

Story 1040 (1973 Tape 1) Narrator: Hâmit Temel
Location: Elbistan kaza of Maraş
Province
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Collected by Dr. Saim Sakaoğlu

The Youngest Daughter Who Became a Hero

There was once a padişah who fell in love with the daughter of the Padişah of India. He tried every means of winning this girl for himself, even going so far as trying to capture her in warfare. He fought many times in this effort with the Indian army and he lost a great many soldiers in these battles. When he finally realized all of his efforts were in vain, he secured a picture of this girl and hung it in his room. One day as he entered his room and saw the image of this girl, he gave a deep sigh, "Ah-h-h-h!"

Now this padişah had been married earlier and although he had no son, he did have three daughters. His oldest daughter overheard him sigh deeply, and so she asked him "What is the matter, Father? You have the rank of padişah and yet you sighed. Why did you say, 'Ah-h-h-h'?"

"Who would have a better right to say 'Ah-h-h-h' than

"But what is your reason for doing so?" insisted the daughter.

Story 1040

hangs in the room of the daughter of the Padişah of Fairies

"All right," said the youngest daughter. As she had done before, she then went to consult the lame mule.

When the mule heard of the new task assigned by the padişah, it said, "Oh, my God, this is very difficult. Let me take you there now." Then the mule told her about everything that she must do after she arrived there.¹⁶

The mule took her to the palace of the Padişah of Fairies. When she reached the first gate, she came upon a horse and a dog guarding it. There was a chunk of meat before the horse and a small heap of hay before the dog. She put the hay in front of the horse and the meat in front of the dog. Advancing a short distance, she saw two fountains from one of which flowed pus and from the other blood. Taking a drink from each of the fountains she said, "How sweet this water is!" Advancing farther, she saw a door on one side which had stood open for years, and on the other side a door which had been closed

¹⁶Truncating occurs here. In this story type, the protagonist is here given very precise and detailed instructions about what he/she must do to placate the many guards which stand between her and the object she seeks. There is no other way in which the protagonist could know all these maneuvers--all of which, as we see below, she carried out successfully.

Story 1040

The padişah then told his daughter about his love for the daughter of the Padişah of India and of his many unsuccessful efforts to win her hand

"That should not be any great problem," his daughter said. "In fact, its solution seems quite simple to me."

"How, then, can I win this girl?"

"Leave that to me," said the girl. "Let that be my problem." She immediately ordered a horse made ready for trip. A saddle was put on the horse, and gold was put in the pockets of that saddlebag. Taking her gun and her sword, she mounted the horse and rode away. As she left, she said,

"O God, take command of this person!

Command her to be unrestrainable,

Like the flood of a stream,

Like the wind in the hills,

Like flour that is borrowed,

Like the Hamizar Pehlivan.¹

the fox's tail be reddened;

the cat's tail be shortened.

O God, take command of such things

¹Pehlivan means wrestler. It is not clear here whether it is a proper name or an occupational label.

Story 1040

Only the one who goes will ever get there.
 Only the one who directs his horse can ride.
 Only he who enters the vineyard without per-
 mission
 Deserves to be beaten severely."²

went here, she went there. She reached the edge of a lake. But when the sun went down, she was afraid. She said to herself, "Oh, my God, where can I go? Everyone knows that I am a girl. I had better go back home, for I do not want to confront evil things." So she turned her horse around and rode back home.

On the following morning she said to her father, "I am sorry, but I was unable to solve your problem.

"I knew you wouldn't be able to do that," he said.

The middle daughter entered the room at that moment, and she said, "Father, I want to go and find a solution to your problem."

"You will not be able to accomplish this either."

²This rimes quite intensively in Turkish, and there is really no adequate way of representing that rime (both line-end and internal) in English. This has some of the qualities of a prayer for inspiration. But the jingling rime and the nonsense lines about the fox and cat tails give it a slight similarity to that formulaic nonsense jingle that often opens a Turkish tale, an introduction known as a tekerleme.

Story 1040

the middle daughter insisted on trying. She had a horse made ready. Filling a saddlebag with gold, she took her gun and her sword and mounted the horse. As she rode away, she said,

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Like the flood of a stream,

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Only the one who goes will ever get there.

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Only he who enters the vineyard without permission

Deserves to be beaten severely.

rode this way, she rode that way, and after a while she reached the edge of a lake. But when the sun went down, she became afraid, and so she decided to return home.

In the morning her father asked her, "Daughter, what

Story 1040

happened on your journey?"

She answered, "Nothing happened. I am sorry, Father, but I was unable to solve your problem."

At that moment the youngest daughter entered the room. She said, "I want to take upon myself the duty of assisting you, Father

The padişah said, "Your two older sisters were unable to accomplish this task. What makes you think that you can accomplish

The youngest daughter said, "I can do it. You can depend upon me to accomplish that task." She then set about changing her appearance so that she looked like a man. She cut her hair very short. She put on male clothes. Then she put on a pair of boots. Having a horse prepared for her trip, she grasped a gun in one hand and a whip in the other. As she rode away, she said

"O God, take command of this person
Command her to be unrestrainable,
Like the flood of a stream
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Let the fox's tail be reddened;

Story 1040

Let the cat's tail be shortened.

O God, take command of such things!

Only the one who goes will ever get there.

Only the one who directs his horse can ride.

Only he who enters the vineyard without permission

Deserves to be beaten severely

She rode this way; she rode that way. By the time the sun went down she had arrived at the top of a mountain. Tying her horse to a tree, she then climbed to the top of that same tree and looked about her. As she was looking around in all directions, she saw approaching a wolf carrying a child in its mouth. She said to herself, "Oh, God, give me the courage to rescue that child from the wolf."

Climbing back down the tree, she mounted her horse and attacked the wolf. After the wolf died, the child dropped from its mouth. Dismounting, the youngest daughter picked up the child, who was a boy, and carried him up to the top of the tree. There she said aloud to herself, "I may have made a mistake in doing this. Such a child may become an obstacle in achieving what I have set out to accomplish."

Story 1040

infant child

The child not only overheard this but also understood perfectly well what she had said. The infant boy said to her, "Don't be concerned about that, for you may benefit greatly from having saved me. I am the son of a padişah. My mother has borne a child like me every year for a long while, but every year that wolf carried off her child. Take me to my father, and he will give you anything you wish. When he asks you what you wish, however, ask only for his lame mule, a certain blue bead, and his green cord. These things will be very useful to you. Be sure to ask for them and for them only."

Magic object

The girl said, "Very well. I shall do exactly what you have said to do." On the following day she mounted her horse and carried the child to the padişah of that country, which was India. She said, "My padişah, I have rescued your son and brought him back to you."

Very pleased at this news, the Padişah of India said to her, "What can I give you that would please you? I can give you anything you might want.

"Your Majesty, all I wish for is your good health."³

³This is the traditional form of demurral made by folk-tale characters when asked what reward they would like by a ruler or a wealthy person. Usually the demurral is made either two or three times before the person being rewarded acknowledges a wish for something for himself/herself.

Story

"You cannot gain anything from my good health," said the padişah. "Let me give you something that you would like. Let me give you some of all the kinds of possessions there are in this world."

"I do not need the world's properties, but there are certain things which I would accept from you if you would be willing to give them to me. If not, then there is nothing at all that I should like to have."

"Well, what are the things that you would accept?"

"You have a lame mule, a special blue bead, and a green cord. If you were to offer me these three things, I should accept them."

"What would you do with them, my son?"⁴

The girl said, "Never mind. I do not want anything from you!"

The padişah was disturbed by this response, and he called his wife to his presence in order to consult her about this matter. She said to her husband, "Give him whatever he wants. Do not permit him to leave without accepting some gift from us!"

⁴The narrator calls the protagonist here a girl, because she is a girl. Her male disguise is so effective that the padişah is persuaded his guest is a boy, and hence he calls this person son.

Story 1040

Turning then to his guest, the padişah said, "All right, you may take the lame mule, the blue bead, and the green cord."

Accepting these three gifts, the girl left the padişah's palace. She left her horse behind and rode away on the lame mule. After riding to the edge of the city very slowly on the lame mule, she thought, "Why did I take this lame mule and leave behind my excellent horse?"

But when they had left the city behind them and were traveling alone along the road, the lame mule began to speak to the girl. It said, "Just order me to take you to wherever it is that you want to go, and I shall take you there

"I want to go to whatever place it is that the daughter of the Padişah of India lives."

"All right. Close your eyes." As soon as her eyes were closed, the mule said, "Now open your eyes!"

To the girl's surprise, she found herself in the city where the padişah's daughter lived. After leaving the lame mule at a ^{40, 41, 44}caravanserai, the girl went shopping. As she was buying some food, she heard an announcement being made by town criers about the daughter of the padişah, who was mute and unable to utter a single word. The criers announced,

Story 1040

TAS "The padişah will give his daughter to anyone who can make her speak. But anyone who tries to make her speak and fails to do so will be executed.

Knowing that her father definitely wanted this girl, the youngest daughter of the Turkish padişah went to the palace of the daughter of the Padişah of India and stated her desire to try to make the mute girl talk. She said, shall cause the princess to speak."

Some old people who overheard this said to the stranger, who was disguised as a young man, "Son, why do you become involved with this girl? So many young men have been executed for failing to make her speak that a whole castle wall has been built with their skulls. A thousand skulls have gone into the construction of that wall, and there is still space for another. Why give your head to fill that space?"

But the youngest daughter paid no attention to this warning and said, "I want to see this girl.

The following day the first thing that the youngest daughter did was to go to the caravanseraï to see the lame mule. She gave the mule some food. After the mule had eaten this, it said, "I know that you want to see the daughter of the Padişah of India. When you go to the palace, pray before entering. Then place the blue bead

Story 1040

behind the garden door. Pray again before entering the girl's room and place the green cord behind that door. You will find the princess lying in bed with a lighted candle standing before her. Although the princess will say nothing, her nurse will say, 'Welcome, O padişah's son! Give the padişah's son a cigarette, girls.' You will then say, 'I do not smoke.' The nurse will then say, 'Well, in that case, girls, make coffee for the padişah's son. To this you will respond, 'I don't drink coffee.' From behind the door the voice of the green cord will then say, 'Well, if you neither smoke nor drink coffee, then perhaps you would be pleased to hear a story. Would you listen to a story if I told one?' You will answer, 'Of course I should listen! I am very fond of stories!'"

After receiving these instructions from the lame mule, the youngest daughter left the caravanserai and went to the palace. She did all the things that the mule had told her to do and entered the girl's room. The princess lay in bed and saw the stranger enter, but she said nothing. Her nurse, however, said, "Welcome, O padişah's son! Give the padişah's son a cigarette, girls."

"I do not smoke," said the youngest daughter

"In that case, girls, fix him some coffee," said the

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Story

nurse

"I do not drink coffee," said the youngest daughter.

"Well, if you neither smoke nor drink coffee," said the voice of the green cord behind the door, "then perhaps you would be pleased to hear a story. Would you listen to a story if I told one?"

"Of course I should," said the youngest daughter. "I am very fond of stories."

The voice from the green cord then began to tell a story. "Once there was and once there was not a land where when a person died, the dead body was thrown into a pit, and at the same time the living spouse of the corpse was also thrown into that same pit.

"Oneday a man died there, and they threw his dead body and his wife's living body into this pit. A few days later a hoca's⁵ wife died, and both the dead wife and the living hoca were thrown into the pit. After a few days the living woman and the living hoca became man and wife there in the pit.

"One day a witch came to the pit and began to eat one of the corpses. The hoca said to his new wife, 'The next time that witch comes to feed on the dead, let us try to

⁵A Moslem preacher, similar to a priest.

Story 1040

leave with her when she leaves this pit. As she is about to fly away, I shall grab her tail⁶ with one hand and you with my other hand. She will take us somewhere, and almost anywhere would be better than this pit

"On the following day the witch returned and continued eating one of the corpses. When she was leaving, the hoca grabbed her tail with one hand and his wife with the other hand. The wife clung to the hoca's kaftan⁷ as they were carried through the air. The two of them were in this way taken to an island."

At that point the voice from behind the door stopped telling its story and shouted at the youngest daughter, "Are you listening to my story, O padişah's son?"

"Yes, I am listening! It is a fine story, and I am enjoying it," answered the youngest daughter.

The voice of the green cord then continued. "The witch carried them to an island, and it was not a very large island, for they could see water on all sides. There was very little on that island, but there were many trees.

⁶Most witches do not have tails, though many tales picture witches as eaters of carrion. The "witch" in this case may have been some other form of ogre.

⁷A very dressy gown worn in Ottoman times. The kaftan worn by a male differed in design from that worn by a female.

Story 1040

With very great difficulty, they cut down two of these trees and began making a raft with their wood. Because they had no tools and no help, the construction of the raft took a long time. When it was finished, they stacked a good quantity of timber upon this raft and set it afloat upon the sea

"They had not floated very far on their raft when they were picked up by a steamship.⁸ This ship went once every seven years to the island they had just left in order to pick up a load of timber. After the ship had been loaded with timber, the captain ordered the raft towed to the seaport that the hoca described. They sold the timber for a large amount of money and decided to remain there to live."

The voice from behind the door said, "That is the end of this story. If you come again tomorrow, you can hear another story."

"Thank you very much, and goodbye for now," said the youngest daughter. As she left, she picked up the green cord and the blue bead and put them in her pocket

When the girl reached the caravanserai, the mule asked

⁸In a tale set in the long ago and filled with magic and marvels, a steamship is clearly an anachronism.

Story 1040

her, "What happened?" After she had described everything that had taken place at the palace, the mule said, "Don't worry. I still think that you will win the princess."

On the following day the youngest daughter repeated the same procedure. Going to the palace, she prayed and placed the blue bead and the green cord behind the same doors that she had the day before. When she entered room of the princess, the nurse said, "Welcome! How are you?"

The girl said, "Thank you. I am fine."

Then the nurse said, "Girls, give the padişah's a cigarette and make some coffee for him."

"I neither smoke nor drink coffee," said the youngest daughter.

At that point the voice from behind the door again interrupted and said, "But would you like to listen to another story?"

"Yes, I like to listen to stories," said the youngest daughter.

The voice of green cord then began to tell a story. "Once there was and once there was not a very lazy man who lived in a village. This man had nothing. He had no wife; he had no children; he had no house; he had nothing. One day his relatives came to him and said, 'You should go to

Story 1040

İstanbul, get a job there, and earn some money. You must get a house for yourself!"

"He said, 'All right, Ahmet Ağa,⁹ Mehmet Ağa. You know better than I do.'

"They gave this man some money and they sent him off to İstanbul. As he departed, he said,

'O God, take command of this person

Command him to be unrestrainable

Like the flood of a stream

Like the wind in the hills

Like flour that is borrowed,

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Let the fox's tail be reddened;

Let the cat's tail be shortened.

O God, take command of such things!

Only the one who goes will ever get there.

Only the one who directs his horse can ride

Only he who enters the vineyard without permission

Deserves to^{be} beaten severely.

⁹Literally, the word aga means a rural landowner, usually wealthy, often powerful. Since an aga is a prominent person, the term aga is often used to flatter a man, compliment him, or show him respect. The word usually follows the given name of the man being aggrandized by its use.

Story 1040

As he was approaching İstanbul, the villager encountered a man on the road who said, 'Selâmünaleyküm.'¹⁰

"'Aleykümselâm,' the villager answered

"'Where are you going?' the other man asked.

"'Well, I am just walking along and saying to myself, 'İstanbul is a place where you can get everything you wish. I am going there, but I don't know where I shall work.'"

The story was stopped here for a moment, and the voice from behind the door asked, "Are you listening to our story?"

"Yes, I am listening to your story," said the youngest daughter.

"The man whom the villager had just met said, 'I don't know what you could do there, my son, but here is an idea. Look at me closely. Could you recognize me wherever you might see me?'

"'Yes, of course, I could recognize you,' said the villager.

"The man then said to him, 'When you get into İstanbul, buy a tray and place upon that tray bottles of different colored liquids. Then as you walk down the street, shout, 'I am a doctor! I am a doctor!' When someone takes you

¹⁰The traditional exchange between Moslems not well known to each other: Peace be unto you and Peace be unto you too.

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Story 1040

to a patient, look for me near his bed. If I am standing at the side of his bed, you should say, "Yes, I can cure him," and give him some liquid from two or three of the bottles. But if I am standing at the patient's feet, it will mean he is destined to die, and so do not try to cure him.'

"The villager said, 'May God give you a long life,' and continued on to Istanbul. There he bought a tray and some containers of oxygen, cotton, bandages, aspirins, and alcohol.¹¹ Placing these containers upon the tray, he walked down a street calling, 'Doctor! Doctor!'

"Someone stopped him and said that a member of his family had been sick for a long time. When they took the villager to this patient, the villager saw standing beside the bed the man he had met along the road to Istanbul. After examining the patient, the villager said to the family members, 'This is a very serious illness. Have you ever had a doctor treat it before now?'

"They said, 'We have had many doctors here to look at this patient, and we have taken him to several different countries to see famous foreign doctors, but none could help him. If you can cure his illness, we shall give

¹¹Most of the items on the tray are, quite obviously, anachronisms in this tale.

Story 1040

half of all our property.

"The villager gave the patient several different kinds of liquid for a few days, and the patient soon covered completely. From this case and from others like it, the villager earned great wealth and lived for several years in a very prosperous fashion.

"Then one day when the villager was lying down resting, he saw standing at the foot of his bed the man he had met on the road to Istanbul. The villager tried to change his position in the bed so that the other man would not be at the foot of his bed. He moved to the opposite side of the bed and then to the opposite end of the bed, but the always remained at his feet.

"The man at the foot of the bed said, 'I have come to take away your soul.

"'Oh, no! Please don't do that!' said the villager.

"The man said, 'I am Azrail Aleyhisselâm.¹² You have lived up to this point, but this is the time that your life is to end.'

¹²Azrail is the angel of death, who, at the command of God, collects the souls from people whose allotted life span has expired. The word Aleyhisselâm seems out of place here. It means May he rest in peace, something said of prophets or saints but hardly of angels. It is ordinarily used in third-person statements and is not said of oneself.

Story 1040

"How can you do this to me? You are my friend!

"The man said, 'God wants your soul.

"The villager said, 'Tell God that I want to have enough time to say my prayers.'

'All right,' said Azrail. Going to God, he said, 'As you know already, one of your creatures wants some additional time to pray.' God granted this additional time, and Azrail, returning to earth, said to the villager 'All right Go ahead and pray.

"The villager then said, 'Once I start praying, no one can interrupt my prayer, and it may take me ten years to finish.'

"When Azrail reported this to God, God said, 'Very well. Allow him another forty years of life.

"In this way the villager was allowed to live on, and he became even richer."¹³

The voice said, "Our story is finished, padişah's son. If you will come tomorrow, we shall tell you another story."

¹³For no apparent reason the narrator has changed a traditional folktale type here. The person given curative powers does not simply come to the end of his life span. He becomes such a famous doctor that he thinks he can ignore the instructions given to him. When Azrail (or whoever it was that empowered him) appears at the foot of a patient's bed, the "doctor" is supposed to drop the case and not cure him. But in his pride the "doctor" ignores the presence of Azrail at the foot of the bed and cures the patient. The "doctor's" death comes as punishment for his disobedience.

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Story 1040

"Goodbye," said the youngest daughter, and she left palace, picking up the green cord and the blue bead on the way out. She then went and reported to the lame all that had happened

On the following day the youngest daughter went to palace again and repeated what she had done before. prayed, and placed the blue bead behind one door and the green cord behind the other. When she entered the room of the princess, the nurse greeted her, saying, "Welcome! How are you?"

"Thank you. I am fine."

"Girls, said the nurse, "give the padisah's son cigarette and make some coffee.

"I do not smoke, and I do not drink coffee," said the youngest daughter.

At that point, the voice of the green cord said from behind the door, "Would you care to listen to another story?"

"Yes. I like to listen to stories."

The story then began. "Once there were and once there were not three close friends who went on a journey together. They went this way; they went that way; they entered a forest. They were all right at first, but after the sun went down, lost their way. They thought about their situation and

Story 1040

decided that rather than go any farther in the dark, it would be better for them to spend the night right where they were.

"One of them said, 'The forest is a very dangerous place to spend the night. In order to protect ourselves from wild animals, let two of us sleep while the third one stands guard. We shall take turns watching. If the night has twelve hours, then we shall each stand guard for four hours and sleep for eight hours.'

"The other two men agreed with this plan. Two of them went to bed, and the third one began his period of watching. After a few minutes of watching, however, the man on guard grew restless, and he looked about for something to do. This man was a carpenter. Cutting down a small tree, he began to carve the trunk of that tree, and by the time his period of guarding had been completed, he had carved the statue of a man.

"When the second traveler got up and began his guard duty, he saw this statue. He thought to himself, 'My friend is a carpenter, and he made a statue that looks just like a human being. I am a tailor. Let me sew some clothes for this statue.' By the time his watch was completed, he had finished clothing the statue. He went then and awakened the

Story 1040

third man

"The third man arose and began his turn at guard. When he saw the statue, he grasped it by the arm and shook it gently, but he discovered that it was lifeless. This third man was a hoca, and he prayed to God for help. He said, 'O God, please don't allow me to be humiliated before my two friends. During my period of guard duty please give a soul to this statue.' God accepted his prayer and gave a soul to the statue.

"When morning came and the other two men woke up, they saw that during the night the statue had become a human being. The carpenter said at once, 'This man is mine, for I carved him!'

"But the tailor objected, saying, 'No! This man is mine because I made warm clothes for him to wear. You have made him, but if I had not clothed him, he would have died of cold by now!'

"Then the hoca said, 'You are both wrong! He is mine. One of you may have made him and the other may have clothed him, but he would have remained lifeless if I had not caused him to be given a soul!'"

At that point in the story the daughter of the Padişah of India suddenly shouted, "Yes, he belongs to the hoca!"

Story 1040

Some of the princess' attendants immediately rushed to her father, the Padişah of India, and reported this. They said, "Good news, Your Majesty! Your daughter has spoken!

The padişah said, "I shall give her to the young man who caused her to speak. I shall not go back on my word.

An engagement ceremony was held right away. A few days after that event, the daughter of the Padişah of India wished to see her fiancé. They decorated her palace with forty bells in forty different places and then invited fiancé to visit. When the youngest daughter arrived, she immediately struck the princess on the head, knocking unconscious and causing her to fall upon the floor. When the girl regained her senses, she went to her mother and explained everything that had happened.

Her mother asked, "What is wrong? Did you do anything to make him¹⁴ angry? You must have done something wrong."

But the girl answered, "No, I didn't do anything to make him angry. He struck me just as soon as he saw me."

On the following day the youngest daughter again went

¹⁴While the narrator may refer to the protagonist as she (because the protagonist here is a girl disguised as a man), the other characters know the protagonist only by her disguise. Therefore, the sultana refers to her daughter's fiancé as he.

Story 1040

cannot hit you twice.'¹⁵ After he has died, cut off his head, take it before a gathering of ogres, and say, 'This is the head of your king. If you do not pay me all of your back taxes, I shall cut off all of your heads, too. I am sure that after that they will quickly give you the tax money.

When she mounted the mule, it said, "Close your eyes. All right, now open your eyes." When the youngest daughter opened her eyes, she found herself by the lake in the of ogres. She climbed a tree and awaited the arrival of the king of the ogres. When the ogre came, he drank some water and then lay down to sleep. The girl then descended and struck the ogre on the head with her sword, splitting it into two pieces.

The ogre king then said, "If you are a human being strike me once more!"

She said, "I was born only once." After the ogre king had died, she cut off its head and took it to a gathering of the other ogres. There she said, "This is

¹⁵In Turkish folktales the hero is sometimes instructed to use such restraint lest his supernatural opponent revive. A hero in an earlier tale cut off six of the heads of a seven-headed giant and was then invited by the victim to cut off the last head. He refrained from doing so, having been correctly advised that doing so would cause all heads to be restored and the giant to be given renewed strength. Having lost six heads, the giant bleeds to death.

Story

to the home of the princess. Again she struck the princess just as soon as she saw the girl. After this had happened twice, the princess and her mother went to the Padişah of India and told him the situation.

The padişah said, "Well, let us get rid of him! I shall send him on a dangerous mission from which he will not return." Calling his daughter's fiancé to his presence, he gave him the following order: "You must go to the land of ogres and perform some work there for me. Those ogres have not paid their taxes to me for seven years. I want you to go there, collect those taxes, and bring them back here

"Very well," said the youngest daughter. She then went to the lame mule and told it about the task

The mule said, "It will not be difficult. Let me take you there right away. In that land there is a lake to which the king of the ogres goes every day to drink. After drinking, he lies down on the lakeshore to sleep for a while. This ogre sleeps with his eyes open; if his eyes are closed, he is awake. When you find him asleep by the lake side, strike him a deadly blow with your sword. He will then awaken and say, 'Strike me once more, human being!' Answer him, 'I was born only once; I

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too often

Story 1040

your king's head. You must pay me all of your overdue taxes. If you do not do so, I shall cut off all of your heads in the same way that I cut off this one

The ogres quickly set about collecting the necessary money. When it was all gathered, they put it on the back of a lame ogre. The girl then led this lame ogre to the palace of the Padişah of India and said to the ruler, "Here is your tax money. I succeeded in collecting it for you."

The padişah was surprised at this turn of events he grew confused. He said only, "Thank you. You have done exceptionally well.

A few days later, however, the padişah called his daughter's fiancé into his presence for a second time. padişah said, "We are going to have a grand wedding ceremony for you and my daughter, but we need a very special pair of scissors to cut out your wedding clothes. These scissors are in the palace of the king of the land of giants. Get those scissors and bring them here to me.

"Very well," said the youngest daughter. She then departed and went to tell the lame mule about this second task set by the king

The lame mule said, "That is all right. I'll take you to that country at once. There is an old giant woman

Story 1040

working in that king's palace. When you enter the palace and go to the room where the scissors are, that giant woman will place herself in an adjacent room in order to eat you. It will then be necessary to escape very quickly."

When the lame mule took the youngest daughter to the land of giants, the girl found the king's palace and entered it. She was met by an old giant woman who said, "I knew that you were coming here, for I smelled your human flesh from a great distance." When the old woman went into next room, the girl quickly found the special pair of scissors, grabbed them, and fled from the palace. She rushed to the lame mule, who quickly carried her out of danger.

When she delivered the scissors to the Padişah of India, he was amazed. He wondered if there were really any way in which she could be killed. After thinking about the matter for a short while, however, he decided to try once more to get rid of his daughter's fiancé. He decided to send the fiancé to the palace of the Padişah of Fairies, saying, "He will probably die this time." Calling the fiancé to his presence, he said, "The daughter of the Padişah of Fairies has the most beautiful mirror in the world. I want you to go and get that mirror. After your marriage it will be hung on the wall in your room, but right now it

Story 1040

for years. She immediately closed the open door and opened the closed door. Continuing to walk, she next came upon a woman who was sewing but had no thread; that woman was using her own hair for thread. The youngest daughter gave her some thread with which to sew

Having done all these things, the youngest daughter passed through the last door and entered the fairy palace. There she saw the padişah's daughter sitting on a golden chair. Before her was a golden table, and on that table was the most beautiful of all mirrors. The daughter of the Padişah of Fairies could not see anything in the room because she was combing her hair with a golden comb, and her hair hung down before her face.

The youngest daughter moved swiftly and grabbed the mirror. She then rushed from the room with it. When the padişah's daughter discovered that the mirror was missing, she shouted, "Black mother,¹⁷ catch the thief! Catch him!"

The black mother answered, "I have been sewing with my own hair as thread for forty years until he came along. He gave me thread to use. Why should I catch him?"

The padişah's daughter then shouted, "Catch him, door!"

¹⁷Initially she was not described as being black.

Story 1040

open door said, "I had stood open for many years. He came along and closed me. Why should I catch him? Did you ever close me?"

Then the padişah's daughter shouted to the closed door, "Please catch him, closed door!"

The closed door responded, "I had stood closed for many years until he came along and opened me. Why should I catch him? Did you ever open me?"

Next the padişah's daughter shouted to the two fountains, "Catch him, pus fountain! Catch him, blood fountain!"

the fountains said, "You had not drunk even one sip of water from us for years, but he drank our water and said it was sweet. Why should we catch him?"

Then she called to the horse, "Catch him, horse!"

"Had you ever given me hay throughout all the years I have stood here? He did! Why should I catch him?"

Finally the padişah's daughter shouted, "Catch him, dog!"

"Had you ever given me a piece of meat throughout all these years? He did! Why should I catch him?"

In this way the youngest daughter ran off with the beautiful mirror, but she did not entirely escape the power

Story

of the daughter of the Padişah of Fairies. As she fled with the mirror she had a curse placed upon her by the fairy girl: "If you are a boy, become a girl! If you are a girl, become a boy!" She was, therefore, really a boy now

Going to the mule, the boy told it what had happened in the fairy palace. After listening to this report, the mule asked, "Did the padişah's daughter say anything to you?"

she said, 'If you are a boy, become a girl. If you are a girl, become a boy!'"

The mule said, "In that case, then, you are now a girl," for the mule had not known that he was a girl before.¹⁸

After the boy explained the truth, the mule was puzzled and said, "So you have been lying to me until now! Since that is the case, I shall not help you any longer." When the boy mounted the mule to return, the mule again said, "Close your eyes / Open your eyes."

However, when the boy opened his eyes he found himself

¹⁸With all its prescience, insight, and magical power it might seem unlikely that the mule would be unaware of the protagonist's sex throughout the many adventures they shared. The narrator is consistent here, however, for from the very moment that the protagonist acquired the services of the mule, she/he was disguised as a male.

Story 1040

not back in India but in the sky. He quickly said to the blue bead, "Now you have a duty Take me back to the palace of the Padişah of India.

"All right!"

Back at the palace the boy delivered the beautiful mirror to the padişah. A wedding ceremony was then begun, one that lasted ^{63, 64} forty days and forty nights. After this long celebration had ended, the padişah's daughter started out on a long journey so that the boy could return to his own country. They went with a caravan of forty camels some loaded with gold, some loaded with all kinds of expensive objects. As they set forth, they said,

"O God take command of these persons!

Command them to be unrestrainable,

Like the flood of a stream,

Like the wind in the hills,

Like flour that is borrowed,

Like the Hamizar Pehlivan.

Let the fox's tail be reddened;

Let the cat's tail be shortened

O God, take command of such things!

Only the one who goes will ever get there

Only the one who directs his horse can ride

Story 1040

Only he who enters the vineyard without permission

Deserves to be beaten severely."

At the end of their journey they reached the home of the boy's father and mother. His parents were now very old, for the son who had been their youngest daughter had been gone for many years. After the boy had explained to his parents all that had happened during his absence his father wanted the boy and girl to have another wedding there.

Thus all