The story I shall tell is about how they found lost things in the past. There was a merchant from a place, let us say Erzurum. One day when he was sitting and drinking in a drinking place, he said to his secretary, who was sitting beside him, "I have so much money at home. Go and bring it to me, and we shall go to Istanbul to buy chandise with it."

Sitting not very far from them was a thief who overheard this conversation and who also knew where the merchant's house was located. The secretary, being a man who loved pleasure, stopped at another tavern to spend some time there before he went to get his employer's money. But the thief went directly to the merchant's house and knocked on the door.

The merchant's wife came to the door. Of course, in those days, women's faces were covered, and they were not supposed to come out at once. The thief spoke to her from behind the door. "I am your secretary. There are supposed to be forty yellow liras here. We are going to bring merchandise from Istanbul, and you are to give the gold to me."

The woman brought the money and gave it to the thief, who pocketed the money and walked away.

Some time later, the secretary remembered his job. He went to the
merchant's house. He also knocked on the door, and he demanded the same money. The woman said, "Am I supposed to be minting money here? I already gave you that money a short time ago. You already took that money." Well, the man insisted that he had not, and the woman insisted that he had.

After this argument, the man left and returned to the merchant, to whom he reported the matter. The merchant said, "How can this be?" He went home and discovered that the money had indeed already been taken. In those days they used to find lost money by casting numbers used in geomancy and numerology. They went and found a remil caster, who was also a man fond of pleasure. They went to him and said, "Father, we have such-and-such a problem," and they told him what their problem was.

He said, "We'll find it all right." He had his beads in his hand, and he was looking at them, but the other man was very anxious and impatient, for the loss of the money had hurt. "Do not be in such a hurry, son," he said:

"Then he cast a remil and said this:

Alâ gözülü coban
Yola rahvan.

Brown-eyed shepherd
Is going full speed.

"What shall we do?" asked the merchant.

"We shall follow him," said the numerologist.

Whatever the means of transportation in those days, the merchant got on it—dül düil. They found a horse, got on it, and took along on it also the remil caster, and proceeded with the search. Finally they reached the

It was a place which no caravans passed, and which no birds flew over.

1Dül düil is a humorous name for a horse.
The merchant was worried again, but the remil caster said, "Be patient, son." There he cast another remil and then said this:

Alâ gözlü çoban  Brown-eyed shepherd
Yola rahvan.   Is going full speed.
Deniz umman     An immense sea, and
Sinkaf Dağı meydan. The Sinkaf Mountain, the arena

"What shall we do now?" asked the merchant.

"We shall get aboard a ship and cross the sea," said the numerologist.

They boarded a ship and set to sea, for the shepherd had already left.

There they came to a very rugged mountain.

The merchant asked, "Father, what is happening?"

"Wait a while, son. Don't be so impatient. We shall find it all right," answered the numerologist. Then he cast another remil and spoke again.

Alâ gözlü çoban  Brown-eyed shepherd
Yola rahvan.   Is going full speed.
Deniz umman     An immense sea, and
Sinkaf Dağı meydan. Sinkaf Mountain, the arena.
Memleketi Ispahan.  His country is Ispahan.³

"Well, what shall we do now?" asked the merchant.

"We shall have to go there," said the numerologist.

They continued on their journey and finally reached Ispahan. They

²This is a legendary mountain mentioned in folktales; similar to the Mountain or Mountains of Kaf.

³The word used here, memleket, is usually translated as country. A more accurate meaning, however, would be region. People from different parts of Turkey speak of their respective areas as their memleket.
went into a coffeehouse (like this one), and sat down. As the old man,
the numerologist, was fond of pleasure, he looked for entertainment, but
the other one was worried about his money. "What are you doing?" asked the
merchant.

"Just a minute," said the numerologist, and he cast another remil and
read it.

Alâ gözülü çoban
Yola rahvan.
Deniz umman
Sinkaf Dağı meydan.
Memleketi Ispahan,
Mahallesi Hacı Sinan.
Brown-eyed shepherd
Is going full speed.
An immense sea, and
Sinkaf Mountain the arena.
His country is Ispahan,
His district is Hacı Sinan.

"What should we do now?" asked the merchant.

"Well, we should arise and go to that quarter," said the numerologist.

When they were almost out of the city, the merchant again began to show
signs of impatience. "What are you doing, father?" he asked.

The numerologist cast still another remil and read the results.

Alâ gözülü çoban
Yola rahvan.
Deniz umman
Sinkaf Dağı meydan.
Memleketi Ispahan,
Mahallesi Hacı Sinan.
Brown-eyed shepherd
Is going full speed.
An immense sea, and
Sinkaf Mountain the arena.
His country is Ispahan,
His district is Hacı Sinan.

Çekil sağ yanımdan
Sol yanımdan,
Çal şu kapıyı.
Move away from my right side,
And from my left side too.
Knock on that door.
reached that door and knocked on it. A woman appeared at the door. But before that, the man, realizing that he had been followed, climbed into the attic and hid himself there. The remil caster said to the woman, "Tell your husband to come out."

"husband is not here," she said.
"Very well," he said, and cast another remil.

Alâ gözülü çoban
Yola rahvan.
Deniz umman
Sinkaf Dağı meydan.
Memleketi Ispahan,
Mahallesi Hacı Sinan.
Çekil sağ yanımdan
Sol yanımdan,
Çal şu kapıyı.
Indir kocayı tavandan.

Brown-eyed shepherd
Is going full speed.
An immense sea, and
Sinkaf Mountain the arena.
His country is Ispahan,
His district is Hacı Sinan.
Move away from my right side,
And from my left side too.
Knock on that door.
Fetch your husband from the attic.

N.B. This page includes a passage inadvertently omitted by the typist
The woman was surprised who heard. She called he band. Come. She knew who you*

"All right, he answered. He came down from the attic and hid the money in the furnace. He got his box with blast and dressed showily. He had such too.

The remil cast said to him, "I have the money.

"I have money said the man.

"All right if that he came answered the remil cast. Then he another remil.

All gözlu çoban 
Yola rahvan
Deni usman
Sinkaf Dağı meydan,
Memleketi Ispahari
Mahallı Hacı Sinan
Çekil sağ yanımdan
Sol yanımdan,
Çal şu kapıy
Indir konya tavandan,
Getir paralar kilhandan

The chief amazed his. He went furnace to get the money. Ringing bowe out one coin and hit him.

The remil cast after counted the money and found that there only thirty-nin pi. "T. ni mi ico said "h. on."

Brown-eyed shepherd
Is going full read
An iman
An iman and
Sinkaf Mountain the arena
His country Ispahari
His district Haci Sinan
Move away from my right
And from my ft id too
Knock that do
Fetch your his hand iron in
Fetch the money from he furnace
"I have swallowed it," said the thief.

"Well, if you have eaten it, may it be *helal* to you." But he cast another ra'î.

Alâ gözlü çoban
Yola rahvan.
Deniz umman
Sinkaf Dağı meydan
Memleketi İspahan,
Mahallesî Haci Sinan.
Çekil sağ yanimdan
Sol yanimdan
Çal şu kapıyı.
Ondir kocayı tavandan.
Getir paraları külhandan.
Bir tokat vur o da çıksın avurdudan.

Brown-eyed shepherd
Is going full speed
An immense sea, and
Sinkaf Mountain the arena.
His country is İspahan,
His district is Hacı Sinan.
Move away from my right side,
And from my left side too
Knock on that door.
Fetch your husband from the attic,
Fetch the money from the furnace.
Give him a slap and let it come out of his mouth.

He gave the thief a slap on the back, and the money popped out of his mouth. In this way they managed to recover all of the stolen money.

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*4 Anything *helal* is blessed, has no indebtedness to another, and is thus approved; the opposite, *haram*, indicates something forbidden, not approved, or something for which one will be held to account on the Day of Judgment.*