.

3. Padishah told Ibni Sina's mother that whoever wanted to marry his daughter he was to know everything about the life and know the book of life.

4. When Ibni Sina learned about Padishah's requirement he went to the Giant and learned the secret science and the book of life from him.

5. When the Giant was sleeping, Ibni Sina stole the book of life and brought it to his mother.

6. Ibni Sina told his mother that he was going to become a parrot and she was to sell him to the Padishah's son so that they were to arrange the marriage ritual with the money got from that.

7. As the Giant learned that the book of life was stolen from him he went to chase after Ibni Sina. Ibni Sina turned into a sparrow and ran away.

8. As Ibni Sina went to the palace with the Book of Life in his hands he could answer all the questions asked by the scientists and eventually he married the Padishah's daughter.

Motifs of the legend

Table 4. The Book of Life

C563. Ruler's restrictions	
Poor ones were not allowed to ask for Padishah's daughter.	After turning into a sparrow Ibni Sina turned to human again.
D151.8. Human turning into a sparrow	D642. Transformation in difficult situations
Ibni Sina turned into a sparrow when the Giant approached him.	Ibni Sina, who turned into a sparrow turned to human again when he approached the palace.
D169. Human being turning into different birds	D642.1. Transformation in order not to get caught
(T)D169.1. Turning into a parrot	As Ibni Sina saw the Giant coming, he turned into a sparrow and flew away.
Ibni Sina wanted to turn into a parrot and enter the palace.	D838. Stealing the desired object
D610. Repetition of a transformation	When the Giant woke up he saw that the Book of Life had been stolen.
(T)D1311.2.1. The mirror telling extraordinary things	F531.5.1. Friendship between the human and the giant
As the giant could not figure out what happened to the Book of Life he looked into the magic mirror and saw everything.	Ibni Sina learns from the Book of Life and the secret knowledge by the help of the Giant.
D2121.4. Magic journey	F531.6.2. The location of giants

Ibni Sina travels long distances by the magical trick he learned by closing his eyes and finding himself in the desired location.
D2122. Travelling by means of magic speed
Using his magical trick Ibni Sina appears at the gates of the city.
F150.2.1. Entrance of another world guarded by the Giants
As Ibni Sina learned the Padishah's requirement for marrying his daughter he went to see the Giant.
F151.2. Crossing the mountains to reach another world
Ibni Sina walked for several days and reached a mountain where the Giant lived.
F500. Extraordinary human
Ibni Sina learns about the Book of Life and the secret knowledge from the Giant and starts doing extraordinary things.
F531. The Giant
On the mountain that Ibni Sina visited there lived the Giant who possessed the secret knowledge of life.
H960. Fulfilling ones responsibilities by means of reason and skills
Ibni Sina gave correct answers to the answers of Padishahs scientists using the knowledge obtained from the Giant.
H1210.2. The Ruler decides to investigate an issue

In order to find the Book of Life, Ibni Sina went to the place where the giant lived.
F531.6.2.1. The Giants living in mountains or in caves
Ibni Sina walked two days and two nights and reached the mountain where the Giant lived.
F640. Extraordinary perception abilities
Ibni Sina understands what the Giant tells him very quickly.
(T)F829.4. Extraordinary mirror
The giant looked into the magic mirror and saw Ibni Sina stealing the Book of Life.
G501. Silly Giant
As the Giant was sleeping, Ibni Sina stole the book from him.
G630. Characteristics of the giants
The Giant who taught Ibni Sina was a wise one.
(T)H921.1.1. Missions given by the Ruler
Padishah's requirement: whoever wanted to marry his daughter he was to know everything about the life and know the book of life.
Ibni Sina turns into a parrot and sells himself to the Padishahs son.
L114.4. Trickster hero
Ibni Sina turns into a parrot and sells himself to the Padishahs son.
L140. Bad luck turns into a good one

He who does not know the Book of Life may not marry the Padishahs daughter – as Ibni Sina learned this requirement he went to visit the Giant in order to obtain the secret knowledge.

J140. Becoming smart by educating ones self.

Ibni Sina took lessons from the Giant in order to learn the Book of Life.

J166. Knowledge obtained from the book.

Ibni Sina studied the Book of Life in details and than gave comprehensive answers to the questions asked by the scientists in the palace.

J610. Caution

As Ibni Sina saw the Giant coming his way he turned to a sparrow and flew away.

J640. Escaping from the danger

As Ibni Sina saw the Giant coming his way he turned to a sparrow and flew away.

J1113. Smart son

Ibni Sina tries to explain his mother that their wealth was the wisdom and knowledge they possessed.

K1900. Deception, Lying

Padishah was against the marriage from the beginning but as Ibni Sina completed the mission he (Padishah) did not break his word.

N812. Helpful giant

The Giant thelped Ibni Sina in learning the Book of Liffe.

N825.3. Helpful old woman

Ibni Sina's fate changes as he went to visit the Giant.

L143. A poor man becomes rich

Ibni Sina's mother sells a parrot to the Padishahs son for 500 gold.

L300. Success of a weak one

Eventually Ibni Sina marries Padishah's daughter.

L161.1. A poor boy marrying a rich girl

Poor Ibni Sina marries the Padishahs daughter

L410. A pride rule becomes humble

Padishah did not want to marry his daughter to Ibni Sina but as he saw him answering all the questions he gave a permission for marriage.

M201. Making a deal and promising

Padishah tels that he will give his daughter to the one who is wise and knows the Book of Life.

M202. Keeping ones word

Padishah did not break his word and gave his daughter to Ibni Sina.

N101. Irrevocability of fatte

Ibni Sina gives correct answers to all question asked by the wise.

P150. Richmen

Padishah does not want to give his daughter to the ones that are not rich.

P160. Beggars

Mother helped Ibni Sina in marrying the Padishah's daughter.
P10. Rulers
Padishah orders to put two stones behind the gates of the palace.
P12. Character of the ruler
Padishah helps the poor: when a poor one comes to his palace he/she sits on a stone and they get money.
P12.2.1. Cruel ruler
As an old woman came to Padishah to ask for his daughter he ordered to capture her.
P40. Princesses
Padishah does not want to give his daughter to a poor family.
P110. Ruler's servants
A servant told Padishah that it would not be a good thing to beat an old woman.
P120. Religious persons
(T)P121. Wise men (hoca)
the Padishah that it would not be a good thing to beat an old woman for her courage. The guard told the Padishah that it would be more convenient to spoil her reputation in the eye of a public.
Q551.3. Punishment by turning into a stone
(T)Q551.3.4.1. Punishing someone by stoning their house

Padishah thought that Ibni Sina's mother was a beggar and ordered to give her some money.
P231. A Mother and her child
Mother did not tell Ibni Sina that she was thinking to marry him for a long time.
P340. A teacher and a disciple
(T)P340.1. A Giant as a teacher
Ibni Sina learns the Book of Life and the secret knowledge from the Giant.
P431. A merchant
Mother tries to convince Ibni Sina that they are not as rich as merchants are.
Q458. Punishing by beating
The guard tells Padishah that it would not be right to beat an old woman.
Q470. Insulting and shaming
(T)Q470.1. Smearing
An old woman went to see Padishah to make a marriage deal for their children. Padishah got angry and ordered to punish an old woman. The guard told
T135. Wedding ceremony
Ibni Sina celebrated his marriage for seven days and seven nights.
U60. Wealth and deprivation.
Padishah did not want to give his daughter to poor Ibni Sina.

Padishah orders to sone their house.
R260. Chasing
Padishah orders his guards to follow an old woman to her house and stone it.
T100. Marriage
Ibni Sina wants to marry Padishahs daughter.
(T)T130. Mediating the marriage
Ibni Sinas mother goes to Padishah as a marriage mediator.
T131. Requirements for marriage
whoever wanted to marry his daughter he was to know everything about the life and know the book of life.
T131.1.2. A girl is to marry the one chosen by her father
Padishah: whoever wanted to marry his daughter he was to know everything about the life and know the book of life.
T132. Preparation for marriage
Ibni Sina turnes into a parrot and tells his mother to sel him to Padishahs son for 500 gold.
Ibni Sina's mother sold tha parrot to the Padishahs son for 500 gold.
Z71.5. Symbolic number: seven
Padishah gave his daughter to Ibni Sina and celebrated for seven days and seven nights.
Z71.12. Symbolic number: forty

U110. Figuring out deception
Ibni Sina in the form of a parrot saw the Giant comming and he turned into a sparrow and flew away.
U210. Bad ruler, bad decision
Padishah orders to beat an old woman who came to mediate.
W32. Cesaret
Ibni Sina stole the Book of Life while the Giant was sleeping.
W121. Coward hero
As Ibni Sina saw the Giant approaching he turned into a sparrow and flew away.
W136. Deception, Lying
Ibni Sina turnes into a parrot and tels his mother to sell him to the Padishahs son.
Z64. Proverbs
(T)Z64.1. Sayings
As a parrot turned into a sparrow the Padishahs son got shocked.
Z71.3.0.1. Symbolic number: five multiplied
Ibni Sina asked his mother to take him to the palace after he turnes himself into a parrot and sel him for 100 gold.
Z230. Extraordinary courage of a hero
Ibni Sina brings the secret knowledge and the Book of Life.

Ibni Sina told that he would return back after forty days and reveal the secret knowledge of life.

Z71.16. Other symbolic numbers

Z293. Returning of a hero

Ibni Sina brings the secret knowledge and the Book of Life after forty days.

Conclusion and Recommendation

In the given work we analyse the motives of four legends regarding İbni Sina (Avicenna) recorded in Turkmenistan comparing them with the motives analysed in the work entitled Motif Index of Folk Literature by Stith Thompson. We have identified the following results.

In the work entitled Motif Index of Folk Literature motifs have been collected under 23 categories. In the İbni Sina legends some of the above mentioned motif categories have not been detected. These are: A. Mythological Motifs, B. Animals, E. Death, S. Abnormal treatment, V. Religion, X. Humor.

In the above given four İbni Sina legends some 158 motifs have been detected and elaborated on. Those motifs are being mentioned in the four legends 221 times. This fact proves that Turkmen version of İbni Sina legends represent a rich material in terms of motifs.

The following is the distribution of motifs according to the categories mentioned above and their total number: C 7(9), D 10(10), F 11(12), G 2(2), H 15(20), J 17(26), K 9(11), L 7(13), M 4(6), N 9(13), P 19(28), Q 11(11), R 4(5), T 7(7), U 3(5), W 10(18), Z 14(17).

According to the given result the most heavily used motif is "P community". 19 motifs from this group are used 28 times in all four legends totally. The motif of community is the most heavily used motif however the density of its usage differs according to legends.

The rest of the motifs according to the density of the usage are as follows: "J the wise and the fool", "H Testing", "W Characteristics of the heroes" (J 17, H 15, W 10). These results comply to the characteristics of the historical persons and the legends regarding them.

In the given legends extraordinary features of İbni Sina are being presented. The main character differs from others with his courage, cleverness and justice.

The least used motif are "G the Giants", "M Predicting the future", "R Esirler ve runaways", "U The Nature of life".

17 motifs present in the above mentioned legends have not been detected in the Turkmen versions of İbni Sina legends according to the Motif Index of Folk Literature. These motifs are used 22 times in the mentioned legends: C 1(1), D 2(2), F 1(1), H 3(3), J 1(1), P 4(6), Q 3(3), T 1(1), Z 1(4).

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