Story #336 (Tape 1, 1972) | Narrator: Fatma Uysal, 36
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The Beautiful Girl Whose Wish Was Not Fulfilled

Once there lived a woman in a hut on the mountain. She was pregnant and went to the public bath to deliver her child. She said to the woman working at the bath, "Since I have no place else to go, would you let me have my baby here?"

"Why not?" answered the bath attendant.

So the poor woman delivered her child in the bath. It was a girl. Right after the baby was born, the walls of the bath moved apart and there appeared three dervishes.

The first one said, "I am putting a talisman on the girl's arm. Take care never to lose it, for if she loses it, she will die."

The second dervish said, "I name the girl Huradina Nail Olamanan Dilber (The beautiful girl whose wish was not fulfilled)."

And the third said, "Whenever this girl walks, grass will grow there. Whenever she laughs, roses will fall from her mouth, and whenever she cries, pearls and gold will drop from her eyes. You will be a rich woman."

Then the dervishes disappeared. The poor woman took her baby girl home. Whenever the baby cried, pearls and gold dropped from her eyes. In a short time the woman became rich. She built a mansion. 

"The narrator actually says that she built an apartment, the modern peasant views the urban apartment houses as the same just as the older peasants considered the royal palace accommodations."
of her old hut. Then the girl started walking, grass grew wherever her feet touched. When she grew up, her mother sent her to a teacher of the Arabic script. The teacher also had a daughter who was older than Muradina Nail Olamayan Dilber. By then the young girl's fame had become so widespread that even the padishah had heard about her and wanted her to marry his son. Her mother accepted the proposal. However, there was the matter of sending her to the padishah's palace. She asked the teacher, "Would you accompany my daughter to the padishah's palace?"

The teacher complied and took her own daughter along, too. The three women started on the way to the palace on horseback. On the road Muradina Nail Olamayan Dilber became thirsty. Since her teacher had two bottles of water, she asked for some water. The teacher answered, "I'll give you some water if you give me one of your eyes." When the girl became extra thirsty some time later, she agreed to trade one of her eyes for some water. Later she became thirsty again. This time the teacher asked for her other eye in return for some water. After she got the girl's other eye, she left the road under a tree to her own daughter to the palace instead of her student.

Left all alone, the poor girl started crying, pearls and gold fell from her eyes. An old man happened to be passing by. Who saw the girl sitting all alone, in the midst of pearls and gold, became curious. He asked, "What are you doing here alone, child?"

The girl told her sad story. She said that she was left under the tree by her teacher, who had given her water in return for eyes. Old

Affluent families often had their children taught Arabic script so that they would be able to read the Koran. In many rural villages hodjas still teach children Arabic for this purpose in special classes during the summer. Almost always it would be the teacher; the narrative demands that the teacher be a woman.
man pitied the girl and said, "Come with me. I shall adopt you." He
filled his bag with the pearls and the gold the girl had cried;
shortly afterwards he became affluent enough to have a mansion built

Muradina Naim Olamayan Dilber lived in the old man's house for some
time. One day she laughed, and roses blossomed on her cheeks. She gave
the roses to the old man and said, "Put these roses in a basket and
go to the city where the padishah lives. As you pass by the palace, shout,"I have roses for sale. If they ask you how much you ask for a rose,
I'll trade a rose for an eye. The: they will understand. If they ask you what you want in return for two roses, tell them 'I will
give you two roses for two eyes.'

The old man put the roses in a basket and went to the padishah's
city and started peddling the roses. The Koran teacher and her
and the old man's cry. The daughter said, "Mother, let's buy the roses.
I am sure these are the ones that blossomed on Muradina
Dilber's cheeks. We will tell the padishah's son the
on my cheeks when I laughed.'

When they asked the old man how much he wanted for the roses, he
said, "I'll give you one for an eye, and two for two eyes." He traded
roses for the magic eyes. He said, "When they asked him more he added, "You address.

He returned home and gave the eyes to the girl. She wore her eye
and a new time a Koran teacher's
and a dress to steal the padishah's
Olamayan Dilber's son dressed her woman and sent her to the house
th thought unfortunate was
us and her son.
showed him the roses. When he smelled the roses, she conceived a child.

By this time the woman whose mission was to steal the charm on the unfortunate girl's arm had reached the old man's house. She knocked on the door and said she was a traveler and that she wanted to spend the night with them. She was welcomed. That night when the girl was sleeping, the woman removed the charm from her arm, and the girl died that instant.

The old man had a magnificent mausoleum built for the girl. Its threshold was of silver, and its door was of gold. It was the girl's wish to have a mausoleum of this type, for she had told the old man on day, "Uncle, when I die, bury me in a mausoleum with a silver threshold and a golden door." I am sure you can afford one because I cried for you plentiful pearls had the girl's name, Muradina Dilber, inscribed on the portal of the mausoleum.

The woman who killed the girl by stealing the charm took it to the palace to the padishah's teacher and her daughter. They put it in a drawer. One day the padishah's son went hunting in the mountains. He heard a voice calling the name Muradina Nai Olamayan Dilber. He went in the direction from which the voice came. The voice stopped when he reached the mausoleum. When he raised the lid of the coffin in the tomb, saw a little boy sucking the finger of his mother, Muradina Nai Olamayan Dilber. The padishah's son liked the boy so well that he decided to take him to his palace. He told his wife and his mother-in-law to talk.

A bad telling of this tale - the ambiguity of the pronoun she almost the narrative pattern here. It is not the padishah's wife who gave the child a magical manner (as the tale at this point seems to suggest) but the unfortunate protagonist. Subsequently it is the "dead" girl has the infant, not the daughter of the teacher of Arabic.

"There is no explanation for the sudden unprepared parenting of a child in the mausoleum."
very good care of the boy. "If anything happens to him," he said, "I will throw you out of you out.

Some time later when the padishah's wife opened the chest, the little boy happened to be present, and he took the charm from the chest drawer. He cried so hard when she tried to take it away from him that the padishah's son came there to see what the matter was. His wife said, "I cannot stop the boy from crying constantly. Take him ac to where you found him."

The padishah's son took the little boy back to the leur. As soon as the little boy placed the charm in his mother's wrist, Huradina Nail Olamayn Dilber came back to life. The padishah's son asked, "Are you Huradina il Olamayn Dilber?"

"Yes," she said. "I told my story to the bride of the padishah's son. My mother sent me to the palace with my Koran teacher and her daughter. On the way they forced me to take two roses and loomed on my cheeks when I smiled with the old man. My little boy must have found a way to retrieve the charm on which my life depends. The Koran teacher proved to be my enemy. She had her daughter change places with me."

"My daughter did not want to be your daughter. You gave her forty swords or forty mules?"
They answered, "We do not want forty swords. We prefer the forty mules." Then they were sent back with the forty mules.

After they had gone, the padishah's son married Muradina Nail Olamayan Dilber. Their wedding lasted for forty days and forty nights, and they lived happily after that.

The narrator seems to suggest that they were given the mules as a gift and that they departed with them. This misses the point of this convention. In hundreds and hundreds of Turkish folktales this question is a Hobson's choice, both responses being equally fatal. "Forty swords" represents death by beheading. "Forty mules" refers to being dragged to death or torn into forty parts as forty ropes are tied to forty mules and the mules are then whipped into a gallop.