

Story 685 (1973, Tape 4)

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Location: Unidentified village
 Erzurum Province
Date: Fall 1973

685

(Sindi)

x
 Teme home

Once there was and once there was not a man who had a son named Sindi. They were very poor. The father said to Sindi one day, "My son, what will become of us if we continue this way? I am getting old, but you stay inside the house all the time and do nothing. Go out and get a job, earn some money, and bring some of it home to us."

kissing -- of father's hand
-- es gesturp of report
 Sindi said, "All right, father." Getting up, he kissed his father's hand, and set out to seek his fortune. His mother had prepared *pretend for journey* (food) and other provisions for him to take along. He traveled and traveled, and after a while he met two other young men on the road. "Friends, where are you going?" he asked.

journey -- to distant land -- to earn money
 "We are going to some distant place to earn some money."

"My purpose is the same as yours. May I join you?"

"Why, yes. Why should we not be friendly toward you?"

"What are your names?"

"My name is (Mehmet), and my friend's name is (Ahmet)."

"All right, then, let us go along together."

These three acquaintances set out again, but all together this time. They went and they went--two days, two nights, (three days), (three nights), and so on. After

three acquaintances -- travel together

acquaintances three

five or six days they arrived at a place from which they could see smoke rising in the distance.

"Come along," said Sindi, "let us go to that place where we see the smoke rising. There must be a house there, and we can see if the people in it will host us for the night." *giant -- female -- with one lip on ground and other in sky*

approached the house, and through the window they could see a giant woman sitting inside, with one lip on the ground and the other in the sky.¹ As she exhaled, *flies -- clouds of* puff, puff, puff, clouds of flies flew out of her nose. *-- fly from nose of giant -- when she exhales*

The three young men entered the house and asked, "O giant mother, will you host us for the night?" *clouds -- of flies -- fly from nose of giant -- when she exhales*

"My sons," she said, "how can I host you? I have three daughters, and if they should come home and see you here, they would break you into pieces, eat you, and leave not one piece." *three daughters -- of giant mother*

"O giant mother, please do host us for tonight. At this hour of the evening we can find no other place to stay, and the wolves and predatory birds would eat us if we remained outside." *travelers -- fearing wolves and predatory birds -- pleased with giant mother to host them at her home for night*

¹This is a stereotyped description of the appearance of a Negro (or of an Arab, whom many Turks consider to be black) in Turkish folktales.

wolves -- and predatory birds -- frighten travelers -- to pleading for night's lodging -- in home of giant mother
birds -- predatory -- and wolves -- same as above

metopoeia -- for exhalation + giant's breath

mother -- three daughters -- of giant mother

transformation giant mother. *thrusts* three traveling companions -- by turning first into apple and throwing it on roof, by turning second into broom and standing it in corner, by turning third into needle and sticking it into her collar

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"All right, then, sons.² Come here. I shall turn one of you into an apple, one of you into a broom, and one of you into a needle. The one who becomes a needle I shall stick into the collar of my shirt. If my daughters should come, I shall make up some story to satisfy them." When she slapped the first boy, he turned into an apple, which she threw on the roof. The second boy she slapped became a broom, which she stood behind the door,³ and the third that she slapped became a needle, which she stuck into her collar.

After a short while, her daughters came home. "O mother, there is the scent of human beings around here!"

"No, do not dare say such a thing. What human being could conquer his fear sufficiently to come here?"

"But, mother, there really is a human smell here!"

"Well, if that is the case, do not become angry with me about it. They came, kissed my hand, and sat down

near me. Let me tell you about them. There were three

kissing -- of hand - as gesture -- of respect

²There is no stated reason why the giant mother first rejects and then accepts the three boys. In tales of this type, the human beings almost always suck the breast of the giant mother, thus becoming "milk brothers" of the giantess' real children. Once this has happened, both the giant mother and her children have no wish to harm the human beings, for now they are relatives of sorts.

³The giant mother's transformation of two of the boys into broom (to be stood in a corner) and needle (to be stuck into some garment of hers) are standard motifs for this type of tale.

giant *tr* -- small *scant*
at human
gr

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three brothers
brothers -- three

brothers who came today. You are three sisters, and so let all of you be brothers and sisters together. Let us live and let live." She slapped the apple again, and there was Sindi. She slapped the broom, and it became Ahmet again. In the same way she turned Mehmet from being a needle into being the original Mehmet again.

When the three friends came forward together, the sisters said, "O mother, we have never had any brothers. Let them be brothers to us.

The giant mother said, "Sons, are you hungry?"

"Yes, mother, we should like to eat something."

She brought them plenty of two different kinds of food and had them drink plentifully. After they had finished eating and drinking, she said, "Get up now, my sons, and go to bed.

But Sindi was uneasy. He was the most active of the three boys, and the one least willing to take commands. To himself, he said, "I shall not really go to bed. I shall not go to sleep."

Meanwhile the giant mother gathered her daughters around her. She said to them, "Take this note which I have written to your aunt. Let her come to visit us tonight. We shall have a feast, and what a great feast it will be! We shall slaughter those three and eat them. Come to visit us!"

giant mother -- sends invitation
bodies of three companions

come feast

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The girl took the note to their aunt, gave it to her, and said, "O aunt, today three young men came to us are going to slaughter them and eat them and have a great feast."

That aunt said, "Go and call our other sister too." There were three older giant women who were sisters, and one of them had three daughters. The daughters went and invited their other aunt, and then the girls went home to their giant mother's house. The giant mother said to her daughters, "You go to bed for a while too, so that the young men will not become at all suspicious."

The three daughters lay down on their mattresses in the same room as the young men had, but on the opposite side of the room. They went to bed. In the kitchen water was heating, and the fireplace was blazing brightly. She intended to slaughter the boys after they had fallen asleep, and she, her sisters, and her daughters would eat them.

After a short while, the giant mother said, "Let me go and see if they are asleep yet." She went to where they lay and asked, "Who is asleep and who is awake?"

Sindi said, "Giant mother, everyone else is asleep but Sindi is awake."

She said, "Sindi, my son, why have you not gone to sleep?"

Ways to " him and two traveling companions
Giant mother -- cooks seven geese for wretched boy -- to induce sleep -- so that she can slaughter
eat him and two traveling companions

Giant mother -- attempts to bring water in sieve -- for wretched boy -- to induce sleep -- ¹³² that she
slaughter and eat him and two traveling companions

helva -- cooked by giant mother for wretched boy -- Same as above

geese -- seven -- Same as above

seven geese -- same as above
to get up at night and cook helva⁴ for me. After I had

sieveful -- of water -- attempt to bring by giant mother -- Same as above
eaten that helva, I always went to bed and slept."

water -- sieveful of -- Same as above
"Sindi, I shall gladly make you some helva."⁵

She arose at once, went to the kitchen, and cooked a whole cauldron of helva. After she had fed it all to Sindi, she said, "Now go to bed, Sindi, my son."

Sindi went to bed. After a little while longer, the giant mother said, "Let me go and look again to see who is awake and who is asleep." When she got to the room, she asked, "Who is awake, and who is asleep?"

"Giant mother, everyone else is asleep, but Sindi in awake."

"Son, Sindi, my son, why is it that you are not sleeping? You ate the helva. Now go to sleep!"

"No, giant mother, my mother always used to get up at night and cook geese for me. I would eat seven geese, and then I could sleep."

⁴Helva is a type of confection, like candy, made of sesame flour, butter, and honey. It is a very popular sweetmeat in Turkey.

⁵What the narrator says, literally, here is "Let the helva be sacrificed for you," the way one might speak of sacrificing a lamb or some other animal to feed someone.

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The giant mother had just that number of geese, and so she said, "Son, let the seven geese be a sacrifice for you. What could be simpler than that? I shall go now and cook them." She arose, slaughtered the seven geese, and fried them all. Then she gave them to Sindi, saying, "Come now, son, and eat this."

Sindi ate the geese and went to bed. "Giant mother, you can go away now. I shall go to sleep."

After a while the giant woman returned and asked, "Who is asleep, and who is awake?"

"Giant mother, I have eaten the helva, and I have eaten the geese. I always want to drink water after that. My mother would always go to the well and bring me some water in a sieve. I would drink that water, and then I always slept."

"All right, son. What could be simpler than that? I shall go and get some right away and bring it to you. So the giant mother went to a creek after the water with her sieve.

Sindi had been listening all the while to what the giant women had talked about. He got up and asked himself "What should I do? What should I do? They are going to slaughter and eat us." He immediately exchanged the head scarfs, putting the girls' head scarfs on himself and his

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two friends, and putting their head scarfs on the daughters of the giant mother.

The giant mother kept trying to get water in her sieve. The sieve would not stay full. Does a sieve ever stay full of water? She would put the sieve in the water and lift it up, but the water would not stay in the sieve. "What should I do? What should I do to keep the sieve full?" Saying this, she plastered the holes in the sieve with some dung, and then she was able to carry water in it to Sindi. Of course, in dark she could not see whether or not he actually drank any of it.

"All right, giant mother. If you will go away and leave me here, I shall be able to go to sleep now."

The giantess went away, and Sindi pretended to sleep. The next time she came and asked, "Who is asleep, and who is awake?" he said nothing. When she heard no sound at all, she said, "Very well, they are all asleep now."

After a while her two sisters arrived. They took the knives and went to the sleeping room. Of course, they could not see very much in the dark, but they could just barely see where there were people sleeping on mattresses. They mistakenly cut the throats of the three giant daughters, thinking they were Sindi and his two friends. "Let them

*giant sisters -- three -- mistakenly cut throats of three giant daughters
instead of those of three traveling companions*

three giant sisters same as above

right where they are," the mother said to her sisters, "and let us go and see if the cauldrons are ready."

They went and looked at the fire in the ground beneath the earthenware oven, ^{of earthenware} and they saw at once that fire had died down. The mother said to her sisters, "Come, come with me. There is a huge tree trunk behind house, but it was too heavy for me to bring in here alone. Let us get that and put it on the fire so the oven get very hot. Then it will cook better."

As soon as Sindi heard them go outside for the tree trunk, he called his friends: "O Ahmet! O Mehmet! Get up! giants have gone outside. Take your clothes under your arm, and let us flee before they come back. Unless we do that, we shall be slaughtered.

They were still asleep, and they were not able to up at first. They just kept saying, "Oh! Oh! Oh!"

"Do not bother to dress now. There is not time. Just take your clothes with you, and we shall dress later They went to the creek and crossed it, and they knew then that they were safe, for giants cannot cross running water.⁶ They took time now to dress themselves

⁶There are many suggestions in the story that the oppressors here are witches rather than giants. It is the witch who cannot cross running water, usually not the giant. Young people lost in a forest more often find a witch's house than a giant's house.

Three companions -- cross creek -- and thus elude pursuing giants
 Companions -- three - (same as above)
 giants -- unable to cross running water P.P. 35, 141, 144, 15
 water -- running cannot be crossed by giants P.P. 35, 14 44, 152

The three giant sisters went inside now to get the bodies of Sindi and his friends whom they had killed. They went upstairs, and the mother said, "Let us call my daughters now too. Then we shall cook our feast." She then called to her daughters, "Girls, get up! Girls, get up!" When no one answered, she went closer to see what was the matter. The beds on the one side were empty, but here on this side her daughters were lying in their own blood. "Alas! I have slaughtered my own daughters!"

Then she began running rapidly after the boys, shouting, "You are responsible for this! You are responsible for this! But I have survived! I am still here!" Soon she saw that the boys had already crossed the creek and were now dressing on the opposite bank. "O son Sindi," she shouted, "You have deprived me of my helva You have deprived me of my geese! You have deprived me of my daughters! You have done these things to me, but I have survived, and I shall be avenged against you!"

"But giant mother, you would have slaughtered us!"

The three friends left that place and traveled a great distance, looking for some place to stay. After a while they saw a mansion so large that it had to be the home of a padişah. That padişah had two stone mounting stone blocks outside his front door. It was customary in that land for matchmaking women who had been sent out to search

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prospective brides to sit on one of those mounting stones, and for people seeking work to sit on the other. The three young men said to each other, "Let us go and sit on the padişah's mounting block for the unemployed. Perhaps the padişah will give us positions in his stable, jobs of caring for his horses." They agreed on this and went and sat on that mounting block.

When the padişah looked out the window, he said, "Lâla,⁷ there are three men sitting on one of my mounting stones. Ask them what they want and what their intentions are."

The lâla went to the three young men and asked, "Hey why are you sitting here?"

Sindi answered by saying, "Why are we sitting here? We are requesting jobs from the padişah. If there are positions to be filled in his stables, we should be pleased to look after his horses."

The lâla went to the padişah and said, "My padişah, these three friends are seeking jobs from you. They would like to look after your horses in the stable."

"Yes, they can do that. The men who have been caring

⁷Royal, aristocratic or very affluent families hire a lifelong tutor for each of their children. He/she is an instructor, a moral guide, and a social adviser.

three companions -- lived as grooms for stables of padişah
companions -- three sons or about

wish - of companions to work in royal stable -- granted by padishah
pedishah -- grants -- to three companions their wish -- to work in royal stable

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for the horses have been getting very old anyway. They do not really have the strength to attend properly to the horses any longer. Let those three young men have the jobs in the stable."

The lāla went outside again and said to Sindi and his friends, "The padishah has granted your wish. Beginning today, you three will be the padishah's grooms." As soon as they went to the stable, Sindi tried to work so hard at everything and feed the horses so well that he would impress the padishah. But when the ruler began to notice Sindi, his two friends became envious of him. One of them said, "Oh, why is it that Sindi has been favored by the padishah while we have not? What can we do to get rid of him?"

Companions -- envious at favor of padishah -- won by hero -- plot against his life

The other one answered in this way: "Let us go to the

padishah and say, 'There is a giantess at such-and-such a place who has such a great rug that all of your soldiers -- your whole army -- could sit on one side of it and leave the other side empty.' Of course, the padishah will ask, 'Who would be able to get that rug for me?' And then we shall say, 'Sindi could get it!' We shall thus send Sindi there for it. The giantess is already so angry at him that she would gladly tear him to pieces and thus get rid of him for us. We shall also ingratiate ourselves with the padishah for thinking of this."

Companions -- envious -- plot against hero's life -- by persuading padishah to give him dangerous task: to steal from giant rug so large that whole army sitting on it will fill only one side; for failure task: stealing from giant (same as above) Envy -- of companions -- leads them to plot against hero's life -- by persuading, etc. (same as above)

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They went at once and said to the padişah, "Your majesty, the giantess who lives at the foot of such-and-such a mountain has such a large rug that if your soldiers --your whole army--sat upon one side of it, all of the other side would remain empty. That rug would be a most fitting one for you to have."

The padişah said, "Yes, but who is there who could get it for me?"

Then they said, "My padişah, there is no one but Sindi who could do such a thing and bring that rug back for you."

A short while later, the padişah called Sindi to him. "Come here, my son Sindi. I have learned that the giantess who lives at the foot of such-and-such a mountain has a huge rug. You are to go and bring that rug back to me."

do not do such a thing to me, my padişah! Do not do it, your majesty! That giant already has a deep grudge against me, and if she gets the opportunity, she will surely tear me to pieces. Besides, she does not actually have such a rug anyway."

I shall not accept any excuses. Do as I say, for otherwise I shall have you beheaded! You must go and get it!"

"all right, your majesty. Give me some provisions and traveling money, and I shall go and try to get that money -- for traveling pp. 139, 143, 146

rug and bring it back."

He took the money that the padişah gave to him and went to the market. He bought a good quantity of needles, small ones and large ones--like packing needles. Putting these in his pocket, he started out for the home of the giant.

When he reached her house, he saw that she was not there. "Well, let me stick all of these needles into the rug before she arrives." He scattered his needles throughout the rug, and then he went and hid under a horse in the giant's stable. *Here -- hide beneath horse -- in giant's stable*

Rug -- stolen - when In the heat of the afternoon, a short while later, the giant returned, going puff, puff, puff, with one of *giant owner hangs it in something* her lips on the ground and the other in the sky. One *to rid it of fleas" (actually needles have been inserted)* had to fear her monstrous size, even at that distance. Going upstairs to her room, she lay down on her rug. When the needles began to stick her, the giant said to herself, "How terribly flea-ridden this rug has become! Let me get up and put it out under the sun, for fleas cannot stand such bright light." She took it out into the sun, returned to her room, and dozed off.

When Sindi saw that the giant was asleep, he immediately loaded the rug on his back, mounted one of the giant's horses, and rode to a place beyond the creek. Then he said, "Let me sit here for a while and catch my breath."

Well, let us leave him there catching his breath. The giantess slept a little, she slept a lot, and then she suddenly awoke. "Let me go now and bring in my rug," she said. When she went outside to get it, she saw at once that the rug was not where she had left it. "Alas! See what has happened!" she said. "This too must be the work of that Sindi!" She began to pursue Sindi, but by that time he had already crossed the creek, and he was sitting on the opposite bank smoking and catching his breath. "Ah, son Sindi, do not do this to me! Do not do it! You have eaten my helva! You have eaten all my geese! And you have caused the deaths of my daughters. You should not also deprive me of that rug! Bring it back!"

"No! Should I let the padişah behead me for returning this rug to you? I am going to take this rug to the padişah."

Realizing that he would not give the rug back to her, the giant said, "Very well, Sindi. You have done it. But remember that I am alive, and that I shall remember this!"

He took the rug back to the palace with him. As he was approaching, his false friends looked and saw him coming along the road with the rug on his back. "Oh! Oh! See what has happened! Now the padişah may behead us, for he will see that the rug is not really the way we said it was!"

Companion -- obvious -- plot against hero's life -- by persuading padişah
 to give him dangerous task: to steal from giant mirror so
 powerful that it reveals approach of enemy from great distance,
 be leading for failure
En y in companions -- leads them to protagonist hero's life -- by
 Story 685 persuading padişah etc. Same as 600 142.
last y from giant Same as 600
 magic mirror PP 142, 150
 mirror -- mag PP 142, 150

day went, five days went, and so time passed.

Those false friends of his noticed that Sindi continued to ingratiate himself with the padişah. One asked, "What can we do to destroy him?"

"Let us go and say to the padişah, 'That same giant has such a powerful mirror that you could look into it and see your enemies approaching from a great distance. This mirror should belong to you, our padişah.

Going at once to the padişah, they said, "May our padişah live long! We have a wish to request of you."

He answered, "Sons, Ahmet, Mehmet, what is it that you wish?"

"That same giantess has a mirror so powerful that when it is looked into in a room like this, it will show you the approach of your enemies--even from a great distance. That mirror should rightfully be yours!"

"But who is there who could bring that mirror to me?" asked the padişah.

"There is nobody but Sindi who could bring that mirror here," they said.

"That is right," he said, and he called Sindi and told him what it was that he wished him to do.

not do this to me, my padişah! Do not do it to me! That mirror of the giant's cannot be captured, and if I go there again, she will simply tear me to pieces."

do not say that I shall accept no excuses. Unless you go and bring that mirror back with you, I shall have you beheaded!"

"Very well, my padişah. Give me some travel allowance again, and I shall go and try to get that mirror for you."

When the ruler gave him some travel money, he went to the market and bought the things that he needed. He left then to go to the home of the giantess. As before, the giantess was not in her house when he arrived there. "Well, she is not here now, and that is fortunate. I can prepare the mirror before she returns. Then after she has arrived and fallen asleep, I shall be able to take it quickly." Having accomplished this, he hid once more in the horse stable.

After the giantess reached her home, she lay down and fell asleep. Entering her room, Sindi quickly took the mirror, ran outside with it, mounted a horse, and rode away. He rode until he had crossed the creek, and then he dismounted and sat down to rest. (That mirror was really exactly as Sindi's false friends had described it: When the padişah stood before it and gazed at its surface, he would indeed be able to see the approach of his enemies.

Now the giant mother awakened and saw at once that her mirror was missing. "Ah, me See what has happened!" she said. "This must again be the work of that Sindi! Now

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he has taken my mirror and departed with it." she immediately set out in pursuit of Sindi, but when she discovered that he had already crossed the creek, she knew that she would be unable to catch him. She called to him, "Son Sindi, clever Sindi. Please, son, do not do this to me! Give me back my mirror! You took my helva and you took my geese! You caused the loss of my daughters, and you took my rug! At least give me back my mirror!"

"No! Should I give you my head? The padişah would behead me if I should return it to you. No, I shall not give it back!"

Sindi paid no attention to what the giant said. He picked up the mirror again, carried it home, and handed it to the padişah. The padişah quickly looked into the mirror to see if it could really do what Sindi's false friends had said it could do. "O Sindi!" he said, "you have pleased me so much with your accomplishments that I am now going to take you out of the stable and make you an assistant vizier."

When the news of Sindi's new position reached his false friends, they became so envious that they could hardly bear it. One of them said, "What can we do to destroy him? What should we do, and what should we not do?" They sought to bring some disaster upon him.

The other answered, "Let us go and say to the padişah,

on previous -- anxious -- plot against hero -- life -- by persuading

to
↑

dangerous task: capturing giantess

Task: capturing giantess

Envy in companions -- leads them to plot against life of hero -- by persuading etc

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same as above

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World beauty

'That giantess who lives at the foot of such-and-such a mountain is really so beautiful that she should be brought here to be your bride.'

Accordingly, they went and sat on the wishing stone outside the padişah's window. When he saw them there, the padişah said to his lāla, "Go out there and see what the wishes of those men are."

When they were admitted to the presence of the ruler, they said, "O my padişah, that giantess who lives at the foot of such-and-such a mountain is so beautiful, so very beautiful, that she should be brought here to be your bride. Use every possible means to have this world beauty⁸ brought, and we shall make her your queen."

"But, Ahmet son, who is there that could bring her to me?"

"No one but Sindi could bring her to you

The padişah immediately sent out a call for Sindi to come to him. When he arrived, the padişah said to him, "Sindi, you are going to go ^{to} the home of that giantess and bring her to me."

"My padişah, what will you ever do with that giant

⁸World beauty is a common Turkish folk expression to describe an extraordinarily beautiful girl. It probably derived from the oft-repeated hyperbole, the most beautiful girl in the world.

lip -- of giantess

ground -

h

city

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woman?"

"I plan to take her as my queen."

"Do not do that, my padişah, for her ^{giantess -- wife} one lip touches the ground and her other lip touches the sky. She is something quite monstrous and terrifying! What will you do with her? She would not be suitable for your palace at all, and she certainly does not deserve to be your queen. Besides, she would probably eat your soldiers and destroy your army."

"Do not tell me such things, for I shall not accept any excuses. You must go and bring her."

"All right, my padişah. Give me some money for supplies and for traveling, and I shall go and try to get her for you."

After the padişah had given him ample travel money, Sindi went to the market and bought nails, rope, two or three ^{dye -- packets of} packets of dye, and ^a set of clothes ^{set of} for himself that were entirely different from those he ordinarily wore.

He set out for the home of the giantess, but when he reached the creek, he stopped. Taking off his old clothes, he bathed in the creek. When he climbed out, still wet, he rubbed the brown dye in his face and hands and arms, so that now he looked like an Arab boy. Then he put on the new ^{and dyes skin} clothes he had bought and proceeded to the giant's house. When he saw that she was not there, Sindi said to himself,

Imperture -- brown -- to appear as Arab
Here -- dyes skin -- brown -- to appear as Arab
Disguise -- how changes clothes -- brown -- to appear as Arab
Dye -- brown -- used on skin of hero -- to make him appear as Arab
Arab -- appearance of -- assumed by hero -- as disguise

b f

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helva and he ate my geese. He deprived me of my daughters
He took away my rug and he took away my mirror. So that
Sindi is now dead? Oh, how pleasant that is to think
about!"

"Yes, giant mother, and you may come and help me."

He and the giant woman chopped down trees together and
made boards from them in the oak grove. Then Sindi sat
down and started to construct the coffin. After working
for several hours, he finally finished it. He then said,
"Giant mother!"

"What?"

"Come here and help me. Climb into the coffin and tell
me if there are any holes in it that should be covered. If
there are, I shall patch them so the coffin will be really
strong."

"Yes, son, as long as I know that Sindi is dead, I am
willing to get into that coffin and do as you say." She
climbed into the coffin, and right away she said, "There is
a hole over here." Sindi patched that place. Then she said,
"There is also a hole right here," and Sindi patched that
place too. "Here!" "There!" "That other place!" And
Sindi carefully covered all of those places.

At last he put the plank lid on the coffin and nailed
that down securely. "Giant mother, are there any other
openings?" he asked.

Giantess -- touched into coffin -- and enclosed here

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there are none. Now let me out of here."

"Just be patient, giant mother, and I shall take you out of there." He quickly brought a horse, climbed onto the rear part of the saddle, and with his ropes pulled the coffin up onto the front part of the horse's back. Then he struck the horse lightly with his whip.

From inside the coffin the giantess called out, "Son, where are we going in this way?"

giant mother, as you must now realize, Sindi is not dead at all! I am taking you to our padişah, who will make you his queen."

"Son Sindi, do not do this to me! You ate my helva and you ate my geese. You deprived me of my daughters. You took away my rug and you took away my mirror. Do at least one thing for me, and let go now. What would the padişah do with someone like me? I should not suit him at all!"

giant mother, I shall not let you go. There is no way on earth that I could do that. Should I let the padişah behead me?"

They traveled along slowly until they had crossed the creek. Sindi then said, "Giant mother, rest here quietly for a little while. Let me catch my breath here, and then we shall continue our journey." He went down to the creek,
Here - returns - with captive giantess locked inside coffin

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your bread often,¹¹ and so I shall take you across the creek to your territory, leave you there, and quickly recross the creek."

"That will do very well. I do not care what you do just so long as you return me to my own territory."

Sindi did exactly as he had said he would. He took her across the creek and left her there. Then he returned to the palace of the padişah. The ruler asked him, "Have you taken her away?"

He said, "Yes, your majesty, and may you live long! I have taken her away!"

"Well done, my son. Now I want you to call those two friends of yours. Tell them to come to me at once."

When Sindi's two false friends appeared in the presence of the padişah, he asked them, "What was your reason for wishing to have that giant woman brought here?"

They told him the truth. They said, "Well, my padişah, we envied bitterly this Sindi because he always managed to ingratiate himself with you. We could not stand that! We said to ourselves, 'If he is sent to get the giant woman, she will probably catch him and eat him.' Then we should be

¹¹Indebtedness for hospitality is such a strong concept among Turkish people that it surfaces here even though the rest of the relationship between Sindi and the giant was hostile.

Forty mules -- or forty meat cleavers -- as choices given
condemned -- for means of their execution

Forty meat cleavers -- or forty mules - Same as above

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Story 685 Mules - forty -- Same as above

meat cleavers -- forty Same as above

able to ingratiate ourselves with you. But he accomplished all

things that we suggested to you that you should have him do, and so he ingratiated himself with you still more.

We could not find a way to get rid of Sindi. --But now we are willing to accept whatever punishment you should decide to give us, for we have earned it!"

"Very well, then," said the padişah, have forty mules or forty meat cleavers?"¹²

to ride them and in that way reach our homes."

The padişah had both of these men tied to the tails of forty mules. The mules were then whipped and driven away. Running freely, the mules dragged them over this mountain and over that mountain until there was nothing left of them.

Sindi had, of course, pleased the padişah greatly. He said, "Son Sindi, if you will agree to it, I shall have you married to my daughter, and I shall make you my grand vizier. I shall do these things for you if you will agree to remain in this country and live here."

¹²This is the traditional way of letting criminals choose their own form of execution. It means, of course, "Do you wish to be killed by forty knives or by forty mules?" The culprits always choose the mules (or horses or donkeys), with the hope that they may somehow control the animals to their own advantage. They are always tied to animals that either drag them to their deaths, or, being whipped to run in different directions, tear the culprits into several pieces.

"O my padişah, may you live long! But I have an impoverished father and mother in our village in my country. I left home to seek fortune on their behalf, and I shall go back and find them. Please give me whatever you wish as pay for my accomplishments, and I shall leave."

The padişah answered, "No, no, my son! I shall bring your parents here too from their home village." He then sent a number of his men after Sindi's father and mother. He gave his daughter to Sindi, and he gave a comfortable house to his parents to live in. He appointed Sindi grand vizier. The wedding lasted for forty days and forty nights. They ate and drank and lived comfortably. And may all of us also attain whatever it is that we wish for!

Here -- remembered -- with the hand of padişah's daughter -- and position of grand vizier

Wedding - lasting forty days and forty nights

forty days

forty nights