

Story #422 (Tape #5, 1972)

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Location: Nahiye of Iscehisar in Afyon-karahisar, Province of Afyon-karahisar

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The Auspicious Dream

Once upon a time there was a poor family which owned three ⁷goats. The son of the family herded these three goats. One day while the goats were grazing, the boy fell asleep and dreamed that he had the moon under one arm and the sun under the other, while above him there was the rose-colored comb of a cock.

When he returned home, he told his mother that he had had a dream. "Let me hear it," she said.

"No, I cannot tell it to you," he said. He then went to his father and told him that he had had a dream.

"Let us hear it," said his father.

"No, I cannot tell it to you," the boy said. He then went to the hoca of the village and told him too that he had had a dream.

"Tell it to me," said the hoca.

"No, I cannot," said the boy. To himself he said, "None of them said, 'May it be auspicious!' and so I shall not tell this dream to anyone, but I shall pursue this dream."²

¹The word used by the narrator here is gülibik.

²In most versions of the tale, the boy leaves home because he is beaten by mother, father, and hoca after refusing to tell each of his dream. Either way, he must go on a journey to realize the promise of future happiness or greatness that his dream revealed to him.

Thughant

One day he set out on a journey in quest of his dream. After he had crossed some mountains in his journey, he met a shepherd playing upon a flute (kaval). When the shepherd grew ecstatic from the sound of the music, he stopped playing, picked up a rock and started beating his chest with it several times, and then he would resume his playing.

The young man watching him said to himself, "I thought perhaps I was mad to follow a dream, but apparently people here are crazier than I am." To the shepherd he said, "Selâmiñaleyküm."

"Aleykümselâm," said the shepherd. "Where did you come from and where are you going?"

"Well, I had a dream."

"May it be auspicious," said the shepherd.

"Good! I shall tell you the dream, friend. I dreamed that I had the moon under one arm and the sun under the other and that a gülibik tree⁴ had grown out of my head."

Dream — sold to another person

The shepherd said, "Friend, will you sell me your dream?"

"All right. What will you pay for it?"

"I do not know," said the shepherd. "What about this flock and this stick? Would you trade the dream for these?"

"Yes, I would."

"Well, then, here is the stick. You take the flock, and I shall

³The expression used here is either Hayır olsun or (better) Haydi olsun, which means Let us hope for the best, or Good luck to it. We have translated it May it be auspicious.

⁴This is literally what he says here

Shaykh

pursue the dream."

The shepherd, who was the son of a Yürük⁵ bey, had never in his life seen a city. Well, when the other young man took his flock, this Yürük boy went to his tent. (These Yürüks had come to the mountain to graze their flocks.) When the young man returned to his tent, his mother asked him, "Son, where did you leave the flock?" The young man remained silent. When she repeated her question, he still did not reply. "Get out of my sight!" she said. When his father asked him the same question, he still gave no answer. Finally they dismissed their son from their family.

The young man set out on his journey and reached (let us say) Afyon. Although he was by now thirty or thirty-five years old, he had never seen a city, having lived only in tents and in villages. The doors of village houses are made of two large wings, but the doors of city houses are smaller and have just one wing.⁶ He kept walking through the streets of the city, saying to himself, "That is a nomad's house. That other one is a migrant's house," and so on. He continued doing this until dawn, by which time he was very cold. Finally he came to the entrance to an inn where he said, "Oh, at last I have found the house of a wealthy man. This house has a door with two wings."

The innkeeper was asleep when the young man knocked on the door,

⁵Yürüks or Yoruks are now partially sedentary, partly nomadic. There are Yürük villages in the Aydın area, on the Plain of Denizli, and in the Tauros Mountains. Yürüks, however, still constitute the largest group of Turkish nomads within Turkey.

⁶Rural homes sometimes have barns attached to them, and in such cases there are large double doors that swing out. Apparently this is the reference here.

and he got up slowly. By the time he came to the door, the young man had collapsed in front of it. Now, the innkeeper was an experienced man, and he knew what to do. He knew that the young man was half frozen, and so he picked him up and buried him in a heap of fresh horse manure. After remaining there unconscious for several hours, the young man finally revived.

The innkeeper asked him, "Son, where do you come from and where are you going?"

"Don't ask me where I have come from and where I am going. Will you give me food in return for work?"

I shall."

The young man worked there one month, two months, three months, five months. This place where he worked was in the land of the Padishah of the Sun. The daughter of the Padishah of the Land of the Sun was in love with the son of the innkeeper. One day the son of the innkeeper came to the son of the Yürük bey and said to him, "Do not open the door to anyone who might come today." Earlier the girl had said to the son of the innkeeper, "I'll come to you tonight, and we shall then elope."

About midnight the door was knocked upon. The son of the Yürük bey wondered, "Would the aga be angry with me if I opened the door?" When the knocking continued, on and on, he finally opened the door. Outside the door he saw two horses, one with a rider and the other riderless.

The girl had disguised herself as a man so that she would not be recognized. She said, "Mount this horse and follow me."

The son of the Yürük bey mounted the riderless horse and followed the girl. They rode and rode, and in the morning, when it was light,

*Eloped ;
Confused in
dark grey winter
clothes for France*

she looked at him and discovered that he was not her man. "Well, anyway, this is my kismet. This is the one I picked up in my spoon." She wanted him to wear the clothes that she had packed in her saddle bag. "Go over to that fountain and wash. Then put on these clothes." The son of the Yürük bey did not know how to put on the clothes, but she helped him to do so.⁷

They rode a great distance until they came to a city. The girl was trying to get beyond the territory ruled by her father and into another land. When they reached the edge of the city, the girl said to the son of the Yürük, "You are a man. You go into the city and rent a house for us, and then we shall go there and live."

"But I do not know how to rent a house," he said.

"What do you mean? You will just go to the center of the city. There will be a square there, and somewhere on that square there will be a coffeehouse. There will be white-jacketed people working there. They will come to you and ask what you want. You will say, 'Medium-sweet coffee, please.'"

The son of the Yürük bey went into the city, located the square, and found a coffeehouse. He sat down and ordered medium-sweet coffee. The girl had given him a gold coin to place on the saucer and had warned him not to accept any of the change that was brought. "Then, she explained to him, 'the proprietor of the coffeehouse will come to

⁷Yürüks are supposedly clumsy and untutored in the ways of sedentary life. Because of this they are often the butt of humor. Anecdotes about them form one of the kinds of ethnic jokes in Turkish tales.

you and ask, 'Where have you come from, and where are you going?'⁸ Then tell him your business, and he will find a house for you."

The son of the Yürük did as he was directed by the girl. He explained to the owner of the coffeehouse that he needed a house. "It should have a stable on the first floor, for we have two horses, and there should be rooms for us to live above them on the second floor."

"Very well," said the proprietor of the coffeehouse.

After the proprietor had found them a house, the son of the Yürük said, "My friend [the girl, that is] will come and bargain for the rent." He then went for the girl, who returned with him and bargained for the rental price. She then said to him, "Go to the labor market and hire three laborers."⁹

After he had hired the three laborers, the girl said to him, "You remain here at home to receive the things that I shall send from the market." She went to the market and bought wall carpets, floor carpets, and ceiling carpets. She loaded the first laborer with these carpets and sent them to her home. Then she bought bedroom furniture and sent it home on the back of the second laborer. Then she bought cooking equipment and tea sets and sent them home with the third laborer. She then returned home, and after she and the son of the Yürük bey had drunk coffee, she set to work and furnished the house attractively.

⁸This is a courtesy remark more than a real inquiry about a guest's or stranger's travels. It is part of the ritual palaver of social amenity.

⁹Unemployed peasants gather at a designated place, a square or a vacant lot, and are picked up there by anyone who needs laborers.

She then said to the young man, "From now on, your name in this city will be Boyan Ağası. When you are asked your name, you will say, 'My name is Boyan Ağası.'"

Boyan Ağası became well known in that city. When mothers said to their crying children, "Boyan Ağası is coming!" they would all stop their crying. Well, it was Boyan Ağası up, Boyan Ağası down; your son of the Yürük bey [narrator said to the audience] had now "opened up" [that is, gained experience].

The girl said to him, "I have been famous enough. I want you to become famous, too. My gaining a reputation here will do you little good, and so you must see to it that you gain a reputation."

"But you must be known here, too," said Boyan Ağası.

"Go and hire two restaurants and a bathhouse in a good section of the city. Have town criers announce this: 'All the ladies of this town are invited to eat at such-and-such restaurants and then go to such-and-such bathhouse to bathe. All of this will be paid for by Boyan Ağası. All should gather at such-and-such a square where they will be met by the wife of Boyan Ağası.'" Boyan Ağası did everything as his wife had directed.

When his wife was about to meet the ladies at the appointed square, the son of the chief of merchants happened to pass by that square. When he saw the wife of Boyan Ağası, he was so fascinated by her that he was beside himself with admiration. He ran to a witch¹⁰ and said to her, "My

¹⁰ The narrator actually says witch wife, cadı karısı in standard Turkish, but cazıkarısı in the dialect of this village.

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dear grandmother, do whatever is necessary to make the wife of Boyan Ağası in love with me."

"I shall do it," said the witch, "but how much will you pay me for it?"

After they had reached an agreement on her fee, the witch said to

"You come back a week from now." Then the witch started to work.

One day she went to the house of Boyan Ağası disguised as a beggar. They gave her a few kurush.¹¹ The next day she went there again. In this way

she got her feet accustomed to the house.¹² One day she said to Boyan Ağası, "Oh, son, I have no place to sleep. Would it be all right if I slept in your coal cellar or some such place?"

The wife of Boyan Ağası was unwilling to have her sleep in the house, but Boyan Ağası said, "There is nothing wrong with it," and so they permitted her to sleep in the house.

When the agreed-upon day arrived, the witch said to the son of the chief of merchants, "You hire the city band and have it march down the main street. That will be enough." Then the witch returned to the home of Boyan Ağası.

When the city band marched down the street, the wife of Boyan Ağası asked, "Grandmother, is there a celebration today?"

"Today all the young girls of the city will be entertained at the rose garden," said the witch.

¹¹A kurush is the hundredth part of a lira; the lira in 1972 was worth about 7 or 8 American cents.

¹²This is literally what the narrator says to indicate that the witch became familiar with the place.

"Is the rose garden far from here?"

"No, it is very close--just over there," said the witch, "where the band is going."

"May we go there, too?"

"Of course," said the witch, "but I must go somewhere and return

" She went to the son of the chief of the merchants and said, "You at such-and-such a place. I'll bring her there." Then she returned to the girl and said, "Let us go now, my child." After they had gone a she said, "The rose garden is a little farther away." Saying this, she led the girl out of the city.

The son of the chief of merchants was waiting there with his friends.

Abduction!
Kidnapers They put her on a horse, and said Goodbye. The wife of Boyan Ağası was thus carried away.

Boyan Ağası waited for three days, but his wife did not return. He waited a week and she still did not return. He then went to a hoca and said, "My Hoca, I do not know how to explain the fact that my wife has been missing for a week."

"What day is today?" asked the hoca.

"It is Friday," said Boyan Ağası.¹³

After a moment, the hoca said, "Today two men will come to this town for a Friday service at the mosque, one riding a red horse, the other riding a gray horse. They will come along such-and-such a road. You

¹³It is illogical to suppose that a hoca would not know it was Friday, the Sabbath day in pre-Republican Turkey. It seems even more illogical when one realizes that this is no ordinary hoca, but an especially capable one.

Horse s + signature

go and wait on that road and watch them as they come. If the gray horse strikes, you wait there until they return from the Friday service. But if the red horse strikes, then there is no hope for the return of your wife."

Ahmet Uysal: "Who strikes what?"

Kazım Özsarı: "The horse will strike the man waiting along the road."]

"All right, my Hoca," Boyan Ağası said. He went to the place described and waited there for the two horsemen. Close to the time for the noon service, two horsemen appeared. The gray horse struck Boyan Ağası as it passed, and so he remained there until they returned from the noon service.

When the two horsemen reached the place where Boyan Ağası was waiting, one of them said, "What do you want?"

Boyan Ağası explained to them what had happened. "My problem is that my wife has now been missing for a week."

The one horseman said to the other, "Corporal Ahmet, who passed along this road a week ago?"

The other answered, "The son of the chief of the merchants. He must have carried away that woman."

"Where do you think he was going?"

"He was supposed to be going to such-and-such a place."

"Then we shall capture him two stops before his destination. Spur on the horses." To Boyan Ağası he said, "You wait here until we return."

They rode away then. As they had predicted, they captured the son of the chief of the merchants and the woman two stops before their destination. They returned Boyan Ağası's wife to him.

His wife said to Boyan Ağası, "Did I not tell you that if my reputation grew, it would not be good for you?"

"Yes, my wife, you were right, but it just happened once."¹⁴

They began now to live normally once again. One day a man took a horse by the halter and took it to a market in that city. He shouted, "Horse for sale! Horse for sale! Whoever buys this horse will regret it, and whoever does not buy this horse will regret it." *D. Lema*

Boyan Ağası and his wife had gone to the market that day. When he saw the horse, Boyan Ağası said, "I shall buy that horse."

His wife said to him, "You know that we sold our horses. Why do you want this horse now?"

"I just want to buy this horse," he said.

"Very well," she said. "You know best."

Boyan Ağası bought the horse. The next day a man was taking a dog¹⁵ the streets and shouting, "Anyone who buys this dog will regret it, *D. Lema* and anyone who does not buy this dog will regret it." Boyan Ağası bought this dog, too.

As he had nothing to occupy his time, Boyan Ağası decided one day to do some hunting. One day while he was hunting on a plain, a rabbit jumped out of a hole in the ground. He let the horse and the dog chase the rabbit. Now, that rabbit was a pet rabbit from the palace, and when

¹⁴This probably means It is the kind of thing that happens only once.

¹⁵The narrator does not use köpek, the common word for dog, but, which means greyhound.

it was chased, it ran to the palace. A girl who was sweeping the palace struck with her broom the dog that followed the rabbit in, and in doing so she broke its leg. Arriving there right after this happened, Boyan Ağası asked, "Why did you break my dog's leg?"

"Whatever his price, I'll pay it to you," the girl said.¹⁶

"No, I want another dog just like this one."

"But where can I find one?" she objected.

"I do not know, but I want another dog just like this one," he insisted.

The girl had been feeling very lonely in the palace. She therefore made this offer to Boyan Ağası: "Will you accept me in place of the dog?"

"Yes, I will accept you," he said.¹⁷

Boyan Ağası now had two wives. He spent one night at his own home and the next in the palace. As we already mentioned, Boyan Ağası was not a city man, and he was not very intelligent. He was not always aware of what was going on around him. One day he said to his first wife, who was the daughter of the Padishah of the Land of the Sun, "When I sleep with you, I find you nice and warm, but when I sleep with my

¹⁶The palace girl is not just a servant, as her sweeping would suggest, but a princess or owner of the palace.

¹⁷The narrator of this tale has his head filled with scraps and fragments of many different tales which he throws at random into whatever tale he is telling. Some of these motifs are logical only within an appropriate context. The insistence of a simple but stubborn boy that his damaged (or used up) object be replaced or he will substitute for it something more valuable from the party who caused his loss--in the final episode a bride--is central to AT Type 1655--The Profitable Exchange and EB Type 19--Der Vogel mit dem Splitter. (See UW #105.) It makes good sense and good folk art in AT 1655 and its Turkish analogue, EB 19. Here it is simply silly.

other wife, she always seems as cold as ice. It is so in the evening, and it is the same when I arise in the morning."¹⁸

"You fool," his first wife said. "She probably goes out somewhere during the night. Do not really fall asleep some night, but arise when she does and follow her."

right," he said. The next night he slept with his second wife. During the night she left the bed, went downstairs quietly, and then went to the palace stable. There she selected a horse, mounted it, and rode away. Boyan Ağası also mounted a horse and followed her.

There was a mountain opposite the palace, and in this mountain there was a cave with an iron gate. The woman said, "Open, Iron Gate," and it opened, shark, shark.¹⁹ She entered the cave and said, "Corporal Ahmet, are the troops ready?"

they are," he said.

form
effort
"There is a certain merchant. We shall go and take what he has that is 'light in weight but heavy in value.' Be quick! Don't tarry!"

They got ready at once to go and rode away. Boyan Ağası followed on his horse. While they were raiding the property of the merchant, Boyan Ağası returned to the palace and went back to bed and started sleeping

¹⁸The same is true here. According to the dream he bought, the hero is to have the sun under one arm and the moon under the other. He weds the daughter of the Padishah of the Land of the Sun—and she is, naturally, warm. In most versions he later weds a girl somehow related to the moon—who would be cold. In some versions only the girls' names (Günes [sun] and Ayshe [ay means moon]) reflect this. The narrator here misses the point of the motifs he includes.

¹⁹This is onomatopoeia for the grating sound made by an iron gate or door being opened.

as if he had no knowledge of what had happened. When it was nine o'clock and he still had not arisen, his wife said, "Get up, O man!"

"I am very tired and want to sleep longer," he said. When he finally arose, he asked, "Wife, how many geese do you have?"

"Forty."

them all. I want to eat them," he said.

"But you are just one man. How can you eat forty geese? Eat them one goose at a time and they will last for forty days."

I want to eat all forty in one day." He had all forty killed, cleaned, and placed in a large cauldron. Then he said, "Wife, you go and bring those soldiers from behind the iron gate. Bring them over here. Are you not my wife? Well this is my order. And when you bring the soldiers here, you will have them do whatever I order."

"Please do not ask me to do this," she said.

"I insist that you do it."

When they came to the palace, he fed the soldiers with goose meat. After they had eaten, Boyan Ağası had the soldiers assembled and ordered that they remove all their clothes. His purpose was to discover whether these soldiers were women, like his wife, or whether they were men that she commanded. When all were stripped, he saw that all their breasts hung down. "That is what I wanted to know," he said.

Then his wife spoke to them as follows: "Friends, I was married to this man you see here now, a fact which I kept hidden from you. I am not going to take even a pinch of salt from your palace. If you wish, you may return to your own countries, or, if not, you can work under Corporal

Ahmet. I am now of no use to you."

She and Boyan Ağası mounted their horses and rode to the house where his first wife lived. The country to which they had come was the land of the Padishah of the Moon. The padishah was holding a wedding for his daughter, having given her away in marriage, and this was to be the nuptial night. The daughter of the Padishah of the Moon ran away, however, and came to the home of Boyan Ağası, because he was so famous, and he now had three wives. (The wife who had broken the leg of his dog had by this time given birth to a son.)

Thus the dream which the son of the Yürük bey had bought with a flock of sheep had come true. He had a son born to him by the girl in the palace whom he had married. He had the daughter of the Padishah of the Land of the Moon under his right arm and the daughter of the Padishah of the Land of the Sun under his left arm. While the three of them slept in this manner, eau de Cologne was sprinkled on their faces, and they then awakened. They had all had the same dream.²⁰

²⁰ This is an incredibly bad piece of narration. Who or what is gülibik above his head, as the dream promised? Is it the son of the commander of thieves or is it the eau de Cologne?