

Story 677 (1973, Tape 3)

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#677 #677
Keloğlan and Köse

Teker öml

Once there was and once there was not, when the sieve was in the hay--in such older times, when the camel was a town crier when the rooster was a barber, when the child was rocking his father's cradle tingır mıngır,¹ well, in those days there was a man with a baldheaded son.

Onomatopoeia -- for rocking of cradle

"Keloğlan,"² this man said to his son, "we are out of flour. I shall load some grain on our donkey, and you can take it to a mill and have it ground." After he had loaded the grain on the donkey, he added, "But if you see that the miller is a köse,³ then do not have the flour ground there. Go on to some other mill."

"All right, father," said Keloğlan.

Keloğlan soon arrived at the mill and knocked on the door,

¹Onomatopoeia for the sound of the rocking of a cradle.

²The word keloğlan means, literally, bald boy. Children in rural Turkey are sometimes afflicted with ringworm. Infestations of the scalp destroy the roots of the hair and leave the victim bald in those places. Youngest children, unable to attend to personal cleanliness as well as older children, seem to be more often afflicted with this disease, and so keloğlan often suggests the youngest child. The keloğlan is often clever and often considered to be lucky.

³The köse is a beardless man, often said to have a heart-shaped face and short legs. The type is clever and wily to the point of treachery.

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Onomatopoeia - for knocking on door

"Tak, tak, tak!"⁴ When the miller came to the door, Keloğlan immediately that he was a köse. He said, "My father warned me against having a köse grind our grain," and he left that mill and went to another farther down the stream.⁵

When the köse saw him leaving, he locked up his mill. He then ran along a short-cut to the lower mill, entered it quietly and hid behind the door.

Keloğlan knocked on the door of this second mill, "Tak, tak, tak!" He looked at the miller who came to the door and said, this one is a köse, too. I shall not have my grain milled here either.

When the boy set off to a third mill, the köse again preceded him there. When Keloğlan knocked on the door, "Tak, tak, tak!" he looked at the miller who came and he asked him, "Are all millers köses?"

"Yes, all of them are köses."

"Well, a köse is a köse, and I might just as well have had my grain ground at the first mill I came to. I shall return to the upper mill.

The köse was at the first mill when he arrived there. Together they unloaded the grain and started to grind it into

⁴Onomatopoeia for the sound of knocking.

⁵In rural Turkey almost all grist mills are water-powered.

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flour. After a while the köse said, "Keloğlan, we are hungry. Bring a little of the flour here, and let us make an ashcake⁶ with it." *the size of wheel of ox-cart*

"All right, ağa bey."⁷

Keloğlan went and brought some flour, and the köse began to prepare it so that it could be kneaded. "Bring some water, Keloğlan," he said. When the boy brought water and poured some in upon the flour, the köse said, "Too much! The dough has become too sloppy!

said, "More water!" And then when the dough became too soft to knead, he said, "More flour!" This went on until all of Keloğlan's flour had been used in the dough for the ashcake. They then buried the dough in the ashes of a wood fire, and the köse baked an askcake the size of the wheel of an ox-cart. When it was thoroughly baked, he rolled it out of the ashes and stood

ox-cart -- wheel of

⁶This is a method of baking bread where no oven is available --at a camp site, for example.

⁷Ağa bey may literally refer to a landlord (ağa) of aristocratic (bey) status, 95% of the time it is used today, however, it is not meant literally. Its most common use is as an honorific or term of respect. Younger siblings call an older brother ağa bey. Servants, salesmen, shop keepers, and those of low social or economic status will often refer to a male customer or patron as ağa bey as a deferential gesture. An old man may be referred to by anyone his junior as ağa bey. The Keloğlan here is using the term in wariness rather than in genuine respect.

- telling Contes

(Storytelling Contes)

Story 677 Contest

storytelling (telling)

it against a wall. Then he said, "Now, Keloğlan, this ashcake will belong to whichever of us tells the better tale."⁸

"All right, ağa bey." After the Köse had finished telling a tale, Keloğlan began his tale: Jala within a tale

"Once there was and once there was not, in an older time, when the camel was town crier, when the rooster was a barber, when the hen was a tailor, and when the child was rocking his father's cradle, tingir mingir --well, back in those days we had a pair of oxen. Λονοματοποιος -- for rocking of - wdp

"We used to hitch up these oxen to a wagon frequently and use them to haul things to this place and to that place. After a while one of the oxen developed a sore on his neck from the rubbing of the yoke. We went and talked with people who were knowledgeable about such things. 'A sore has developed on the

neck of one of our oxen. What shall we do about it?' They said, 'Squeeze a walnut on it, and the neck will heal.'

"We did as they suggested, and, to our surprise, a large walnut tree grew from the ox's neck. Those who passed in one direction threw stones at the tree to knock down walnuts for themselves, and those who passed in the other direction threw dried cow dung⁹ at it. They threw so much at the tree that

⁸In most variants of this tale, the contest is to tell the taller tale, not just a better tale of any kind.

⁹This could be cow dung from a pasture lot, but it might also be the cow dung that is dried in circular cakes and used for fuel.

Ta Kevlam
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Jala

suffers sore shoulder -- from rubbing of yoke
- of ox -- rubbed sore by yoke
-- on shoulder of ox -- caused by
Cure -- of sore on neck of ox -- by means of juice

Juice -- of walnut -- as cure for sore on neck of ox
Walnut -- juice
of -- same as above

Walnut tree -- grows from neck of ox

-- stones thrown at -- by children -- to knock down walnuts
Walnut tree -- dried cow dung

field -- large -- b. up - beneath ^{water} tree -- on neck of ox
 corn -- planted large field -- beneath walnut tree -- on neck 5 ft of ox
 pig -- wild -- eats corn growing in field -- beneath walnut tree -- on neck
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Pig -- wild -- with handle of sickle stuck in ear -- runs around in pain
 corn field -- and harvests grain
 handle of which is stuck in pig's ear -- harvests grain -- as pig runs in pain
 after a while a large field gradually built up at the foot of the ^{around} tree. We decided to plant corn in that field. When the corn ^{corn stalk}

was ripe, a wild pig got into the field and got a taste of the corn. After that, he kept returning repeatedly and eating the corn. Try as we would, we could not catch him at it, and so we were afraid that we should be unable to save the crop. Finally we said, 'Let us harvest the corn and solve the problem that way.' On the day we had set to harvest the corn, we went to the field and began to work with our sickles. No matter what side of the field we harvested, the pig would be on the opposite side eating corn. I threw stones at the animal, but it would not go away. Then I threw my sickle at it, and the handle of the sickle stuck in the pig's ear. In pain, the pig whirled about in this direction and then, turning, whirled about in another direction, and as he did so, the sickle was reaping the corn wherever he went. The corn was all cut down in a very short time, but the effort was too great for the pig, and it died.

cut open the abdomen of the pig, and inside I discovered a letter. It was just a short letter, and so I was able to read it quickly. It said, 'The ashcake belongs to Keloğlan.'

Keloğlan then loaded the large ashcake on his donkey and took it home. And that is how the tale ends.

Pig -- wild -- dies from over-exertion -- after harvesting field of corn -- with sickle stuck in ear

letter -- found stomach of pig which died of over-exertion from reaping field of corn -- says that narrator has won story telling contest