

Story 1005 (1977 Tapes 30, 31) Narrator: İsmail Akbaba,
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Location: Bardaklı village,
kaza of Arpaçay,
Kars Province

Date: 1977

The Innocent Slandered Maiden, Peri¹

The young beauty is praised as such when she is only five years old. She is even more beautiful than a bud when she is seven. When she is ten, she rides on the horse of love. At eleven she begins to make coquettish gestures. At thirteen she glows with a rosy hue. At fifteen she seems to be nourished in the purple mountains. By the time she is sixteen, her name is mentioned frequently in public. Then at seventeen she goes to tent of her lover. Finally, when she reaches twenty, the nightingale lands on her breast.

Once in the old days there was a padişah named Hacı Seyyat. His wife was called Gülizar Hanım.³ During

¹The word peri means fairy, but it is also used as a girl's name, and as such it usually has no supernatural or otherworldly overtones. Here it is simply a name.

²The narrator described this opening passage as a tekerleme. The tekerleme is a formulaic opening for a Turkish folktale, though usually they are nonsense jingles.

³Hanım is not part of the name but is a term indicating social rank. It is the equivalent of Lady, and like most Turkish terms of respect, it follows the name. Hacı, meaning pilgrim, precedes the name of one who has made the pilgrimage to Mecca.

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Kurban Bayram⁴ in the year when they were both forty years old, Hacı Seyyat sat apart thinking deeply and appearing to be sad about his thoughts. Gülizar Hanım went to him and asked, "My dear husband, what are you thinking about so deeply? What is it that concerns you?"

In response Hacı Seyyat said to her, "Wife, look at that building over there. What do you see?"

Gülizar answered, "I see smoke rising from the chimneys of that building."

"Yes, my dear, there is someone in that house who is able to kindle the fire and keep it burning. But who will there be to tend the fire in our house and keep smoke rising from its chimney when we are gone?"

Gülizar said, "Oh, my husband, do not interfere with the affairs of God. If it is God's will, you will be granted a child. Give me some money which I can distribute to the poor to enable them to buy sheep to slaughter for the Kurban Bayram feast."

"That is a beautiful thought, my dear wife," said

⁴Kurban Bayram means Sacrifice Festival. It comes 40 days after the end of Ramazan, the month of fasting. Each family that can afford to do so sacrifices a sheep for the occasion, giving part of its meat to those too poor to buy a sacrificial animal.

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Hacı Seyyat. He then gave her some money to distribute among the poor.

Gülizar Hanım had town criers announce throughout the city that at such-and-such time and place she would distribute money to the people too poor to buy a sacrificial animal for the bayram feast. Of course everyone went to get money from her. Who does not come forward when money is being offered?

As she was handing out money to the poor people, Gülizar Hanım suddenly realized that it was noon and time for her husband's lunch. Hastily she began walking toward home. Along the way she came upon a very old man walking slowly up a hill. "Selamünaleyküm," she said.

"Aleykümselam, my daughter, but why aren't you hurrying home to get your husband's midday meal?"

Quite surprised at the old man's remark, Gülizar wondered how he could possibly know that her husband's lunchtime was passing. After a moment she said, "Dear father, if you are able to know that my husband's lunchtime is passing, then you are probably able to know also

⁵ This is the traditional exchange of greetings between Moslems who are strangers to each other: "May peace be unto you," and "May peace be unto you also."

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about my great problem."

The old man answered, "My daughter, your problem is the lack of offspring. Take this apple that I am giving you to your home. You and your husband should eat this apple together, and then if God wills, you will have a child. There is just one condition that I place upon you and that is that you do not name the child but wait for me to come to do the naming."

Taking the apple Gülizade returned home and went to her and her husband's bedroom. As soon as Hacı Seyyat saw her, he knew that she was withholding something from him. In response to his question, she told him all that had happened and showed him the apple which she had been given.

This apple was not an ordinary apple. It had the scent of fifty flowers. It glowed with a light of its own which illuminated the entire room.⁷ They cut the apple in two and then fed each other one half of it.

After that they went to bed, and by the will of God

⁶ An old man who gives an apple of fertility to a childless couple is a very common motif in Turkish folktales. Often he is turbaned and long-bearded. Usually he is identified as a dervish or a saint. If the latter, he is often said or implied to be Hızır, a very ancient figure who plays several roles in Turkish and other Middle Eastern mythologies.

⁷ In none of the first 1,000 tales of ATON are these qualities given to the magic apple.

Apple

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Gülizar Hanım became pregnant that very night.

Hacı Seyyat watched happily the day by day growth of Gülizar's belly. As usual, the tongue of the storyteller moves very swiftly.⁸ It gives and takes quickly. It reaches the full range of its territory quickly. But it was nine months, nine days, nine hours, nine minutes and (nine seconds)⁹ before Gülizar Hanım gave birth near dawn to two healthy children, a boy and a girl.

After Hacı Seyyat had received this good news, he decided to go to the mosque to pray for his children. In the old days the keys of mosques were kept by the padişahs.¹⁰ Taking the key, he went to the mosque, said, "Bismillahirrahmanirrahim,"¹¹ and started to unlock the door. As he did so, his left foot struck something at the bottom of the door. Looking down, he

This self-conscious comment by the narrator is common in Turkish tales. It is a gesture toward realism: raconteurs, writers, and minstrels can quickly and easily say what takes their characters years (and possibly much suffering) to live.

⁹ A Turkish folktale formula for the period of gestation.

¹⁰ This is an invention of the narrator to accommodate his plot.

¹¹ Literally, this means "In the name of God, the One and Merciful," but because it is uttered at the beginning of all undertakings, the implied meaning is "I begin with the name of God."

Çantaklı Hanım
Sallı vran

Twinn

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that a newborn baby had been left there by someone. Taking up the baby, he thought, "Oh, great God, you have given me not just two children but three!"

Taking the infant immediately to his wife, he said to her, "Tell no one that we have had two children. Say that we have had three. We shall have a wet nurse for this third child."

When it was announced that each Seyyar had two sons a daughter, a great feast was prepared to celebrate the birth of the children. Time passed, and after a year all three children were weaned. It then seemed appropriate that the three children should receive names

While a group of people at the palace were discussing possible names for the children, the old man who had given Gubiz the magic apple suddenly appeared among them. They asked him to name the children. Separating the foundling from the other two children with his long walking stick, the old man said, "I name this girl Peri, and I name this boy Mohammed."

Several people present said to him, "Father, give a name to the other boy, too."

"Brothers, I prepared only two names," said the old
When they asked him again to name the third child,

Na ref
ceremony
64-65

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the old man said, "Very well, then. I name this boy Taptık." He then vanished without anyone's seeing him leave.

The children continued to grow to the age of two three, four, five, six, and then it came time for them to attend school. They were sent to a school taught by a man named Dalyan. In the same class with Peri, Mohammed, and Taptık were the children of all the viziers and mayors.

The teacher started teaching his class the Arabic alphabet, which went alif, ba, ta, tha, jīm, hā, khā, dāl, dhāl, rā, ray, sūn, shīn, sad, dad, tā, zā, 'ayn, ghayn, fā, gaf, kāf, lām, mīm, nūn, hā, wāw, yā. When the teacher asked the children about the alphabet, Mohammed raised his hand to answer, Peri raised her hand to answer the question, but Taptık was never able to give any response about the alphabet. He could not seem to learn anything, and after a while he did not even try to learn anything. Instead, he behaved very mischievously in school. What he really liked to do was to ride his horse, throw his spear, and shoot arrows.

After they had attended that school for three years, Mohammed and Peri were able to read the Koran.

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Mohammed also read the Book of Psalms, the Torah, and the New Testament. He also became a hafız.¹² By the time they reached the age of fourteen, Peri was a beautiful young woman, Mohammed was an intelligent and mature young man, but Taptık remained the same mischievous boy he had always been.

One day after their father had performed his afternoon prayers, he was waited upon by thirty-nine men who had just ridden up to the palace. They addressed him, saying, "Dear Padişah, we are going on a pilgrimage to Mecca. We are thirty-nine and you will make the fortieth. Come join us and make yourself hacı for the third time."

Hacı Seyyat accepted their invitation, and he then said to his wife, "My dear Gülizar, I am going to go to Mecca on a pilgrimage again for the third time. Prepare some food for my trip."

His wife, Gülizar Hanım, began fixing food for his journey, but her face was sullen and filled with displeasure. Hacı Seyyat asked, "Oh, my dear wife, why are

¹² The term hafız is a title given to those who have memorized the Koran verbatim. It precedes the first name of the person: Hafız Ahmet.

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you suddenly so silent? What has happened?"

Gülizar answered, "Ah-h-h, Hacı Seyyat, you are going to Mecca for the third time. I should like to make the pilgrimage myself at least once!"

Startled by this remark of his wife, Hacı Seyyat thought to himself, "I may have committed a sin in this matter!" He said to his wife, "Of course, my dear wife, you can come with me. Get ready for the journey, and we shall go to Mecca together."

As they were talking about this, the son, Mohammed entered the room. He said, "Father, Mother, who will help you during that long trip? I could do that. I could serve you four meals. Take me along with you on the pilgrimage."

Talking about this proposal privately, they agreed that Mohammed was right. Calling the boy to him, Hacı Seyyat said to him, "All right, son. You get ready for the trip, too."

The following day began with a fine morning. we all enjoy many such fine mornings!) As they were paring to depart, however, Hacı Seyyat suddenly realized, "Alas, I have no provision for the management of my throne and the welfare of my kingdom during my absence!"

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Thinking about this for a few moments, he remembered Taptık and Peri. Calling the two of them to his presence, he said, "Both of you will be responsible for handling all matters of government while I am away. God will assist you. Taptık will be padişah until my return, and Peri will be his grand vizier."

After the forty-two pilgrims had departed, Taptık said to Peri, "Now that our mother and father are no longer here, how am I going to be ruled?"

Peri answered, "Oh, Brother Taptık, you are now the padişah. Ask for whatever you want, and nobody can say 'No' to you. Honey, butter, and anything you might wish are yours."

Taptık said, "Oh, all I really want is meat."

"Right, Brother Taptık," said Peri, "I shall order that a lamb be slaughtered for you."

"No," said Taptık. "I crave some partridge meat." Taking his falcon, Taptık mounted his black horse and rode off toward the mountains. When the residents of the city saw him riding out from the palace, they shouted to each other that crazy Taptık was coming and rushed into their houses to get out of his path.

As he was riding toward the mountains to hunt par-

Hunting

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tridges, he galloped his horse so fast that the animal's hoofs splashed mud into the face and upon the clothes of an old woman walking along the side of the road. Very angry at being treated in such a way, the old woman shouted at him, "May your lungs be filled with blood, you bastard!"

Taptik answered, "May your mouth crack apart, oh, you old witch!"

Of the various kinds of witches, the worst can be very dangerous. Realizing this, Taptik drew his sword to kill the woman. When the old woman saw his hostile move, she pulled out one of her wrinkled breasts and said, "Son, I nursed you with these breasts. I was your wet nurse. How can you now kill me?"

Very angry, Taptik answered her, "Hey, old woman, perhaps I did drink your milk, but I shall kill you anyway. My father is Hacı Seyyat, and my mother is Gülizar Hanım. How then can you call me a bastard?"

The old woman answered, "Yes, son, I called you a bastard, and I had good reason for doing so."

"Why, mother, why?"

She said, "Son, you are a child who was found in the mosque yard. You were a foundling. That is the

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reason I called you a bastard."

When Taptık heard this, he left the old woman and went at once to Peri's room and began kissing the girl passionately. Quite puzzled, Peri asked him, "Brother, what has happened? Why are you kissing me this way?"

Taptık said, "Oh, what a relief to discover that we are not brother and sister! Hadi Seyyat and Gulizar are not my parents. I do not know who my real parents were. But, anyway, since we are not brother and sister, can now be my fiancée."

Peri implored him, "Oh, please, brother Taptık, let this not be so. We cannot be engaged. We cannot love each other as husband and wife." But when Taptık insisted, she was helpless. She said, "Very well, then let us go up to the Forty-Steps Room and enjoy ourselves. (This room at the top of the palace was given that name because there were forty steps leading up to it.)

As the two of them started up to the Forty-Steps Room, Peri picked up a large, heavy salt jug. When they reached the twentieth step, Peri was still imploring Taptık not to do the terrible thing he was contemplating, but he ignored her pleas. When they reached thirtieth step, she again told him that what they

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were about to do was all wrong. Again, however, he refused to listen to her. When they reached the thirty-ninth step, Peri Hanım turned back like a wounded gazelle and struck Taptık on the head with the heavy jug. Taptık fell backwards down the stairs from the thirty-ninth step to the first, one by one. Peri Hanım called out to the palace attendants, "Oh, help! My brother has fallen down the stairs. Call a doctor him! Hurry!"

A doctor came and declared that Taptık was seriously injured. Taptık remained unconscious for several days. On the twelfth day, the doctor poured a small amount of water into his mouth. On the thirteenth he opened his eyes. On the seventeenth day, he was able to swallow the water that was given to him. Beginning with the twenty-first day, he was able to chew food. After thirty days had passed, he was able to arise from his bed, but he was still very weak. He could walk some but only slowly.

It was not long after this that messengers brought news of the return of the pilgrims. They had reached a village just outside the city. Frightened by this news, Taptık thought to himself, "Oh, God, I am in serious

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trouble. My life may very soon be ended." Wrapping a large shawl around his head, he mounted his horse and went to welcome the returning pilgrims. He kissed his father's hands.

Hacı Seyyat looked at Taptık and asked, "Son, what is the matter? What has happened to you?"

Taptık shook his head, as if to say, "I do not know how to tell you." Instead of answering Hacı Seyyat's questions, he said, "Oh, Father, Father, you long ago

to Mecca and became a pilgrim. Later you returned to Mecca and became a pilgrim for a second time. But now your third journey to Mecca may make you a coward as as a pilgrim

Puzzled by these remarks, Hacı Seyyat asked, "Oh, do you mean, son? What has happened?"

Then Taptık began telling his lies. "Oh, Father, my sister, Peri, chose to follow the wrong way. She has been living with men in both city and village. One day I went up to the Forty-Steps Room, and there I saw her

the palace doctor enjoying themselves greatly in a very immoral way. When they realized that they had been discovered by me, they threw me down the forty steps, injuring me very seriously. It was only with great dif-

Accusation
False

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ficulty that doctors were able to save my life."

Very saddened by this news, Hacı Seyyat called his other son, Mohammed, to him and told him what had happened during their absence from home. He then said, "Son, what are you waiting for? Go at once and take your sister to the mountains. There cut her to pieces and bring me her bloody shirt as proof that you have carried out my command." *Blah y gomet in tale by Ozal*

Mounting his horse, Mohammed rode to the palace. Peri Hanım was very pleased to see him. She said, "Oh, dear brother, you have returned. Why haven't my father and mother come too?"

Angrily, her brother answered, "They are not supposed to come to your feet. You are supposed to go to theirs!"

Mohammed started off toward the mountains with his sister. As they were riding along, Peri Hanım realized that they were going north. She asked, "Brother, are we not going in the wrong direction?"

Her brother did not answer. When they came to the forest at the foot of the mountain, Mohammed decided to kill her there, but his heart would not allow him to do so. He said, "Peri, tie your horse to that tree."

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While Peri was tying the horse to the tree, Mohammed drew his sword from its scabbard. Recognizing what made the sound that she heard, Peri turned to her brother and asked, "Brother, are you going to kill me?"

Mohammed answered, "Yes, I shall kill you because you chose a wrong course of behavior and in doing so you have dishonored the whole family." But he was still unable to kill her. Instead, he struck her right arm with his sword, almost severing it from her body. It was connected to her body only by some skin. She fell to the ground unconscious.

Smearing her shirt with some of her blood, Mohammed mounted his horse and returned to his father. Placing the bloody garment before Hacı Seyyat, he said, "Father, I have done what you ordered. Here is her bloody shirt as evidence." After that, they all returned to the city.

Now let us have some news about Peri Hanım. In the middle of the night she opened her eyes. She could see only the stars in the dark sky, and she could hear only the wind blowing through the trees. She was frightened. Feeling her way along, she found a small stream where she washed her face and drank some water. Then to protect herself from wild animals, she climbed a tall tree. We shall

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leave her there while we travel elsewhere to report the news there.

neighboring land there was a young padishah named Alkan. One night Alkan had a dream which he described to his mother the next morning. "Mother, I had a dream last night. In that dream I saw that the sun had come to my bed."

His mother interpreted this dream for him. She said, "Son, that was a significant dream. It meant that you will very soon have a very important development in your fortune."

Shortly after this Alkan decided to go on a hunting trip. He called his forty friends to accompany him on this adventure. Taking his powerful falcon with him, Alkan mounted his horse and rode to a forest to hunt with his friends. When the falcon was turned loose, it flew and flew, and no one was able to retrieve it. Alkan followed his falcon. The great bird flew directly to Peri and landed on her chest. When Peri opened her eyes, she was very weak. Gazing at the great bird, she saw that it was wearing a very valuable collar round its neck, and she thought, "That falcon must belong to a padishah." The falcon now began to cry its call loudly

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so that Alkan could locate him.

When Alkan found his bird, he discovered lying in the branches of a tree a badly wounded but very beautiful girl. She was as beautiful as seven magic objects. She was as beautiful as heaven. She looked like a red bud lying in the branches of the tree. Surprised and astonished at seeing her there, Alkan asked, "Who are you? Are you a jinn or a fairy?"¹³

Peri Hanım answered, "O young man, am neither jinn nor fairy but a human being like yourself."

Alkan then said, "Sister, come down."

"Oh, brother, I cannot come down. My arm is too badly wounded to allow me to climb down."

Then Alkan climbed the tree himself, placed the girl on his back, and carried her down to the ground. He then said to her

The smoke lies now upon the forest.

But why should blood fall from a tree?

Let Alkan's head be your sacrifice,

But speak, my rose, your every wish.

¹³Is this a proverbial expression? Is some legendary set of magic objects being referred to here? Or, is this simply an invention of the narrator?

¹⁴The formulaic expression here is "İnmisin cinmisin?"

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Peri Hanım responded

I was wounded by a brother's sword.

I was driven from my palace home.

It was here I found a place to stay.

Hacı Seyyat is my father.

Alkan put the girl on the back of his horse and emerged from that part of the forest, returning to the place where he had left his companions. When several of his friends asked Alkan who it was upon his horse's back, he said, "It is a girl. Do not look at her!" Taking the girl to the palace, he ordered all of the doctors to come and examine her, but he gave them this order: "I have brought a wounded girl here. You are to save her, but whoever of you lets his gaze fall upon her will have his eyes gouged out by me, and whoever lets his hand touch her will have that hand cut off by me!"

When they heard this, all of the doctors left the palace except one very old doctor who came forward and said, "I can treat her and save her life."

Alkan asked him, "How are you going to do that without looking at her or touching her?"

"I shall hire a woman as my nurse. She can

Physician

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examine Peri and then report her findings to me I shall then prepare the appropriate medicine, and the nurse can apply it to Peri's wound."

Alkan found the old doctor's ideas entirely satisfactory. The doctor began his treatment of the girl at once, and after forty days she had recovered her health. After the girl was well enough to lead a normal life again, Alkan wrote her a letter in which he said this: "O Peri Hanım, I found you in the forest and I brought you here to be healed. But you are of a marriageable age. Tell me to whom you would like to be married. I shall then make all arrangements to have you married to that person, and I shall provide you with an ample trousseau."

Peri wrote her answer to Alkan. In it she said, "Let all of the men of the city come and pass beneath my balcony. I shall hit with a thrown apple the head of the man I prefer."

News of this choice of bridegroom was announced throughout the city by criers. On the designated day all of the men of the city came and passed beneath Peri's balcony, but Peri Hanım did not throw her apple. Then all of the palace people passed by, but still she

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not throw it. When Alkan himself passed beneath the balcony, she immediately hit him in the head with her apple.

Surprised at this, Alkan said to himself, "I called her 'sister,' and I have considered our relationship as that of brother and sister." He then went to consult some wise old women about this problem. He asked for their advice on this matter. After they had opened and searched through many books, their decision was "Yes Alkan may marry Peri Hanım."

119, 145 The wedding celebration began almost at once and continued for forty days and forty nights. A great many meals were cooked during that time, and everyone enjoyed the entire period. In this manner Alkan's and Peri Hanım's wishes were fulfilled.¹⁵ Let them enjoy themselves while we give news about the padişah Hacı Seyyat.

Hacı Seyyat, the father of Peri Hanım, could not get his daughter out of his mind. He thought about her day and night. "That boy Taptık reported to me some evil things about my daughter, but I still find it difficult to believe that she could really have done such things.

¹⁵ This is a formulaic expression to indicate the satisfaction of newlyweds. It usually appears as part of the conclusion of a tale.

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And how could Mohammed kill his own sister?"

Time passed on smoothly for Alkan and Peri Hanım. They were very happy together. As I said before, the tongue of the storyteller moves very swiftly. It enables us to make a long story shorter. Peri Hanım had a son whom she named Mehmet¹⁶ after her brother.

In the old days married women gave birth to a child every seven years,¹⁷ but now things are changing. I know a woman who, at the age of thirty-five, has eleven children. The old way of life has gone. After seven years, Peri Hanım had a second child, a boy, whom they named Ahmet.

Time passed, and Mehmet was nine years old and in the second grade at school. Ahmet was only two years old, but by that time he was able to understand most of what was going on around him. One day when Mehmet came home from school, Peri Hanım looked into his face and then burst into tears. This happened on several differ-

¹⁶ Mohammed takes many forms among Moslem peoples: Mahmut, Mahmud, Mehmet, Ahmet, Ahmed, among others. For those actually named Mohammed Mehmet or even Mehmo is sometimes used; Mehmetçik is a diminutive of affection.

¹⁷ This is clearly either an ideal or an illusion, not a historical fact. In the twentieth century birth control permitted such family planning, but that was long, long after the days of padişahs.

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ent days. Noticing this and being puzzled about it, Alkan called Mehmet to him and said, "Mehmet, son, whenever your mother sees you return from school, she begins to cry. Ask her why she does this."

Mehmet went to Peri Hanım and asked, "Mother, why is it that you cry when you see me returning from school? My father would like to know what causes this. Why do you cry? Why are you always so sad?"

Mother answered, "Oh, my dear son, who is your father? Alkan. And who is your mother? Peri. You have both your father and your mother right here with you. But where are my father and my mother? They are not here and I miss them very much. I should like to visit them, for I wish to see them very badly."

When this conversation was repeated to Alkan, he was at once struck with remorse. He thought, "My God, I have committed a grave offense without even knowing it! Why hadn't I ever thought of that? Why haven't I sent my wife to visit her parents?" Going at once to Peri Hanım, he said, "My dear wife, prepare yourself for a journey. I am going to send you to visit your parents."

Very pleased with this decision, Peri Hanım asked her husband, "Why don't you come with me?"

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Alkan explained to his wife his reason for not going.¹⁸ "My dear, I cannot go. If I were to go with you, it could look as if I were suggesting to your parents that I did not want you any more. But I have an aged black vizier who also served as vizier during my father's reign. I trust this man completely, and I shall send him with you to your parents' country." Alkan then sent a servant to bring the black vizier.

When the black vizier arrived, Peri Hanım studied his eyes, and they impressed her as the eyes of a scoundrel. She asked Alkan, "My dear husband, are you certain about this man? I do not like either his eyes or his glances at me. His eyes do not look like the eyes of an honest man."

But Alkan answered, "Yes, Peri Hanım, I am absolutely confident about this man's character. He has served as our vizier for a very long time, and I trust him without any reservations." He then ordered his men to prepare a two-part caravan, one part for Peri Hanım and her two sons and the other part for the black vizier. Accompanied by 300 cavalrymen, the caravan started on its

¹⁸His reason is specious. The plot is well served by his remaining at home, however lame may be his excuse for doing so.

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journey to the land of Peri Hanım's parents

The caravan traveled and traveled. It went little, it went far, passing over hills and down through valleys¹⁹ until it came to a mountain. As they moved along, the black vizier watched Peri Hanım continuously, gazing upon her with evil intentions. Peri Hanım had exceptionally beautiful eyes and eyelashes. She was really a matchless beauty.

When they came to a second mountain, the black vizier halted the caravan and ordered the soldiers to pitch the tents. After one tent had been pitched for Peri Hanım and her sons and another for the black vizier, the soldiers were ordered to pitch their own tents at a distance of 300 meters away. The soldiers proceeded to set up their own tents far apart from those of Peri Hanım and the black vizier.

At night an intensely hot fire burned within the black vizier, preventing him from sleeping. Arising, he took his sword and his shield and went to the tent of Peri Hanım. Although he opened the flap of her tent very quietly, it caused Peri Hanım to waken immediately. When

¹⁹ This is part of a narrative formula common in Turkish folktales to indicate a lengthy journey.

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she recognized the figure of the black vizier, she asked him, "What is the matter? Is someone ill, or something happened?"

The black vizier answered, "Oh, no, my sweet. I just came to talk with you. Whenever I have seen you talking with Alkan, my heart has turned dead within me but now it will not. We can talk together and enjoy each other."

At that very moment Mehmet awakened. The boy asked his mother, "What is that cruel man telling you?"

Quite helpless, Peri Hanım answered Mehmet, son, he wants to talk with me and enjoy me."

"How dare he do that?" asked the boy.

Angered by this remark, the black vizier shouted at Peri Hanım, "If you refuse to spend some time with me, I shall cut off your son's head!"

Frightened now, Peri Hanım implored him to stop what he was doing. "O black vizier, behave yourself! God will cause you to suffer if you do not. Your eyes look now like pots of blood

All the noise within the tent now awakened little Ahmet. The child cried out, "Oh, mother, mother, do not let my brother be slaughtered

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But the cruel and heartless black vizier cut off Mehmet's head first and then the head of little Ahmet. Turning then to Peri Hanım, he shouted, "And now I shall kill you too!"

Hanım laughed at him and said, "What a brave man you are! Anyway, if you had not cut off the heads of my sons, I should never have spent any time with you. But I am nervous and upset right now. Let me walk about outside in the fresh air for a little while until I recover. After that we can go to bed together."

the black vizier distrusted her. He said, "No, I cannot allow you to go outside. You might run away."

"Oh, no, no! I wouldn't run away! But just to satisfy yourself about that, why don't you tie a rope around me and hold the other end yourself?" The black vizier found this proposal acceptable, and so after tying a rope about Peri Hanım, he permitted her to go outside to get some fresh air.

as soon as Peri Hanım got outside the tent, she took out a sharp knife and cut the rope, thus freeing herself. Tying the rope to one of the tent stakes, she began running as fast as she could toward the forest.

After a while the black vizier began pulling on the

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rope several times, but every tug he gave caused the tent to shake. Getting up to see what was happening, he discovered that the woman had escaped. Realizing that he was in serious trouble, the vizier tried to think of some way to save himself. He went to his own tent quietly. Taking out his knife, he stabbed himself lightly in a number of places to make it appear that he had been attacked by enemies. After that he began shouting loudly, "Help! Help! They are killing me! Help me! Save me! They are torturing me!

The soldiers heard his cries despite the distance between their tents and that of the black vizier, and they immediately rushed to drive off his attackers. They found no one at his tent besides the wounded vizier, who said, "Oh, evil men fell upon me and wounded me, trying to kill me. Look for Peri Hanım and her two sons! Go and see how they

Rushing to Peri Hanım's tent, they looked inside and said, "We have come too late!" They returned to the black vizier and told him that Peri Hanım was gone and her two sons were dead. The vizier began weeping loudly as if he had not known anything earlier of the fate of the woman and her two boys

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of the soldiers now put on black clothing. They wore and carried their weapons upside down. Sadly they then began their return trip to Alkan's country. But let us now learn what Alkan had been doing since the caravan had left his home.

Shortly after the departure of his wife and his sons, Alkan had had a dream in which he had seen that Mehmet and Ahmet had fallen into a bloody sea. In his dream he saw that Peri Hanım, five hundred meters from the boys, was floundering in the same bloody sea as she attempted to swim ashore. Again Alkan told his dream to his mother, and again she interpreted his dream. She said, "O dear God, son, your two children have been killed and your wife has been abducted!"

When Alkan heard this dreadful news, he began to sob. When he went to the balcony to get some air, he saw in the distance the black-clad soldiers returning. He noticed that they were wearing their weapons upside down. Looking at them, the young man was both shocked and perplexed.

After the troops had arrived at the palace, the black vizier was brought to Alkan's room on a stretcher. The treacherous black vizier gave Alkan his false account

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of what had happened. "My padişah, we were raided by heartless bandits. They killed your dear sons; wounded me severely; and they carried off the helpless Peri Hanım. Oh, my God, it was all a terrible nightmare!"

When Alkan saw the bodies of his two sons, he was deeply shocked and pained. He was stunned as severely as if he had been shot through the brains. In great grief, he asked, "Oh, black vizier, do you know where the murderous bandits can be found?"

"Oh my padişah, I do not know for sure. The only evidence I was able to get was the fact that they mentioned the city of Çimmeçil a couple of times."

Alkan ordered his doctors to treat the wounds of the black vizier. After that he had tailors make two dervish coats, one of which was to be black and other pied. He was to wear the pied-colored coat and be known as "Pied Dervish"; the black vizier would wear the black coat and be called "Black Dervish."

As soon as the black vizier had recovered from his wounds, he and Alkan prepared for a journey. Taking a good quantity of gold with them, the two of them set

²⁰ The location of Çimmeçil is not known to us, nor is the location of the village subsequently mentioned, Bağşakçı.

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forth, headed straight for the city of Çimmeçil.

Let us see now what poor Peri Hanım was doing at this time. Helpless Peri Hanım remained in the forest for twenty-eight days. She cried continuously until she almost lost her mind. She ate only what little she could find there to eat. One day she came to a fountain beneath a hill, and behind that hill was a road which ran straight to Alkan's country.

On that same day a merchant also reached that fountain and pitched his tent nearby in order to spend the night there. He sent his manservant to the fountain, saying, "Go quickly and get us some water to drink."

When the manservant reached the fountain, she saw Peri Hanım there. The girl was frightened at what she saw, for suffering had made Peri Hanım's eyes look like balls of fire and walking so long through the forest had made her clothes tattered rags. The servant asked her, "Are you a jinn or something else?"

Peri Hanım came closer and said, "Oh, no, I am not a jinn but a human being like yourself. Where have you come from? Where are you going?"

"I come from the village of Bağsakçı. We are on our way to the country of Padişah Alkan."

70m Jinn
appears

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Peri Hanım asked, "If I were to give you a letter Padişah Alkan, would you deliver it to him?"

"Oh, no," said the maidservant. "I could not do

Furthermore, I cannot talk to you any longer. My master ordered me to bring water quickly, and if I re- turn to him too slowly, he may dismiss me from his ser- vice." And so the girl returned at once to her master

did not take any letter from Peri Hanım. But she told her master about what had happened. She said,

"Efendim,²¹ at the fountain I saw a woman who looked mad. She was a tall woman wearing ragged clothes."

As soon as the girl had departed from the foun- tain, Peri Hanım wrote a letter to Alkan. She placed letter on a broad rock beside the fountain, and she a small stone on top of it to keep it from being

When the merchant had heard his servant's report of the strange woman she had seen at the fountain, he became curious about the identity of that person. Al- though he searched for Peri Hanım, he could not find her. All he found was the letter she had written and

²¹Efendim means my sir.

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placed on a rock beside the fountain. What had she written in that letter?

the merchant or hoca²² who passes this way
 Carry this letter to Padişah Alkan.
 Dark nights have destroyed my home and my
 hearth.

Carry this letter to Padişah Alkan.

The tears in my eyes have turned into fire
 For what foes would bejore at and friends
 would lament.

Oh, that cruel heartless man has killed both
 my sons!

Carry this letter to Padişah Alkan.

Seyyad's child and Alkan's wife--
 my liver scorched by cruelty.

I weep for sons, Mehmet, Ahmet

Carry this letter to Padişah Alkan

The merchant picked up the letter and read it.
 Despite the fact that he did not understand the meaning
 of all the words in it, he took the letter and carried

²² A hoca is a Moslem priest. In pre-Republican Turkey he was also a teacher.

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it to Alkan's country. He discovered, however, that Alkan was not there but had gone to the city of Gimmecian.

My story is somewhat disorganized. I hope that you will pardon me for this. Anyway, now let us hear more news about Peri Hanım. After she left the fountain she continued to walk and walk, aimlessly and miserably. After a while she saw a flock of sheep coming with the shepherd walking along behind them. This shepherd was such a tall young man that he looked like a minaret. He had four sheepdogs which started to run at Peri Hanım as soon as she came into their sight. But the shepherd, realizing that the person approaching was only a poor and helpless woman, called off his dogs.

This shepherd had been doing this same kind of work since he had been only seven years old. Now he was thirty-five. All he had ever drunk was the milk of black sheep, and he was so strongly built that his legs looked like logs. He asked Peri Hanım, "O sister, are you hungry?"

"Yes, I am very hungry."

The shepherd brought her some milk to drink and some meat to eat. While she was eating, the shepherd looked closely at her and realized that she was miser-

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able. He asked her, "Oh, my poor sister, who has done this to you? I could cut off his head." Then he spat at a tree in anger. He killed and skinned a sheep. Then he cooked the meat and gave it to Peri Hanım. It was very tasty. He then repeated his question: "Sister, you should tell me who caused you all this misery, I shall kill him!"

Peri Hanım answered, "O brother shepherd, you look like such a good man that you could not kill anyone."

The shepherd said to Peri Hanım, "I have no brother or sister. I lost my father some time ago, and so I have only a mother. Now God has sent me a sister in you. You are my sister. I should like to take you to my village, but if I were to take you there now, I would have to take my flock along with me. If I were to do that, everyone might get wrong ideas about you. Wait for me right here while I go and get my mother. Then at the end of the day I shall return to the village with the flock along this road while you and my mother will go there by way of that other road over there. That would be the best thing for us to do. You just wait here now beside the flock."

After the shepherd had gone, leaving Peri Hanım

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beside the flock, the woman took off her clothes and put them in a bundle of valuables which she had taken along when she fled from the black vizier. She put all her clothes and all of her jewelry into that bundle, and then she placed the bundle on the back of the shepherd's donkey. Instead of her regular clothes, she took the shepherd's coat and wore that. Then she knotted up her hair on top of her head and covered it with a sheepskin turned inside out. This made her look like a keloqlan. Leaving the flock, she then started walking in the direction of her father's country.

While this was going on, the shepherd went to his home and shouted, "Mother, Get up, Mother. I want you to go and bring my sister home."

Puzzled, the old woman asked, "Son, what sister? What is the matter with you?"

The happy shepherd explained to his mother, "O,

Keloqlan means literally bald boy, but the baldness is not an ordinary loss of hair. It is caused by ringworm infestation of the scalp. This condition is thought to be most common among the youngest child or children of a large, poor family where there may be no one to insure their cleanliness. Despite this negative cause of baldness, the keloqlan has become a folk type as one likely to succeed through his ingenuity. Pretending to be a keloqlan is a common disguise in Turkish folktales, and hiding one's hair in order to look bald is most often achieved by covering the head with either a sheepskin or the lining of a sheep's stomach.

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Mother, God has sent me a sister."

"What is her name, son?"

"I don't know, but come along, Mother. She is waiting for us in the mountains beside the flock."

The shepherd and the old woman proceeded to the mountain, but when they reached the mountain pasture Peri Hanım was not there. She was gone, and the flock was alone. The shepherd called, "Oh, sister, sister, where are you?" There was no answer.

The shepherd and his mother then found the bundle which Peri Hanım had left on the back of the donkey. When they opened this bundle they discovered that it contained gold, pearls, and diamonds. The mother was delighted to see all of this wealth. She said, "Oh, son, we are no longer poor! We can now buy any kind of food that we want."

The shepherd said, "Why, Mother, what are you talking about? These things do not belong to us but to my sister. We cannot touch any of them."

The old woman was amazed at what she heard. "Son are you crazy? This is our lucky day!"

But the son refused to change his mind about this property. He said, "No, Mother, we cannot do that."

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the flock back to the village, and I shall look for my sister. When I have found her, I shall give

this bundle." The shepherd began to search for Peri Hanım. He went in one direction, but Peri Hanım had taken the opposite direction.

The Pied Dervish and the Black Dervish had gone to the city of Çimneçil, and the merchant who had Peri Hanım's letter had followed their tracks to that same city. Finally the merchant caught up with them and asked the Pied Dervish, "Pied Dervish, isn't your real name Alkan? Here is a letter that your wife wrote to you. It was that Black Dervish who caused you so much harm." He then handed the letter to the Pied Dervish.

In the meantime Peri Hanım had reached her own country. As she entered the main city, she passed the palace where she saw her family--her mother, her father, and her brothers, Taptık and Mehmet--sitting in the garden beneath a cypress tree and drinking tea made in a samovar. Going to them, Peri Hanım asked, "Could you hire me as a servant?"

When Gülizar Hanım looked into her eyes, she sighed deeply. Peri Hanım--who was now a keloğlan, you

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know--asked, "Ah, Mother, why did you that?"

Gülizar Hanım answered "him" very sadly, saying, ah, Keloğlan! Your eyes look just like those of my daughter, Peri. I remembered her when I looked at you

They hired Peri to work as a servant in the palace. Of course, "he" knew the building very well and "he" knew how to do "his" job in it, for he had grown up there. Everyone liked that Keloğlan. It was not just the palace people who liked him but the city people did also. No one had any way of knowing that the keloğlan was really Peri Hanım.

Now let us see what the shepherd is doing. That poor man was growing half crazy in his efforts to find Peri Hanım. He ran this way and that way shouting, "Where is my sister? Where is my sister? Have you seen my sister?"

As he was behaving in this way, the shepherd met the Pied Dervish and the Black Dervish. They greeted him, "Selâmünaleyküm." "Aleykümselâm. Tell me, O Dervishes, have you seen my sister?"

They asked him, "What was your sister's name?"

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"I don't know," he answered.

As this conversation was going on, the Black Dervish (who was really the black vizier) noticed the bundle which the shepherd had in his hand. He half-recognized that bundle, thinking to himself, "It looks like the bundle which Peri Hanım took from the tent to dry her sweat that night."

The shepherd now asked Alkan, "What is your name?"

"I am called the Pied Dervish."

He then asked, "What is your friend's name?"

"He is known as the Black Dervish."

As Alkan said this, the shepherd looked closely at the Black Dervish. When he looked into the eyes of the Black Dervish, the shepherd thought, "This man's eyes look like the eyes of a scoundrel!"

All three men walked along together for a while. As they were moving along, the Black Dervish kept watching for an opportunity to take the bundle away from the shepherd. At a moment when the two men came close together, the Black Dervish tried to trip the shepherd. The shepherd jumped aside like a gazelle touched by the nose of a wolf. He said, "I have been working as a shepherd since the age of seven, and I am thirty-five

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years old now. My name is Crazy Velet. In all the time I have been a shepherd I have drunk nothing but the milk of black sheep. Just now you tried to trip me, and for this I shall kill you!" Saying this, he began to attack the Black Dervish.

the Pied Dervish would not allow the shepherd to kill the Black Dervish. He came between the two men and said to the shepherd, "No! Do not kill him!"

Continuing along their way, they soon entered the city of Çimneçil. They came to a butcher's shop from which a keloğlan (really Peri Hanım) was just emerging with some meat which he had bought. The keloğlan was on his way back to the palace of Hacı Seyyat when the shepherd recognized that person and shouted, "Hey, sister! Hey, sister! Here--take your bundle and give me back my coat."

Peri Hanım turned back in the direction from which this loud voice was coming, and she saw the shepherd, accompanied by two men, headed straight toward her. She (as a keloğlan) had told the padişah [Hacı Seyyat] when she was hired as a servant, "I have a brother from whom I have been accidentally separated. I do not know where he is right now, but I am sure that sooner or later

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he will find me."

Now the shepherd said to Peri, "Oh, sister, why didn't you wait for me? Why did you leave your bundle behind? I have been looking for you for days. Now give me back my coat and take your bundle."

As Peri came closer to the shepherd, she asked him, "Brother, who are those two men with you?"

"They are dervishes," said the shepherd.

Peri said, "Do you see the dervish on the right side? He was my husband."

"Yes, I know him. He is called White Dervish. The other one is called Black Dervish."

"That Black Dervish is the man who killed my two sons."

Very angry now, the shepherd said, "I know that man who calls himself the Black Dervish, and I shall kill him where he stands."

But Peri Hanım prevented him from doing this

"Not now, brother. Do not kill him now. My father is a padişah, and I shall take you to his palace, but for now do not tell anyone anything about me."

Peri Hanım, still dressed as a keloğlan, went to the two dervishes and asked, "Oh, dervishes, do you have

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any place to stay for the night?"

They answered, "No, Keloğlan, we do not have yet a place for the night."

So the keloğlan took the two dervishes and the shepherd to the palace. When they arrived there, Hacı Seyyat asked, "Hey, Keloğlan, who are these people?"

The keloğlan explained the situation. He said, "My padişah, this shepherd is my lost brother. These two dervishes can entertain us tonight. They can sing very well and they can recite many beautiful poems."

After the keloğlan had taken the dervishes and the shepherd to their quarters, "he" went to the study room.²⁴ There "he" wrote letters of invitation to all of the prominent residents of the city inviting them to the palace that evening. "He" signed these letters with the name of Hacı Seyyat and stamped them all with the padişah's seal. "He" then gave some money to a messenger to deliver all of these invitations.

When seven o'clock arrived, everyone began filing into the palace and proceeding to Hacı Seyyat's main

²⁴ Whether this was a library or an office is not clear. The narrator calls it literally a "study room."

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reception room. The shepherd was there, too, and he stationed himself by the door with a big stick grasped in his hand.

After everyone was there, the keloçlan said, "I shall begin the entertainment by telling a story, but I have a certain condition that must be met. While I am telling the story, no one will be permitted to leave the room, and no one will be permitted to enter it. I have ordered my man, the shepherd, to guard the door and see to it that this condition is not violated." Then the keloçlan began "his" story.

"Once upon a time there was a padişah who was childless. One day, however, God heard the prayers of the padişah and his wife, and in the due course of time were given two children, a boy and a girl, who were later named Mohammed or Mehmet and Peri. Immediately after the birth of these two children the padişah went to the mosque to pray, and at the door of the mosque he found a newborn baby. He and his wife accepted this foundling as their own son, and they named him Taptık.

"Several years later, when the children were grown up and had finished their schooling, the padişah, his wife, and their son Mehmet went on a pilgrimage to

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Mecca. During his absence the padişah left the reins of government in the hands of Taptık and their daughter, Peri.

"Soon after the pilgrims had departed for Mecca, Taptık wanted to sleep with Peri, but Peri would not allow him to do this. To prevent him from doing such a thing, she hit him very hard in the head with a heavy salt jar. When he had recovered from his head injury, he went to the padişah, who was on his way home from Mecca, and told him a number of very vicious lies about Peri. The padişah then ordered his son Mehmet to take Peri to the mountains and there kill her. But Mehmet was unable to do this. He only cut the girl's arm and returned home again. Peri was later found, badly wounded, in the forest by a padişah named Alkan. At this point in the keloğlan's story Alkan suddenly became very interested. He began to pay very close attention to everything that the keloğlan said.

"This padişah Alkan rescued Peri from the forest, took her to his palace, and had his doctors heal her wound. Later they were married, and they had two sons, Mehmet and Ahmet.

"One day, when Mehmet was nine years old and

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Ahmet was two, Peri wanted to return to her own country to visit her father and mother. Alkan sent her, under the protection of the black vizier and some soldiers, to visit her own country. On the way, however, the black vizier wanted to sleep with Peri, and in order to do this, that heartless man killed her two sons. Peri herself escaped his mistreatment by running away from him.

"Peri wandered aimlessly, not knowing which way to travel in order to return to Alkan's land. After a while she came to a fountain along the road, and there she talked with the maid servant of a traveling merchant. Knowing that the servant girl would report their conversation to her master, Peri wrote a letter to Alkan and left it on a rock by the fountain, where the merchant would be sure to see it. The merchant found that letter and took it with him to Alkan's country to try to deliver it to Alkan.

"After leaving the fountain, Peri traveled again until one day she met in the mountains a shepherd tending his flock. This shepherd accepted her as his sister and he gave her food to eat and sheep's milk to drink. When the shepherd left the pasture to go to the

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village and bring his mother back to Peri, Peri turned herself into a keloğlan. The keloğlan looked like keloğlans, but, of course, he was really a girl, Peri."

By the time the keloğlan had reached that part of the story, Alkan began to cry. He said, "Oh, keloğlan, your eyes look exactly like the beautiful eyes of my Peri!"

Then the keloğlan pulled the sheepskin off his head, and the beautiful hair of Peri was revealed. Everyone present now realized that the keloğlan was in reality Peri Hanım, the daughter of Hacı Seyyat.

After everyone else had left, Taptık, his wet nurse, and the black vizier were taken into the garden and tied to a tree. There the shepherd beat all three of them to death.

The marriage of Peri and Alkan was celebrated all over again. A wedding feast was prepared, and all of the wedding festivities lasted for forty days and forty nights. The shepherd was made the Grand Vizier, and he took his mother into the palace to live in great comfort. They all ate and drank, and had all their wishes fulfilled, and that is where our story ends.