

Story 1043 1973 Tape 2) Narrator: Şükrü Uzar

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Göynücek kaza,
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Hasan, His Life Token, and Goldenhair

Tek
Once there was and once there was not, when the camel
a barber and the sparrow was a wrestler, when God's
creatures were many but it was a sin to talk too much¹
well, in those days there was a padişah who had no child-
ren. After a while the people began to say, "Our padişah
has no children, and there will be no heir to his throne.
Let us take his throne away from him now and give it to
some other man."

When the padişah overheard this, he thought to himself.
"It would be better to die than to lose my throne. Let me
go down to the river and throw myself into the water."

Early in the morning of the following day the padişah
arose and went down to the river. He began praying, and as
he was almost finished with his prayers, he saw an old der-
vish approaching. The old man asked the padişah, "What are
you doing here so early in the morning?" After the padişah

¹This kind of nonsense jingle used to introduce a Turk-
ish tale is known as a tekerleme. The one used here is a
common and traditional tekerleme. It may have various
lengths. The version used here is rather short.

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maye off
 der for
 had told him his problem and his intention to drown himself, the old dervish gave him an apple and said, "Take this apple home and peel it. Feed the peelings to mare and the flesh of the apple to yourself and your wife. This apple will bring to an end your trouble about an heir."

Following the old man's directions, the padişah returned home. Peeling the apple, he gave half of it to his wife and he himself ate the other half. The peelings he fed to his mare. In due time the mare bore a colt and the wife of the padişah gave birth to a boy.

After a year had passed, everyone began talking about the need to name the child. But before any decision could be made about a name, the old dervish reappeared² and announced to the padişah, "I am naming the boy Hasan and the colt Kırıdiş." Having said this, the dervish suddenly disappeared.

When Hasan had grown into a young man, his mother and a witch woman^{96-97, 101-102} began to plot against Hasan.³ His mother said to the witch, "Let us kill this child. I do not like

²The narrator omitted a key motif in the plot: the dervish's warning, upon giving the apple, not to name the child until he himself returned to name it.

³There seems to have been some truncating here, for there is no motivation for the mother's animosity toward her son.

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Hasan, super Jud him."

therefore, did not eat any of the food.

One day the padişah's wife pretended that she was very ill. The witch went to the padişah and said, "If your wife eats the lungs of the horse named Kırıdış, she will recover. Otherwise she will die

When Hasan returned home, his father said to him, "My son, you know that your mother is very sick. I have been told that the only thing that can cure her illness is her eating the lungs of Kırıdış. Let us kill that horse and feed her its lungs in order to keep her from dying.

Hasan answered, "All right, my father, but permit me to ride my horse around just one more time in the field outside the palace."

"All right," said the padişah, and he ordered that the horse be saddled and brought before the palace. Slipping a saddlebag of gold over the saddle, Hasan mounted Kırıdış and swiftly rode away. There was no other horse that could run so fast. They went little; they went far. They rode straight over rivers and through dales, traveling for six months and an autumn.⁴ Then one day Hasan came upon a

⁴This is a traditional formula to indicate a long journey without giving any of the details of travel.

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man lying upon the earth and gripping it tightly as he watched Hasan.

Hasan called to this man, ⁹⁸ "Selāmūnaleykūm, Earth Gripper."⁵

reference to the The man on the ground responded, "Aleykümselām,⁶ Hasan Ağa."⁷

"How do you know my name?"

"I have heard of your fame."⁸

"Climb on my horse behind me and join me, Earth Gripper."

After riding for a way, they came upon a man who kept asking everyone for more water to drink. Hasan called to him, "Selāmūnaleykūm, Water Drinker."

"Aleykümselām, Hasan Ağa."

⁵ The recording is not clear here, but the narrator seems to say Earth Gripper.

⁶ The traditional exchange of greetings between Moslems not well acquainted: Selāmūnaleykūm / Aleykümselām -- May peace be unto you / May peace be unto you too.

⁷ Literally, an ağa is a rural landowner, often wealthy and sometimes powerful. The word is also extended into a term of aggrandizement, and as such it follows the given name. It then becomes an epithet of courtesy, respect, or flattery.

⁸ In this tale there is no indication that Hasan has done anything to make him famous. In most versions--see ATON No. 65--the hero has actually achieved considerable fame, and it is that which attracts the Extraordinary Companions.

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"How did you know my name?"

"I have heard of your fame.

"You climb on the horse too and join us, Water Drink-said Hasan.

Traveling some distance, they came upon a man who was lying down and keeping his ear to the ground. Hasan called to him, "Ṣelâmünaleyküm, Ground Listener

"Aleykümselâm, Hasan Ağa."

"What are you doing there on the ground?"

Ground Listener replied, "I shot an arrow into the sky three days ago. It hasn't yet come down, and I have been listening to hear it strike the ground."

"You mount my horse too, Ground Listener, and join

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After they had ridden a way farther, they saw a huge castle. Although they walked around and around this castle, they could find no gate or door or chimney through which to enter it. They finally entered it by tunneling beneath one of its walls. Hasan posted one of his friends as a guard

⁹The narrator has not fully assimilated the function of the Extraordinary Companions motif. These companions are introduced into the tale not as freaks but as very functional aides. Their peculiar talents assist and save the hero in danger. Here the Extraordinary Companions simply add to the hero's physical power; they might as well be day laborers as Extraordinary Companions.

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Life ↓ down
beside the tunnel. Hasan gave this friend a piece of bread and a handkerchief. He said, "Keep watching these two objects. If I am in extreme danger, they will both turn yellow. As long as I am safe, they will remain white." After walking a short distance within the castle walls, he posted a second guard, and then, not far away, he left the third of his special friends.

After he had gone for seven days and seven nights within the walls of the castle, Hasan came to a palace. He walked around it but could find no door, window, or chimney through which it might be entered. Striking the wall of the palace a great blow with his mace, he broke an opening through it. Entering the palace, he found inside a very beautiful girl with golden hair. The girl asked him, "Where did you come from?"

"It is not important where I came from," said Hasan.
"What is important is that I am here now."

The girl then said, "Now the seven-headed giant who lives here will devour you."

"Where is that giant?"

"He is approaching now," said the girl.

Hasan turned his head and saw approaching a huge giant with seven heads. Drawing his sword, he began fighting with

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this giant, and after a long battle, he succeeded in killing the monster.

Hasan now began living in the palace. After a few days he and the girl Goldenhair became man and wife. One day while the couple were walking about in one of the palace gardens, a wind arose suddenly and blew away a wisp of the girl's hair. It blew to the palace of Hasan's padişah father. The padişah said, "Here is this wisp of beautiful hair, but where is the girl from whose head it came?"

The witch who lived in his palace said, "I can find that girl for you, my padişah." Then, when she was alone, she said, "God, take your creatures. Seize your stupid creatures."¹⁰ Flying then to Goldenhair's palace, she dropped into one of the gardens. She dressed in very clothes and began walking through all of the gardens

After a while Hasan saw the old woman and said, "Goldenhair, look at that poor old woman! Let us bring her inside.

Goldenhair answered, "I don't agree with you about that. I think we should avoid bringing her inside. She could be very dangerous to us."

¹⁰ This is apparently an incantation of some kind. Although this is literally what the narrator says, its import is not clear.

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Hasan said, "I don't think so. She is only a poor woman. Let us invite her inside."

"Well, if you really wish to bring her in here, you do so. This could, however, be dangerous for us."

Hasan invited the old woman to come inside the palace, she began to live there with the young couple. One day shortly after that, the witch said, "Goldenhair, Hasan goes hunting every day. What do you do all day long while he is away?"

"What should I do?" asked Goldenhair. "As you can see, I just waste time until he returns

The witch then said, "You might play with Hasan's life token,¹¹ if you knew what it was and where he keeps it don't you find out what his token is?"

That evening when her husband returned from hunting Goldenhair said to him, "Tell me about your life token

¹¹Involvement here is the belief in an external soul or life force that is kept, for safety's sake, outside the body. Giants and monsters often protect their souls or life forces by keeping them in pet fish or in the stomach of a pet deer. Heroes often have their life forces in their swords or some other piece of equipment. To the extent that the life force is violated or damaged, the hero is also damaged. Heroes whose lives are thus involved in some external object often have also alarm systems which notify their friends when the heroes' lives are endangered --so that the friends can come to the rescue. In this tale the alarm system is the handkerchief which yellows when the hero is in peril. It may be a knife that rusts or an object which drips blood.

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my life token is in that broom standing over there."

following day Goldenhair and the witch woman decorated the broom. They attached many flowers to it, and then they stood it back in the corner. In the evening when Hasan returned, he looked at the broom and asked, "What is that all about?"

said, "Well, it is your life token, isn't it?"

Hasan said, "No, it isn't my life token. This corner where it stands is my life token.

The following day the witch and Goldenhair decorated the corner in the same way that they had earlier decorated the broom. The corner was filled with flowers. When Hasan returned, he again said, "What is all that about?"

It is your life token, isn't it?"

it isn't. If you really want to know about my life token, it is in my sword. If my sword is drawn from my sheath by anyone but me, I shall fall into unconsciousness, and unless it is returned to its sheath, I shall die. As long as it is in its sheath, I shall survive.

After Hasan and Goldenhair had gone to bed and were asleep, the witch arose, went quietly to their room, and took the sword. She dropped its sheath into a well and

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threw the sword itself into a woodshed

When morning came, Hasan did not awaken at the usual time. He continued sleeping. While Goldenhair and the witch were walking in the garden, the witch said, "Come and look! There is something here."

"Where is it?" asked Goldenhair. When she went to the place where the witch directed her, the girl saw a large urn.¹² As Goldenhair was examining this urn, the witch pushed her inside it and then immediately flew off with the urn to the palace of the padişah. There the padişah confined Goldenhair in a room in the palace and then ordered that a wedding celebration should be started at once. He planned to marry Goldenhair.

While this was going on, the special friend of Hasan who had been given the piece of bread and the handkerchief looked at those objects. He saw that these objects had turned yellow, and he knew from this that Hasan was in great trouble. He said, "Oh, my God! My brother is dying!"

¹²The term used here is küp. A küp is a large earthenware vase or urn--sometimes as much as six or eight feet tall. It is used for storage purposes, especially for such liquids as water, wine, and olive oil. It is also the means of transportation for witches. Turkish witches do not ride on broomsticks but on küps. The küp is treated like a beast of burden and struck with a whip, but it has the additional advantage of having a great amount of storage space.

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I must go to his assistance at once!" He went to the second man and then to the third companion of Hasan told them what had happened. Then all three rushed together to Goldenhair's palace.

When they reached that palace, they found Hasan there unconscious. They understood at once what this meant. They began at once to search for his sword and its sheath. They very quickly found these two objects and returned the sword into its sheath. As soon as they had done this, Hasan awoke.

Looking around now, Hasan said, "There was an old woman here. Where is she?"

"There was no one but you here when we arrived," said his companions.

"Alas!" said Hasan

Mounting their horse, they all rode to the city where the padişah's palace was located. When they arrived in that city, they discovered that a large celebration was in progress. "What is going on here?" asked Hasan

*Im
fact* Someone told him, "The padişah is going to marry Goldenhair. This celebration is for their wedding.

When Hasan saw the witch, he recognized her at once, but she did not recognize him, because she thought that he

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was dead. Handing the witch a bundle of clothes, he asked her to take them to Goldenhair. Then as she left to do this, Hasan and his three companions followed her to the palace.

When Goldenhair received the bundle of clothes, she said to her attendants, "Tell the padişah that I shall marry him tonight.

Hasan and his three companions went to the nuptial chamber and hid in the closets there. That night when the padişah went to that room, they sprang out of the closets and killed him immediately. Then Hasan went to his mother's room and killed her too. After that, Hasan and Goldenhair mounted Kırıdiş and returned to her palace. There they lived happily and had all of their wishes fulfilled.¹³

¹³In such tales the Extraordinary Companions usually return to their respective pursuits after the main action has been completed. No mention is made here of what becomes of these special helpers.