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Location: Bucak (?) Köy, Taşpınar Nahlıye, Aksaray kaza, Niğde Province
Date: May 1972

There was once a Köroğlu. This Köroğlu said to the doctor, "Choose a horse for me from that herd." He selected a lean gray horse and took it to Köroğlu, who put it in a stable and placed a man in charge of its care. He also put three sheep in the stable too, and he gave orders: "Feed the horse and these sheep."

After a month had passed, Köroğlu said to the man, "Slaughter one of those sheep." After this was done, Köroğlu said, "Now break its backbone," and the man in charge broke the sheep's backbone. "How is the marrow?" asked Köroğlu.

"Sir, the marrow is bloody," said the man.

"Very well. Keep feeding the other sheep," said Köroğlu.

After another month had passed, Köroğlu said, "All right, slaughter another sheep." When the sheep was slaughtered and its backbone broken, Köroğlu asked, "How is the marrow now, son?"

"Well, it is starting to take shape, but right now it is still like butter."

"Very well. Continue feeding the horse and the last sheep."

1 Apparently the old narrator has confused part of the Köroğlu story. It was Köroğlu's father who had to choose a horse and who chose a weak-looking one. Given the horse after being blinded, the father directed Köroğlu to feed and care for it to make a fine horse of it.

2 The narrator here says there were two sheep. Obviously there must have been three, for three are subsequently slaughtered.
After still another month had passed, the third sheep was slaughtered
is the marrow?" asked Köroğlu.

"It is as hard as bone.

"That is good," said Köroğlu, "for it means that the horse's backbone
is also now hard." Köroğlu mounted his horse and circled around with it.
of the horses running after it could keep up with this horse, and so
Köroğlu concluded that this was the horse which could keep him from the
hands of his enemies.

Köroğlu was a bandit who lived in the mountains. One day as he was
riding about, striking and attacking here and there, he heard of a woman
named Benli Dilber.3 He said to himself, "I live here in these mountains
by myself." (He had a son, Hasan, of course, and he had as companions Koca
Kenan and Baltacıoğlu.4) When Koroglu hear of the fame of Benli Dilber,
he decided that he should go to her and bring her back to his camp. "Such
a lonely life on top of this mountain just will not do without a woman," he
said. "She could keep me company in this lonely place."

Koca Kenan and Baltacıoğlu were under his command. When he ordered
them to capture anyone, they would always do this.

Koroglu went to the country 5 of Benli Dilber, and when he arrived
there, he asked a man, "which of these houses is the one where Benli Dilber
lives?"

The man he had asked said, "I am sorry, brother, but I cannot tell

3 The name means Dilber with the Mole or Beauty with the Mole.
4 Baltacıoğlu means Son of the Axe-man or Son of the Axe-maker.
5 The narrator used the word memleket which may mean country literal
but more often it means simply territory or region on folktales.
you. Her father is the vezir, and he would cut my throat if I did so."

    "Well, you just whisper this information into my ear. No one else
    will hear."

    "All right," said the man. Köroğlu had also given the man some money,
    and as soon as he saw the money, he loosened up a bit. "But you must not tell
    anyone that I told you," he said. "She is now walking in her garden,
    accompanied by her forty maidens."

    Then Köroğlu rode to the garden gate and started singing:

    The beauty walks in the has bahçe,
    The beauty stringing corals and pearls,
    This ram comes as a sacrifice for you,
    Mount it and let us go.

    The girl could not understand what these lines meant. She thought to
    herself, "By Allah! What is this fellow talking about? Let me see if I
    can understand what he means." She sang as follows:

    Pull in, young man, pull in your horse;
    Let him eat of the grass of my garden.
    Let me ask of you now how you are;
    You are welcome as guest in my house.

    Köroğlu responded:

    I cannot pull my horse in that way--
    He will not eat the grass of your yard.

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6 This episode is very similar in many ways to the episode in most Köroğlu tales in which Hasan goes to woo Telli Hanım.

7 A has bahçe is a special garden, sometimes with enchanted or divine overtones.
Do not ask concerning my health,
But mount with me now, Benli Dilber, and ride.

She thought to herself, "I am the daughter of the vezir, while he is
a stranger here. I wonder how strong a man he is? Let me try to find out."

So she went on singing:

I arise and then I rise again,
I look around in four directions,
And I am afraid of my "vezirgan" father.
I cannot go with you, sir.

When she finished, Köroğlu began again:

I have my sword wiped clean

I am able to kill your vezir father.
Mount with me and let us go, Benli Dilber.

The girl said to herself, "After he kills my father, who will take
care of me?" Then she sang as follows:

Take him to our guest room oda;
Serve him with coffee and tobacco.

8 This is a most curious confusion. In the many tales about Köroğlu
and his men there are episodes about merchants (bezirgans); there is also
an episode in which Hasan Bey, son of Koroglu, goes to Erzurum to win a
Lady Benli, daughter of the Black Vezir. The word vezirgan would seem to
be a Freudian coinage that combines vezir and bezirgan, for there is no
word vezirgan. See Notes for this tale for documentation.

9 This line is unintelligible.

10 The first two lines of this stanza are missing.
Köroğlu was then taken to the guest house. In time he and the girl arranged this business that is, they fell in love with each other, and Köroğlu found an opportunity to carry her away, and they left that place in a rush.\textsuperscript{11} They rode to a mountain called Tivrizozu.

\textsuperscript{11} \textit{Allaha jamarladık çekmek} is the expression used here.