Once there was and once there was not a padişah. He had everything in this world except one thing, and that was an heir. He did not know what to do about this, but he thought that somewhere there must be someone who could help him. One day he said to his lâla, 1 "Lâla, let us go on a journey together." They packed their clothes and food and departed on their travels.

After they had traveled for some distance, they sat down in a field to rest. Soon they saw an old dervish coming toward them, and when he reached them, he said, "Selâmünaleyküm." 2 "Aleykümselâm." To the padişah he said then, "Friend, a pelğ. 3 My padişah, is there not a pelt for me as well as for you?"

"O brother! How did you know that I was a padişah? Since you know this much about me, you may very well know

1A lâla is the lifelong tutor assigned to educate and guide the male child in an affluent family.

2The traditional Moslem greeting and response: "Greetings, and may peace be unto you," and "Greetings to you in return, and may peace be unto you too."

3Travelers often carry with them a sheepskin to sit upon.
They ate and drank together, and when they had finished their meal, they arose. The old dervish gave them two apples. He said, "I know that both of you men are childless. My padişah, you should take one of these apples, and your lâla should take the other. Each of you should eat an apple, and each should give the peelings to your wife."

"Do not name your children until I return to name them myself." Saying this, he disappeared.5

The padişah and his lâla turned their course back in the direction from which they had come and returned home again. They forgot all about the special apples they had been given until they were undressing, and then the apples fell from their clothing. The padişah said, "Wife, bring a knife." With the knife he peeled the apple and cut it in half. Taking one half for himself and handing the other half to his wife, he said, "We have been ordered by a dervish father to eat this apple." After they had done this, the padişah took the peeling of the apple and fed it

4 Kambertay (or kamertay—literary, moon foal) was the name sometimes given to a great horse in the Turkish oral tradition. There is one so named in the Küroğlu cycle of tales. Here the name becomes a generic label for horse.

5 The narrator does not call the old dervish Hizir, but the old man, with white beard, who plays this role in this tale usually is in fact Hizir, the angelic, spiritual being who is a granter of wishes and a last-minute rescuer from disaster.
to his horse. In his own quarters, the lâla did just as the pâdisâh had done. On exactly that same day, the same hour, both their wives became pregnant.

In celebration of these two events, they sacrificed animals every day for months, giving the meat and other gifts to the poor in thanksgiving.  

As the children were growing from babies to boys, the pâdisâh kept them within the palace grounds most of the time, but occasionally they were allowed to go outside the walls. One day when they were playing with some neighborhood children, the two boys were taunted by the others. "Oh, the pâdisâh has a son, but that son has no name. Oh, the lâla of the pâdisâh also has a son, but that son is also without a name."

This is a folk formula for the period of gestation.

The children are viewed as favors granted by divine providence, and so the rejoicing takes the form of religious celebration. Charity is a cardinal principle of Islam, and thanks to the Deity is often expressed in one or another form of giving to the poor.
The two boys went to the padişah, crying, and said, "Why do we not have names like everyone else? The other children said to us, 'Oh, the padişah has a son, but that son has no name. Oh, the lâla of the padişah also has a son, but that son is also without a name.' Why is it that we have no names?"

Hearing this, the padişah made an announcement to his people. "Tell them that they shall name my son and the son of my lâla."

A large group of people came and were seated in a group within the palace. All of the doors and chimneys were locked. Everyone who was there was known to everyone else, but all of a sudden an unknown dervish walked into the room. He walked right up to the padişah and said, "Selâmünaleyküüm," "Aleykümselâm," "Friend, a pelt. My padişah, is there not a pelt for me as well as for you?"

The padişah immediately got up and gave his own seat to the dervish. The people laughed at this unusual event.

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8 The chimneys were not literally locked. This is a figurative way of saying that the place was tightly closed off and made secure. Eavesdroppers often listen at the chimney of a peasant home, and so the chimney is considered a vulnerable part of the home.
behavior of the padişah, and some of them said, "See that! A dervish has entered the room, and our padişah has arisen and given him his own seat!"

The dervish then said, "Bring in the children!" When

The padişah had reached into his purse to give gold to the old man, but he had disappeared.

Now that the children had been named, the padişah said to his lâla, "Let us hire a teacher for these boys. We shall shut them up in quarters where no light enters so that they will think only of their education and not be distracted by the outside world." A teacher was hired, and such quarters were arranged for the boys and their teacher, who remained with them day and night. They began to learn their lessons, but they started to grow up without knowing a thing about the world beyond their quarters. They saw no sun, and they knew nothing of all that the sun shines upon.

One day when their meal was brought to them, they found a bone in it. The cook had been ordered never to serve them food with bones in it, but this time one had
Yusuf threw it aside, but it struck a windowpane which had been covered to keep the sunlight out. When it struck the window, the bone broke the glass, and immediately sunshine poured through the opening. "What is this? What is this?" both boys cried, for they had not seen sunlight since they were infants, and they had forgotten its very existence. They were both overcome by the shock of seeing this great light, and they fell down in a swoon.

When they came to their senses a short while later, the padişah asked them, "What is the matter with you? What happened?"

"There was something hard in our food, father--this thing. When I threw it against the wall, it made a sound and let in all of this strange light."

"That is not a thing to play with, son," the padişah said. "Here is a golden ball for the two of you to play with."

One day while they were playing with the ball, Yusuf stuck his head out of the hole in the broken window. He saw a crowd of people outside, and among them the women who came to a fountain to fill their water jugs. When he saw an old grandmother come to the fountain to fill her jug, he threw his golden ball at her. It did not hit her, but it hit her jug and broke it into many pieces.
The old woman looked up and spoke to him. "What can I say to you, son? You are, after all, the only son of the padişah of our land. I wish, however, that you will fall in love with Princess Dileffema, the daughter of the Padişah of India." Even as she was saying this, the boy fell in love with this girl. As the fire of love for this girl grew hotter and hotter within him, the son of the padişah said to Ali Shah, the son of the lâla, "We should ride our horses." These were the horses that the kambertays of their fathers had borne after they had eaten the peelings of the apples given by the dervish."

Ali Shah said, "Let me take the horses from the stable to the garden." There they rode the horses about for some time.

Then Yusuf said to the son of the lâla, "Go to my father's treasury and fill a saddlebag with gold, for we are going to ride outside the garden and away from this place." They attached the bag of gold to the back part of

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9In this tale type the old woman usually utters the remark she makes about a love affair in the form of a curse. The burning desire that drives the boy into failing health is thus explainable as a kind of enchantment. Here Yusuf falls in love simply because the old woman mentions a wish that he fall in love with the Princess of India. In Turkish folktales (and occasionally in Turkish life) boys may fall in love with a girl by (1) having seen her in a dream, or (2) having seen a picture of her, but Yusuf has seen no image of the princess.
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one of the horses. Then they led their horses this way and that way until they saw an opportunity to leave. There was a crowd of people watching them as they did this. Suddenly the boys whipped their horses and rode off rapidly.

"Catch them! Strike them down from the horses!"

shouted their families and the palace guards.

But who would touch the sons of the padişah and his lâla? They rode away and escaped without any real difficulty. They rode all day, and when evening arrived, they stopped before a fountain. They said to each other, "Let us spend the night here by this fountain and then continue our journey tomorrow." The son of the padişah went to bed and fell asleep at once.

Later that evening there arose from the fountain what arose every day at that time, a glass dome that enclosed the entire area where the water splashed. A desk was placed at the center of that dome. A child entered the dome, walked to the desk, and sat down at it. An old man also entered and said, "O Padişah of the Dome! Let us talk and consult each other for a while."10

"No, no, I cannot do that. I have a guest."

Again there is no statement to the effect that the old man talking is Hızir, but the assistance through advice that he is here giving the protagonists is typical of the way in which Hızir aids the helpless and innocent.
"Yes, I know, I know. I know your guest."

"Grandfather, who is this guest?"

"I cannot tell you, son. Do not ask me that question."

"Please, grandfather! Who is this guest?"

"He is the son of the padişah of Yemen, my child. He has fallen in love with the daughter of the Padişah of India, and they are now on their way to try to win her, but it is very difficult to reach her. If the son of the padişah is asleep and the son of the lâla is awake, let him heed my words. In the morning they will arise. On the shelf of the right side of this dome there is a whip. He should take this whip and use it when they come to a sea. If he will strike the surface of the sea with this whip, the sea will become a dusty road, and they will then be able to pass along on it; but if no such road were opened for them, they would not be able to reach the girl. After they have found the girl and are leaving with her, they will be pursued by a female giant who has magical powers. This giant could kill them and take the girl back if she were not prevented from doing so. There is a special sword lying over there in that other part of the dome. If he takes along that sword and hits the giant woman with it, all of her magical power will be made ineffective. They will then be able to proceed a little farther with the girl. Soon after that, however, they will be attacked by a magic red horse, who will charge against them neighing. If
he strikes the horse with that sword, its magical power will also become ineffective. They will then be able to come back in this direction a little farther. But then they will encounter a huge millstone rolling toward them and spewing pieces of stone at them—pieces big enough to kill them. And if this should happen, the owner of the millstone would recover the girl and return her to her home. If Ali Shah is awake, let him hear this! If he will hit those stones with his sword, then the girl will be theirs. After Yusuf and the princess have been married and are delivered to the nuptial chamber, they will be beset by a black snake whose sting will fatally poison both the bride and bridegroom. If he [Ali Shah] strikes the black snake with his sword, they will be saved, and there will be no further obstacles to the marriage. But if Ali Shah should ever tell these secrets of mine to anyone, he will be turned into stone from head to foot. If he does all these things which I have described here, however, he will be invulnerable: if he is struck by any blade, no blood will flow.

In the morning when he arose, Ali Shah looked and saw that there was indeed a whip where the old man had said there would be, and there was a sword waiting at the place he had described. He took both of these objects, and then the two young men set out again on their journey. When they came to a sea, the son of the lâla struck the waves...
with the whip, and the sea became a dusty road.

passed along this dusty road for a very great distance,
going and going and going, until finally they came to an
inn where they hoped to stay. Yusuf called,

inn? And what country is this?"

"This is India. I am willing to be your host in
this country, but do not ever look out that window there."

"Why not?"

"The daughter of the padişah of this land builds
castles made of the skulls of men, and so do not look out
that window!"

When Ali Shah heard this, he ordered the innkeeper,

"Go and bring me a jeweler."

When the jeweler arrived, Ali Shah said to him, "Here
is a large quantity of gold. With it you are to construct
a ram of the proper size for this person [Yusuf] to enter.
It will have a mouth with which to eat, eyes with which
to see, and ears with which to hear. It will be able to
be opened, and it will be able to be locked from within."

"I shall do that with pleasure," said the jeweler. He
took the gold and in five to ten days he returned with
golden ram which he had made.

Ali Shah had Yusuf get inside the ram. Then he placed
a chain around its neck and led it to an open space and
had it dance. "It will cost one lira to watch the golden
ram dance," he announced.

That happened to be the last day of Ramazan, and
the padišah was out shopping for the Bayram. As soon
as he saw the dancing ram, he came closer to watch its
dancing. Ali Shah was chanting

Dance, my pretty toy, dance!
If you dance well, I shall praise you.
If you dance badly I shall beat you.
Dance, my pretty toy, dance!

(It was Yusuf inside the ram who was dancing, of course.)

This padišah feared his daughter, who was a capable
but arrogant and domineering person. She was so threaten-
ing that her father visited her and paid his respects to
her instead of her coming to him on Bayram. He had
don—at Puding of India—is so arrogant and domineering—

11 The Moslem holy month of abstinence and total
fasting between sunrise and sunset.

12 Three days after the end of Ramazan comes the Sugar
Holiday or Sweets Holiday. To renew the social process
after the restrictions of Ramazan, friends and relatives
all call upon each other for very brief visits—often no
more than ten or fifteen minutes—during which candy, cake,
or some other confection is served. People save money to
buy new clothes for this Bayram, and the flow of well-
dressed callers resembles the "Easter Parade" in the
United States.

13 It is customary for younger members of a family to
visit their parents and elders first in order to show proper
respect for them. The anomaly here is that the social
protocol is reversed, the padišah—of all people!—deferring
to the social status of his daughter.
been informed that his daughter was angry at him lately: "Your daughter is angry at you for your failure to visit her lately. May my padişah live long!" Thinking to himself, "Oh, may my daughter not be angry at me!" he decided to take her the golden ram as a Bayram present. He said to Ali Shah, who was making the marvelous ram dance, "O my son, let us take this ram to the palace. The princess is displeased with me, but perhaps when she sees the ram dance, she will relent."

They took the ram to the palace. The padişah went to his daughter and said, "O my girl! See this dancing ram which I have brought to perform for you." The girl admired the ram too, and she kept it dancing until evening.

When evening arrived, Ali Shah asked, "May I have permission to leave?"

"Yes, but do not take the ram away with you. Leave it here in a corner when you go."

"Very well," he said. "But if I am to do that, let me first take it aside, tighten its screws, bring it back, and put it in its place." He took the ram out of that room to the one inside he said, "Listen! If she should fall in love with you, you be careful! Remember the warning we have had that she builds castles of human skulls!"

"Do not worry Nothing bad will happen," said Yusuf.

Ali Shah took the ram back to the room of the princess
and left it standing in the corner. Later in the evening when everyone else had gone, the princess and her forty odalisques ate and drank together. They then prepared to retire, and the odalisques piled up a mound of forty pillows for the bed of the princess. At her head they placed a large golden candelabrum, and at her feet they put an equally large silver candelabrum. The princess climbed to the top of the pile of pillows and fell asleep there. The odalisques spread forty mattresses in a circle around the princess, and then they too fell asleep.

They had put pitchers of wine and sherbet on the table in the room, and with them they had put plates of nuts. The boy inside the ram had been observing all of this, and so after the girls were sleeping, he came forth from the golden ram, ate the nuts, and drank the wine and sherbet. He moved the golden candlestick to the foot of the princess' bed, and the silver one to the head of her bed. He then returned to the ram and got inside it again.

In the middle of the night the princess awoke and called out, "Girls, sherbet!"

"Our princess, there is no sherbet. You must have drunk it all already."

"Bring me some nuts then," she said.

"Our princess, you must have eaten them all already."

"Who changed the positions of the candelabra?"
"Our princess, we do not know," they all agreed.

In the morning the princess dismissed all of her forty odalisques for their inattentiveness. "Go away from here, and do not sleep any longer in my room!"

Later that day the owner of the ram came again and made it dance until evening. Then, as he had done the day before, he led the ram to a corner of the girl's room and left it there.

To her odalisques the princess said, "You are not to sleep in this room tonight, but before you leave me, I want you to prepare the room for the night for me." She had them fill pitchers with sherbet. She had them place plates of nuts on the table. She had them place the golden candelabrum near the head of her bed, and the silver candelabrum near its foot. She had them pile her forty pillows into a mound. Then she climbed up on her mound of pillows and fell asleep.

Observing all of this from inside the golden ram, Yusuf watched and waited until he was sure that the princess was asleep. Then, as he had done the night before, he came forth from the ram, ate all of the food, drank all of the sherbet, and changed the positions of the two candelabra. In the middle of the night, the princess arose, as was her habit, to eat and drink, but again she found that there was neither food nor sherbet on the table. She
noticed at once that the candelabra had been switched. "Oho!" she said. "The girls were not here tonight to do any of these things. Who could have done this?"

The next evening before retiring she cut her finger and put salt in the wound. She did this in order to stay awake, for the salt in the wound was too painful to permit her to sleep. She had the room prepared in exactly the same way it had been on previous nights. She climbed to the top of her pile of forty pillows, but she was unable to sleep because her finger hurt so much. After a while she heard a sound, link, come from the ram as the boy turned the lock.

The young man came out of the ram and went to the table. "After waiting so long, I shall now be able to fill myself with food," he said. The girl watched him closely as he ate the nuts, drank the sherbet, and changed the positions of the candelabra, and she fell in love with him.

When he was about to re-enter the ram, the girl ran to him, grabbed his wrist, and asked, "Who are you?"

"I am the son of the Padisah of Yemen. I have come here for you, and I planned all of this in order to win you." As he said this, he embraced the girl.

is this so?" she asked. "Then let us travel away from here tomorrow. I shall pretend that I am sick in order
to get the keys to my father's treasury. We shall take from it things that are light in weight but heavy in value\textsuperscript{14} to us in our escape.

It was not long after morning had arrived when news reached the padişah that his daughter was sick. He went to her immediately and asked, "My daughter, what is the matter with you?"

"Father, I should not care very much if I should die, except that I have not seen your treasury even once."

"Here, my daughter, let the keys to my treasury be a sacrifice for your health," said the padişah, throwing his keys before her.

She went immediately to the treasury and filled a bag with things that were light in weight but heavy in value.

She got the bag out of the treasury room by lowering it from a window. The padişah knew nothing of this. How would he know?

When midnight arrived, the two young men and the princess lowered themselves from the palace on ropes. They mounted horses and rode to the inn, where they gave the golden ram to the innkeeper. Then they immediately set off.

\textsuperscript{14}This is a traditional folk expression in Turkey. It refers to things that are easily portable but of great monetary value. Jewelry, small art pieces, fine needlework, expensive fabrics—all of these would qualify as being "light in weight but heavy in value."
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on their long journey. Ali Shah knew what was going to happen, and so he followed along behind the couple.

They had not gone very far when Ali Shah saw a giant woman rushing at them in great rage. Raising his sword, he struck down this female giant. It was not until he was sheathing his sword that Yusuf looked around at him, and immediately he became suspicious. "Oh, is this what your friendship is like? Have you too discovered that the woman is beautiful, and are you going to kill me in order to have her?"

"You know that is not so. But I shall be glad to ride ahead, if you wish, and let you follow me."

But they proceeded as they had been before, with Ali Shah behind. After a short distance, he saw coming from one side the magic red horse, charging at them and neighing as he came. He struck the red horse with his sword and killed it. A few minutes later the son of the padişah looked around and saw Ali Shah sheathing his sword, and he again asked, "Is this what your friendship is like?"

"If you do not trust me, then let me ride ahead of you, and you can follow," replied Ali Shah

When they at last arrived at their own country, they were greeted by many people along their route, for Yusuf was, after all, the only son of their padişah. As soon as possible, the wedding of Yusuf and the princess was
held.15 After all of the marriage ceremonies had been finished, the young couple were led to the nuptial chamber and left there. But, knowing the danger that awaited them in that room, Ali Shah had entered it secretly before they arrived there. When the snake came out of a hole in the floor, he drew his sword, struck it, and cut it into several pieces.

Yusuf did not see any of this, but when he realized that Ali Shah was in the room, he saw that Ali Shah was sheathing his sword. He said, "Well, if this is the way things stand, it is not necessary that I have this bride. Let her be yours!" But he went immediately to the padişah and reported, "My father, the son of your lâla has been plotting against me, and he considered stabbing me on three different occasions."

But the son of the lâla had come too. And a number of people had gathered out of curiosity. Ali Shah said to Yusuf, "Oh, do not compel me to tell what really happened, or you will be sorry for it."

"Why should I be sorry?"

"All right, then, if nothing would make you sorry, let

15The narrator has omitted one of the dangerous encounters of the return trip, that with the rock-spewing millstone. Some Turkish tales are so complex that only a master storyteller can spin out all their threads. This is by no means a very complex tale, but it requires concentration on the part of the narrator to include, in correct order, all of the prophesied adventures of the dangerous trip home with the Princess of India.
me tell you, before everyone here, what actually did happen on our journey. After we left this place, we were guests at a domed building near a fountain. You slept deeply, but I was awake for a long time. There were two other people who appeared in the dome besides us. A white haired grandfather was talking to his grandson. He spoke to him about me. He said, 'There is a whip on the shelf and a sword lying on one side of this dome which Ali Shah should take with him because they will be useful on their journey. When they come to a sea, they will not be able to proceed, but if Ali Shah strikes the surface of the water with whip, the sea will turn into dusty road upon which they may travel easily.' --Did you know about that?

"The old man in the dome continued, 'After they travel along that dusty road for a great distance, they will come to the land of India, and they will start back with the daughter of the Padişah of India. But the three of them will be pursued by a female giant with magic powers. She will kill both of the young men and take the girl back to India unless Ali Shah strikes her with the magic sword which he has taken from this dome.

Having recounted their adventures up to that point, Shah was turned to stone from his feet up to his knees. When this was observed by everyone present, Yusuf cried

"Do not tell any more! Do not tell any more!"
"No? what can I do now but continue the story from this point? It is too late to make any difference to me. Then the old man said to the boy, his grandson, in the dome, 'After that they will proceed a way, but then they will be beset by a magic red horse that will charge at them, neighing. If he [Ali Shah] hits the horse with his sword, the horse will be powerless.' --That was the second time I had used the magic sword, and each time you saw nothing of this except my sheathing of my sword afterwards."

After he had progressed this far in the story of their adventures, Ali Shah had been turned into stone up to his chest. Yusuf pleaded with him, "Please do not tell any more!" And the lâla began to weep for this fate of his son.

"What else can I do now besides talk? So I shall tell it all. --The grandfather went on, 'When they return home with the girl, and Yusuf and the princess are married, the bride and groom will be delivered to the nuptial chamber. There a black snake will come through a hole to sting to death Yusuf and then take the girl back to India. If Ali Shah hits that snake with his magic sword, he will kill that snake, and their trouble will be ended.' --I killed that snake, but all you saw of the incident was my sheathing of my sword afterwards."

All of a sudden the son of the lâla grew stiff and
perfectly erect, like a stone statue. The crowd of people gathered there began to weep for him.

When the son of the padişah heard this story and saw what had happened to the son of the lâla, he at once mounted his horse and rode away. He rode until he reached the fountain where the two had formerly spent the first night of their journey. He stayed there beside the fountain for the night, but he did not allow himself to fall asleep. Soon he saw come up from the fountain the same glass dome that arose every night and enclosed everything where the water splashed. Again, there was the desk, the child who came and sat at the desk, and the grandfather who came and spoke to the child.

The old man greeted the child saying, "O Padişah of the Dome! Come, let us talk together and consult with each other."

I cannot come. I have a guest."

"Yes, I know, I know. I know your guest."

"Grandfather, who is this guest?"

"I cannot tell you! Do not compel me to speak of him."

"Please, grandfather, who is he?"

"My boy, at an earlier time the son of the padişah of the land went on a journey to bring back the daughter of the Padişah of India. I informed his companion, Ali Shah, of all the secret information they would need to complete
their dangerous mission, and I warned Ali Shah never to reveal these secrets or he would be turned into stone. Back home they forced him to tell these secrets, and he was, as I warned that he would be, turned into stone. The present guest has come for a cure for his friend. If he is not sleeping, he should listen carefully to my words. There is a vial of medicine in the corner of the right side of the shelf near him. If he takes that vial and rubs its contents on the stone statue, the stone will crack apart, and the man within will step forth. If he does not do this, then he himself will also turn into stone."

The son of the padişah waited eagerly for the morning to come. When at last it arrived, he arose and started looking around. There indeed was the vial of medicine in the corner of the right side of the shelf. Taking the medicine, he returned to his father's palace, and there he found, all still weeping near the statue, the same crowd of people that had been there when he had left. He rubbed the medicine on the statue, all over the stone surface. Soon the stone cracked and crumbled, and out stepped the son of the lâla.

A suitable bride was found for Ali Shah, and both the son of the padişah and the son of the lâla were married at the great wedding that was then held.

They all went in that direction, but I came this way.