

Story #73 (Tape 23--flipside)
1961-1962

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Location: Değirmendere (in Silifke
Kaza) [mill stream]

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The Auspicious Dream #73 Dream -- auspicious

Once there was a man who had a (son) In order to educate his son this man could afford a private ^{private} tutor, and so he hired one. The (teacher) said to the boy one day, ^{Dreams -- advice concerning it} "When you dream don't tell it to anybody unless he says first, 'May your dream be an auspicious one.'¹" This (lesson) constituted one of the most important subjects that the tutor suggested to the student, and he repeated this lesson to him every day for several days.

Later, after the child had completed his training with this tutor, he had a dream one night. He told his mother in the morning, "I had a dream last night."

"Let us hear it," said the mother.

"No, I cannot tell you."

"Let us hear it," insisted the mother.

*mother (father, teacher)
child -- beaten by mother -- for
refusing to reveal dream*

"No I can't tell you," said the boy. Since the boy refused to tell the dream he had, in spite of his mother's insistence, she gave him a good beating.

The boy went to his father crying. The father asked the child, "What is the matter? Why are you crying?"

"I had a dream last night and mother beat me because I wouldn't tell it to her."

"Well," said the father, "Let us hear about the dream."

When the boy refused to answer the father insisted, "Tell me what the dream was!"

¹In Turkey, if someone says, "I had a dream," the person to whom he says this must answer, "May it be auspicious." If this is not done, then the dreamer must not reveal his dream, or it may turn out to be unlucky for him. Besides serving a function in the narrative of the role, this custom provides a good example of the ritualistic quoting of much Turkish discourse. As in many non-Western countries, a fairly high percentage of statements, actions, and situations require a specific traditional response.

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The boy refused again and he got a good beating from his father this time. The boy then went to his teacher crying. "Why are you crying, son?"

"I am crying because I had a dream last night and I refused to tell it to my mother and she beat me. Then I refused to tell it to my father, and he beat me, too."

The teacher had by this time forgotten what he had taught his pupil about telling dreams. He also said to the boy, "Well, let us hear what sort of dream it was." Because the teacher did not say "May it be auspicious," the boy refused to tell the dream to him. Once again he got a good beating for this refusal. Crying, the boy went by himself to the public square where there was a large crowd gathered.

In the crowd the boy saw the padişah of Turkey and his wise men sitting. The padişah of Turkey had received a stick from a foreign padişah with a message that war would be declared on Turkey if the Turkish padişah could not determine which end of the stick came from the base of the tree from which it was cut and which end of the stick came from the higher part of the tree from which it was cut. "If you can answer this riddle," said the foreign padişah's messenger, "There will be no difficulty between our countries. If you cannot answer, then there will be war." The padişah of Turkey and all his viziers were trying to determine which end of the stick came from the base of the tree. The boy watched them for awhile. Nobody in the crowd was able to guess which end of the stick was from the base.

Finally the boy said, "I can tell which end of the stick is from the base of the tree." Puzzle -- solving of which will prevail war; which end of a stick came from lower part of tree?

Thinking that the child might perhaps have an answer, they permitted him to try. The boy asked that a pool be of water built there. When the pool was built and filled with water, the boy threw the stick into the pool and

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Stick - and of coming from lower part of tree - determined by its sink, farther water

said, "The end which sinks is the end closest to the base of the tree from which it was cut. The end which stands up in the water will be from the tip of the tree."

Puzzle - solving of which will prevent war; which of two mares is the mother?

After this solution was arrived at, the padişah of Turkey marked the stick accordingly, and sent it back to the foreign padişah saying that the problem had been solved. Upon this, the foreign padişah sent another puzzle. He sent two mares. "Which of these horses is the mother?" The horses looked exactly alike, and there was no way to distinguish their age. Many people tried to solve the problem about which was the mother, but all of them failed. Then the boy volunteered and said that he could tell which was which. ~~Again the padişah~~ permitted him to try.

gravel - mixed with barley

The boy mixed some barley with ~~some~~ gravel. He divided the mixture into two parts and he gave it to the two horses to eat. He then asked everybody to go to bed for the night and come the next day to see the results of this experiment. As it turned out, the older horse ate the complete mixture in the feedbag, gravel and all. The younger horse, with better teeth, had been able to pick out only the barley and leave the gravel there. Again the Turkish padişah, who was very happy, sent the answer to this problem to the foreign padişah.

Finally another letter came from the foreign padişah with one more problem to solve. The foreign padişah ordered the Turkish padişah to have made for his troops a set of marble uniforms. The Turkish padişah started thinking deeply as to how he could perform this task. He and his vezirs thought for a long while but could not arrive at a way of making marble uniforms. Desperate, at last, he thought about the wise boy again and he wondered if he could solve this problem too. He had him called to his presence for this purpose.

Horses - younger of two - determined by greater ability to separate gravel from food - as result of better teeth
Puzzle - solving of which will prevent war: making of marble uniforms

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When the boy arrived he asked the padişah, "Efendi, why are you thinking so deeply?"

The padişah answered, "Well, they want me to make marble uniforms for my troops. I do not know how marble uniforms can be made."

The boy took a pen and paper from the hands of one of the padişah's vezirs, and he wrote on the paper this message to the foreign padişah: "Your majesty, we have cut the cloth for the marble uniforms, but we do not have the right thread to sew them. Will you please send us the right kind of waxed thread for sewing marble uniforms?"

When this letter reached the court of the foreign padişah the learned men there thought that there must be a very great genius indeed in the Turkish court, and they decided to invite him to their country in order to learn some of his scientific knowledge. One of them wrote a letter to the Turkish padişah asking him to let whoever that genius was come to the country as their guest of country.

When the boy was informed of the invitation he said that he would go but only on the condition that he be given a camel, a goat, and a cat. A camel, a goat, and a cat were found for the boy. He placed the cat and the goat on the back of the camel and strapped them there. Then he set out to journey to the land of the foreign padişah. When he arrived in the strange country, great crowds were waiting for him in the city streets. People lined the streets, because they wanted to have a glimpse of the Turkish genius. When they saw, however, that he was only a child, they were disappointed. To the man who said, "You are very small to be a genius," the boy responded, pointing to the camel, "He is very large. You could ask him."

To the man who said to him, "You have no mustache," he pointed to the cat and said, "He has a mustache. You can ask him."

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To the man who said, "But this genius has no beard," the boy pointed at the goat and said, "He has a beard; ask him what you want to know!" In this manner he passed through the huge crowd in the city and finally reached the presence of the foreign padişah.

This padişah had had his wise men design a contraption which would automatically send flying through the air ^{machine -- catapults guest into chair beside} into the chair next to him any ^{padişah} body who stepped on the machine. When the boy stepped on this spring contraption, he suddenly found himself sitting next to the padişah, but he said nothing at all about the ingenious gadget. A little later, a mechanical ^{server coffee} girl brought coffee to the padişah and to his young Turkish visitor. After taking a cup of coffee from the tray in the hand of the mechanical girl the young man commented, "She is a beautiful girl, but it is a pity that she has no life."

The foreign padişah, observing the calm manner of the young man, began to realize how intelligent he was. He decided to give his own daughter to him in marriage. There was a long wedding, after which the young man stayed a year in the court of the foreign padişah. He then asked his father-in-law to let him and his wife go to Turkey. ^{to leave} Permission was granted. When he returned to Turkey he visited the Turkish padişah, who gave him his own daughter.

The boy said to the Turkish padişah, "But I already have a wife."

The Turkish padişah answered, "That doesn't matter. One wife can pour water on your hands, and the other can hold the towel for you."²

The young man laughed when he heard this proposal. "Why did you laugh? Did I say something funny?" asked the Turkish padişah.

"No, not really. But once I had a dream, and what you said reminded me of it."

²After a meal in a home in rural Turkey there is a practical and ritual washing of the hands. Two people appear, one with a big basin (legen), and the other with a pitcher (ibrik) of water. One of them also carries over his arm a towel. Water is poured over the hands of each guest, beginning with the eldest.

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When the Turkish padişah heard the boy say that he had had a dream, the padişah said, "May it be auspicious." Then the young man proceeded to tell him what the dream was.

--prophetic -- dream
sun and
moon entered his
bed, and subsequently
wedded girls named
Ay (moon) and
Güneş (sun)

"Once I dreamed that the moon came up and entered my bed from the right-hand side. Then a short while afterwards the sun came up and entered my bed from the left-hand side. Perhaps that is why my foreign bride is named Güneş."³

When the girls heard him tell about this dream, they both jumped up and embraced him.

³The word ay in Turkish means moon; the word güneş means sun.