

Story 793 (1970 Tape 21  
[Collected by Saim  
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Location: Kaleardı village,  
Bayburt kaza,  
Gümüşhane Province

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*He,*

Bey Böyrek

Once there was and once there was not a padişah. One day his vizier came into his presence and asked him, "O Padişah, what are you thinking so deeply about? Everyone is at your service. What is worrying you so much?"

The padişah said, "When I die there will be no one to inherit my throne, for I have no children. That is what I am worrying about."

*Oh I know*

"There must be a remedy for every problem," said the vizier. "Let us go and seek the remedy for your problem."

The two mounted their horses and rode away. They went and went and went until they reached a plateau on a hilltop where they sat down to rest. The padişah said to the vizier, "Make some coffee. We are very tired and we shall drink it." They gathered some wood and built a fire. As they were cooking their coffee, a white-bearded old man appeared and said, "Selâmünaleyküm, my Padişah."

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"Aleykümselâm,<sup>1</sup> dervish father."

"What brings you into these mountains?"

"Since you somehow know already that I am a padişah, you should also know my problem," said the padişah.

"Very well, I'll tell you," said the dervish. "You have traveled here because you do not have any children. Take this <sup>mare apple</sup> apple and peel it. Then you and your wife eat the flesh of this apple and feed the peelings to your horse. Just as your wife has not had a child, your mare has not had a colt."

Taking the apple, the padişah reached into his sash for money to give to the dervish, but when he looked again, the old man had disappeared. The padişah and the vizier started for home. They rode and rode and rode. As they approached the palace, the apple fell from the padişah's sash. He quickly dismounted and picked it up again. The sultana, who was watching his approach with binoculars,<sup>2</sup> saw this. She thought it very strange for a sultan to do this--getting down from his horse to do such a menial thing.

When the padişah arrived at the palace, the sultana

<sup>1</sup> This is the traditional exchange between Moslems, especially if they are not acquainted: Peace be unto you and And may peace be unto you, too.

<sup>2</sup> This seems to be an anachronism.

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was sulking. He said to her, "We went in search of a remedy for our problem. Why aren't you talking to me?"

should a padişah like you dismount from his horse to pick up an apple? Isn't that a very undignified thing for you to do?"

"Lady, don't speak in that way. This is a very special apple with special power." Saying this, he peeled the apple with a golden knife, and the two of them ate the flesh of the apple. The peelings he fed to his horse.

In nine months and ten days they had a child by the will of Allah. The dervish father had said to the padişah, "Do not name the child who will be born. I shall come and name him."

*Infos suggest  
a name shall*

The child was healthy and began growing in a normal way. When he had reached the age of seven, he started to attend school. Because he had no name, the other boys called him Nameless. This annoyed him, and he often wrestled in the streets with those who called him Nameless. He was taunted so much about this that one day he returned home and demanded that he be named at once. "I do not want to live without a name! Everyone calls me a bastard."

His mother said, "Wait! We must speak to your father about this and have him name you."

When the padişah was told of this, he gathered his

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viziers for the purpose of selecting a name for the boy. They discussed the matter at length but could not reach an agreement on an appropriate name that day. When they met again on the following day, some suggested Hasan as the best name for the prince and some suggested Hüseyin, but they were unable to come to an agreement on any one name.

On the next day they met for the third time, but again they failed to select a suitable name. All of a sudden the dervish father entered the room. He said, "How impatient is the son of man! He waited for seven years but could not wait for seven days.<sup>3</sup> Have you named the child?"

we were unable to do so," they said.

"Bring the child here, and bring along the colt too."<sup>4</sup> When they were both placed before him, he said to the boy, "Your name is Bey Böyrek,<sup>5</sup> and your horse's name is Bengi Boz. You may now depart."

The padişah again reached into his sash to get some

<sup>3</sup> We are ignorant of the meaning of this enigmatic statement.

<sup>4</sup> A seven-year-old horse could not reasonably be referred to as a colt.

<sup>5</sup> The Bey is a title indicating aristocratic status. The upperclass leaders of the ancient Oğuz Turks were called beys. Today bey is merely a term of respect or deference and normally follows the name: Ahmet Bey, Hasan Bey.

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money to give to the dervish father, but again the old man had disappeared before he could do so.

When Bey B yrek had finished his schooling, his father sent him to a famous archer to be trained in archery, for the main weapon of the time was the bow and arrow. Bey B yrek spent much time under the authority of that man. A day came when the teacher said, "This young man has acquired more skill in archery than I have, and he should now be able to protect himself wherever he might go

Very well. The young man now began wandering through the forests all by himself. One day when he shot one of his arrows, it struck the water jug of an old woman who was filling her jug at the fountain. She stood at the fountain waiting for the jug to fill but it never filled. When she realized that the jug had been punctured, she wondered who it was who had done this. Seeing the prince using his bow and arrows in the neighborhood, she concluded that it must have been he who had pierced her jug. She then said to the prince, "May you be afflicted with the fury of *Curse* [love for] the Ak Kavak Kızı [the White Poplar Girl]."

He had no idea of who the Ak Kavak Kızı was or where she lived. He had heard her name before but had paid little attention to it, and so he knew nothing specific about her. But he fell in love with her anyway, without even seeing her.

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He thought of her so much that day after day he grew weaker and paler.

When his father noticed this, he called a doctor to the palace to examine Bey Böyrek. This doctor told the padişah, "Your son is in love. He has love-sickness. That is his trouble." But the doctor could do nothing to improve his health

Later a wise woman who had heard of the padişah's concern about his son went to the palace and said, "Your Majesty, I think that I may be able to discover the cause of your son's illness."

The padişah agreed to let her try. "If you can find out what his trouble is, I shall reward you for your work."

That wise old woman went to the prince and asked him, "Young man, why don't you go out into the palace garden and watch the girls passing by there? I shall take you there to enjoy the spectacle."

"Will Ak Kavak Kızı be among those girls, Grandmother?"

"Oh, is she your beloved? She may possibly be there, too. Just get up and take a walk through the garden anyway." He did this, but there was no Ak Kavak Kızı there.

After that, the old woman went to the padişah and said to him, "Your son is in love with the daughter of the Padişah of Ak Kavak. There is nothing else the matter with

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him."

The padişah asked, "What can I do for him? Ak Kavak is a distant land. If he can go there and find her himself that would be all right. But otherwise, there is nothing that can be done for him."

After Bey Böyrek had received the permission of his father to leave, he mounted his horse and rode away. He rode and rode and rode, and at last he reached the land where Ak Kavak Kızı lived. When he stopped at a coffeehouse to drink some tea, he noticed that everyone seemed to be going somewhere. He asked the coffeehouse keeper, "Where are they all going?"

The man said, "The Padişah of Ak Kavak has a daughter who has been asked for in marriage--by the will of Allah.<sup>Do</sup> Since they asked for her hand by the will of Allah, the padişah could hardly refuse them, but he is not pleased with this. He has, therefore, promised to give her to someone on the basis of a personal condition."

"What is that condition?"

"The condition is that the bridegroom must jump his horse across a pit forty arshins wide."<sup>6</sup>

<sup>6</sup> An arshin is a measure of length defined variously as twenty-eight inches or sixty to seventy centimeters.

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"I wonder if I can jump across that wide pit?"

"If you trust yourself, then go ahead and try it," said the coffeehouse keeper.

He showed Bey Böyrek the way, and the young man went to the place where the contest was being held. He discovered that thousands of people had gathered there. Looking around, he saw that some of these were spectators and some of them were suitors. Bey Börek was able to talk with his

horse. He now asked it, "What do you say about this, Bengi Boz? Shall we jump it?"

Bengi Boz replied, "I sucked three drops of milk from my mother. Tighten my girth and mount my back, and by Allah, I'll perform this difficult task even if it makes those three drops of milk come through my nose."<sup>7</sup>

After the horse had taken a short walk here and there, Bey Böyrek tightened its girth strap and mounted its back. He then shouted, "Ya Allah! Ya Bismillah!"<sup>8</sup> The horse then jumped and glided over the wide pit.

The clerk who was writing down the names of the jumpers asked, "Who is that young man? I think that we

<sup>7</sup> A folk expression to indicate the achievement of something extremely difficult.

<sup>8</sup> I begin with the name of Allah. Faithful Moslems begin every undertaking with the name of Allah.

Jumpers  
refer to  
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superstitious  
horse  
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made a mistake. He will have to jump again

"I was borne by my mother but once, and I shall jump but once," said Bey Börek. *{ Fandke  
Jefferin*

A vizier then said, "But the padişah has still another condition. You will have to fulfill this second task, too."

"When is that to be performed?"

"A week from today."

following week another huge gathering assembled.

Again almost everyone was there. The padişah's second task

*Jack* *test* was to bring to him a rose <sup>67-9</sup> from the Garden of the Giants. <sup>67-79</sup>

The padişah would give his daughter only <sup>67-68</sup> to the man who could do this.

Bey Böyrek's horse was there and heard this. He said to his master, "Come mount my back again. I caused three drops of my mother's milk to pass through my nose before and I shall do so again in getting this task done." Many people had started out in the direction of the Garden of the Giants, and Bey Börek was at the rear of that group. Bengi Boz was able to fly, however, and so Bey Börek reached the garden before anyone else did. As he was approaching the Garden of the Giants, Bey Börek saw an old man appear ahead of him on the road.

old man said, "Bey Böyrek, Son, where are you going?"

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"I am going to get a rose from the Garden of the Giants."

"Watch yourself carefully. These giants may be awake when you arrive. If they are awake, their eyes are closed. Don't go near them if they are awake. Don't cross the Bridge of Curses<sup>9</sup> then. But if their eyes are open, they will be asleep. Then you should say, 'Bismillah,' and enter the garden. Pick the rose and return at once with it."

When he reached the Bridge of Curses, he looked into garden and saw that all of the eyes of all of the giants were open, and he knew from that that they were then asleep snoring. Saying "Ya Allah! Ya Bismillah!" he crossed bridge, entered the garden, and picked a rose. Right then the cock of the giants began to crow loudly, but by time the giants had awakened, Bey BÖyrek had crossed Bridge of Curses again.

He returned to the place where all the people were gathered. After greeting everyone, he presented the rose to the padişah. The vizier said to his clerk, "Write this down, clerk. He has fulfilled both of the conditions laid down by the padişah so far. If he can fulfill the third

<sup>9</sup> This may possibly be better translated Bridge of Oaths. Its meaning is obscure.

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one a week from today, he will win the girl. If he doesn't fulfill it, then he won't win her.

Suit      Bey Böyrek put his horse into a stable at an inn, and then he went to a coffeehouse, sat down, and waited. A week passed, and what was the padişah's condition this time? It was to shoot an arrow through a ring fixed to the top of a poplar tree. To be eligible to marry the girl, one had to shoot an arrow through that ring.

Bey Böyrek spoke to Bengi Boz, saying, "What do you say to this? Do you think that we can do it?"

"By Allah, we shall do it as long as you sit firmly on my back and keep your stirrups pressed closely against my flanks.

By now everyone had gathered at the place of entertainment. The padişah's table was all set, and all of his viziers and ministers had seated themselves. No one believed that anyone could put an arrow through the ring atop the poplar tree.

Bengi Boz leaped high into the air, and from that high position Bey Böyrek shot an arrow through the ring. Everyone shouted, "Write it down, clerk The third condition of the padişah has been fulfilled!"

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The padişah (kissed the eyes<sup>10</sup> of Bey BÖyrek as his son-in-law and said to him, "Son, I shall arrange for your wedding.

"No, that will not be necessary. My father is also a padişah. The only thing you need do is to give me your daughter, but the wedding should be no burden to you. My father will see to that."

When the padişah realized that Bey BÖyrek would not accept his offer, he gave his daughter her (dowry), some money, and (forty maid)servants. But Bey BÖyrek said, "My father is wealthy. We do not need these things." Then he distributed the dowry and money among his men, whom he then sent to his father with the good news that Bey BÖyrek was returning. His father rewarded the bringers of this good news<sup>11</sup>

When Bey BÖyrek and his bride arrived at the palace, Bey BÖyrek noticed that his father was lost in deep thought and seemed somewhat depressed. He said to his mother, "Mother,

<sup>10</sup>Both in Turkish folktales and in Turkish real life, people kiss the eyelids of children.

<sup>11</sup>Traditionally, Turkish rulers gave gifts to messengers who brought them good news. This was known to all, and bearers of good news expected to be rewarded. Even today people refer to this tradition, sometimes in a joking way: "I have some good news for you / about almost anything\_/. What will you give me for it?"

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why is my father so absorbed in thought? I thought that he would rejoice at my return."

She said, "Son, the king of another land has sent word to your father demanding tribute. If he fails to pay such tribute, that other king threatens to declare war upon us. To go against him your father needs forty men and forty horses. We have thirty-nine men and horses, but we need one more of each to make it forty before we can go to battle."

The battle was to take place at this castle of <sup>71-77, 83-84</sup> Bayburt.<sup>12</sup> The foreign king used to live at Bayburt Castle. Bey Böyrek said to his mother, "My father is now an old man. He should not engage in this battle. I should go instead. If there are already thirty-nine men with their horses, I shall join them with my horse, and that will make forty."

Although they said, "We should have your wedding first," he insisted that he did not want anything of the sort.

"I want only my father's permission to go to battle," he said. He received this permission and joined the other thirty-nine warriors. After they had ridden for some time they arrived here at what is an orchard today [on the lower level of the castle grounds] but was then the king's

<sup>12</sup> Bayburt is a kaza town in the mountains of Gümüşhane Province. The castle there, now in a state of ruin, figured in the Book of Dede Korkut.

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pasture.<sup>13</sup> It was also an <sup>enchanted</sup> enchanted place then. Anyone who went there would fall asleep for forty days. When reached this place, they all felt drowsy, and they soon fell asleep. They let their horses graze in the meadow there while they slept.<sup>14</sup>

When the king looked down from his palace and saw forty men were sleeping in his pasture, he was angry. He ordered his aides, "Go and arrest those men and throw them into the dungeon."<sup>13</sup> They were carried to the palace unconscious and thrown into the dungeon. Their horses were also captured, except for Bengi Boz, who escaped still wearing his bridle.

The men slept there in the dungeon for seven years. Seven years after they were thrown there, the king said, "The time of those men is up. Go and see if they are awake. Release them. Have them change their clothes and shave."<sup>15</sup>

<sup>13</sup> The narrator is telling this on site, for she lives there.

<sup>14</sup> In the Book of Dede Korkut, the Oğuz warriors often slept at great length from exhaustion or arduous travel. When they failed to post guards, this was sometimes very costly sleep. "The long sleep of the Oğuz" became a proverbial expression.

<sup>15</sup> Inasmuch as this tale involves some fantasy, the narrator may mean literally that they slept for seven years. It may, however, be a figurative way of speaking of seven years' confinement in the dungeon. In the Book of Dede Korkut, heroes (including Böyrek) are sometimes confined for fourteen years.

The men had grown very long beards during their imprisonment, and these beards were filled--I am ashamed to say--with lice. While they were washing and shaving changing their clothes, the king's daughter was observing them from her window. Bey Böyrek was sitting, hands folded in his lap, trying to think of some way to escape from this castle. While he sat there in thought, he noticed that a caravan was passing.<sup>16</sup> He said to himself, "Let me see if I can get any news of my father from these caravan drivers To the caravan leader he said

What is the land that you come from,  
O Chief of the traveling merchants--  
You who are buying and selling  
Clothing of various kinds?

When the chief merchant heard this, he concluded that the speaker was the son of the padişah. He said, "Whoever can answer this man's question<sup>17</sup> will be given the load of the mule at the head of the caravan."

There was a keloğlan<sup>18</sup> among the caravan drivers who

<sup>16</sup> Bayburt lay on an ancient trade route.

<sup>17</sup> The merchant means "whoever can answer" in verse; anyone could have answered in ordinary prose.

<sup>18</sup> The word keloğlan means, literally, bald boy, but the full meaning implicit in the term goes farther. A keloğlan does not suffer ordinary baldness but the loss of

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Carte Blanche

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said, "Sir, I can answer

"All right. Do so."

"The keloğlan said

If you ask for the land where I come from

I can say it was Oğuz<sup>19</sup> land.

From my padişah father I learned

All alphabet letters and Amme.<sup>20</sup>

So much have I journeyed about the world

That I know he who lies is an infidel.

Having said this, the keloğlan took an oath that he spoke only the truth.

Bey Böyrek realized from this that the young man might well know something about his father. When he asked him about his parents, the keloğlan responded,

The back of your father was bent with grief;

He saw but the ground, which he entered soon.

Böyrek then asked, "And what do you know of my lady mother?"

hair as a result of ringworm infection of the scalp. By extension, the term can also be applied to any young ragamuffin, whether or not he actually has ringworm.

<sup>19</sup> The twenty-four Oğuz tribes were the Turks who captured and settled in Asia Minor.

<sup>20</sup> According to the narrator, this refers to one of the chapters of the Koran.



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Keloğlan answered, "It has been a long time now since she went <sup>blind</sup> blind from weeping.

Böyrek then said, "Since you come from the land of the Oğuz, what do you know of the condition of my sister, Nigâr?"<sup>21</sup>

"They braided her hair and gave her to the son of the Bald Vizier. They put the Bald Vizier on the throne [after your father's death]. I know all about this matter, sir

When Bey Böyrek heard this news about his family, he despaired, and to himself he said,

My mother went blind in weeping for me;

My father, long dead, now lies in the ground;

The son of the bald one has got Nigâr,

And the Bald Vizier now sits on my throne.

Böyrek then said, "Why should I live in this world any longer?" He drew his dagger with the intention of stabbing himself.

The daughter of the king, who had been watching him rushed forward and grabbed his arm, saying, "O Bey Böyrek, don't do it! They may have died, but you live. If I arranged a way for you to escape, would you leave?"

<sup>21</sup> This is the first mention in this tale of a sister of Bey Böyrek.

"Of course I would!"

The daughter of the king had fallen in love with Böyrek, and now she said, "Then I have a condition for releasing you, and that is that you will marry me. If you will marry me, I shall save you from this castle, allowing you then to recapture your throne and crown from the Bald Vizier.

"If you, a woman, can show such chivalry, why should not I, a man, be able to show as much? Of course I will marry you, but you will have to change your religion."

After they had reached an agreement there, the daughter of the king said to her maids, "Girls, bring a rope." A rope was brought. They tied one end of it around Bey Böyrek's waist and lowered him down along the castle wall. But the rope was not long enough to reach the ground, so they started to pull him up again. The princess said, "Bring more rope, girls

Bey Böyrek, realizing that she was a woman, thought she might have changed her mind or planned to do something treacherous, and so he cut the rope when he was halfway up. He fell, striking the ground with great force, and lay there unconscious.

When the daughter of the king saw this, she fainted. Before fainting, she said, "Oh, girls, Bey Böyrek lies

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below unconscious, and my own vision is beginning to blur I think that I shall faint too. You watch him, and whichever of you sees him arise in good health and depart will be given my golden belt."

The girls began to keep watch. Some soon grew tired of this and fell asleep. After a while all but one of them had fallen asleep. It was this one who saw Bey Bۆyrek get up and go. She hurried to the princess and said, "Lady, lady--good news Bey Bۆyrek has arisen and is leaving. He seems to be in good health." The daughter of the king immediately unbuckled her golden belt and put it around the waist of her maid.

Bey Bۆyrek then went to his father's territory, where he saw and recognized his father's Kurdish shepherd.<sup>22</sup> But the shepherd did not recognize Bey Bۆyrek. The Kurd was moving rocks from the lower edge of the road to a pile on the upper edge, all ready as weapons. He also had in his hand a club with many sharp nails sticking out of one end, so that if he struck a person with it, it would kill that person. He said to Bey Bۆyrek, "Get away from here! If I hit you with this, it will kill you!"

<sup>22</sup> Kurds are a nomadic people who live around the point where Iraq, Iran, and Turkey all come together.

"Why have you made that pile of rocks there?"

"Today they are to take my brother's wife this way, and I shall attack them with these stones. Either they will kill me or I shall save my brother's wife." (That was Ak Kavak Kızı, Bey Böyrek's wife, that he was talking about.)

Then Bey Böyrek exclaimed, "O, Kurd! Are you so loyal to your family? Look at my face!"

"Your eyes look like those of Böyrek, but I do not know who you are.

"I am Bey Böyrek!"

When he said this, the shepherd finally recognized Böyrek, and the two men embraced. The two brothers<sup>23</sup> were thus reunited--and may Allah cause the reuniting of all those who have been separated

"Since you are so loyal, exchange clothes with me, they shall not take her along this road." The Kurdish shepherd gave Böyrek his clothes. Then he killed a sheep and wrapped Böyrek's head in [the stomach lining of] it.<sup>24</sup> *Disguise*

<sup>23</sup> Inasmuch as the shepherd is Kurdish and Bey Böyrek is an Oğuz Turk, they are not blood brothers but are close enough in all other ways to be like brothers.

<sup>24</sup> The narrator says simply that the shepherd wrapped Bey Böyrek's head in a sheep. This would be gross and ridiculous. Traditionally in Turkish folktales those who wished to look like keloğlans wrapped their heads in the stomachs of sheep, thus covering the hair with what looks like bare skin--a bald scalp. Both the narrator and the

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This made Böyrek look like a <sup>79</sup>keloğlan.<sup>81</sup> Costumed in this way, Bey Böyrek returned home.

When he arrived there, the people said, "Where did you come from, Keloğlan?

so that you girls can dance,"  
he said.

right, Keloğlan," the girls said. "You play and we shall dance

When he tinkled his saz, the girls danced. To the tune he was playing, Böyrek sang,

Hey hitini, hitini, hitini!<sup>26</sup>

The cart won't carry his bottom.<sup>27</sup>

O wife of the Bald Vizier, get up

And dance, you slut, and dance, and dance

that woman heard this, she became very angry.

"Where did you come from, Keloğlan? Go away!"

There was a Yellow Girl there who was chief of the

audience would understand this, and so she does not have to spell out every detail.

<sup>25</sup> The saz (formerly called bağlama) is a three-stringed instrument used by minstrels and folk poets to accompany their sung verse.

<sup>26</sup> These are just nonsense words to fill out a line, like "Hey, diddle, diddle."

<sup>27</sup> That is, he is too fat to fit into it.

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maids. She said, "No, no, that is no way to treat people at a wedding. The host at a wedding should be tolerant. Go on playing, Keloğlan, and we shall dance."

Bey Böyrek picked up the saz and played again, and as he played, he sang,

Mustafa's sweetheart, Yellow Girl,  
Who has a house with a garden,  
A tiny little garden,  
This is a day you dance just once

Mustafa was a man who had been in prison with Böyrek. When Yellow Girl heard Böyrek's line naming Mustafa, she realized that the keloğlan must actually be Böyrek. She said, "Sing, Keloğlan, sing! The host of a wedding should be tolerant."

Ak Kavak Kızı had mixed a bowlful of ~~poison~~ for herself behind a curtain. Saying, "I don't want to see anything more," she was just about to drink this poison.

But at that very moment Yellow Girl rushed to her saying, "I have good news for you. Be still!" Then she placed in Ak Kavak Kızı's hand the ring of Bey Böyrek.

Ak Kavak Kızı saw the ring, she stood up at once. "Who gave you this ring?" she asked.

"Good news for you. Bey Böyrek is back!" said Yellow Girl, leading Ak Kavak Kızı by the arm to Bey Böyrek.

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When Bey Böyrek saw her, he said,  
She comes, she comes, with swinging hips  
Bey Böyrek, see her now!  
Bey Böyrek, see your girl!  
Today you dance, you dance!

The two lovers embraced there.

When the Bald Vizier heard about this, he grew weak and lost control of his bowels. The son of the Bald Vizier went to the goose pen to observe the scene from there. Böyrek, still dressed as a keloğlan, saw him there and said to him, "I do not want to spoil your plans. I hereby give you my sister." Saying this, he gave a note to the son of the Bald Vizier. He then removed the sheep stomach from his head.

Bey Böyrek married Ak Kavak Kızı and he gave his sister to the son of the Bald Vizier. He then explained to his bride how the princess of Bayburt had saved his life and how he had promised to marry her, provided that she become a Moslem. (That itself would have been a good enough reason.

Ak Kavak Kızı said, "For a man as brave as you, even five wives would not be too many. Go!"

Bey Böyrek set out at once for Bayburt. Along the he grew tired and stopped. At that place he said, "Come

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back, my gray horse,<sup>28</sup> wherever you may be; whether in the sky or on the earth, come back my gray horse, my Bengi Boz." That blessed horse came running to him, neighing as it came. When he looked at her mouth, he saw that all her teeth were loose, for she had been bridled and saddled for seven years. When he looked at her again, he saw how weak and thin she was, for she had had difficulty in eating for seven years. When Bey Böyrek saw this, he began to cry

*O  
-uve* Right then an old man appeared and said, "Don't cry, son. There is a spring beneath your feet whose waters are curative. Take some of that water and wash Bengi Boz's teeth with it, and they will grow even stronger than they were before

Taking the bridle and bit from the horse's mouth, Bey Böyrek washed her teeth with the spring water, and they became healthy again. He then wrote a letter to the daughter of the king [of Bayburt]. She replied, saying, "Say nothing of this to my father. He is a coward. Leave everything to me. I shall deceive him."

The princess then went to her father and said, "Father,

<sup>28</sup> Many Turkish heroes ride gray or white horses, as do such Moslem leaders as Mohammed and Ali. In the Book of Dede Korkut, Bey Böyrek is known as Bamsi Böyrek with the Gray Horse.



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last night I had a dream in which I saw that one of the prisoners in the dungeon had escaped. I then saw him leading a terrible army against you and killing you. I

him capturing the castle, releasing all of his friends, converting everyone here to his religion.<sup>29</sup> Then I saw him carrying me away somewhere

The king said, "Daughter, this dream may turn out to be true!" He then ordered one of his men, "Go and count the prisoners in the dungeon." They counted the prisoners and discovered that one had escaped. (Of course, his daughter knew this all the time, for it had been she who had made it possible for that prisoner to flee.)

When the king received the news of the missing prisoner, he began to tremble, and his face turned very pale. He said, "If there is anything to be done about this, you do it, my daughter."

"All right, Father," she said. "You can leave everything to me."

Bey Böyrek took a flock of goats,<sup>30</sup> attached candles

<sup>29</sup> The enemies of the Oğuz Turks in Central Asia were shamanistic Kipchak Turks. Their later enemies in Asia Minor were Christians. Those who held Bayburt Castle were probably Christian Georgians.

<sup>30</sup> The narrator actually says a "battalion of goats."

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to their horns, and hung bells around their necks. Late at night these goats began moving on the hillside beneath the castle, their bells going tangur, tungur.<sup>31</sup> The sounds of the bells and the lights of the candles were seen from the (castle.) The daughter of the king pointed to them and said, "Father, those armies are coming!"

Her father said, "Oh, my daughter, go and save yourself! Do whatever you will!"

Taking her (forty maids) with her, she ordered the castle gates opened. After she and her maids had left, the gates were closed behind them.

Bey Böyrek and the daughter of the king [of Bayburt] were united. They had a wedding that lasted for forty days and forty nights. His bride became a Moslem. They ate and drank and had their wishes fulfilled. May Allah fulfill all of your wishes, too.

<sup>31</sup> Onomatopoeia for the sound of bells

step to  
go. say