Once there was a padişah living in a certain land who had forty children with the same father and mother, all of them sons. Thirty-nine of these sons grew to be a source of disturbance and trouble to the people, especially to the tradesmen of the country. They overturned peddlers' push carts, kicked this and that, and committed many unrestrained acts. But the fortieth child, the youngest, was restrained and wise.

The people of the town could bear no longer the unruliness of the thirty-nine older sons of the padişah, and in order to seek a remedy, they selected a delegation of their members to go and complain to the padişah. The youngest son, who had heard about the formation of this delegation, met it before it reached the palace, listened to their grievances, and said, "Forgive them just once for my sake, and I shall try to restrain them." As this youngest son was very popular with the people, they agreed to his request and abandoned their plan to see the padişah.

When he returned to the palace, this youngest son gathered all of his brothers and explained to them how bad their actions had been. He told them that because they were sons of the padişah, the people could not punish them for their misdeeds. He asked each of them what he wanted.
Some said, "We want enjoyment."
Some said, "We are bored. Let them entertain us with dancing girls."
Others had similar wishes.

The youngest son made arrangements to have all of their wishes fulfilled. One of the thirty-nine spoke to the others, "We have been very unruly sons. Let us, from this day forward, go one at a time to parents every day and inquire about their health. They have a right to expect this kind of gesture from us, their children. Our youngest brother visits them constantly, and he never does anything contrary to their wishes. We are not madmen. Let us from now on do as he does."

They all agreed to this proposal, and henceforth each day one of them visited the parents, kissed their hands and robes, asked them how they were, and carried out their wishes. Some time passed in this way.

One day when the padişah and his wife were alone, she said to him, padişah, our children have now all reached a marriageable age. Let us have them married."

"It is a good thought," said the padişah, "but first let us hear views of our youngest son on this matter. Let us hear what he will say about it." Word was sent to the youngest son, and when he arrived, he was accepted into their presence. "The matter is such-and-such," they explained to him. "We want to have all of you married. What do you think of this, son?"

"It is a good idea, my dear padişah. However, since we are forty children of the same father and mother, we shall never agree to be married unless it be to forty girls who are the daughters of the same father and mother."

The padişah laughed and said, "It is a gift of Allah that we have
so many children. It may be that I am the only man in the world with forty children all borne by the same mother. It would seem impossible that forty such girls could be found."

"Then we shall not marry," said the youngest son.

"Very well, we shall keep searching for forty such girls." The padişah then sent ambassadors and messengers to various lands to carry on the search. They searched and searched, but they failed to find forty girls all children of the same father and mother. Finally the padişah, since he wanted very much to have his sons married, changed his clothes and himself set out on a journey to hunt for forty such girls. Although he passed through many lands, he was unable to find what he sought.

At last he returned to his own country. Riding along the shore of a lake, he came to a large tree, and he decided to dismount and rest briefly at this beautiful place. He got down, let his horse graze on the grass there, and sat down, leaning back against the trunk of the tree. Since he was very tired, he said, "Oof--f--f!"\(^1\)

Suddenly a pitch-black man\(^2\) appeared and said, "You order it and I shall do it; you wish for it, and I will get it."

The padişah was surprised and answered, "Brother, I did not call you. Don't say so!\(^3\) I have nothing to say to you."

\(^1\) The Of genie or jinn is a common figure in Turkish folktales. If a person, in weariness or disgust, exhales his breath in an audible way, this creature may appear. Usually he is benevolent, though in some tales he seems threatening in his demands for work to be done.

\(^2\) Genies or jinns are often called Arabs, and Arabs are mistakenly thought to be black. This may be a generalization carried over from the days of the Ottoman Empire when much of North Africa was under the control of the Turks and there was frequent contact with African blacks.

\(^3\) The term used here is Estağfurullah!—meaning, Don't say it, or Don't say so, or God forbid! If someone comments on his own age or infirmity or failing, another may politely discount such self-accusation with the denial Estağfurullah!
you called me, my padişah," insisted the black man. "You just order it, and I shall carry out the order immediately."

When the padişah realized that there was no use arguing, he said, "I did not call you, but if you wish, let us sit down and talk."

"Well, you must have a wish inasmuch as you called me. My name is Of-f-f-f-f.

The padişah then realized what had happened. He had said Of-f-f-f-f because he was tired, but Of was also the name of the being who appeared out of nowhere. The padişah explained his problem—that he had forty sons who insisted on marrying forty sisters from the same parents, that he had failed to find these girls. Tired from his search, he had sat down to rest, and then he had uttered the sound Of-f-f-f-f for that reason.

The black man then said, "Is that all, my padişah? There is nothing easier in the world than that. Mount my back and close your eyes."

The padişah mounted the back of this naked black man. When he said, "Open your eyes, my padişah," the padişah found himself in the garden of a large palace. "My padişah, I shall leave you here, but when you have completed your business, I shall return and carry you back to your own place." Saying this, he vanished.

The padişah looked around but could see no one in the garden. When he approached the palace, he was met by a servant and a butler at the entrance. When he told them that he was a visitor from a distant country, he was invited into the hall, and the padişah of that land was notified of his arrival. He was received by him [the resident padişah], who asked him to remain as his guest. But the guest kept secret the fact that he
too was a padişah. One day, after he had been there for a few days, he and his host were eating together, and he noticed a number of girls serving at the table. He asked his host, "My padişah, are these servant girls your concubines or your daughters?"

"I have no concubines. These are my daughters."

"If you do not mind, please tell me how many of them there are."

"Forty."

Then the guest revealed his identity, saying, "I am padişah of such-and-such a land, and I have forty sons all borne by the same wife. By the will of Allah and the permission of the Prophet I am asking you for these daughters to marry my sons. What do you say to this?"

"If it is written by Allah, then that is how it will be. I shall give them."

After staying for a few days longer, he asked for permission to leave so that he could go and get his sons. Again he said "Of-f-f-f," and the same black man appeared and carried the padişah back to the tree near which his horse was tethered. The black man then said, "My padişah, whenever you say 'Of-f-f-f,' I shall come again and render the necessary service."

The padişah returned to his own land and explained what had happened. Making the necessary preparations, the padişah then set forth in a large caravan consisting of his wife, his forty sons, and many of his men. They proceeded to the place where he had first met the Arab, and they were all carried by this same Arab to the garden, just as the padişah had

4 These are the conventional opening words of the Turkish dünür or matchmaker. The succeeding stylized repartee is here omitted.
been earlier. They entered the palace and met its padişah. Wedding preparations were made in which each son was assigned a girl. By chance, the youngest daughter was assigned to the youngest son. After staying there at the palace for a period of time, they asked for permission to return to their own realm.

While preparations were being made for their journey, their hostess asked her youngest daughter and her youngest son-in-law to come to her. "I have consulted the numbers," she said, "and it is prophesied that a great disaster will occur. It seems to be something that will befall you. It seems that a great storm will arise, and even if the caravan cannot proceed, you two must carry on without stopping at all."

They said, "Very well," and kissed her hands. Soon after that they started on their journey, and it was not long before a great storm did arise. When the padişah ordered the caravan to stop until the storm had passed, the youngest son and his wife drove their camels ahead, unwilling to halt. But as all of the others were stopping, they were obliged to stop too. The storm subsided during the night, and the morning brought forth a beautiful day. People came from the many tents and ate breakfast. Voices were heard in all of the tents except that of the youngest son of the padişah.

The padişah sent people to look into the tent of the youngest son to see what was the matter. When they went and looked, they saw that a huge snake was lying on the bed of the couple. The snake spoke to the men and said, "You will leave these two for me, and the caravan will move on."

Remil atmak (to cast numbers) is the term used here. This is a method of divining or prophesying the future in which dice or sheep knuckles with numbered sides are thrown. Each number is assigned certain letter values in the Arabic alphabet. Words are then sought in the letters, and these words refer in some way to future events.
Otherwise I shall destroy all of you."

The padiżah himself came, and begged, wept, and asked the snake to
give back his son and daughter-in-law, but the snake refused, saying, "I
cannot give them to you. They belong to me. You continue your journey."
The caravan then moved on with much weeping and moaning.

Finally the young man awoke and saw the snake now coiled around the
tent pole. The young man rubbed his eyes and stared at the snake in
astonishment. The snake spoke, saying, "Why are you looking at me so,
O son of man?"

"I am just looking."

"Do not be agitated," said the snake. "The caravan has gone, and
there is no one left here but you. No harm will come to you just so long
as you accept my terms."

"But we are newly married. How can you separate us from the rest
in this way?"

"Well, this is your fortune. You must fulfill my conditions, or I
shall kill both of you."

By this time the girl had awakened, and she clasped her husband in
fear. The young man, who was very brave, asked, "All right, what are
your conditions?"

The snake said, "You will bring me the bloody shirt of the daughter
of the padiżah of India, 6 and your wife will remain with me until you
return."

6 This is a convention of the folktale, and its wording is often, as
it is here, telescoped. The snake means, "You will kill the daughter of
the padiżah of India, and then you will dip her shirt in her blood and
bring that bloody shirt to me as evidence that you have really carried
out my order."
"But this may take a long time—years—and perhaps I shall not be able to return. How will my wife manage here?"

"You will find your wife just as you have left her. But let it be known to you that if you should fail to return, I shall kill your wife."

The young man then perforce bade his wife farewell, and they absolved each other of all indebtedness. He set out and traveled for some time. One day as he was walking through a forest, he came to a stream. He took ablutions in that stream and performed the prayer service there. At end of his praying, a white-haired, white-bearded man appeared and said, "Selâmünaleyküm, son."

"Aleyküm selâm."

The old man then asked him, "Why are you wandering about in this forest?" When the young man explained his situation, the old man took from his pocket something like a walnut and, handing it to the young man, said, "When you reach the palace of the padişah of India, you will find there two chairs, one gold and the other silver. Sitting on the golden chair means one has come to ask for the padişah's daughter, while sitting on the silver chair means that one has just come as a guest. You will sit in the golden chair. They will try to make you change your mind, saying, 'Do not sit on that chair. Sit on this one.' But you will say, 'I have

7 Moslem people who may not see each other again in this world bid each other a special farewell in which each absolves the other of any, however small, indebtedness. If one carries with him to the other world any unforgiven indebtedness, this is a serious count against him on Judgment Day. Each asks the other to make helâl (permitted, morally unincumbered) any gift or service which he has received. Unless the gift or service is made helâl, it is haram (unpermitted, evil, morally tainted). The helâl/haram concept is far-reaching and carries many implications.

8 This is standard sign language in the Turkish folktale. The chairs are sometimes painted different colors. One usually signifies courtship of a woman in the house; the opposite chair may signify hostility or war. This kind of symbolic language was once common in Turkish real life, as Lady Mary Wortley Montagu observed in her letters.
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come to ask for the padişah's daughter. In the meantime, they will test you, and this is the form of the testing. The padişah's daughter is mute, and she has indicated that she would marry only the person who could make her talk." Then the old man added, "I have given you this walnut for the purpose of making the padişah's daughter talk. When you are admitted to the testing room, you will say, 'Bismillâh'r-rahmân'r-rahim.' There will be a curtain between you and the padişah's daughter. You will leave the walnut somewhere in the room. It will talk and it will make the padişah's daughter talk too." Having said all this, the old man disappeared suddenly.

The young man looked at the walnut with a puzzled expression, and then set out again on his journey. Days later he reached the land of the padişah of India and went to the palace. He sat on the golden chair right away. Just as the old man had indicated, they tried to persuade him to arise and go sit elsewhere, but he refused to rise, saying, "I am a suitor for the hand of the daughter of the padişah."

When the padişah was informed of this, he came in person to the young man and said,

and there is needed just one more skull to finish the construction. I hope yours is not that skull. Change your mind, young man!"

"I cannot give up! So many heads have been sacrificed for your daughter. What difference does it make if one more is?"

9 The situation here is so conventional in folktales that some truncating has occurred. Nothing was said earlier about unsuccessful suitors being killed. This is so common to suitor tests in traditional folktales that peasant listeners do not have to have this element explained. They understand it quite automatically.
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"Very well, then, but if anything should happen to you, it is not my sin [i.e., you have been warned]."

Preparations for the testing were made, and at last he was admitted into the testing room. There was a curtain between him and the girl. There were also observers placed in an adjacent compartment to serve as witnesses as to whether or not the padişah's daughter spoke. They were like a group of judges.

The young man took the walnut from his pocket and placed it in a corner of the room, where it began talking. It said, "Once there was a man who had a daughter. This same man had three brothers each of whom had a son, and each brother wanted this girl to marry his own son. Since the father of the girl could not refuse any of his brothers' requests, he called his nephews together and explained his decision to them. 'See here, my sons. None of you has a trade or an income. My daughter is now grown up, but I cannot give her to all three of you but only to one. Here is some money for each of you. You are to go, learn a trade, make money, and then return. I give you a year. I shall give the girl to whichever of you returns after having learned the best trade.'

"The three cousins set out together but parted at a junction of three roads, one taking the road to the right, one the road to the left, and one the center road. The one who took the righthand road became a barber's apprentice to learn the barber's trade. The one who chose the middle road became a physician's apprentice, serving him to learn the art of medicine. The one who took the lefthand road became a waiter in a restaurant."

"The barber's apprentice obtained a mirror which, when gazed into, would reflect what was going on anywhere in the world. The one on the middle road and apprenticed to a physician had found an ointment which
when smelled by a sick person would cause that person to recover at once. As for the one who took the lefthand road and became a waiter—one day he had taken some food somewhere and was to collect money for it there. But on the way he saw three boys fighting. Setting his food tray aside, he tried to separate the boys, saying, 'Why are you fighting?'

"They said, 'Our father is dead. When he died, he left us a stick and a skin, but the three of us cannot very well divide these objects.'"

"What is the value of those things which you cannot share—just a stick and a skin?"

"It is said that the stick and the skin are magical. When you stand on the skin and beat it with the stick, it goes ten days' distance in ten seconds.'

"The young man then said, 'Let me mark this piece of rock and throw it. The one of you who can run after it and bring it back to me will receive both the skin and the stick.'

"That day marked the end of a year, the time fixed for their return, and the day was coming to an end. The young man marked the rock and threw it, and the boys ran after it, leaving the skin and stick behind. While they were gone for the rock, he mounted the skin and struck it with the stick, and quickly traveled to the junction of the three roads where his two cousins waited. They embraced and told one another about their adventures.

10 Turkish peasants regularly indicate distances in traveling time, usually in walking time. Nearby villages may, for example, be an hour apart.
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([Narrator speaking here in his own voice]—Of course, all of this is being told by the walnut. The walnut is telling these things in order to make the girl talk, but the padişah's daughter thought that the young man was doing the talking. Once in a while the walnut asked, "Are you listening, O padişah's daughter?")

"One of the cousins said, 'I wonder how our uncle's daughter is faring—whether she is dead or alive?'

"The barber's apprentice said, 'I have a mirror [which he had wrapped up carefully] which will show us people anywhere.' He let the others look too at the daughter of their uncle, but they saw that the girl was so ill that she was close to death.

"They all said, 'Oh, the daughter of our uncle is dying!'

"The physician's apprentice said, 'I have a medicine which would cure her if we could just reach her at once.'

"The third cousin said, 'I have a skin on which we can get there right away. Mount it!' They mounted, and he struck the skin. Within a second they found themselves in their uncle's home, where the medical apprentice held the medicine under the girl's nose. She recovered at once.

"But now there was a problem: which of the three was to have the girl. The owner of the mirror? The owner of the skin? The owner of the medicine?"

The walnut put these questions to the daughter of the padişah as if it were the young man talking to her. "Very well, daughter of the padişah. As far as you are concerned, whose right is it to have the girl: the one with the mirror, the one with the medicine, or the one
with the skin? As far as I am concerned, she belongs to the owner of the skin, but she may belong to the owner of the medicine, leaving out the owner of the mirror altogether. [Narrator interpolates: In fact, if it had not been for the mirror, they would not have been able to reach there in time, for in a few seconds the girl would have been dead.]

The padişah's daughter could not help saying, "Well, has not the owner of the mirror any rights at all?"

The witnesses heard this, and they reported to the padişah at once, "Your daughter has spoken!"

The young man picked up the walnut and put it in his pocket, having succeeded in making the girl talk. He went out of the testing room, and the padişah told him that he had won his daughter in marriage. The girl then said, "I talked, and I promised to marry whoever could make me do so. I shall go with you, but now that my tongue has been loosened, and inasmuch as I am a girl, I am entitled to ask you for certain things."

"Go ahead and ask," said the young man. "I am ready to comply with any request that you might have."

The girl said, "You will go and discover for me the mystery of Sünüber and Dünüber."

Now the young man was confronted with this problem about Sünüber and Dünüber, but he said simply, "All right," and set out. After many days of traveling, he sat down in a cool place to rest. It was somewhere in a forest. He fell asleep, but soon he was awakened by the sounds of

11 In most tales that include the motif of making the mute girl speak, the feat is accomplished only after greater difficulty. It usually takes two or three sessions of dilemma tales to provoke the girl into responding.
birds crying. He looked up and saw the nest of the Anka Bird. A snake was crawling up the tree to eat the young birds. Taking out his bow, he shot an arrow through the head of the snake, pinning it to the tree. Then he went back to sleep.

Some time after that the Anka Bird appeared, and seeing the young man sleeping there, said, "So it is you who has killed my young each year!"

But right then its young began to talk, saying, "Mother, he saved our lives. It was really the snake who came to eat us."

Hearing that, the Anka Bird made a tent of its wings above the young man, and when he awakened, she spoke to him. "O Son of Man, I have never had children until now because apparently each year this same snake came and killed my young. You saved my children, and so now you may wish for whatever you want from me."

"Well, by Allah, I have nothing for which to wish. You are, after all, a bird. What could I wish from you?"

"No, you must definitely wish for something from me," the bird insisted.

"Well, I have been trying to discover the mystery of Sünüber and Dünüber. Can you help me with this mystery? Can you take me to the land of Sünüber and Dünüber?"

"O Son of Man," said the Anka Bird, "I wish that you had asked for something else from me. I have not been on good terms with Sünüber.

12 The Anka Bird has characteristics of both the Phoenix and the roc. It is a huge bird, so large that it can blot out the sunlight. It is often described as being emerald green. It lives for ages, dies, and then is resurrected.
for years. She does not enter my territory, and I do not enter hers. We have taken oaths not to trespass on each other's lands, but because you have saved my children, I shall take you to her land."

She took the young man on her back and flew to the land of Dünüber and Sünüber. On the way, in mid-air, the bird said to the young man, "I shall drop you in the garden of Sünüber's palace. At that time he [Dünüber] will be hunting." He has a great horse which moves with a roar. Upon his return from the hunt, he will dismount, clean the game he has killed, and invite you to join him in eating the game. At that point, you will say to him, 'I shall not eat the food of anyone who does not tell me his secret.' Then he will say, 'I shall kill the man to whom I tell my secret.' And you will answer, 'All right. I am still interested in it. You can kill me afterwards, and may my blood be halal to you.' When he is ready to kill you, you will go to the garden and say that you will perform two rekats of prayer. Tell him to tie you if he does not trust you. Also take along these two feathers of mine which when rubbed together will bring me to your assistance, and I shall save you."

The Anka took the young man to the land of Sünüber and Dünüber and dropped him in the garden before the palace. The young man waited there for some time after the Anka had disappeared. Then Dünüber's

14 The narrator sometimes confuses the names of Dünüber and Sünüber, and the confusion is compounded by the fact that in Turkish the pronoun o means both he and she. Dünüber is the husband; Sünüber is the wife.

15 A rekat is one complete set of physical motions and accompanying words in a Moslem prayer service. Depending upon the hour and the day of the year, the prayer service may be made up of varying numbers of rekats.
horse returned with a great roar. Dünüber said "Welcome," and so forth to his guest. He took the young man upstairs, cooked the game he had been hunting, and then said, "Help yourself, my guest! Let us eat."

The young man then said, "By Allah, I have a strange habit. I cannot eat the food of any person who does not tell me his secret."

"What is my secret to you?" said Dünüber. "Let us eat!"

But the young man insisted. "It is something like a malady with me. I cannot eat food if I starve to death."

Dünüber said, "My guest, I can tell you my secret, but unfortunately I shall then have to kill you, because my secret has never, so far, been revealed upon the surface of the earth. No one but I knows it."

"Well, if you do not tell me the secret now, I shall die of curiosity. Therefore, it would be better to tell me the secret, let me eat my food, and then kill me afterwards."

Dünüber then began to explain. "Once the house you see here was not the quiet place it is now. It was a crowded place. There were servants, my mother, my father, and a beautiful girl by the name of Sünüber. I thought for a long time that Sünüber was my sister. The daughters of a neighbor used to come and draw water from this pool you see in the garden. I was a young man, and one day I threw a little pebble from my window at one of these girls. Lifting her head, the girl said to me, 'Are you not ashamed of yourself, Dünüber? You throw a pebble at me when you already have your betrothed.'

"Until that day I had thought that Sünüber was my sister, and so
when I heard this, I went straight to my mother and asked her about my relationship to Sünüber. 'She is your betrothed, my son,' she said. I was so angry that I boiled a cauldron full of water and dumped my mother into it, scalding her to death.

"I was then married to Sünüber. Before going to bed together for the first time, she offered me some kind of lemon drink which put me to sleep. When I awakened in the morning, Sünüber was there by my bed in her bridal gown. This went on for months. Every night she would give me the lemon drink, and every morning when I awoke she was there sleeping beside me.

"I finally went to an old woman and told her about this and asked for her advice. I explained to her that I always fell asleep after going to bed and that the situation was such-and-such and so-and-so. She advised me, 'Next time just pretend to swallow the lemon drink but pour it instead down your chest and then follow her.'

"I did as she had advised and poured the lemon drink down my chest and then just pretended to fall asleep. Lo, my wife then took off her bridal dress and put on another. Then she went to the stable, took out her horse, and mounted it. I mounted my horse and followed her. 16 I followed Sünüber, and she went to the palace of the padişah of India, much to my surprise. I followed her when she entered the room of the daughter of the padişah of India. I followed her secretly. She lifted up a carpet in that room under which there was a hidden button, which

16 At this point in the tale there is a misplaced remark, something which the narrator had intended to say earlier but had forgotten. "You were sent here by the daughter of the padişah of India." He makes it sound as if the old woman had said that to Dünüber when he sought her advice, but it would seem more likely that Dünüber had said this to his young and curious guest.
she pushed, opening a trapdoor, through which she descended to the basement.
I followed her down there. There were many rooms down there, one of which she entered. In one room there were two children, apparently her own, for she caressed them before going into the next room. In that second room there was a man resembling a Negro, and this man was her lover. When they began to make love, I returned to the first room, cut off the heads of the two children, put them in my saddle bag, returned home, and went to bed again. I waited until the next morning when SunUber had returned home, and then I arose as if nothing had happened. We had breakfast together, and the morning passed. Around noon I said, 'SunUber, bring that saddle bag containing two watermelons. Let us cut them and eat them.'

"When she put her hand into the saddle bag and took out the head of one of her children, her lips were split, chat: into two. When she arose, I started beating her and I was very cruel to her. She fainted, and I hung her by her hair from a hook in the ceiling, and there she has been hanging for several years now. Every day I take her a piece of bread and a little water, and every day I beat her and torture her. This is my secret. The daughter of the padişah of India has a lover in that same place, and so do the daughters of many other well-known people. I have given SunUber the punishment she deserved. That is my secret, and now let us eat our food.

They sat down and ate, and after that they talked a little longer. Then SunUber said, "Now I must kill you."

"All right," said the young man, "but first let me perform two rekats of prayer after taking ablutions in the pool. You may then tie me up."

SunUber tied him up at once with a rope. The young man then went out and took the two feathers given to him by the Anka. When he rubbed these together,
the Anka bird appeared, cut the rope, tied it to a tree, and flew away with the young man on its back.

Sitting in his room, Dünüber gave a pull on the rope once in a while. No one came along on the rope, however. He then said, "Oh, to be sure, life is sweet, and that is why he will not come. I shall go out and kill him in the garden." He looked and found the rope tied to a tree. "I guess that no one but the Anka Bird could have done this. I shall pay you back, Anka Bird!" He then mounted his horse, which was as swift as the wind, and started in pursuit of the Anka Bird. When it was just about to be caught, the Anka Bird reached the boundary of its own territory. When it entered its own territory, Dünüber stopped chasing it, halted his horse, and said, "Anka Bird, you have broken your oath, but I shall not break mine, for once my secret has been revealed on the surface of the earth, there is no reason for my living." Saying this, he killed himself.

The young man reached the palace of the padişah of India and told the secret of Dünüber and Sünüber to the padişah's daughter. He lifted up the carpet and showed her the button on the floor of her room, thus proving what Dünüber had told him.

"Now that you have discovered this secret too, I shall be yours, body and soul," said the daughter of the padişah of India.

They traveled for some distance, and then in a lonely place he killed this girl, dipped her shirt in her blood, and returned to the tent where they [his father's caravan] had been caught in the storm. The tent had stood there all this time. When he entered the tent he saw sitting there two girls each more beautiful than the other. He
was unable to tell which of them was his wife.

One of them said to him, "You are confused, are you not? Well, this is your wife, and I am the snake that you left here. As you can I am a human being too, but the daughter of the padişah of India, who was my schoolmate, placed a spell on my fingernail, and I could remained a snake for the rest of my life. That spell has now been broken, and I am a human being again. If you wish, you can kill me or take me."

The young man would not, of course, kill such a beautiful girl. He took her and returned to his own land. When the padişah and his wife heard about this, they arranged a wedding for their son which lasted for forty days and forty nights. They had their wishes fulfilled, and may we also be happy.