

Story 1504 (1971 Tape 19)

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How Hasan and Hasan Differed from Hasan

Once there was a bey¹ who had three sons. When this bey discovered that his death was approaching, he called into his presence his three sons and two or three witnesses to hear how he wished to bequeath his estate. When they had gathered before him, the bey said, "I wish to leave my property to Hasan and Hasan but leave nothing to Hasan." All three of his sons had the same name, Hasan.

A short while after that, the bey did in fact die. After he had been buried and after his sons had mourned his death for a proper length of time, the matter of the sons' inheritance had to be settled. Which sons would inherit the estate and which of them would be denied any part of it? Neither the sons nor the witnesses could offer a solution to this problem, and so they went in a group to seek the advice of a mufti.² After they had explained the situation to this learned man the mufti thought long and deeply about the matter, but he was unable to suggest any solution.

¹A bey in Ottoman times was an aristocrat, usually a landholder and often wealthy. Some were appointed to administrative positions in the Ottoman government. The term bey in modern times is purely an honorific.

²An interpreter or expounder of Moslem religious law.

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This mufti had a daughter who was seventeen or eighteen years of age. From a place where she could not be seen, the girl had listened to the conversation about the inheritance of the bey's estate. When her father failed to resolve the difficulty about the inheritance of the estate, the girl sent him a message requesting that he send the three sons and the witnesses to her for an answer to their questions. The mufti was surprised by this request. He thought, "If I, a mufti, cannot find a solution for this matter of inheritance, how could an eighteen-year-old girl possibly do so?" But inasmuch as he himself had failed to solve the problem, he decided to permit his clever daughter to attempt to do so.

When the brothers and the witnesses went to her, she asked them to state their problem. They explained that the late had bequeathed his estate to Hasan and Hasan but not to Hasan. "Which of the three Hasans is the one to receive nothing?" they asked.

The mufti's daughter then said, "I am now going to tell you a story. Listen carefully to what I say! There was once a bey who had a beautiful daughter; in that bey's service there was a lowly keloğlan³ who was in love with this girl. The bey

³The word keloğlan means bald boy, but the baldness is not that caused by aging. It is caused by ringworm infestation of the scalp. This disease often strikes the younger and perhaps improperly tended younger children of large peasant

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knew nothing of Keloğlan's affection, and when the time arrived for his daughter to be married, he had her engaged to another man.

"Greatly upset by the news of this engagement, Keloğlan went to the girl and pleaded with her: 'I love you very much, but now you will soon leave me and marry someone else.

"The girl could not resist his pleas, and so she said, 'Keloğlan, let me be delivered to my husband's house wearing a veil. Before giving myself to my husband, however, I shall return to you to satisfy your desire. Then I shall go back to my husband's house.

"At the scheduled time the wedding ceremony was held, and when it had been completed, the bride and bridegroom were delivered to the bridegroom's home. When they arrived there, it was time for the afternoon prayer service,⁴ and so their first act after marriage was to perform this service. Half-way through this service, however, the bride could not continue, and so she arose. When the bridegroom looked up

families. It is encouraged by uncleanness. In folktales, the keloğlan is a definite personality type, a winner, and a sympathetic figure. In tales the keloğlan image is often used as a disguise. Disguisers hide their hair by covering it either with a sheepskin turned inside out or with the cleaned lining of a sheep's stomach.

⁴The third of the five daily Moslem prayer services (İkinde Namazı) occurs around 3:00 or 4:00 P.M., depending on the given day on the religious lunar calendar.

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and saw the girl standing, he gestured that she should return to her praying position. Then he noticed that she was crying, and so he asked, "Why are you crying?"⁵

"'I have a very serious problem.'

"'What is it?'

"'It is not the kind of problem that can be explained to anyone.

"'But I am now your husband, and so you should tell me about it. For the sake of Allah, tell me what it is!'

"'There is a keloğlan who works in the household of my father. He has been hopelessly in love with me for some time and he was driven almost mad by the news of our engagement. I promised the poor boy, in the name of Allah, that before giving myself to you I would go to him and let him satisfy his desire. But here I am about to break my promise and become a liar in the presence of Allah.

"Upon hearing this, the bridegroom said, 'Go satisfy the keloğlan's desire. Then return to me, and I shall still accept you as my wife.'

"The bride set out at once to meet Keloğlan, but along the way she was beset by four wolves.⁶ She spoke to them, saying,

⁵In Moslem custom it is strictly forbidden to abort or interrupt any prayer service except in an emergency.

⁶In most analogues of this tale there are three contenders for the role of "most noble." The wolves (interpolated here

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'O wild creatures, by the will of Allah you are to extend both sympathy and justice to me. I took an oath in the presence Allah to go and visit Keloğlan today. Don't cause me to break my promise. I shall return here afterwards and deliver myself to you.'

"Upon hearing her plea, the wolves drew back and allowed the girl to pass. She continued along her way, but only a minutes after that, a horseman saw her. Her beauty was so great that it caused the horseman to go out of his mind. He rushed forward to possess her. But the girl said, 'If you are a good Moslem, you will not touch me now. I have not yet given myself even to my husband, for I had an earlier commitment, made under oath, to visit Keloğlan first. If you will allow me to proceed to do that, I shall return to you later.'

"He agreed to let her proceed, and the girl then went to Keloğlan. She said, 'Keloğlan, I have returned as I promised I would. But before I could do so, I had to win the permission of my husband, of four wolves who blocked my way, and of a horseman who wished to ravish me. Now you may do whatever you wish with me.

but afterwards forgotten) would, collectively, be a fourth contender. The wolves have their origin in a much older Asian analogue in which one of the three contenders is a lion. See Notes for article by Clouston which gives several older Asian texts and their sources.

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"When Keloğlan heard this, he began crying. He said, 'You will be like a sister to me. Because you have made this sacrifice for me, I shall from now on work for you like a slave.'"

At this point in her story the daughter of the mufti turned to the oldest Hasan and asked, "If you had been leader of the four wolves, what would you have done?"

The eldest Hasan answered, "I should not have allowed to proceed alone to Keloğlan. I should have taken her safely to Keloğlan, and then after she had satisfied Keloğlan's desires, I should have taken her back safely to her husband.

Asking the oldest brother to sit aside, she then spoke to middle brother. "What would you have done if you had been horseman who met the daughter of the bey?"

The middle Hasan said, "I should have pulled her up behind me on my horse and delivered her to Keloğlan. After she had satisfied Keloğlan's desires, I should have placed her on the horse again and carried her back to her husband."

Asking the middle brother to sit aside also, she next addressed the youngest Hasan. "What would you have done if you had been Keloğlan?"

The youngest brother answered, "I should never have allowed her to leave me after I had learned that she was