

Aesop's fables in Central Asia

A contribution to project 'China and the Mediterranean world' of the Union Académique Internationale

Participation of the Turfan Study Group (Turfanforschung) in Berlin (Berlin Brandenburg Academy of Sciences and Humanities) in the project with a presentation of 'Aesop's fables in Central Asia'. Contributors: Peter Zieme (Berlin), Christiane Reck (Berlin), Nicholas Sims-Williams (Cambridge), Desmond Durkin-Meisterernst (Berlin), Matteo Compareti (Venice).

Aesop's fables in Central Asia

This topic is of central relevance to the UAI project 'China and the Mediterranean world' as it concerns the transmission of a Greek collection of fables and a Life of Aesop (*Vita Aesopi*) to Central Asia where Parthian, Sogdian and Old Turkish versions of some fables have come to light. These date to between the 8th and 12th centuries. Some fables were also the subject of 8th century wall paintings in the Sogdian town of Panjikand (in present day Tajikistan).

Many of Aesop's fables are told in a very compressed form in the Greek original. The same is true of most of the Central Asia versions, so much so that, in a damaged text, the identification of a particular tale can depend on the interpretation or reading of only one or two key words. The Parthian version of the tale of 'the father and his sons' is an example for the difficulties faced by the editor of such a text. Essentially the same problems confront the art historian who, in the case of the often damaged murals in Panjikand relies on significant details being clear enough for the attribution to Aesop. It seems therefore likely that the varied textual and visual materials may still contain unrecognized fables. This may also apply to Buddhist murals that, besides the predominant Indian motives, could possibly contain references to Aesop that have not yet been recognized.

Iranian sources

Quite a number of tales are to be found amongst the Iranian fragments in the Turfan Collection, about 120 fragments in all. Unfortunately, most are in a very fragmentary condition and do not even provide enough information for the recognition of the motifs of the stories. A small number of Aesopian fables has been recognized:

1. 'The Monkey and the Fox', Tale F in Sogdian (p. 474-5) in W.B. Henning, Sogdian Tales, in: *Bulletin of the School of Oriental and African Studies* 1945, 465-487. The damaged Sogdian text is part of an extensive version of the story, more expansive than Aesop's concise version. Nevertheless, rather than being an independent development, the Sogdian version probably derives from a Greek source.
2. 'The father and his sons'. Aesop's fable 53 was recognized by R. Merkelbach, Manichaica (10) Eine Fabel Manis, in: *Zeitschrift für Papyrologie und Epigraphik* 75, 1988, 93-94 on the basis of the first edition of the Parthian text M48+/ by W. Sundermann, *Mitteliranische manichäische Texte kirchengeschichtlichen Inhalts*, Berlin 1981, p. 22, lines 82-92. The tale is part of a text spoken by Mani, i.e. it demonstrates the supposed use of an Aesopian tale by the founder of Manichaeism.
3. E. Morano, Sogdian Tales in Manichaean Script, in: D. Durkin-Meisterernst et al. (ed.), *Literarische Stoffe und ihre Gestaltung in mitteliranischer Zeit*, 2009, 177, writes of the 'Aesopian style' of one Sogdian tale on the fragment M127/V/2-6/.

Iranian fable 1: The monkey and the fox

Greek text – Sogdian version in a text preserved in Turfan in Eastern Central Asia

Aesop nr. 81 (Chambry 38 = Perry 81)

Ἄλωπηξ καὶ πίθηκος βασιλεὺς αἰρεθεῖς.

Ἐν συνόδῳ τῶν ἀλόγων ζῶων πίθηκος ὀρχησάμενος καὶ εὐδοκίμησας βασιλεὺς ὑπ' αὐτῶν ἐχειροτονήθη. Ἄλωπηξ δὲ αὐτῷ φθονήσασα, ὡς ἐθεάσατο ἔν τινι πάγῃ κρέας κείμενον, ἀγαγοῦσα αὐτὸν ἐνταῦθα ἔλεγεν ὡς εὐροῦσα θησαυρὸν αὐτῇ μὲν οὐκ ἐχρήσατο, γέρας δὲ αὐτῷ τῆς βασιλείας τετήρηκε, καὶ παρῆνει αὐτῷ λαμβάνειν. Τοῦ δὲ ἀτημελήτως ἐπελθόντος καὶ ὑπὸ τῆς πάγης συλληφθέντος, αἰτιωμένου τε τὴν ἀλώπεκα ὡς ἐνεδρεύσασαν αὐτῷ, ἐκείνη ἔφη· "ὦ πίθηκε, σὺ δὲ τοιαύτην μωρίαν ἔχων τῶν ἀλόγων ζῶων βασιλεύεις;" Οὕτως οἱ τοῖς πράγμασιν ἀπερισκέπτως ἐπιχειροῦντες ἐπὶ τῷ δυστυχεῖν καὶ γέλωτα

ὄφλισκάνουσιν.

(<http://mythfolklore.net/aesopica/chambry/38.htm>)

Translation

THE MONKEY ELECTED KING OF THE ANIMALS

At an assembly of the dumb beasts, the monkey did a dance. The performance was a great success and the animals elected the monkey to be their king. But the fox was jealous of the monkey, so when she saw some meat lying in a trap, she led the monkey there and told him that she had found a treasure. The fox explained that she had not taken it for herself because of the king's prerogative. Instead, she had guarded this royal prize just for him. She then told the monkey to go ahead and take it. The monkey recklessly put his hand in the trap and was caught. When he accused the fox of luring him into an ambush, the fox replied, 'O you monkey! How can you rule over the dumb beasts when you yourself are such an idiot?' *The story shows that the same is true for people who take up some business without thinking about it first: they meet with disaster and become laughing-stocks as well.*

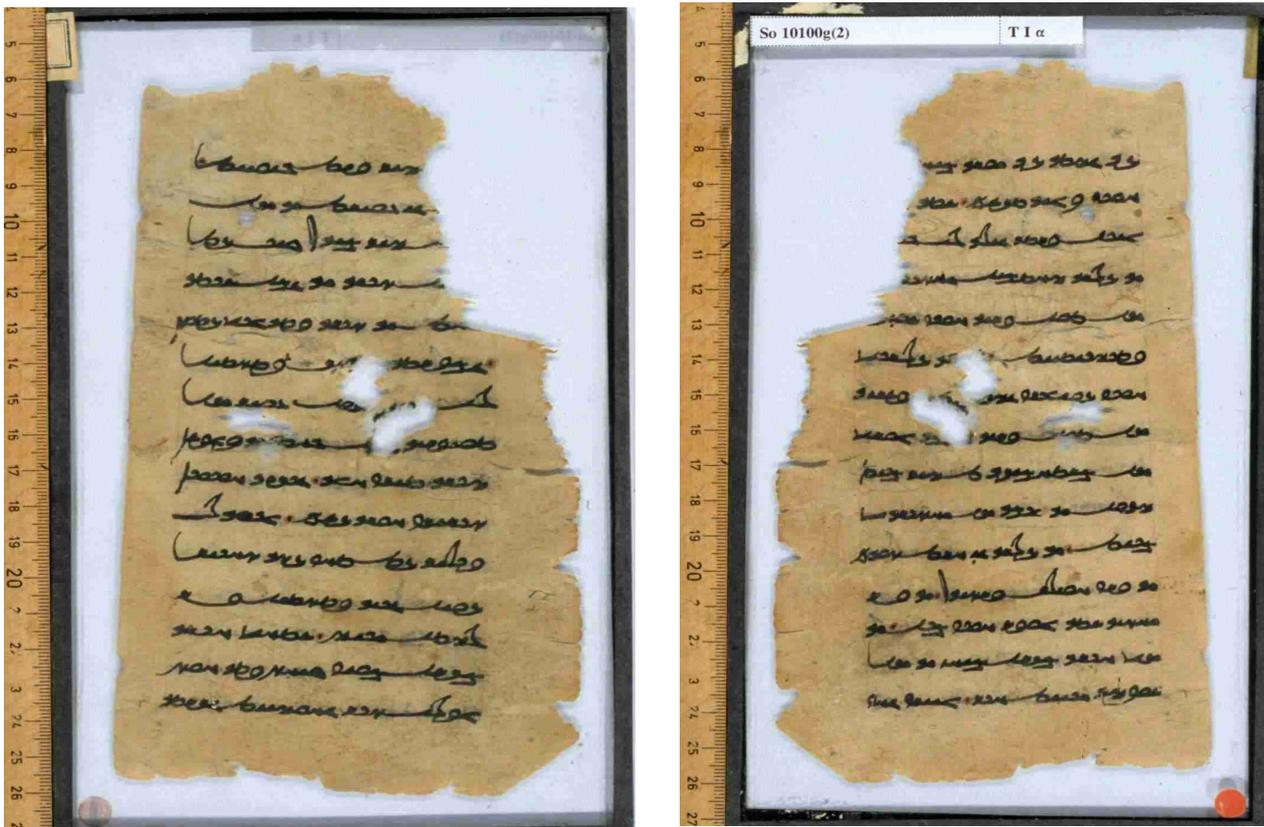
(<http://mythfolklore.net/aesopica/perry/81.htm>)

Sogdian text So 10100g(2) Catalogue Reck 2006, 30-31.

W.B. Henning, Sogdian Tales, in: *Bulletin of the School of Oriental and African Studies* 1945, 465-487, there Tale F in Sogdian (p. 474-5).

N. Sims-Williams, A haunch of meat: A fable of Aesop in Sogdian and Old Turkish, forthcoming.

So.10100g(2) recto and verso (recto on the right; verso on the left)



http://www.bbaw.de/forschung/turfanforschung/dta/so/images/so10100g2_recto.jpg

http://www.bbaw.de/forschung/turfanforschung/dta/so/images/so10100g2_verso.jpg

Turfanforschung Berlin. Depositum in the State Library Berlin.

Sogdian text in transliteration

(recto, line 1) ky 'sty ky nwry m'x[w cwpr] (2) xwβw pc'ytk'm ° rty [cnn] (3) c'β' prtr 'δy L' β(w)[t] (4) ZY kδry sytm'n nxšyr[t] (5) ZKn tw' prny xwβw ryz-(k)[ry] (6) ptyšynt'nt [°] [rt](β)y kδryh (7) xwβw kwncykw 'sk[w]nt [°] p'rZ-Y (8) ZKn tw' prny [ny]my CWRH (9) ZKn mrtxm'kyt s'r mynt(10)skwn ZY nymy ZKn nxšyryh (11) mynt ° ZY kδry 'z-γrt šwym (12) ZY prw γw'δk prš'yδ ° ZY pr (13) nxš'yrtw cwpr xwβw myn ° ZY (14) ZKh xyry mkr' {mnxz}<m'yz> ZY ZKn (15) rwpsy nβ'nt xyr ° c'nkw 'xw (verso, line 1 = 16) [.....] s'r pnt β'w'nt ° (17) [rwpsy] 'z-yw'rt ZY ZKn (18) [mkr]' s'r m'yδ w'β kt (19) {[cnt]n} šyry ZY-'mn ryty (20) ['']yt ZY šyry ptycyh ktyš (21) ° mprty [..].k ptšt'n (22) L' [..].y-skwn yw'r ZKn (23) tw'prny [s']t βtyty ZY pcp'n (24) sβryt kw xcy ° 'YKZ-Y xwβwy' (25) šyr'kw xwry-k'm ° cywyδ (26) pyδ'r kt tyw kšy šxy'k (27) kwn' 'yny ptšt'n pr (28) δst' ny's ° rtxh xyry (29) mkr' mwnw w'xš ptyyws' (30) cpδ' šyr 'xws'nt 'krty...

(<http://titus.uni-frankfurt.de/texte/etcs/iran/miran/sogd/sogdswc/sogdn.htm>)

Henning's translation

“... Who now will be the right king for us? There is none better than you! All animals have approved Your Excellency as absolute king and are at the point of declaring you king. For Your Excellency's body is half like a man's, and half like an animal's. Let us now go quickly, and you shall seat yourself on the throne and be king over the animals.”

The foolish monkey got up and went along with the fox. When they approached the [trap?], the [fox] turned back and spoke thus to the [monkey]: “Good has come before us and you have been placed before a good thing. Filled you would not the thigh {correcting Henning's 'frame(?)}' , but it is all presented and ready prepared for Your Excellency so that you shall eat well like a king. So if you will now take the trouble, take this thigh {correcting Henning's 'frame(?)}' into your hands.”

The foolish monkey heard these words, at once he became very glad

Note the rather expansive nature of the Sogdian version. The Sogdian phrase *šxy'k kwn' /šaxyāk kuna/* translated by Henning as 'if you will now take the trouble' can be compared to Modern Greek κοπιάστε 'please (take the trouble and do this; do it though it be an effort)' and may indicate that this more expansive version followed a similarly worded Greek text, though an indirect borrowing through a Syriac version cannot be excluded. There is direct evidence for Syrian Manichaeans in Turfan.

Iranian fable 2: The father and his sons

Greek text – Parthian version in a text about Mani preserved in Turfan in Eastern Central Asia – image on a mural from Panjikand in the Sogdiana

R. Merkelbach: 'Manichaica (10), Eine Fabel Manis', *Zeitschrift für Papyrologie und Epigraphik* 75, 1988, 93-4. Note that Merkelbach also points to a version of this tale by Plutarch who tells it of a Scythian king – already sending the tale eastwards.

Aesop nr. 53 (Chambry 86 = Perry 53)

Γεωργοῦ παῖδες στασιάζοντες.

Γεωργοῦ παῖδες ἐστασίαζον. Ὁ δὲ, ὡς πολλὰ παραινῶν οὐκ ἠδύνατο πείσαι αὐτοὺς λόγοις μεταβάλλεσθαι, ἔγνω δεῖν διὰ πράγματος τοῦτο πράξει, καὶ παρήνευσεν αὐτοῖς ῥάβδων δέσμην κομίσει. Τῶν δὲ τὸ προσταχθὲν ποιησάντων, τὸ μὲν πρῶτον δοὺς αὐτοῖς ἀθρόας τὰς ῥάβδους ἐκέλευσε κατεάσσειν. Ἐπειδὴ δὲ κατὰ πᾶν βιαζόμενοι οὐκ ἠδύναντο, ἐκ δευτέρου λύσας τὴν δέσμην, ἀνὰ μίαν αὐτοῖς ῥάβδον ἐδίδου. Τῶν δὲ ῥαδίως κατακλώντων, ἔφη· Ἄτὰρ οὖν καὶ ὑμεῖς, ὦ παῖδες, ἐὰν μὲν ὁμοφρονῆτε, ἀχείρωτοι τοῖς ἐχθροῖς ἔσεσθε· ἐὰν δὲ στασιάζητε, εὐάλωτοι. Ὁ λόγος δηλοῖ ὅτι τοσοῦτον ἰσχυροτέρα ἐστὶν ἡ ὁμόνοια ὅσον εὐκαταγώνιστος ἡ στάσις.

(<http://www.mythfolklore.net/aesopica/chambry/86.htm>)

Translation

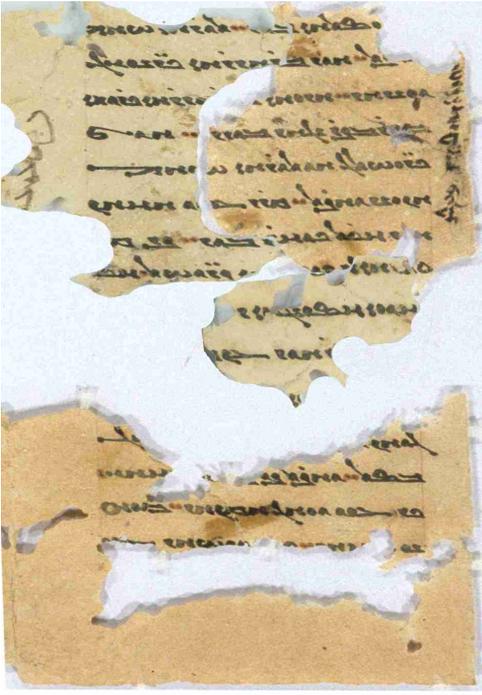
A Father had a family of sons who were perpetually quarreling among themselves. When he failed to heal their disputes by his exhortations, he determined to give them a practical illustration of the evils of disunion; and for this purpose he one day told them to bring him a bundle of sticks. When they had done so, he placed the faggot into the hands of each of them in succession, and ordered them to break it in pieces. They tried with all their strength, and were not able to do it. He next opened the faggot, took the sticks separately, one by one, and again put them into his sons' hands, upon which they broke them easily. He then addressed them in these words: "My sons, if you are of one mind, and unite to assist each other, you will be as this faggot, uninjured by all the attempts of your enemies; but if you are divided among yourselves, you will be broken as easily as these sticks."

(Electronic texts center, University of Virginia Library)

Parthian text M48+/ Catalogue Boyce 1960, 5.

W. Sundermann, *Mitteliranische manichäische Texte kirchengeschichtlichen Inhalts*, Berlin 1981, 22 lines 83-92 and with new readings apud Merkelbach 1988, 94 n. 9:

M48+/II/V/ lower half of the page.



Turfanforschung Berlin. Depositum in the State Library Berlin.

Parthian

(81) 'wṭ (82) fryštg 'w twr'n š'h (84) 'zynd w'xt °°

mrd 'yw 'h'z (84) (')[w]d hft pwhr bwd °°

kd m[rn] (85) j(m)'n (gd) p[w][hr'](n) xrwšt ° h(f)[t] (86) [--]hwyn hsyng(')n d[----] (87) [--- --]r 'wd 'z(.)[-- ---] (88) [--- --](.)n[--- --] (89) gw'z (.)[--- ---](.)g (90) bst °° w'xt kw [m' wysš]h'd °° (91) pd 'yw wy'g 'mz'd °° kyc (92) ny [s](c'd) ° (p)[š] (wy)š'd ('yw) {the rest is lost}

Translation

And the apostle (= Mani) told the King of Tūrān a tale (*āzend*):

There was a man and (he) had seven sons.

When the time of (his) death came, he called (his) sons. Seven ... original and cattle stick ...

... (he) tied. He said: 'Do not undo (it). Break it at one attempt!' Nobody was able to. Then he undid one ...

{the rest is lost}

Panjikand mural

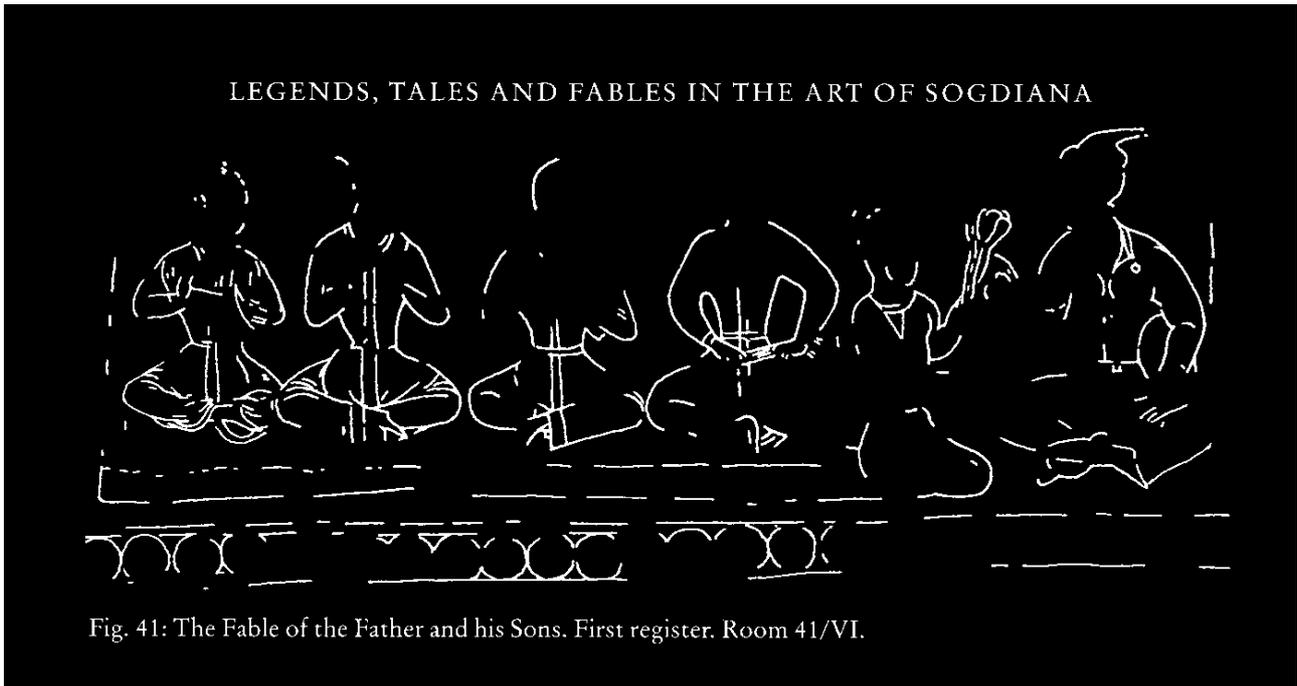


Fig. 41: The Fable of the Father and his Sons. First register. Room 41/VI.

B. Marshak, *Legends, Tale, and Fables in the Art of Sogdiana*, New York 2002, 90, Fig. 41: The Fable of the Father and his Sons. First register. Room 41/VI.

Iranian fable 3: A Sogdian fragment of a tale, possible of a fable by Aesop M127/ Catalogue Boyce 1960, 11. E. Morano, *Sogdian Tales in Manichaean Script*, in: D. Durkin-Meisterernst et al. (ed.), *Literarische Stoffe der mitteliranischen Zeit*, 2009, 177, writes of the 'Aesopian style' of one Sogdian tale on the fragment M127/V/2-6/.



http://www.bbaw.de/forschung/turfanforschung/dta/m/images/m0127_verso.jpg

Transliteration

°° I mwškyč [m](ryyy)[6-7] (3) wɣtwδʻrt (kt) (ʻ)ys ʻtyy mnʻ [14-16] (4) m(ry)yy wʻ[nw] (pʻtɕy)nyy kwnd(ʻ) kt (ʻz)w c(n)[8-9] (5) ʻʻjwyrʻʻ(k)c wʻnw ɣ(r)βʻm sk(w)[n] (kt) kyy (t/δ.)[6-7] (6) wβʻt ɣyyr nyj jwtkʻ(m °°)

translation

A wild cat [...] a bird [...] (3) said: come and [...] me [...] (4) the bird thus answered: I [...] from [...] (5) evil intent, thus I understand that he who is [...] (6) late will not live.

E. Morano comments (p.177) 'The second tale (/V/2-6) of the verso, in Aesopian style, is about a bird, who apparently has been enticed with evil intent and then caught by a wild cat. The final line, uttered by the bird, looks like the moral of the story, but unfortunately lacks the key word: he who is [...] will not live longer.'

The wall-paintings in Panjikand

A rich source of information on narratives in the Sogdiana is the large number of wall-paintings in Panjikand and other sites. B. Marshak, *Legends, Tales, and Fables in the Art of Sogdiana*. New York 2002, 137 shows that the illustration of the tale of the goose that lay the golden eggs follows the version in Aesop rather than the folk-tale with its happy end. Aesop's fable 53 (s. above) is uniquely attested both in a Turfan text and in a mural in Panjikand. In that book and in Marshak 2004 (B. Marshak, *The Murals of Sogdian in Comparison with the Turfan Texts*, in: D. Durkin-Meisterernst et al., *Turfan Revisited - The First Century of Research into the Arts and Cultures of the Silk Road*, Berlin 2004, 191-196), Marshak suggests that many murals were copied from book illustrations. There is also the possibility that some Manichaean books, known for their illustrations, may have contained illustrations of Aesopian fables and transmitted them. Unfortunately no such illustration has survived.

Old Turkish sources

In 1922 A. v. Le Coq edited an Old Turkish fragment from Turfan which contains Aesop's name and part of a text spoken by him. Later it became clear that this was in fact part of the *Vita Aesopi* (Rásonyi 1930). Zieme 1968 published further fragments of this manuscript and Zieme 2003 identified and published three fables independent of the transmission of the *Vita*. These may have been translated from Sogdian. While in 1930 L. Rásonyi still believed that the transmitters were Christian priests, now it seems to be the *communis opinio* that Manichaeism was the vehicle of transmission because ample use was made of stories and fables to illustrate and explain Manichaean doctrines.

Of the three fragmentary tales, one is the Aesopian tale of the two dogs, and the second has recently been identified as a version of the fable of the Monkey and the Fox (see above on the Sogdian version). The third is too fragmentary to allow a specific fable to be recognized.

Nine fragments of the *Vita Aesopi* have been published; five further fragments are published here for the first time.

Old Turkish fables

The three fragments (1.) So 11400 (T II 915), (2.) So 10100m[a] (T I α) und (3.) So 18298 (T I D - TM 416 + T I α) belong, on the basis of the Sogdian rectos, to the same manuscript as So 14000 (T II D 77) which W. Sundermann edited. This last fragment has, on its verso, a fragment of the *Acta Pauli et Theclae* (Zieme 2002) and therefore a further text with Greek interest but the handwriting and the page format are completely different from that of the other Aesopian fragments. As W. Sundermann already established, we are dealing here with a collection of texts written on a scroll; this obviously also applies to the Turkish versos.

The very large and clear script has features that suggest a date in the 10th to 11th centuries, for example, the difference, however slight, between medial -s- and -š-. Since only words with -y are attested, we cannot observe whether final -y and -q were distinguished.

This is not enough to date the fragments accurately. We must assume that the Old Turkish texts on the versos were written later than the Sogdian rectos. The word *kulkak* indicates an early text, tentatively of the 11th century.

Old Turkish fable 1: So 11400 (T II 915) verso; Catalogue Reck 2006, 68.



http://www.bbaw.de/forschung/turfanforschung/dta/so/images/so11400_verso.jpg

transliteration

- 1 []l'rc'
- 2 [] : ym' yyryk
- 3 []mys kntw `wynky p`rmys
- 4 [] pyr t'yq'n ydrq'nyw
- 5 []mys : ym' `wl `yt
- 6 [] y'tmys : ym' `kynty
- 7 [] `tyn kwy[
- 8 []q kwyrmys []

9 []

transcription

¹[...]larča ²[...miš] : ymä yerig ³[...]miš k(ä)ntü öñi barmış ⁴[...] bir taygan y(i)d(i)rkanyu ⁵[...]miš : ymä ol it ⁶[...] yatmış : ymä ikinti ⁷[...] ätin kö[rmiš ...] ⁸[...]g körmış [...]

translation

1 [...] like the [...] 2 [...] And the earth 3 [...] did [...], (him/her) self went away. 4 [...] a greyhound sniffing(?) 5 [...] did [...]. An that dog 6 [...] lay. And the second 7 [...] [having] seen the meat of the [...], 8 [...] saw [...] 9 [...]

This sparse text can be compared with the fable of the two dogs (Hausrath 1970, Nr. 94). If the greyhound or hunting dog (*taygan*) is one of them, then the second one should be a domestic dog (*it*).

Greek text

Aesop nr. 92 (Chambry 175 = Perry 92)

Κύνες δύο.

Ἐχων τις δύο κύνας, τὸν μὲν θηρεύειν ἐδίδασκε, τὸν δὲ οἰκουρὸν ἐποίησε. Καὶ δὴ, εἴ ποτε ὁ θηρευτὴς ἐξιὼν ἐπ' ἄγραν συνελάμβανε τι, ἐκ τούτου μέρος καὶ τῷ ἐτέρῳ παρέβαλλεν. Ἀγανακτοῦντος δὲ τοῦ θηρευτικοῦ καὶ τὸν ἕτερον ὀνειδίζοντος, εἶ γε αὐτὸς μὲν ἐξιὼν παρ' ἕκαστα μοχθεῖ, ὁ δὲ οὐδὲν ποιῶν τοῖς αὐτοῦ πόνοις ἐντροφεῖ, ἐκεῖνος ἔφη πρὸς αὐτόν· "Ἀλλὰ μὴ ἐμὲ μέμφου, ἀλλὰ τὸν δεσπότην, ὃς οὐ πονεῖν με ἐδίδαξεν, ἀλλοτρίους δὲ πόνους κατεσθίειν." Οὕτω καὶ τῶν παίδων οἱ ῥάθυμοι οὐ μεμπτέσι εἰσὶν, ὅταν αὐτοὺς οἱ γονεῖς οὕτως ἄγωσιν.

(<http://mythfolklore.net/aesopica/chambry/175.htm>)

translation

THE HUNTING DOG AND THE WATCH DOG

There was a man who had two dogs. He taught one to hunt and the other to be a watchdog. Whenever the hunting dog caught something, the watchdog would also share in the spoils. This made the hunting dog angry at the watchdog, since he had to work for everything he had while the watchdog lived off the fruits of his labour without doing anything. The watchdog retorted, 'Don't blame me! It's our master's fault. Since he didn't teach me how to work, I only know how to eat the food that others earn.'

This fable shows that the same is true of children: it is not their fault if they don't know how to do anything, since this is how their parents have raised them.

(<http://mythfolklore.net/aesopica/perry/92.htm>)

Old Turkish fable 2: So 10100m[a] (T I α) verso; Catalogue Reck 2006, 37-8.



http://www.bbaw.de/forschung/turfanforschung/dta/so/images/so10100ma_verso.jpg

transliteration

- 1 []lykyn 'ync' typ
 2 []'wydwn pyr tylkw
 3 []wlt' pyr pwt
 4 []'kwl'nt' 'ync'
 5 []t yys'r :
 6 []kysy l'rd'
 7 []t'rys'r ywz
 8 []tyr : mn

transcription

¹[ol üdün t]egin inçä tep ²[tedi ol ymä] üdün bir tilkü ³[... y]olta bir but ⁴[... kö]ñülintä inçä ⁵[tep sakıntı bu]t yesär :
⁶[...] kiši-lärdä ⁷[...] (t)arısar yüz ⁸[...te]tir : m(ä)n (...)

translation

“... the prince(?) said thus: [At that] time [too](?) a certain fox [was going] on (his) way(?). [He found] a haunch (of meat) [in a trap]. In his mind [he thought] thus: ‘If one were to eat [the meat, ...] Amongst men it is said [that] if one sows [a single seed it will produce] a hundred [fruits]. I ...’”

For this text, for which Zieme 2003 was not able to specify a specific fable, Sims-Williams (forthcoming) suggests that the fable of the monkey and the fox is the source. Therefore the same fable is attested in a Sogdian (s. above) and a Turkish version.

Old Turkish fable 3: So 18298 (T I D - TM 416 + T I α) verso; Catalogue Reck 2006, 207.

http://www.bbaw.de/forschung/turfanforschung/dta/so/images/so18298_verso.jpg

transliteration

- 1 []t'q q̄wlq̄'q̄r'
 2 []'nyt ʳcyq
 3 []lkwk twtwp
 4 []s twrw tynlq
 5 []mys :

transcription

¹[an]tag kulkakra ²[]anit ačıg ³[ti]lküg tutup ⁴[]š turu tınl(i)g ⁵[]miš :

translation

1 [... s]o on the ear 2 [...] bitter 3 [...] catching the [f]ox 4 [...] standing(?) living being 5 [...]

Whether this is part of a fable of Aesop is hard to tell. If the partially restored *tilkü* 'fox' in line 3 is correct, it might belong to a fable in which a fox plays a part, but there are a number of such and there is not enough text preserved to allow more specific details to be recognized. The figure of the fox is also very common in the folklore of the Turkish-speaking peoples, but our sources for this are primarily records of oral traditions.

The Old Turkish fragments of the *Vita Aesopi* 'Life of Aesop'

The following 14 fragments include 9 edited (Nrs 1-9) and 5 hitherto unedited (Nrs 10-14) portions of the

Old Turkish version of the *Life of Aesop*. The meaning of many passages remains mysterious. Some of the fragments in the Berlin Collection are so severely damaged that no continuous text can be put together, but two unpublished ones are included here together with three further fragments in the Otani Collection of the Ryukoku University in Kyoto. Though these cannot be joined, all of them have a headline.

Old Turkish Life of Aesop 1: U 319 (T I α)



<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0319recto.jpg>



<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0319verso.jpg>

Ed. Zieme 1968, pp. 49-50; Catalogue Wilkens 2000, Nr. 25. Recto = chapters 12-16 of version G (Perry Aesopica, pp. 39-40), verso = beginning of chapter 16 and (probably after some longer omission?) chapter 47 (Perry Aesopica, p. 51).

(recto)

01 []
 02 []l[]an s[akı]nu t[]
 03 [b]ir bay är bar ärmi[š]
 04 [ir]biš üčük kädmiš '[]
 05 []ut urturmiš : ymä []
 06 []älürmiš : bir kulın '[]
 07 [ta]šgaru taşik kış u[]m[]
 08 []l : amtı mini nä kılı ug[ay]
 09 [] tašgaru taşikıp yana
 10 [i]nčä kiginč k(ä)lürmiš sini
 11 []m[]sar-m(ä)n inčip bo kuluğın
 12 [] tep : [am]tı ymä sizlärn(ä)ñ
 13 []k y[e]p ögrünčün

Old Turkish Life of Aesop 2: U 29 (T I α)



<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0029recto.jpg>

<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0029verso.jpg>

Ed. Le Coq 1922, Nr. 14; Rásonyi 1930. Catalogue Wilkens 2000, Nr. 33. = Chapter 47-48 (Perry Aesopica p. 89).

(headline, red, verso + recto) *[bilgä] yosıpas-nıñ ädgü körtlä [nomı]*

“The good, beautiful [book] of [wise] Yosıpas”.

recto

01 ölürgäli elitsär-lär mañrayur üntäyür

02 yosıpas inča temiş koin anı üçün

03 üntämäz nä üçün tesär birär birär

04 adakın bap kämişip yuñın kırkar-lar :

05 k(a)ltı birök [] üçün adakın basar

06 [] inçip toñuzug

07 [] a]dın sav(a)g bilmäz

08 [] maz m(ä)n tep :

09 [] kamag

translation

“[Why is it, that the pigs], when they are led to slaughter (lit.: killing), cry and screech?” Yosıpas said: “Sheep do not cry because of that. Why? They are bound at the feet and thrown over and (only) their wool

is shorn. If one ties their feet [in order to transport the pigs] [...] so [kills?] the pig [...] the pig knows nothing else. [...] I too [...] not [...].” All [...]

verso

01k(ä)rgäk bo savka ymä kam(a)gan külmiš

02 -lär yosıpas(a)g ögmiš-lär inčä temišlär

03 ögrünčülüg ärgil s(ä)n yosıpas nä üçün

04 tesär biz barča anıg ögrünčülügin ärür

05 -biz anı üçün bizi[η]umuz küči tä[]

06 az biligimiz barča []

07 yosıpas inčä [temiš]

08 sözlägäy []n []

09 söz[]

translation

One must [...]. They all together laughed about this speech. They praised Yosıpas and said: “Be happy! Why? Because we are all very happy. Therefore the power of our [...] Our little knowledge all [...].” Yosıpas [said] so: [“ [...] will say [...] word [...]

Old Turkish Life of Aesop 3: U 193 (T I D 30)



<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0193recto.jpg>



<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0193verso.jpg>

Ed. Zieme 1968, p. 50. Catalogue Wilkens 2000, Nr. 26. Recto = Chapter 66 (Perry Aesopica, p. 56), verso = Chapter 67 (Perry Aesopica, p. 56).

Old Turkish Life of Aesop 4: U 195 (T I D 30)



<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0195seite2.jpg>



<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0195seite1.jpg>

Ed. Zieme 1968, pp. 50-51. Catalogue Wilkens 2000, Nr. 27. Recto = Chapter 66 (Perry Aesopica, p. 56), verso = Chapter 67 (Perry Aesopica, p. 56). The order of the sides is tentative.

(recto?)

01 [	]	şlär[]
02 [	]	ymä bo[]
03 [n]ä	üçün kişi	yerkä []
04 []	yanıp maru	körü []

05 []miš m(ä)n äšidmišim []
 06 []yanturu körmäk[]
 07 []lartan öt[rü] b[]
 08 [är]sär üküš yegüči []
 09 olurd[ı] [a]nta ö[trü] []
 10 []y[]

translation

[...] And this [...] [... W]hy man returns [...] to the earth [...], looking from there [...] I have [...]. What I heard [...] look back [...] From the [...] th[en] [...] if it [is] so, eating a lot [...] he sat. Thereupon [...]

(verso?)

01 []apa[]
 02 []ka kirs[]
 03 []sar-lar ärmiš taš kām[išip]
 04 []: inčip kimiṅ ol t[]
 05 []glar äṅ keniṅä
 06 []nurmiš kädgirmiš-t[ä]
 07 []mi]š [yo]sipas tur[]
 08 []temiš suvlukta
 09 []kidinus-[k]a
 10 []kö[]

translation

[... When] one enters into [...], if they had [...], they threw stones [...]. And whose is it, the [...] last of all [...] when he tripped (?), [... Yo]sipas [...] said. In a tub of water [...] to Kidinos [...]

Note: *kydynws* < **kydnws* can be explained by a Syriac intermediary, given the closeness in shape of the letters <d> and <r> and <n> and <y> in Syriac: *kyd(=r)n(=y)ws < Greek κύριος (= Xanthos).

Old Turkish Life of Aesop 5: U 192 (T I D 30)



<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0192seite2.jpg>



<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0192seite1.jpg>

Ed. Zieme 1968, pp. 51-52. Catalogue Wilkens 2000, Nr. 28. = ? Chapter 66 (Perry Aesopica, p. 56). The order of the sides is tentative.

(recto?)

01 [] š y[</td <td>]</td>]
02 [	s]uz kul-a kim []
03 [	]ltür-güči kälürdüm []
04 bar isig suvluk[]

05 yosıp[as] su[vl]uk[]
 06 bir tü[]
 07 inčä []
 08 y[o]sıp[as] []

translation

[...] O slave without [...] the [...] I have brought [...] there is [...]. Warm tub of water [...] a [...] so [...]
 Y[o]sıp[as ...]

(verso?)

01 [kǎ]lürdüm s[]
 02 [nä ü]čün okıdı[]
 03 [] bolgay : ölüg []
 04 [] k(ä)lürdüm olar ikigü
 05 [] ölüg '[] turdači
 06 [] š [] g temiš
 07 [] ta [] sınamiš
 08 [] ba[rı]r
 09 [] ö[]

translation

[I] have brought [...]. [...] Why has he (?) called [...] will be. I have brought a/the dead [...]. These two [...] dead [...] he said [...] they pitted themselves against [... he] go[e]s [...]

Note: For 'dead' twice, the alternative reading *ülüg* means “portion, share”.

Old Turkish Life of Aesop 6: U 194 (T I α, T I D 30)



<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0194seite2.jpg>



<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0194seite1.jpg>

Ed. Zieme 1968, p. 52. Catalogue Wilkens 2000, Nr. 29. = ? The order of the sides is tentative.

(recto?)

01 []luk[]yer-k[ä]

02 []nmäki barča u[]

03 []lar ymä san[]us[]

04 []ltin tutuŋl[ar]
 05 []r : bo sav(a)g äš[idip]
 06 [k]ülmišlär : takı y[mä]
 07 []ar : t(ä)piz kul-a []
 08 [a]mru sözlä []

translation

“[...] to[the] ground [...] be [...] all [...] the [...] and [...] hold some of the [...].” [When] they hear[d] these words [...], they laughed. Furthermore n[ow ...] “O jealous slave! [...] speak! [...]”

(verso?)

01 []ing m[]u[]
 02 [] kamag kiši kö[]
 03 [] kiši tep sa[]
 04 [] ičintä k[]
 05 []g käyiklär inl[ä]
 06 []ska tükäti s[]
 07 []bo] savag amg tap[la]
 08 []diŋ tep tur[]

translation

[...] all men se[e ...] called men, [...] in [...] the wild animals hi[d themselves (?) ...] from (variant: to) complete [...] Take up [these] words willingly [an ...].” Having said so, [...]

Old Turkish Life of Aesop 7: Mainz 349



http://www.bbaw.de/forschung/turfanforschung/dta/mainz/images/mainz0349_seite1.jpg

http://www.bbaw.de/forschung/turfanforschung/dta/mainz/images/mainz0349_seite2.jpg

Ed. Zieme 1968, pp. 52-53. Catalogue Wilkens 2000, Nr. 30. = ? Chapters 84-85 (Perry Aesopica, pp. 61-62).

(recto)

01 alp ärän üçün bägi[]
02 ančulayu ymä m(ä)n sin[i]
03 atl(a)g bolur-m(ä)n : s(ä)vin[]
04 [ya]zukuḡda bořuyur-[]
05 [bo] tün kidi[nos] i[]
06 [yo]sıp[as]
07 [] am[]

translation

For the courageous men his lord (?) [...] so too I [...] yo[u ...] called (variant: mounted) am I. Rejoicin[g I]
release you from your [s]in [... This] night Kidi[nos ... Yo]sıp[as ...]

(verso)

01 []irusug inčä suvik

02 [] tep äräniġä aymiš
 03 [] bo küġ älgin küyüräyin
 04 [s]özlämätin ünsüz sav[sız]
 05 []g be[rđi tanč]u tanču al[]
 06 []irtm[]
 07 [] amı[]

translation

[...] the [...]irus (?) so liquid [...], he spoke to his men: “[...] I want to burn the hand of this slave-woman [...]
 ...] [he stayed] without speaking [she (?) ...] without a sound or a word. He ga[ve Piece] by piece [...]

Old Turkish Life of Aesop 8: Mainz 313 ([T I] D 170)



http://www.bbaw.de/forschung/turfanforschung/dta/mainz/images/mainz0313_seite1.jpg

http://www.bbaw.de/forschung/turfanforschung/dta/mainz/images/mainz0313_seite2.jpg

Ed. Zieme 1968, p. 53. Catalogue Wilkens 2000, Nr. 31. Recto = ? Chapter 38 (Perry Aesopica, p. 53), verso = Chapter 54 (Perry Aesopica, p. 53).

(recto)

01 tapla[	]kä k[]
02 [ki]dinos-ka otaçı ot []
03 öñädmişin üçün oyunç[ı]lar]
04 oyun oynamiş : ölüg k[]
05 k(ä)ntü alaçusıña bar[dı]
06 bägi kidino[s yosı]paska []
07 [	] mini []

translation

[...] The doctor [gave] medicine to [Ki]dinos [...] and so that he might become well, [he got] musicians [to come], they began to play. The dead [...] went into his own hut [...] his master Kidino[s ...] to [Yosı]pas [...] to [...]

(verso)

01 []z t[oy]unčig
 02 [g]üči-g nāgülük k(ä)lü[rđi]
 03 [] temiš siz maņa tutuzmiš
 04 [] sav sözläsär m(ä)n amarı
 05 [] savlar(a)g s(ä)n k(ä)ntü kılg[u]
 06 []tun [] siz akıtmiš
 07 []i u[]m birök

Translation

[...] how did he brin[g] the [... mu]sicians and the [...]? He said: “You passed [...] on to me [...] when I speak words, some [...] words you yourself to make (?) [...] you allow to flow [...] When [...] “

Old Turkish Life of Aesop 9: U 318



<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0318seite1.jpg>

<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0318seite2.jpg>

Ed. Zieme 1968, pp. 53-54. Catalogue Wilkens 2000, Nr. 32. = ? The order of the sides is tentative.

(recto?)

01 bitkăč[i]
02 yosıpas t[]
03 -niŋ bir yagu[]
04 äräniŋä kız satgal[ı]
05 taloy kızıntakı []
06 bargıl : nä []
07 []

translation

The write[r ...] Yosıpas [...] of the [...] a [...] in order to sell a girl to his mother [...] being on the seashore [...] "go!" What [...]

(verso?)

01 [	]i kul
02 [	k]a inčä
03 [	]nätäg tetik
04 [	] ayur-m(ä)n sızlär
05 [	] köŋülin kögüzin

06 []an[]u
07 []

translation

[...] slave [... t]o [...] so [...] how clever [...] I say to you: “[...] Heart and breast of the [...]”

Old Turkish Life of Aesop 10: U 291 (T I α x 23)



<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0291seite1.jpg>

<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0291seite2.jpg>

Not in the catalogue Wilkens 2000. = ? Chapter 49.

Transliteration

recto

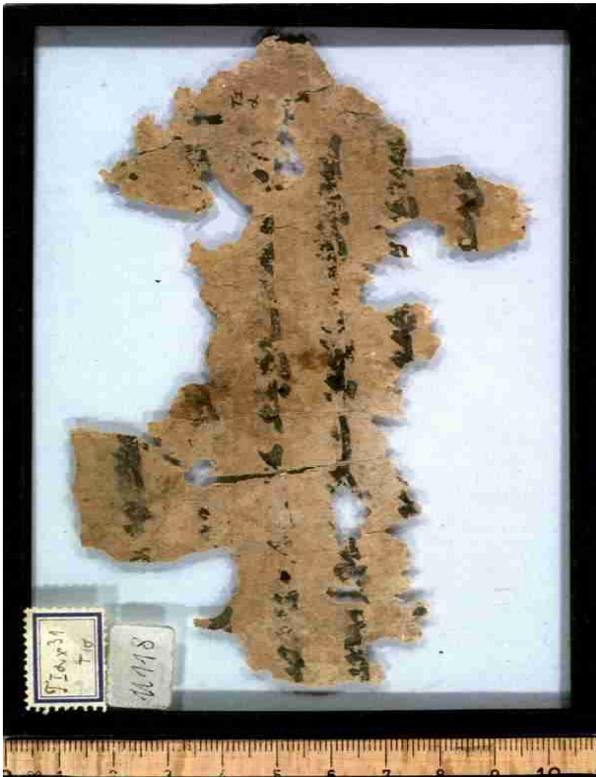
01 []
 02 []wyrwnk
 03 []n 'wym'n
 04 []ny cyyw kyzl'
 05 []nk 'wyz y't p[]

verso

01 []'yky
 02 []wnkr'rm's[]
 03 []qyn'yn qr' t[]
 04 []n : 'wypwskync' []
 05 []'wykwcmc' []
 06 []y'm[]

transcription

Old Turkish Life of Aesop 11: U 118 (T I α x 31)



<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0118seite1.jpg>

<http://www.bbaw.de/forschung/turfanforschung/dta/u/images/u0118seite2.jpg>

Catalogue Wilkens 2000, Nr. 34. = ?

transliteration

recto (?)

01 []lty p'n[]

02 []sk'k : []'[]

03 []k'lyr 'rt[]y []

04 'sk'kyn pyrl' k'[]sw swyn[]

05 'sk'kk' trn[]

06 []ks'k []

verso (?)

01 []l[]d[]

02 []w[]w[]

03 []yr 'wykws "tlq l'ryn

04 []mys []r [...]ky pw[]

05 []

transcription

translation

[...] bath [...] to the bath [...]

Note: 'bath' Lat. balneum

verso

01 [] birlă an[]

02 [] u bir savag []

translation

[...] with [...] he did not say] a word [...].

Old Turkish Life of Aesop 13: Ot.Ry. 2539



http://idp.afc.ryukoku.ac.jp/database/oo_scroll_h.a4d?uid=11712993559;recnum=70894;index=7

[Note: The links to <http://idp.afc.ryukoku.ac.jp/>, while correct, are usually rejected. In that case please enter the signature of the manuscript in the search field that appears there on the left.]

transliteration

recto

Headline [] kwyr[]

01 [] n' 'wycwn pw 'yt[]

02 [] 'tqsz qr' qyltynk[]

03 [] lwrwnk l'r p[]

04 [] nk sw[]

verso

Headline [] l'

01 [] pyr 'wykdylyk p[] lwr

02 [] nt'd'n 'wytrw '[]

03 [] clyk mn 'w[]

04 [] mn []

transcription

Headline (verso + recto) [] l' [] kör[tlä nomi]

“[The] beau[tiful book ...]

recto

01 [] nä üçün bo 'yt[]
 02 [] 'tqs(ı)z k(a)ra kılıñ []
 03 [o]luruñ-lar b[]
 04 [sizi]ñ suv[lukuñuz]

translation

[...] Why did you make [...] this dog (?) without [honour] and black, [...] [s]it you down! [... you]r bath [...]

verso

01 [] bir ögdilig b[o]lur []
 02 [a]ntadan ötrü ' []r[]
 03 [sävin]çlig m(ä)n är[ürm(ä)n]
 04 [] m(ä)n []

translation

[...] there is a fiancee (?) [...] Afterwards I am [... hap]py [...] I [...]

Old Turkish Life of Aesop 14: Ot.Ry. 2547



http://idp.afc.ryukoku.ac.jp/database/oo_scroll_h.a4d?uid=11713422899;bst=11;recnum=70901;index=16
 [Note: The links to <http://idp.afc.ryukoku.ac.jp/>, while correct, are usually rejected. In that case please enter the signature of the manuscript in the search field that appears there on the left.]

There are undecipherable traces of a second page.

transliteration

recto

headline [] ::

01 []k[]y`rdy :: `wytrw []

02 [] pynyp `wynk`dtwrmy[]

03 [] pw[]my []

verso

headline []yw[]

01 [] `wt`cyq m(ä)n `wq []

02 [] pw `wylwk kwytwrk[]

03 []wy[]wk[]

transcription

Headline (verso + recto) [bilgä] yo[sıpas ...]

“[Of wise] Yo[sıpas ...”

recto

01 [] g[ä]y ärdi : : ötrü []

02 [] binip öñädtürmi[š]

03 [] bo[l]mi[š]

translation

[...] he were [...]. Then [...] he had healed (?), [... be]ca[m]e [...]

verso

01 [] otačig m(ä)n ok []

02 [] bo ölüg kötürg[äli]

03 [] ö[l]üg (?) []

translation

[...] I [...] the doctor to lift up this dead man [...] dead (?) [...]

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