

Story 917 (1964 Tape
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Heroic Achievements of Two Abandoned Brothers

There were once two brothers. The one brother had children, but the other brother did not. The two children of the fruitful marriage made fun of their uncle and aunt because they were childless. *Lesson*

One day the childless man shot a bird, which he took to his wife, telling her to clean this bird carefully without damaging any part of it. She did this, but then when she was grilling the bird on a mangal,¹ the tiny liver of the bird fell out. One of her nephews, who were watching her work, saw this. He immediately picked up the liver and ate it. When the woman realized what had happened, she killed a hen, cut out its liver, and cooked that with the bird her husband shot. These she served to her husband at meal time. He noticed that the liver of the bird was missing

The next morning the father of the two children found a gold coin under the head of their bed. This went on day after

¹A mangal is a small charcoal brazier upon which many rural women do most of their cooking.

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day for some time. Every morning there would be another gold coin. This man then went to his brother and said, "Brother, every morning I find a gold piece under the head of my children's bed, and this has now been going for some time."

The childless brother said, "That is a sign of bad luck for you. You should get rid of those children."

Abandonment of children

Believing this, the father took his two sons to the forest and abandoned them there. They would have died there in the forest if a ^{80, 81} hunter hadn't come along three days later and found them there. This hunter took the children to his home and fed them. He and his wife decided to rear the two boys, and so they continued to live there for several years. Each morning the hunter found a gold coin under the head of their bed. He set these coins aside carefully for the children without spending any of them.

When the two boys had grown into young men and were ready to leave the hunter's home, the hunter presented them with the chest of gold that he had collected from beneath their bed. "Take this," he said, "for it is all yours."

"We do not need so much gold. You have reared us, and we appreciate all you have done for us. We want you to keep the gold."

When the boys were ready to depart, the hunter took out a sword and drove its blade into the trunk of a pine tree. He

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81, 85
Jup taken
then said, "One of you will go east, and the other will go west. If the side of the sword blade facing your direction becomes completely rusty, it will mean that you have died; if it becomes just partly rusty, it will mean that you are ill or in grave danger."²

81, 85
Cabr, mubali
The one brother went east and the other went west. The one who went east came to a village where all the houses were decorated in black and everyone was mourning. He asked a person he met on the street, "What is the reason for all the sadness in this village?"

81-82
That person answered, "In this village we have only one source of water, and that well is controlled by a seven-headed giant. Unless we pay this giant one maiden a day for him to eat, he will not allow us to draw water from his well. Today it is the turn of the royal family to provide a maiden, and so the padişah's daughter, his only child, will be fed to the giant. That is why there is so much sadness here."

81-82
The young man at once decided to rescue the princess, but before he went to the well, he gathered four friendly animals to take along as his companions: a fox, a wolf, a rabbit, and

81-83, 86
Happy animals
²The sword is a dual life token, each side mirroring the condition of one of the brothers. Although it is uncommon for one object to reflect the welfare of two people, the motif of the life token is common in many folktales. For another example of a sword as a life token, see "Hüsniğüzel" (Tale 119).

f. 83, 86

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(a lion). When he arrived at the well, he saw only the girl waiting to be eaten, for all of her family and friends had departed in fear of the giant. As soon as the giant came forth from the well, the young man attacked him, and after a fierce struggle, he managed to cut off all seven of the monster's heads. He then cut out the tongues from the heads and placed them in his pocket. Telling the girl that he would return later, the young man then continued his journey eastward

While all of this was going on, one of the padişah's viziers was observing it from the top of a nearby hill. After the young man had departed, this vizier came down to the well, picked up the seven heads, and carried them to the padişah, saying, "Your Majesty, I have killed the giant at the well, and here are his seven heads as proof of his death. I now demand the princess in marriage, the reward you had announced for anyone who could kill the giant

The padişah could hardly believe that his vizier had killed the giant, but the seven heads were strong evidence in the vizier's favor. The princess did not want to marry the vizier, but she was afraid to tell her father who it was who actually had killed the giant. No one would believe her, for the giant-killer had disappeared.

Several months later, when the young man returned to

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Weddy or 83, 84
this same village, he saw banners flying everywhere and heard the sound of drums and zurna³ music. "What is the reason for all of this celebration?" he asked.

"The daughter of the padişah is being married to the vizier who killed the seven-headed giant," they told him.

The young man then released his rabbit, which went immediately to the palace and tickled the feet of the princess with its fur. Recognizing the rabbit as one of the young man's pets, she picked it up in her arms and caressed it. then told her father who it really was who had saved her from the giant.

When the padişah heard this, he had the young man brought to the palace. He then asked the young man, "Do you have any way of proving that it was really you who slew the giant?"

Pointing to the seven heads of the giant, the young man asked, "Your Majesty, can such heads exist without tongues?"

"Of course not," said the padişah. Ordering the vizier to open the mouths of the large heads, the padişah looked inside each and discovered that there were no tongues there.

The young man then took from his pocket the seven tongues and fitted each of them in the mouth from which it had been cut. When he observed this, the padişah gave orders to have

³The zurna is a double-reed wind instrument similar to an oboe. It is sine qua non for a village wedding in Turkey.

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the vizier banished from the land and to have a wedding ceremony prepared for the marriage of his daughter to the young giant-killer. It was a very large wedding, attended by all of the citizens of the village, and it lasted for forty days and forty nights.

Some time after the wedding, the young man decided to go into the mountains to ^{go} hunt. Although his wife advised him not to do this, he went anyway. At the end of the day, he was farther away from the palace than he had realized, and so he was unable to return before it became dark. He decided to spend the night at the foot of a tall pine tree in a forest. As he lay against the trunk of the tree and cooked some of the game he had killed, a ⁸⁴ witch who lived in the top of that tree called down, "I am very cold up here. May I come down to warm myself before your fire?"

"Of course, of course," he said

"But I am afraid that your animals will tear me to pieces. If you will just touch them with this stick, then I can come down safely." Saying this, she tossed down a stick to the young man. The young man agreed to do this, but when he touched the animals with the witch's stick, both he and all turned at once into stone. This was the reason that no one who had been caught at night in that forest had ever escaped. It was known to be an enchanted forest, and that was

Transformation
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enchantment
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the reason that the young man's wife had warned him against going hunting there. When he did not return home that night or the next day, many soldiers were sent out in search of him, but none of them found him.

1/2 to 1/3

Meanwhile, the other brother had returned from his own travels. When he looked at the sword sticking in the tree he noticed that his brother's side of the blade had grown slightly rusty. Setting out at once in the direction his brother had gone, he finally reached the palace of his sister-in-law and her padişah father. But the two brothers looked so much alike that the people at the palace thought that it was the husband of the princess who had finally returned from his hunting. They would not believe him when he said that he was not the husband of the princess but her brother-in-law instead. At night they slept in the same bed, but he placed between them his sharp sword. This went on for a year. Then one night the princess asked him, "How did you manage to get away from that mountain? It is in an enchanted forest from which no one else has ever returned."

"Oh, I managed to do it," he said. From this conversation he finally learned the whereabouts of his lost brother. On the following day he went to the enchanted forest and came to the same pine tree where his brother had stopped for the night. The same witch was perched in the treetop. Shooting *B*

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an arrow at her, he knocked her down to the foot of the tree where he asked her, "What have you done to my brother? Where is he?"

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The witch said, "Take this stick and touch each of those stones with it." When he did as she had directed, his brother and his animals all came to life again. The brothers then embraced each other, and each told the other of the many adventures he had had since they had parted. When the husband of the princess discovered, however, that his brother had been sleeping with his wife, he became furious. Drawing his sword in a fit of anger, he cut off his brother's head, but after he had calmed down, he regretted this hasty act and wept.

Grass of Life

When his rabbit saw his grief, he spoke up and said, not lament so bitterly. I have a mother who lives on such-and-such a mountain.

Cure

rubbed on that wound." The rabbit disappeared and in a short time returned with a mouthful of that grass. Placing his brother's head upon his shoulders, the young man rubbed the magic grass all the way around the place where the neck had been severed. When the cure took effect, the two brothers were again united.⁴

⁴See Notes volume for an outline of the different tale types telescoped into this brief narration. The storyteller here is acquainted with a great amount of oral material but has no workable grasp of narrative structure or form.