

Story 918 (1964 Tape
erased on
field trip
after contents
transcribed)

Narrator: Gülsüm [sic] Yücel,
in mid-80s

Location: Taşköprü, kaza town in
Kastamonu Province

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The Keloğlan and the Padişah's Youngest Daughter

Once there was and once there was not a young man who used to dress as a keloğlan,¹ wearing shabby clothes and tying a white cloth on his head, but, in fact, he was not really a keloğlan at all. Whoever saw him would conclude at once that he was a keloğlan even though he wasn't.

One night this young man had a dream^{87,88} in which he was told that when he awakened, he would find a horse at the foot of such-and-such a tree. He was told also that if he mounted that horse, he would go on living, but that if he declined to mount it, he would die. Thinking that all of this was no more than a silly dream, the young man ignored it at first, but then upon second thought, he decided that he should at least go and take a look at the place he had been told about in his dream. When he arrived at that spot, he did indeed find there a horse drinking water from a pool beneath the tree that had

¹A keloğlan is, literally, a bald boy, but his baldness is the result of disease, ringworm infestation of the scalp. In large and poor families younger children may not be kept very clean and so fall prey to ringworm, a disease that spreads through uncleanness. Often the object of pity, the keloğlan is nevertheless often very resourceful, and thus the keloğlan often succeeds in spite of his handicap and lowly origin.

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been described to him in the dream. The horse, however, was a very large and fierce-looking animal, almost like a monster "How could I save my life by mounting such a beast? It would surely kill me!" And so he did not bother to climb onto the back of the horse, which then went away.

That night he had the same dream, and again he had it on the third night. After the second time he experienced the dream, he was still afraid to mount the great horse, and he did not even go to look at it. After he had had the dream the third time, he was no less afraid, but realizing that he would die if he did not mount it, he decided to climb onto the animal's back with no regard for what the result might be

He went to the place where he had seen the horse before and climbed into the tree over the pool. When the horse came and started to drink water, the young man just loosened his grasp of the tree and fell upon the animal's back. He clung tightly to the horse's mane in order to avoid being thrown off. Shaking itself wildly and pawing the ground, the horse descended seven levels into the earth. There the young man could not dismount until the horse lay down, because it was so tall. When the horse lay down and the young man climbed off, he saw nearby a house in which a ⁸⁸⁻¹²giant woman was making bread. Going closer, he noticed that while she was rolling

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the dough for yufka,² she had her breasts flung back over her shoulders to keep them out of the way. Creeping up behind her, he began sucking one of her huge breasts. The giant woman said, "O Young Man, where did you come from? By sucking my breast you have become a son of mine. But I have three other sons, ^{3 sons/brothers} all giants, who may return home at any moment now, and when they do so, they may try to eat you."

Frightened by that information, the young man said, "Can you hide me somewhere?" She then hid him beneath her dough board.

When the oldest son arrived, he at once said, "Mother, I smell human flesh here somewhere."

"Well, there is no human being here," his mother said. "Pick your teeth, for there may be some human flesh caught in them." She handed him a pole with which he picked his teeth and dislodged a human arm which had been caught among them. The giant was then satisfied that this was the human flesh that he had smelled

When the middle son reached home, he too said to his mother, "I smell human flesh in this house. Where is the

²Yufka is a flat, thin bread made of unleavened dough. A "loaf" is about two feet in diameter and 3/8 of an inch thick. After being baked on a slightly convex piece of sheet metal (a saç), it becomes dry and brittle. Before it is eaten, it is often placed between damp towels to be softened. It is then flexible enough to be cut or folded. While dry, it will keep indefinitely without molding or otherwise spoiling. In rural kitchens one often sees stacks of yufka disks four to six feet high.

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person?"

"There is no human being here," his mother said. "Pick your teeth and see if you have any human flesh snagged there. When she handed him a pole, he picked his teeth with it and pried out a human leg. He thought that this must have been what he had smelled.

When the youngest son returned, he too said, "Mother I smell human flesh here."

"Since there is no human being here, you must be smelling human flesh caught in your teeth." Handing him a pole, she said, "Here! Pick your teeth."

But the youngest son was not deceived by this. He said, "Mother, even if I find parts of ten human bodies in my teeth, I shall still be able to smell a human being here."

The mother of the giants finally told her sons that there was indeed a human being hidden in the house. "But I beg you not to harm him; he is now my milk son and your milk brother, for he has sucked my breast."³

"All right, we shall not harm him," said the oldest brother. "Let him come forth."

³If a child or young person is nursed by a woman other than his/her mother, that child becomes a "milk relative" of both the woman and her family. In rural Turkey, mothers sometimes nurse each other's children briefly in order to establish this "milk kinship." It is a bonding stratagem which provides both families with an additional degree of security.

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When the giantess removed the dough board that was hiding young man, one of her sons said, "We like him very much.

him be our brother, and let him go to the forest with us tomorrow to cut wood."

"No, I am afraid that you might eat him in the forest."

"No, we won't," they all assured her, and they all took an oath to that effect.

Woode heads The mother then permitted them to take the young man to the forest with them. He spent some time among the giants, going with the sons daily to the forest and to the mountains to cut wood. The giants really took good care of him and looked after his needs, but he began to lose more and more weight because of his fear of them. They asked about this one

"Why do you continue to get thinner and thinner every when we take such good care of you?"

Greatly concerned about his health, the giants finally decided to send him back to the place from which he had come. The great horse on which he had ridden there was named Dark One,⁴ and he belonged to these giants. They now called, "Dark One! Dark One!" and when the horse came, they directed it, "Take this young man and return him to the place where you found him." The horse lay down so that he could mount, and

the giants said to the young man, "From now on, this

⁴The Turkish name used here is Yağız.

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horse is yours."

The horse then ascended the seven levels to the surface of the earth and took the young man to the tree where they had first met. Dark One then said, "From now on, I shall be at your service, and I shall come whenever you need me." Having said this, the horse vanished.

A few days later the young man decided that he wanted to take a bath in the pool outside the palace of the padişah. He went to the palace grounds for that purpose.

The padişah who lived there had three daughters. Each daughter had her own room in the palace, but they took turns being hostess and inviting the other two sisters to their rooms. They had a practice of entertaining each other in this way. It happened that the day the young man came to the pool to bathe, the three were in the room of the youngest sister. The youngest sister was seated by the window, and she saw a very shabbily dressed young man come toward the pool. When he took off his rags and put them on a nearby stone, the princess observed how clean and handsome his body was. "I wonder why this young man dresses like that?" she asked herself. She continued to watch him from her window, curious to see if he would dress again in his shabby clothes. The young man dressed again just as he had been before, and then he went away.

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The youngest daughter of the padişah said to her sisters, "Why doesn't our father let us marry? We are now old enough to be married. Let us do something to remind our father of this. Oldest Sister, you pour water over his hands when he rises from the dinner table tonight. And Middle Sister, you hold the wash basin to catch the water. I shall come along last carrying the towel for him to dry his hands upon. Because we have never done this before, our father will probably be surprised, and he may realize from it that we wish to be married."⁵

After telling the servants in the palace not to interfere with their plans, the sister proceeded to do exactly as the youngest had suggested. Just as they had hoped, their father understood their intention, and he began at once to investigate the situation. Asking some of the servants about his eldest daughter's acquaintances, he discovered that she was on friendly terms with the daughter of the grand vizier, from that girl he learned that his daughter was in love with such-and-such a young vizier. He then made the necessary preparations to have his eldest daughter married to this

⁵After a meal in an affluent Turkish home in the country, servants usually attend to this hand-washing chore. One pours water over the guest's hands from an ibrik, a metal pitcher with a long, thin, curved spout; another holds beneath the guest's hands a wash basin to catch the water; one of them will also carry a towel.

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young man. In a similar manner, a marriage was also arranged between his middle daughter and the son of a certain pasha.⁶

The padişah then used the same procedure to find out who it might be that his youngest daughter wished to marry but no one was able to tell him who that man might be reason for this was clear: the girl simply did not know anyone whom she might wish to marry. As for Keloğlan, she had no idea who he was. How could she? A young man dressed as a keloğlan had bathed in the palace pool, dressed again, and departed. That was all she knew of him. She said to one of the padişah's assistants, "Let my father have made a golden ball and a golden box in which to carry that ball. Let him also have constructed beneath my window a platform. Then let him have towncriers announce throughout the city, 'All men are to pass across the platform built alongside the palace. This will be done at such-and-such a time. The padişah's youngest daughter will strike with a ball the man she wishes to marry.'"

After towncriers had made this announcement, almost a of the unmarried men in the city went to their tailors and ordered new suits of clothes. All these men dressed attractively and walked across the platform while the girl stood

⁶A pasha is now a general. In earlier times the title designated the rank of the military governor of a province.

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by the window watching them and holding in her hand the golden box containing the golden ball. She looked and looked as the men passed, but she did not throw her ball at any of them.

As this was going on, Keloğlan was lying on a bench in a coffeehouse. The owner of the coffeehouse said to him, "Why don't you get up, go to the palace, and walk across the platform as everyone else is doing?" Keloğlan did as this man suggested, and as he was walking across the platform the padişah's youngest daughter threw her ball at him.

But as she did so, a man walking alongside Keloğlan pushed him aside, saying, "That ball was meant for me Go away from here, you dirty keloğlan!"

All of the people gathered to watch this selection process shouted, "That throw does not count! Let us have another trial!"

On the following day the men all walked across the bridge again. Keloğlan was near the end of the line again, and when the princess saw him, she threw her ball at him. But again the same man was walking near Keloğlan. He again pushed Keloğlan aside and said, "You dirty keloğlan What do you have to do with that ball? It was thrown at me!"

The spectators were again annoyed by what had happened and demanded that there be another attempt by the princess

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to select a husband. "Let us have still another trial!" they shouted

On the third day Keloğlan waited until everyone else had passed across the platform before he started over it. As he was crossing it, the girl threw the golden ball and him in the legs with it.

The people at the trial were ^{angry} furious at this outcome. They wrote a petition to the padişah: "Your Majesty, your daughter is going to marry a dirty, lazy, good-for-nothing fellow named Keloğlan. There are many sons of merchants, government employees, pashas, and viziers whom she might marry, but she refused to throw her ball at any of them. What a base daughter she must be!"

When the padişah received this letter, he was greatly embarrassed, and the more he thought about it the more ashamed and angry he became. He said, "I thought that my youngest daughter was a sensible girl, but I was wrong about that. If she wishes to marry this fellow, then let her do so

after they are married, let them live in the basement of the palace, and let each of them have only a quilt to sleep upon." He would have had the keloğlan hanged, but inasmuch as he was his son-in-law, he showed him some mercy

Keloğlan and the youngest daughter were married, and they were shown their quarters in the basement of the palace.

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Each of them was given a quilt, and they sat upon their quilts contemplating their condition while the two older sisters and their husbands lived upstairs in more luxurious quarters.

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One day the sons-in-law of the padişah decided to go hunting. The two favorite sons-in-law saddled their fine horses and mounted them for the hunt. Keloğlan had only a mangy donkey to ride, and when he goaded this donkey with a stick, its wounds would bleed. All of the children of the neighborhood followed Keloğlan and his donkey to the city limits. They shouted at him, "Look at Keloğlan! He is going hunting too! Are you going to hunt with that stick that is in your hand?"

As soon as Keloğlan reached the mountains, he called for Dark One. When this great horse came, he said to it, "Bring me twenty gentlemen clad in court clothes⁷ and twenty golden chairs for them to sit upon. Bring two empty chairs and two saddlebags of birds. Bring another chair for me and a gentleman's suit for me too. Bring a battalion of soldiers, also.

Dark One disappeared and--I don't know how long afterwards, perhaps five or six minutes--when Keloğlan looked up,

⁷The clothes of gentlemen were striped pants, jackets, bow ties, and fezzes.

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he saw the battalion of soldiers coming, raising a cloud of smoke and dust as they approached.⁸ Twenty gentlemen wearing striped trousers, jackets, and cravats arrived and sat in the twenty golden chairs. Keloğlan, who was a handsome man to begin with, looked even more handsome in his gentleman's suit. He sat in his golden chair with the two saddlebags of birds beside him

[Ahmet Uysal: "Were those birds alive or dead?"

Gülsüm Yücel: "Why, they were dead, of course! How could you keep live birds in a saddlebag?"]

The other two sons-in-law were returning from the hunt when they saw this crowd of well-dressed people thought that the padişah and his court from some other land must be hunting there in those same mountains. They wondered what padişah it could be, and they showed him great respect as they approached. Keloğlan said to them, "Come, come! I am not a padişah, but like yourselves, I am only the son-in-law of a padişah." They came to him hesitantly and sideways. "What did you come to these mountains for?" he asked them

⁸ During large-scale invasions or migrations, the mass of people on the march built many fires to cook their food and to keep warm. On unpaved roads, they also stirred up great clouds of dust. This smoke and dust column might be seen in the sky a day or two before the travelers came into view themselves. This image of the column of smoke and dust (tozu dumana katarak) is so traditional a description for approaching riders that it is sometimes applied to a small group or even a single horseman, though neither would generate any smoke or any great amount of dust.

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"We came into these mountains to hunt, but we have not been able to kill even a sparrow, and now we have run out of powder

"Here you are! Here are two saddlebags of birds for you, I am giving them to you on one condition, and that is I stamp my seal brands on your foreheads."

The other two sons-in-law spoke apart to each other in whispers. "Let us accept this condition," they said to one another. "We can hide the seal marks by lowering our fezzes a little." They did not recognize Kelođlan beneath his fine clothes.

Kelođlan had some of his men build a fire and heat his seals. When Kelođlan had branded the foreheads of his brothers-in-law, they lowered their fezzes, mounted their horses, and, taking the two saddlebags of birds, rode away. When they reached the palace they presented the two saddlebags of birds to the padişah. He said, "What fine sons-in-

I have! Where did you shoot all these birds? I have never before seen such fine birds."

While the padişah was marveling over the birds in this way, Kelođlan reentered town, wearing his shabby clothes again and riding on his mangy donkey. As he rode along, the children of the area taunted him: "Weren't you able to shoot a single bird, Kelođlan? Couldn't you shoot even a rat or a

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mole?" When he finally got home and tied up his donkey, he found his wife still sitting on the floor where he had left her. She looked at him and thought to herself, "Perhaps he is not, after all, the handsome young man that I first saw bathing in the palace pool. Perhaps I was mistaken." Without uttering a single word or even looking at each other, the two continued to sit on their quilts and think

Some time later the two favorite sons-in-law went hunting again, and Keloğlan followed the same procedure he used before. As soon as he had reached the mountains, he called Dark One and ordered him to bring twenty gentlemen clad in court clothes and twenty golden chairs for them to upon. He ordered two extra chairs for his guests, a chair for himself, and a suit of court clothes for himself also. He ordered a battalion of troops to stand guard, and he ordered two saddlebags filled with birds.

Again, the other two sons-in-law of the padişah fired their guns all day long, tak! tak! tak!⁹ Despite all of their shooting, however, they were unable to kill a single bird. On their way home at the end of the day, they saw a crowd of gentlemen and again wondered what padişah might have brought his companions there to hunt. Not knowing what great ruler he might be, they approached him with great

⁹Onomatopoeia for the sound of rifle fire

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deference and respect. "Come, come!" said Keloğlan. "I am a padişah, but, like yourselves, I am only the son-in-of a padişah." They did not know, of course, to which padişah he was a son-in-law. "What was your purpose in entering this forested area?"

"We came here to hunt, but we are on our way home now without even a single bird."

"Well, here are two saddlebags full of birds that you have, but I shall give them to you only upon one condition, and that is that I may first stamp your buttocks with my brand seal."

They consented to this condition, thinking that no one would ever see these brand marks. Lowering their trousers, they were given very clear brand marks on their buttocks with the hot seal. Taking the two bags of birds, they then departed from the forest and returned to the palace. There

padişah was even more impressed this time with their catch. "What fine sons-in-law I have!" he said. "How quick alert you must be! Where did you manage to shoot so many excellent birds?"

Back in the forest, Keloğlan called Dark One again and ordered him to take away all the gentlemen, their golden chairs, and the battalion of troops. Then, putting on once more his shabby clothes and mounting his mangy donkey, he

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himself rode back to the town. At the outskirts he was again met by a crowd of children who now struck his donkey with sticks in order to make it move along faster. When he reached the palace basement, he again found his wife sitting upon her quilt on the floor. By now she was sorry about what she had done, sorry about having married this kelođlan. Kelođlan understood this, but still he did not tell her who he really was

One day shortly after that, the padiřah received a message from an infidel ruler¹⁰²⁻¹⁰⁵¹⁰ which demanded that he give several provinces to the infidel kingdom. The letter said, "If you will give us these provinces we demand, then all will be well. If you do not, then we shall declare war on you." Upon receiving this ultimatum, the Moslem padiřah called his council into session in order to get the opinions of his viziers on how to respond to this ultimatum. He explained to them that such-and-such an infidel ruler had sent a letter in which he demanded four or five Turkish provinces, along with all their kaza towns¹¹ and villages. He said to his council, "I think that we had better give them what they want, because I do not

¹⁰In this context the word infidel means any non-Moslem.

¹¹A kaza town is roughly equivalent in size and importance to a county seat in the U.S. It contains an administrative unit of the federal government under an official known as a kaymakam. All of the surrounding villages are responsible to and report on a regular schedule to this kaymakam.

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wish to cause the deaths of a great many men in battle."

But one of his viziers arose and said, "Your Majesty, why should we behave like women and agree to give up part of our land without even fighting to keep it? Let us fight! If we die, we die, but we should not surrender our land without a struggle!"

"But many young men would be lost in such a conflict. I am fond of young people, and I do not want to lead them to their deaths."

Several of the viziers now opposed his position, saying, "It does not matter. Let us fight, come what may!"

The padişah, therefore, rejected the demands of the infidel ruler. When his answer arrived in the infidel capital, war was declared.

Preparations for war were made, and a Moslem army was recruited to fight the infidels. From the start, however things went badly for the padişah's forces. Many Moslem troops were killed, and extensive areas of Moslem territory were occupied by the infidel army.

While all of this was going on, Keloğlan spent his time carving a wooden sword for himself. When it was finished, he strapped it on his waist and wore it everywhere in public. When he appeared in the streets, the children walked behind him saying, "The infidel army has arrived! Look--it is right

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over there, yonder! Kelođlan is going to defend us against the enemy with a wooden sword!" In this and other ways the children mocked him.

Kelođlan departed from the town and went into the country. There he summoned his great horse, Dark One. When the horse arrived, Kelođlan said to it, "I want ten battalions of cavalry, and the horses for those troops should all be like you. Bring me an officer's uniform and a sword, for I shall ride upon you and lead these troops." When the horse produced all of the things that Kelođlan had requested, the young man put on his uniform, buckled on his sword, and mounted Dark One. Then, at the head of his force of horsemen, he led his ten cavalry battalions into battle in support of the Moslem army.

In the middle of the battle, the Turkish padişah observed a column of smoke and dust approaching. He wondered if he was about to be attacked by still another enemy force, but he soon discovered that this was not the case.

Kelođlan and his cavalry force engaged in battle and began killing great numbers of the enemy troops. When the infidel leader saw what was happening, he said, "There has arrived on the battle front a terrific Turkish commander who will dry up our roots¹² if we continue this battle." He sent word to the infidel padişah, saying, "A new Turkish commander

¹²Very old Turkish figurative expression to indicate extinction.

buğurcu - figurative

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come on the field, and he will destroy our whole army if we continue to fight against him." The return message from the infidel ruler ordered them to hoist the banner of truce

As soon as the Turkish troops saw the flag of truce, the battle ended. The Turkish padişah rushed to Keloğlan, kissed both his eyes, and said, "Maşallah!"¹³ After they had exchanged greetings, the padişah continued, saying, "You have saved all our lives! I am sorry that my youngest daughter married a good-for-nothing fellow when she might well have married a gallant young man like you!" Then, noticing that one of the young man's fingers had been wounded and was bleeding, the padişah pulled out a handkerchief with his royal seal on

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¹³ Younger people kiss the hands of older people to show respect. Older people kiss the eyelids of younger people to show affection or approval. When one admires or praises a young person in Turkey--indeed throughout most of the Middle East--it is important to say "Maşallah!" (May God keep it so!) to assure everyone that you have no evil intentions toward the younger person. This is especially true when the younger person is an infant or child. There is great fear of evil eye in the Middle East, and children are thought to be more vulnerable than others to this baleful force. If one admires a baby, one will almost certainly be suspected of having cast an evil eye or some other evil influence upon that child unless one says "Maşallah" or its equivalent. "Maşallah" is a kind of preemptive remark. If you audibly ask the Deity to keep things unchanged, then you are preventing yourself from effecting any change in the child.

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it and used that handkerchief to bandage the injury. After recording all of the important information about the provinces recaptured and the additional territory gained from the enemy, they began their return journey to their own town.

On the way, the padişah invited Keloğlan to go with him to his palace and there be his guest. Keloğlan replied, "First I must take my troops back to their own territory and return them to their homes. After that, I shall be free to come to your palace and there be your guest."

"Once you leave me, I may never see you again," said the padişah.

"Don't be concerned about that. I shall surely come to see you."

Having received this assurance, the padişah again kissed both his eyes and bade him farewell, though he did so very reluctantly. He then began leading his Turkish soldiers back to their headquarters.

As soon as the padişah and his forces were out of sight Keloğlan dismounted and said to Dark One, "All of these troops are yours. Take them back to the place from which you got them."

After the padişah and his army had arrived back in the town, Keloğlan found his mangy donkey and rode home on it. He had smeared his wooden sword with blood to show that he

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engaged in battle, but the children of the town ran along behind him making fun of him as they had done before: "Look at his wooden sword! See--he even has blood on it! What did you kill--cats and dogs?" Keloğlan finally reached home after being humiliated in this way. There in the basement of the palace he found his wife sitting on her quilt on the floor. Her complexion had grown quite pale and somewhat yellowish

The padişah decided to hold a thanksgiving celebration on the occasion of their triumphant campaign against the enemy forces. Not only had the enemy-occupied territory been recaptured, but also additional areas had been captured from the infidels. He ordered his viziers to arrange feasts for everyone in the capital city. Later, when he asked if everyone in the city had been entertained, most of his viziers said, "Yes.

But there was one vizier who was known for always telling the truth, however unpopular or unpleasant it might be; he spoke up and said, "No! The Keloğlan who lives in your basement has not been invited to any feast. Unless he is invited to feast in the palace with your other sons-in-law, thanksgiving celebration cannot be considered complete."

The padişah accepted this statement and ordered a feast to which Keloğlan and his wife, along with his other daughters

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and their husbands, should be invited. While preparations for the feast were being made, Kelođlan, down in the basement, became aware of what was going on. He began to explain to his wife who he really was. "Now we shall be invited from upstairs to attend a feast. You are to continue looking as sad as you have now for some time. Don't show any signs of happiness. When a man is sent to invite us to the feast, I shall say to him, 'Just send us our share of the food. We shall eat it down here.' If he insists, then we shall go upstairs, but let us keep our eyes downcast and staring at the floor. Look as unhappy as possible. Every woman will sit by her husband, and you will sit by me." By the time Kelođlan had finished speaking in this way to his wife, a man from upstairs arrived with the invitation

"You are invited tonight to a feast in the padiřah's quarters," he said.

"Oh, we are very shy people and do not feel comfortable in a crowd. Just send our portions of the food down here."

"No, no, the padiřah would be very angry if we were to do that. You must come upstairs."

"Very well. Come along, then, sultana, and let us go upstairs."

Kelođlan and his wife went upstairs trembling and feeling embarrassed. He went first, and she followed him. When they

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reached the top of the stairs, they pretended to hang back. The padişah noticed this and said, "Come, come--never mind. Come right along, for you are also included in the celebration.

The padişah then asked Keloğlan and his wife to be seated at the dining table. They took their places there humbly and fearfully, while the other sons-in-law and daughters of the padişah did so confidently and cheerfully.

First, soup was served. Most of the guests started eating their soup carefully, taking care to place their napkins in front of themselves. Keloğlan right away began spilling soup all over his clothes and putting the empty spoon into his mouth. (Before they had come upstairs, Keloğlan had warned his wife that he would behave in this fashion and had instructed her to reprimand him when he slopped his food.) Taking another spoonful of soup from his bowl, he again spilled the soup on his clothes and put the empty spoon into his mouth

don't you eat properly?" his wife asked him.

Taking from his pocket the handkerchief with which the padişah had bandaged his finger, Keloğlan began wiping the soup off his clothes. When the padişah saw the handkerchief he recognized it at once as his own. "Where did you get that handkerchief?" he asked.

"You used it to bandage my finger after the battle."

was that you?" the padişah exclaimed, and then he

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began to cry for shame. He cried for several minutes and then wiped his eyes.

Everyone present observed this, of course, and when the other sons-in-law realized what was happening, they decided to leave the dining-room table and depart. They were afraid that Keloğlan might also have been the man who had given them the saddlebags filled with birds. Having agreed between themselves to do so, they arose and started for the door of the dining room.

Noticing this, Keloğlan said, "Your Majesty, please don't allow your other sons-in-law to leave. I'll explain why I ask this in a few minutes." After receiving directions from the padişah, several of his attendants ran after the two sons-in-law and prevented them from leaving the room.

After a few minutes, Keloğlan said, "Your Majesty, I sent you, some time ago, two saddlebags of birds, and I stamped my seal on the foreheads of the bearers of that gift." When the padişah ordered his aides to remove the fezzes of his other two sons-in-law, the brand marks were visible to everyone. "Then a day later I sent a second gift of two saddlebags of birds, and that time I stamped my seal on the buttocks of the two bearers of the gift. If you wish, you can examine those brand marks too

the padişah had by now seen enough to understand

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the whole situation. He said to the other sons-in-law, "Go away! I don't want to look at your buttocks! I have no sons-in-law like you! Go away from here!" He also dismissed his two older daughters from the palace, telling them to go along with their husbands.

The padişah then kissed Keloğlan on both his eyelids and said to him, "You are a very wise young man. You have hidden yourself all this time, but I shall now place you on throne.

"No, no, I do not wish to sit on your throne. May you live long and rule for many more years!"

But the padişah, mortified by all that had just happened, insisted that his son-in-law ascend to the throne. He ordered another wedding to celebrate the marriage of Keloğlan and / his youngest daughter. This time the wedding lasted for forty days and forty nights. The wedding celebration ended on Thursday, and on Friday night the bride and groom entered the nuptial chamber together. They achieved great joy and lived happily together after that

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