

#55

The Early Life of Hasan Bey - [Sam as Hasan of Dagistan]

#55

One day Köroğlu went hunting. He met an old woman along the road, all alone, and he asked her, "Why are you wandering about here, grandmother?"

"I was with a party of pilgrims going to Mecca," she said, "but they have gone on and left me behind. Who are you?"

"I am Köroğlu. Suppose I put you on my horse behind me and we ride until we overtake your companions. What would you give me for doing this?"

"What can I give you?" she asked. "Suppose that I tell you where there is a very beautiful girl whom you could probably win for yourself?"

"Grandmother," said Köroğlu, "that is just what I am looking for. Come-- let me take you up behind me on my horse."

Köroğlu rode until they overtook the pilgrims, but on the way the old woman had said to him, "Go to Dagistan<sup>1</sup> where Pilgrim<sup>2</sup> Ahmet lived before he died at Mecca. His wife, Gülnigar, is a widow now, but she is the most beautiful woman in the world. She is the paragon of beauty, intelligence, and virtue. Go and win her." *woman -- most beautiful in world*

After leaving the old woman with the pilgrims, Köroğlu returned to Çamlıbel where he had five hundred men. "Oh, my gallant friends," he said to them, "I am going to Dagistan, for I have some business there. I shall see you again when I return. If it happens that I do not return, see that you live here

<sup>1</sup> Dagistan, which means "the place of mountains," is an area in the Caucasus Mountains just west of the Caspian Sea. It is inhabited by Çiçen, Ingus, Karaçay, Azeri, and Balkan tribes of Turks as well as by Circassians and Georgians. It is now part of Soviet Russia.

<sup>2</sup> Hacı means pilgrim, one who has been to Mecca. After making the pilgrimage Moslems are given the title, hacı, which carries considerable status.

like brothers, in peace with one another." Then he said farewell personally to each of his five hundred clever men, all of them as strong as wrestlers, and then he departed for Dağistan

He reached that place in twenty-one days, and when he arrived there he asked for the house of Pilgrim Ahmet. When he found it, he was attended by the servants of the house, as Gŭlnigâr had directed. When evening came, the servants returned to their homes, and Kŏroğlu said to Gŭlnigâr, "I have come all this distance to take you as my wife."

"You have come to the wrong place," said Gŭlnigâr.

"No, I don't think that I have come to the wrong place," said Kŏroğlu. "I have come here for you."

"But this is not the proper way in which to ask a lady to marry,"<sup>3</sup> she said.

"In my opinion, it is the best way," said Kŏroğlu. Then they ~~spent some~~ time arguing about this, but after a while, Gŭlnigâr accepted Kŏroğlu's proposal.

Dağistan.

Kŏroğlu came to her

one day and said, "It is time for me to go. I have business elsewhere to attend to now.

"Yes, but you married me and now you are leaving me in this condition," said Gŭlnigâr. "What will now become of me?"

<sup>3</sup> In Turkey a matchmaker is usually sent to ask for the hand of a lady. He is known as the dŭnŭr. Ordinarily the dŭnŭr asks the parents of the girl or the person responsible for her welfare. In this case, the dŭnŭr might have asked Gŭlnigâr herself, for she seems to be an independent widow.

<sup>4</sup> At this point in the narration, someone from the audience called, "Grandfather, do not hurry. Tell everything slowly so that you do not miss anything."

70  
--used for identification

-- of gold

"I shall leave you a saddlebag full of gold and also an armband. If the child is a girl, the money I leave you will take care of you both until the day you die. May you spend it and live happily. If the child is a boy, strap this armband on him, and when he is old enough, let him search for me."

Saying this, Koroğlu left his pregnant wife in Dağıstan and returned to Camlıbel, near Sivas.<sup>5</sup> When the time was ripe, a son was born to Gülnigâr, but he was given no name until after he was three years old. One day Gülnigâr invited to her home all of the neighborhood women and bade them sit down to a feast which she had prepared.

"Why are you giving such a feast?" they asked Gülnigâr.

"I am giving this on the occasion of naming my son," said Gülnigâr.

"What do you suggest that I name him?"

Some of the women present suggested Ahmet. Others suggested Mehmet.

Some said this and some said that, and in the middle of their discussion, a dervish appeared out of nowhere and said to Gülnigâr, "What is going on here?"

What is the matter?" Naming - Ceremony for

"We are trying to find a suitable name for my son," Gülnigâr said, "but so far we have not succeeded."

"Why don't you call him Hasan Bey?" asked the dervish, and then he disappeared as he had come. The people present were all sorry that he had gone before they had received his blessing for they thought him the prophet Hızır himself. The boy was named Hasan Bey.<sup>6</sup>

<sup>5</sup> At this point we interrupted Mustafa to ask, "Have you ever seen Koroğlu's castle near Sivas?"

"Yes," he replied. "It has a large square in front of it, and there is also a trough, made of stone, where his horse fed. They are still there and you can see them even today."

<sup>6</sup> Bey is a title similar to lord. Today its meaning is close to that of Mister, but at one time it designated high status.

Pilgrim Ahmet had had a mare, and it was still in the stable at the time Koroğlu had visited. Koroğlu's horse<sup>7</sup> mated with this mare, and when a colt was born, they named it Kamber Tay.<sup>8</sup>

} Already  
cited on  
p. 62

One day when Hasan Bey was seven years old, he was playing with the children of the neighborhood. He was so strong that when he wrestled, he threw every other boy to the ground. He was so powerful that he made anyone whom he gripped cry aloud. On that one day, he tore the ear of one of the other children, and the child went home crying. "The son of Gülnigâr has torn my ear," he said to his mother.

The woman hunted through the streets until she found Hasan Bey. She slapped his face several times and then she said to him, "You bastard! If you are the son of Pilgrim Ahmet, we shall respect you. If you are not, then God knows where she got you! You offspring of adultery!"

Hasan Bey went home to Gülnigâr crying, and he said to her, "Mother, tell me who my father is."

"Your father was Pilgrim Ahmet," said Gülnigâr. "He went to Mecca and died there."

Hasan Bey thereupon drew his dagger, held it at his mother's breast, and said to her, "Tell me the truth or I shall kill you!"

Then his mother said, "My son, your father is Koroğlu. He dwells at Çamlıbel with five hundred loyal friends. You are still too young to go to him. When you have grown up a little more, then you can go and find him

<sup>7</sup> This was the wonderful horse given to Koroğlu by his father, who had been blinded for singling it out of many other horses, all of which looked, at the time, stronger and better bred. Having drunk of the abu hayat, the water of life everlasting, it was superior to all other horses and might be expected to sire exceptional offspring.

<sup>8</sup> Kamber is a proper name; tay means foal, but it can be used here simply as a diminutive: Little Kamber.



In the meantime, I shall send you to live with your uncles, so that people here cannot insult you."

Hasan Bey went to live with his uncles, and he stayed with them for seven years. By the end of that time he had become such a capable young man that he was directing most of their business for them.

He returned to his mother now that he was fourteen years old. She granted her permission for him to go and seek his father, and so he mounted Little Kamber and set out for Çamlıbel. He reached there after traveling for twenty-four days.

As he drew near to Çamlıbel, he stopped at a fountain at the end of a level pasture. From there he could see Koroğlu's mansion across the fields. As he was standing there at the fountain, Hasan Bey saw a traveling peddler approaching with a long string of horses and mules loaded with his wares.

After watering all his animals, the peddler started to turn off the main road to take a roundabout way past Koroğlu's mansion, for he feared him. He went along a side road toward the forested mountains. Hasan Bey got on Little Kamber again, rode up to the peddler, and said to him, "You have watered your animals here. Why are you now leaving the main road and heading toward the mountains?"

"Who are you?" asked the peddler.

"What is that to you?" said Hasan Bey.

"I do not want to go through Koroğlu's territory," said the peddler.

"If I drive my animals through his lands, he will surely catch me, cut off my ear, and confiscate my goods."

"Who could that damned Koroğlu be?" asked Hasan Bey, pretending that he did not know. "Why are you afraid of him? Unfasten your horses and mules and let them graze for a while in this fine pasture." But Hasan Bey did not himself dismount from his horse.

Köroğlu had been watching, with his binoculars,<sup>9</sup> the strange men at the fountain and the strange animals grazing in his pasture. With him was one of his companions, Son of the Blacksmith (Demircioğlu) commented upon in another Köroğlu story], whom Köroğlu had found in Nallıhan,<sup>10</sup> (Köroğlu had gone to Nallıhan to have his horse shod. At the blacksmith shop, he did not like any of the horseshoes that the apprentice, the son of the blacksmith, showed him. Köroğlu took them one by one, broke them in half, and threw them in a corner. As he was about to leave the shop, he handed the apprentice some coins, but the young man broke each of the coins in half, threw them on the ground, and said that they were not good money. Köroğlu was so impressed with this strong boy that he took him as one of his followers, and he was called Son of the Blacksmith. You know that Köroğlu got Ayvaz from his father's butcher shop in Uskudar and adopted him as his own son.<sup>11</sup>)

Köroğlu was still looking through the binoculars. He called Ayvaz to him and said, "Look, there are strange horses on my land. Go and see if they belong to a poor man or to a peddler. If they are a peddler's, we shall go and plunder his goods."

Ayvaz went to where Hasan Bey was sitting on his horse and asked him who he was. Instead of answering, Hasan Bey galloped up to him and his

<sup>9</sup> This is probably an anachronism. It is unlikely that an outlaw in Köroğlu's time would have anything resembling binoculars.

<sup>10</sup> Although the narrator has heard Köroğlu tales from Eastern Turkey, having placed Çamlıbel near Sivas, he has also been influenced by versions from the Bolu region. Nallıhan--literally, the inn of the blacksmith--is not far from Bolu. In Nallıhan is a huge horseshoe, fastened to a stone wall, said to have been that of Köroğlu's horse. Nearby, too, is Köroğlu Mountain. Köroğlu's going to Nallıhan to have his horse shod argues for placing Çamlıbel in the nearby Bolu region, perhaps on Köroğlu Mountain. He would hardly have gone the 600 km. from Sivas to Nallıhan to have the horse shod!

<sup>11</sup> The abduction of Ayvaz is merely alluded to here. It is a lengthy episode in itself. There are also other stories about Ayvaz.

servant and knocked them both off their horses with his mace. He then bound them both hand and foot, tied them to the fountain, and turned their horses loose to graze in the pasture with those of the peddler.

Köroğlu, who was watching this scene through his binoculars, was amazed to see Ayvaz and his man bound hand and foot and their horses grazing with those of the strangers. He wondered if some powerful person was going to cause him serious trouble. Köroğlu said to Son of the Blacksmith, "Let us go and find out who that is."

As they approached the pasture, they saw a handsome young man riding back and forth on his horse. Let us listen to what Köroğlu will say to the young man: [all passages in verse were sung by the narrator]

Conte fable  
pp. 74, 76-77,  
80-82, 88-92

Look, yonder a wealthy peddler has come,	a
Has come here and settled in my pasture.	a
"Why are you grazing your animals in this pasture?	a
Wait--I shall be there in a moment,	b
Throw my lance at your neck, tie your head on my saddle."	b

Now let us hear what the young man will answer to that:

"Now don't be rash, oh gentlemen!  
I am in a bad mood today,  
And my sword has long been rusty.  
I come from a noble family,  
And your lance will not cut me."

Here is what Köroğlu will reply:

Our lances can be oiled,  
And their tips can be dipped in blood  
Heads can be tied to saddles.  
Let me have the peddler.

After this, Köroğlu and Hasan Bey started wrestling, and their feet plowed up the earth. Hasan Bey felt certain, after a while, that he could throw Köroğlu down and defeat him, but he decided not to do this, for he



wanted to show the respect that is due to a father. Instead, he relaxed his hold on his father so that Koroğlu could defeat him. When Koroğlu had thrown Hasan Bey on the ground, he saw the armband which he had left with Gülnigâr, and he then recognized the boy as his own son. They embraced each other, and after releasing Ayvaz, Koroğlu took Hasan Bey to his mansion. He placed him in the care of Ayvaz, saying to him, "I have two sons in this world: you and Hasan Bey."

Shortly after his arrival at Çamlıbel, Hasan Bey said to Ayvaz, "I am going to look around my father's mansion." It was a large mansion with forty-one rooms.

When Hasan Bey examining the mansion, Koroğlu said to Ayvaz, "Let him look in all of the first forty rooms, but don't you dare let him look into the forty-first, because Telli Hanım's picture is in there. If he sees her picture and falls in love with her, he may go after her and waste himself trying to get her." --Once Koroğlu had fallen in love with Telli Hanım, who lived in Akşehir. He had pursued her for seven years but had been unable to win her. After that, Koroğlu bought a picture of Telli Hanım and hung it in the forty-first room of his mansion. Whenever he thought about her, he would go and look at her picture and in that way find relief. Later he put Ayvaz in charge of that picture.

Hasan Bey looked through all the rooms in his father's mansion except that last one. He said Ayvaz, "What is in that room?"

"Nothing but horseshoes, nails, saddles, harnesses, and such things," replied Ayvaz.

But Hasan Bey was determined to see what was in the room, and when Ayvaz refused to unlock the door, Hasan Bey kicked with all his might, and the door flew open. Hasan Bey walked in, came face to face with the picture of Telli



*fainting -- from love o f b o*

*g 1*

Hanım, and fainted, falling flat on his back.

Ayvaz ran to Koroğlu and told him how Hasan Bey had come to see the picture of Telli Hanım. Koroğlu went to the forty-first room and threw a pail of water on Hasan Bey, who then got up from the floor. Let us hear what Hasan Bey will say to his father:

These rooms of my father's house  
Were possessed at the cost of his blood.  
But these rooms of his house are all dusty,  
Though if I speak thus he will be offended.

Koroğlu knew what Hasan Bey was thinking, and this is what he said to

Don't go, Hasan; don't go all the way to Akşehir,  
The castle of Akşehir is seven-storeyed;  
It is made of steel and marble and tile.  
Everyone there, young and old, will defend it.

*Seven storeyed castle -- made  
of steel and marble,  
and tile  
Castle -- seven-storeyed  
made of steel, and  
marble, and tile*

Hasan Bey now sings:

She has a jeweled belt round her waist  
And she glitters in sun- or in moonlight.  
If I don't go to get her, a stranger may.  
Then my heart would be so deeply wounded.

*belt -- jeweled*

Koroğlu now:

Don't go, Hasan Bey; don't go, my son.  
I'll send Ayvaz to try to bring her here.  
I have tried night and day myself. But perhaps  
In this way can my broken heart be eased.

But Hasan Bey persists:

I left mother to come here to you,  
And that made a wound in my heart.  
I cannot survive now a double wound--  
By God! I shall go and pursue her.

Köroğlu:

Don't go, Hasan Bey; don't go, dear son.  
If you must, then let me come with you.  
I shall find her, and then when I've found her,  
I shall win her or give up my head.

When Köroğlu could not persuade Hasan Bey to forget Telli Hanım, he filled his <sup>- of gold</sup> saddlebag with gold and said to him, "Listen, Hasan Bey. I have a friend in Akşehir named The Pilgrim Veterinarian.<sup>12</sup> Hacı Baytar <sup>Let me write a letter to him.</sup> letter and when you get there, let him help you solve your problem."

Hasan Bey took the letter and put it in his pocket, mounted his horse with the saddlebag full of gold, and rode to Akşehir. Someone there showed him the home of The Pilgrim Veterinarian, and he was received there. The people of that house saw that this stranger was a handsome young man who gleamed as brightly as an oil lamp. The Pilgrim's wife sent a messenger to The Pilgrim Veterinarian, who was now the keeper of several government supply houses,<sup>13</sup> saying that he should lock up, come home, and there see the man who had come to visit him. "Tell him to come and talk with the visitor," she said, "and find out what it is that he wants."

The Pilgrim Veterinarian locked up his storehouses, came home, and greeted Hasan Bey: "Oh, visitor, pardon my asking, but where do you come from and where do you go?"

"I came from Çamlıbel," said Hasan Bey.

12 The man's name in Turkish was Hacı Baytar, hacı meaning pilgrim, and baytar, veterinarian. Although the name rendered into English is awkward, we have retained the literal meaning that the Turkish listener would understand.

13 The context of the story seems to suggest that The Pilgrim Veterinarian was a veterinarian, for his function in the story is connected with obtaining a horse. His role as manager of government supply houses must be a late addition to the story.

"Whose son are you?" asked his host.

"I am the son of Koroğlu," said Hasan Bey.

"Are you truly the son of Koroğlu?" asked his host.

"By God, I am," said Hasan Bey.

"Well, then, welcome to my home," said The Pilgrim Veterinarian. "I am pleased to see you here."

After Hasan Bey had stayed in that house for three days, The Pilgrim Veterinarian said to him, "I have several government supply houses to attend to, but you may stay here as long as you wish. Here is my wife. Regard her as your sister, and use this home as your own. If you should become tired of living here, just let me know the cause, and I shall then do whatever I can to help you."

The Pilgrim Veterinarian went to his business then, and Hasan Bey filled his pockets with gold and walked out into the streets of Akşehir. After a while he became hungry and so went to a bakery shop to get some bread, but he arrived there just as the baker was locking up his shop. "Oh, baker," he said, "open your shop again, for I am hungry."

When the baker ignored his request, Hasan Bey kicked open the iron door.<sup>14</sup> Taking the long wooden spatula that is used to put bread into the oven, he hit the baker at the base of the skull with this tool, and the man collapsed like a March bull.<sup>15</sup> "Please don't kill me," he said.

"You unpleasant man!" said Hasan Bey. "Why did you close your shop against me? I only wanted to buy some bread."

<sup>14</sup> This is probably an anachronism. The protective iron doors that are rolled down at night to protect shops are of more recent times.

<sup>15</sup> During the winters of the past, as many as 25-30% of Turkey's cattle died of starvation and cold, and the survivors were often weak and unsteady on their feet in the spring. "To collapse like a March bull," or "To fall like a March bull," has become proverbial in Turkey.

Garden -- for pleasure (Has Bahçe)

Story #55

Pleasure Garden (Has Bahçe)

"I was closing my shop because I wanted to go and see Telli Hanım and her forty attendants," said the baker. "They can now be seen in the pleasure garden <sup>Has Bahçe</sup> of the palace, and everyone has gone there to look at them. I did not want to miss the sight. That is why I closed my shop."

After getting some bread to eat, Hasan Bey went with the baker to the pleasure garden. When he arrived there, he went to the chief gardener <sup>chief</sup> and his assistant and said to them, "What are you doing here?"

"We are guarding this garden right now," the chief gardener said.

"What is there in it to guard?" asked Hasan Bey.

"Telli Hanım and her forty palace girls," said the gardener.

"What is your monthly salary?" asked Hasan Bey.

Palace girls -- forty

"I receive twenty liras a month," said the gardener.

"Well, I shall count sixty liras into your hand if you will let me stay in the garden until evening," said Hasan Bey.

The chief gardener was about to agree to this bargain, but his assistant said, "We cannot do this. If Telli Hanım does not like this man, she will dismiss both him and us."

To which the chief gardener replied, "But if she should like him, then let her do whatever she likes with him." And so finally Hasan Bey counted sixty liras into the hand of the chief gardener and sixty liras into the hand of his assistant, and then they let him through the gate,

The chief gardener said to Hasan Bey, "In the middle of the garden there is a pool, and over the pool hangs a sycamore tree. Climb into the tree and wait until Telli Hanım and her girls come that way. They will come, wash their faces at the poolside, eat a lunch there, and then go for a walk around

16 The expression used here is Has Bahçe, which means, literally, a special garden; but to Turks it suggests paradisiacal qualities: beauty, peace, plenty. It is comparable to The Garden of Eden.



Story #55

the garden. Telli Hanım's father is the ruler of this city, and in the evening he will send carriages to the garden to take all the ladies home. Telli Hanım does not live with her father's household but in a palace of her own."

From the sycamore tree where he had hidden himself, Hasan Bey saw Telli Hanım coming with her forty girls. Let us hear what he will say to Telli Hanım:

Oh, look at the lovely flamingoes.  
I wish they would land on our lakes.  
I wonder if she can tell  
That the singer of these verses loves her.

Telli Hanım said to Bright-Faced Girl,<sup>17</sup> the most beautiful of all her forty attendants, "Go and bring a saz for me." And now let us hear what she will sing in reply to Hasan Bey's verse:

I'll have you hanged by my brothers;  
I'll have your teeth and mouth battered in.  
Go away now from my garden,  
For you're no lover of mine.

Hasan Bey sang:

I've come all the way here for your sake.  
My origin stems from the beys round Köroğlu,  
Known through the land for their hospitality.  
Will you still throw me out of your garden?

Telli Hanım answered:

If you have come here from Çamlıbel;  
If you are both foolish and mad;  
If you have killed many a man;  
Pack up and go home from my garden.

Hasan Bey

<sup>17</sup> In Turkish the girl was called Akça Kız, whitish girl, literally.

Hasan Bey now:

Yes, I have come here from Camlıbel;  
And I am both foolish and mad.  
I have risked my life many a time.  
Will you still throw me out of your garden?

Bright-Faced Girl said to Telli Hanım, "If you do not care for this brave young man, at least let me marry him."

After hearing Bright-Faced Girl say this, Telli Hanım sang to Hasan Bey in this way:

Oh, Hasan Bey's beautiful words  
Have set all of us here on fire.  
There are many fair girls in Akşehir--  
Come and take one and then go away.

Hasan Bey said to himself, "I have come here for her, and now she is throwing me into the arms of another girl." But to Telli Hanım he said:

Her head is adorned like a royal throne  
From which she directs all the beauties.  
The passion of her in my heart I must seize:  
Send me not from your garden, oh Telli!

Bright-Faced Girl then said to Telli Hanım, "It is clear that Hasan Bey wants to marry none of us but you."

Telli Hanım now sang in this different way to Hasan Bey:

Go away from this place, oh, Hasan Bey,  
Where I cannot pay heed to your lament.  
But come to my palace at night, if you will;  
There are too many people around us here.

Hasan Bey sang:

How can I enter your house at night?  
If you give me your word, give it fully.  
Make the way of my going clear to me  
So that I can believe the promise you give.

Story #55

Upon this, Telli Hanım said to him, "Do not worry, for I shall take you there myself

Her attendants decorated Telli Hanım with flowers and jewels, and as she stood in her gorgeous dress, they said to Hasan Bey, "Do not sit silent in front of her."

Let us hear what Hasan Bey will sing:

Telli, the bride among forty girls,  
Don't think these the words of an enemy,  
Telli, I swear you can trust me,  
And I'll do all the things you request of me.

Telli Hanım then went and sat with Hasan Bey. In the evening when the carriages came, Hasan Bey was dressed in the clothes of a lady and taken with the girls to the palace of Telli Hanım. When they entered her palace, Telli Hanım said to the chief of her drivers, "I shall not be visiting the garden again for forty days. Go and find something else to do."

Hasan Bey spent twenty-eight days happily with Telli Hanım, but on the twenty-ninth day, she said to him, "We cannot keep this secret any longer. What way do you have of traveling? If you have your father's immortal horse, I shall go with you."

"No, I have Little Kamber with me," answered Hasan Bey.

Hearing this, Telli Hanım said to him, "Your father once tried for seven years to take me away from here, but he couldn't do it. Do you think you can get me away from here on Little Kamber?" Then, in anger, she said to her servants, "Throw this man out of my house!"

The servants caught Hasan Bey by the arm and threw him out of the palace, but after they had done this, Telli Hanım said, "Open the door again! I have something more to say to him." When they opened the door, she said, "Hasan

(Kamber Tay)

horse -- immortal (kırat)

Story #55

Bey, there is a bey here in this city who has a famous bay horse which he never lets out. My father gave him that horse once, and he has kept it ever since. If you can get the bay horse and bring it here, I shall go with you on it. If you cannot bring it, I shall stay here." After she had finished saying this, the door was closed again and locked.

horse -- bay colored

Hasan Bey then returned to the home of The Pilgrim Veterinarian in a very sad mood. He did nothing but sit and brood. They brought him water, but he wouldn't drink it. They brought him food, but he wouldn't touch it.

When The Pilgrim Veterinarian came home, he asked Hasan Bey, "Son, why are you not eating? What do you want me to do for you? Tell me what it is. I shall see that it is done, and then you can go home."

Hasan Bey took out of his pocket his father's letter and handed it to The Pilgrim Veterinarian. After reading the letter, his host said to Hasan Bey, "Son, Koroğlu has written about a horse. He says, 'If Hasan Bey comes to see you, it will be about a horse.'"

The Pilgrim Veterinarian took Hasan Bey to the horse market next morning. They went to a horse dealer and examined one of his horses. The Pilgrim Veterinarian grasped the horse by the head, pulled it towards himself a little, and then pushed it back. As he pushed it back, the horse collapsed on its rump. He went to another horse, pressed steadily on its back with his hands and soon the horse's belly dragged on the ground.

Hasan Bey then said to him, "Such horses are of no use to us. Koroğlu has so many fine horses grazing at Çamlıbel! But there is in this city a bay horse called Aşkardor which was once owned by Telli Hanım's father. If you could bring me Aşkardor, it would be welcome."

When The Pilgrim Veterinarian heard the word Aşkardor, he was greatly surprised. He wondered where Hasan Bey could have heard of Aşkardor, that



horse which Telli Hanım had tried for so long to recover.

The Pilgrim Veterinarian's wife said to him, "If you cannot deliver Aşkardor to Hasan Bey, Kōroğlu will probably kill both of us."

The Pilgrim Veterinarian thought that the end of his life was near. He went to one of his government supply houses and left there his good clothes, so that they would not be lost too when the bey killed him. He wore only his vest and his long underdrawers, tied at the ankles. As he mounted his horse and set out for the home of the bey who had Aşkardor, he took with him only his sword, his mace, and, under his arm, his burial shroud.<sup>18</sup>

Before The Pilgrim Veterinarian reached the mansion of the bey, the bey's attendants reported to him, "There is a barefooted, bareheaded man coming, wearing only long underdrawers, and carrying a sword, a mace, and his burial shroud."

The bey ordered his men, "Go and bring that man here. Let us see why he is going about bareheaded."<sup>19</sup> When he was brought into the mansion, the bey said, "Oh, it is The Pilgrim Veterinarian! What is the matter, Pilgrim? I have seven sons and I shall sacrifice all of them for your sake if you need their help. If that is not enough, I have much property, all of which I shall sell to give you as much money as you need. Tell me--what is your problem?"

The Pilgrim Veterinarian said to him, "Let your sons and your property be yours. I don't want you to sacrifice either for me, but I want Aşkardor."

<sup>18</sup> In preparation for death, many Turks have their shrouds--sometimes even their coffins--made while they are still alive. Old people often keep on hand a roll of white linen, to be used for their shroud, and a cake of soap to be used for the ritual washing before burial.

<sup>19</sup> Until the birth of the Turkish Republic, it was thought disgraceful for a man to be seen bareheaded in public. Note that it is not the long underwear but the bare head that disturbs the bey.

Sons - seven

Story #55

Greatly surprised, the bey was silent for a minute, and then he said, "All right. You may have Aşkardor." He ordered that Aşkardor be taken from the stable and saddled, but after that no man among his servants dared to touch the horse with his hands. Instead, they pulled Aşkardor by the reins to the mounting stone where The Pilgrim Veterinarian mounted him and rode rapidly to Akşehir. — Stone — mounting

When he arrived home, the Pilgrim said to Hasan Bey, "Here is Aşkardor. I am giving him to you. As I rode him back to Akşehir, he galloped so fast that he kicked up great clouds of dust, covering everyone along the way."

Aşkardor was put in The Pilgrim Veterinarian's stable, and then Hasan Bey said to the Pilgrim's wife, "Go to Telli Hanım and tell her that I have Aşkardor here. If she wishes to go away with me tonight, let her come here; otherwise, I shall go there after her."

The woman went to Telli Hanım's palace and knocked on the door is it?" asked Telli Hanım.

"It is I, The Pilgrim Veterinarian's wife," she answered. When the servants opened the door and admitted her, she said to Telli Hanım, "Hasan Bey is at our house now, and he has there Aşkardor. If you wish to go with him tonight, come to our house; if you do not, he will come here and take you away with him."

Telli Hanım said to the Pilgrim's wife, "I cannot come now. Go home and tell Hasan Bey to meet me in front of my mansion seven hours from this time."

Hasan Bey had Aşkardor groomed and saddled, and then sat down with a <sup>(time piece)</sup> watch in his hand to wait for the appointed time. About midnight, riding Little Kamber and leading Aşkardor, he approached Telli Hanım's mansion. He looked and saw there, riding back and forth on horseback, a person dressed

all in black like a Circassian warrior and wearing a kalpak.<sup>20</sup> Upon seeing this horseman, Hasan Bey thought at first that he was being beset by the palace guard, and so he prepared to escape, but Telli Hanım shouted from behind, "Don't be afraid! It is I, Telli Hanım."

The two of them rode together out of Akşehir into the country toward Çamlıbel. After they had gone for some distance, Hasan Bey said to Telli Hanım, "I cannot wait longer to be close to you. I am going to ride on Aşkardor with you." Saying this, he jumped from Little Kamber to Aşkardor and rode along behind her, embracing her and kissing her. But unnoticed by Telli Hanım, Hasan Bey was directing their horses in a large circle, so that when morning arrived, they had returned again to Telli Hanım's mansion.

When Telli Hanım realized what had happened, she said to Hasan Bey, "Why did you return? For what? I have already divided all my jewelry among my forty attendants and told them to inform my father of my departure with you."

Hasan Bey replied, "I cannot leave Akşehir without fighting a battle with your father. It would be dishonorable of me to steal you without facing him. If I carry you home without a fight, the five hundred friends of my father at Çamlıbel would taunt me about this disgrace for the rest of my life."

"But what is the reason for a fight?" asked Telli Hanım. "I loved you and you loved me."

"No," said Hasan Bey. "I cannot take you like this without a fight."

Thus they returned to Akşehir, and there Hasan Bey rode around until everyone could see that he had abducted Telli Hanım. Then he rode away from the town for three hours and stopped at a fountain and waited.

<sup>20</sup> The high wedge-shaped hat, made of caracul fur, worn in winter in several Eastern European and Asiatic countries.



In the household of Telli Hanım's father there was an Arab servant who had worked for that ruler for seven years. This Arab, who was very fond of Telli Hanım, became furious when he saw her riding on a horse with a strange

White-Faced Girl went to Telli Hanım's father in the morning and said to him, "Your daughter has eloped with the son of Kōroğlu."

When Telli Hanım's <sup>brothers -- seven</sup> seven brothers heard this, they were very angry and wanted to set out after Hasan Bey. But their father said to them, "I don't want you to pursue him. We were going to give her to a dog anyway. What difference does it make? Let that dog be Kōroğlu's son!" When they heard their father say this, the brothers remained silent

The Arab, on the other hand, had mounted his horse and was busy spreading the news in the marketplace that Hasan Bey had run off with Telli Hanım. He said to the townspeople, "If you are going to permit this without trying to do anything about it, you are all dishonorable cowards. I am going after Telli Hanım."

The seven brothers were thus forced to go in pursuit of Hasan Bey, too, and their father had to take action as well. After his sons had followed the Arab, the ruler had town criers announce, "Telli Hanım has been stolen. Let everyone from the ages of seven to seventy take up arms and join the army to recover her." <sup>-- [age limits of recruitable males]</sup>

Hasan Bey was asleep by the fountain when Telli Hanım saw the Arab and her seven brothers approaching. The Arab was so angry that his mouth was <sup>foaming -- at mouth</sup> open and foaming, like that of a run-away wolf. Behind the seven brothers was a large army made up of children and adults. Let us hear what Telli Hanım will sing to Hasan Bey:



Story #55

Wake up, wake up, my lover from Dağistan;  
 The mountains are covered with marching troops.  
 They have planted their banners, side by side,  
 For they see you are sleeping. Wake up, my love!

When Hasan Bey heard this, he arose and said to Telli Hanım, "If you do not want to remain with me, then go over to your father's side. There is the way."

The Arab charged first and attacked Hasan Bey, who was riding Little Kamber. He ran up to Hasan Bey, threw his lance at him, swung his mace, and shot his arrows at him, but he could not hit Hasan Bey with any of them.

"Now it is my turn,"<sup>21</sup> said Hasan Bey. The Arab started darting to left and right in front of Hasan Bey in an effort to get away from him. Hasan Bey hurled his mace at him so violently that when it hit him, his eyes popped out of his head and he fell down from his horse dead.

Telli Hanım's seven brothers now attacked Hasan Bey, and they were so angry that their eyes were fiery. But Hasan Bey killed all of them, too. Telli Hanım was so saddened at seeing her brothers killed in that way that she cried, "Let my father's troops come and kill Hasan Bey!"

The whole army now attacked Hasan Bey, and he fought with them until noon, receiving ninety wounds in the battle. As the fighting went on, Telli Hanım reasoned to herself in this way: "The Arab is dead, my seven brothers are all dead, and many of my father's troops are also dead. It would be a great disgrace for me to go back to Akşehir now. What can I do? Hasan Bey

---

<sup>21</sup> In the Turkish chivalric tradition there was often the practice of letting each combatant take turns at attacking and defending. During his offensive period, the combatant was permitted to use all the weapons in his possession. This is quite different from the more familiar image of medieval combat in which each combatant was involved simultaneously in attack and defense.

Story #55

is lying with ninety wounds in his body. If he should die, what could I then do in Akşehir?"

Under the circumstances, Telli Hanım decided to help Hasan Bey. She took Hasan Bey's sword, mounted Aşkardor, and began fighting with the rest of her father's army. When Hasan Bey saw her fighting, he managed to get up again and join her in the battle. Between them they killed so many soldiers that the blood shed there was enough to float away many of the corpses. Fighting together, they pushed the rest of the army all the way back to Akşehir. When the battle was over, Hasan Bey lay on the ground among the dead troops, tired and bleeding. Let us hear now what Telli Hanım will say to him:

Where are you, Hasan Bey? Let me come near,  
And let me take your hand in mine.  
Let us go to your country; let us go home.  
Let me hear you speak, so I'll know where you are.

When Hasan Bey heard Telli Hanım singing this, he said to her, "Don't worry, Telli Hanım. I am alive. Come here to me."

She went to Hasan Bey and carried him to a fountain where she washed his wounds. She sprinkled salt in all his wounds and then covered them with cotton. Telli Hanım had also received many wounds and she was very tired

Before Hasan Bey had left his father's house Koroğlu had said to him, "Whenever you are in great difficulty and need me, just wish strongly for me to be near you. I shall then come to your assistance." During the night, as Hasan Bey lay near the fountain, his wounds became even more painful, and he cried out three times in his sleep, "Father! Father! Father!"

At Çamlıbel, in the meantime, Koroğlu lay in bed that night with Gûlnigâr whom he had just brought from Dağıstan. He had a terrible dream, <sup>prophetic</sup> and he jumped up, throwing the blankets from the bed.

mantal elephant -- between Koroğlu and son Hasan

"What is the matter, Koroğlu?" asked Gülnigar.

"I dreamt that Hasan Bey was in great distress," he said. He dressed himself, rang a bell, and called together his five hundred friends in the square before his mansion.<sup>22</sup> They all then rode from Çamlıbel toward Akşehir.

When Telli Hanım arose in the morning she saw that Hasan Bey lay near her unconscious. Suddenly, out of nowhere, a dervish appeared and said to her, "What is the matter, Telli Hanım? I see here Hasan Bey lying as if he were dead. Let us go to the woods and pick certain herbs and flowers. I will show you how to boil them, and then we shall dress his wounds with them." She went to the edge of the nearby forest with the dervish to pick herbs and flowers

While they were gone, it became very hot, and the flies disturbed Hasan Bey so much that he woke up and rose to his feet. Looking around him, he could not at first see Telli Hanım, but then he saw her at a distance gathering something by the side of the forest. At the same moment, he saw riding toward him Koroğlu with his five hundred gallant men.

Let us hear now what Hasan Bey will sing to Telli Hanım:

vizier  
Look, daughter of the vezir,<sup>23</sup> look there!  
My father is coming from Çamlıbel,  
My father whose fires continue to burn,  
With all of his friends to his left and right.  
Oh, daughter of the vezir, he comes!

<sup>22</sup> There is a song omitted at this point: Koroğlu's exhortation to his men. At this point in the tale, the narrator looked at his watch and saw that the afternoon prayer time was approaching. "I must go to prayers soon," he said, "--and besides, my sheep and goats are probably starving by now.

<sup>23</sup> Telli Hanım's father was the ruler of Akşehir in this tale. He is sometimes referred to as padişah, but at this point as vezir. Although a vezir was usually a minister assisting the sultan or one of his advisers, the word would sometimes be applied to any government official on a high administrative level.



But Telli Hanım could not hear clearly the song which Hasan Bey sang to her, and she thought that the approaching troops were a new army which her father had sent to kill Hasan Bey. She had nothing on her head, and her clothes were torn, but she came forward to meet the army. Seeing her approach, Demircioğlu charged toward her, but Koroğlu threw his lance into the ground between them as a sign to stop. "Why are you charging toward a woman?" he asked Demircioğlu. "Let us at least ask first who she is

Now let us hear what Telli Hanım answered when they asked her this:

Allah has sent you along this road, <sup>24</sup> *misret -- written on forehead*  
And written this fate on my forehead. *fate -- " " "*  
I am angry with what you have done.  
Don't come near me or I will kill you, Father. *forehead -- fate (misret)*  
*written upon*

Koroğlu turned to Ayvaz and said, "This woman calls me father, Ayvaz, but as far as I can remember, I have no daughters in this world. I must find out who she is."

Let us hear now how he speaks to her:

I am Koroğlu, with no fixed home in this world.  
I have many more foes than friends,  
And I know that no daughters were sired by me.  
Whose sweetheart are you? You're no daughter of mine.

Telli Hanım said to herself, "Oh, how mistaken I was. I remember him now. He is Koroğlu who once wanted to marry me

This is the way she answered him:

I'm the snow that is found on the mountain tops,  
The fruit from the Garden of Paradise,

*Paradise -- Garden of A*  
<sup>24</sup> It is commonly believed in Turkey that one's fate is written on one's forehead. It is invisible to ordinary mortal eyes.

Story #55

Who loves Hasan Paşa<sup>25</sup> of Dağistan.  
Oh, welcome, in peace, dear sir, now welcome!

But then, fearing that Kōroğlu might kill Hasan Bey in order that he could possess her himself, she said to him, "There is the road. You can go. don't dare to attempt any treachery, or I shall kill you with this sword."

When Kōroğlu saw Hasan Bey lying on the ground, covered with blood, he went to him and tried to help him. As he examined his wounds, crying, my dear son! What has happened to you?" she knew for certain that no harm would come to Hasan Bey from Kōroğlu.

"While I was gathering flowers and herbs to treat his wounds, Hasan Bey sang to me about your arrival," she said to Kōroğlu, "but I misunderstood what he meant." Then she told him how the dervish had appeared out of nowhere.

"That dervish who told you to gather these flowers must have drunk of the Abu-Hayat,<sup>26</sup>" said Kōroğlu. "I am sure that they will help my son's wounds to heal."

wounds, and within a week he had recovered. When he was well again, Kōroğlu took him and Telli Hanım to Çamlıbel where their wedding lasted for seven days and seven nights. They ate and drank, and we hope that you will do the same and live happily

---

<sup>25</sup> She is immodestly acknowledging how rare and how sweet she is. Snow brought from the mountains in summer is considered one of nature's wonders. The fruit--the narrator actually specified pomegranate-- of the Garden of Paradise is, of course, of a superior kind. It is interesting that she here calls him not Lord Hasan (Hasan Bey) but General Hasan (Hasan Paşa).

<sup>26</sup> The inference here<sup>is</sup> that the dervish was Hızır who, in such eleventh-hour rescues, often appeared in that guise. The Abu-Hayat, the elixir of life, is described in detail in an earlier note.