Once there was and once there was not, in a time when Allah had many people. Back in that time there were a man and woman who had one daughter. This family had enough money to live comfortably and happily, but after a while the woman grew sick and died. Some time later the man married another woman, and this second wife had a daughter the same age as his own. Unfortunately, however, the stepmother was not at all kind to the girl.

The stepdaughter had a cow which she cherished, especially because it had belonged to her real mother. This cow was called Yellow Cow. Each day the girl took her cow to graze in the village pasture, and each evening she brought it home again. The stepmother grew very annoyed with the girl for being away from home all day every day. She gave the girl a bundle of wool and a spindle, and said to her, "Spin this wool into a ball of yarn while you are watching over your cow."

Formulaic opening for many Turkish folktales, this is known as a tekerleme. A full tekerleme may run to several lines, though most narrators nowadays use only one or two parts of a tekerleme. The tekerleme is a nonsense jingle filled with paradoxes and other comic incongruities. It is meant both to amuse and to alert the audience to the fact that a tale is to follow. Some of the humor is lost in translation because it is
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For several days the girl spun wool and at the end of the day returned home with her cow and a ball of yarn. One day, however, the wind was blowing, and a gust of wind carried away the girl's bundle of wool. Fearing that her stepmother would be angry at her if she lost the wool, the girl began to run in the direction the wool had blown. As she ran, she came to an old man picking linseed in a field of flax. "Grandfather," she asked, "did you see where my bundle of wool blew?"

"Yes, I did, but I won't tell you where it is unless you help me pick this linseed.

"All right," said the girl, and she began picking linseed. After she had picked linseed for some time, she spoke to the old man again. "Grandfather, I have a stepmother who will be angry at me if I return home late. Please tell me now where I can find my bundle of wool."

Because she had been kindhearted person and had helped him so much, the old man said to her, "Go along this path a little farther, my girl, and you will see an old woman sitting by a rock. Ask her about it."

The girl continued along the path until she saw the old

difficult to reproduce in English the rhyme scheme

The tale above has only a brief part of a standard tekerleme It ends halfway through one of the nonsensical statements. The full sentence usually says, "... in a time when Allah had many people, but it was a sin to talk too much."
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woman. Walking up to her, the girl said, "Grandmother, did you see my bundle of wool blow this way in the wind?"

"Yes, I did. But I am a very old woman and I want some help from you before I tell you where it is. Delouse my hair, and after that I shall tell you."

The girl sat down beside the old woman and picked all of lice out of her hair. As she was finishing this work, the girl said, "Grandmother, I have a stepmother who will be angry if I get home late, and if she becomes angry, she will beat me. Please tell me where my wool is so that I may leave."

"Very well, my girl. You are very kindhearted. Your wool is over by that rock. You will notice three kinds of water flowing down the face of that rock: yellow water, black water, and white water. When the white water gushes out, do not touch and when the black water gushes out, don't touch that either. But when the yellow water gushes forth, wash your hands and face in it. Then pick up your wool and leave."

"All right," said the girl. Going to the rock, she ignored the white water and the black water, but she washed her hands face in the yellow water. Then she picked up her wool and went home.

When she arrived there, she was confronted by her stepmother, who opened the door in great anger and shouted, "Where have you been?" But as the woman stared at the girl, she was
amazed at how much she had changed. She had become unbelievably beautiful since she had left home that morning. "What did you do? What happened to you?" After the girl had told her what happened, the stepmother said, "Well, that is fine! But tomorrow you are not to take the cow to graze in the pasture. My own daughter will do that."

The following morning the woman's own daughter arose early, took a bundle of wool in her hand, and led the cow to the pasture. Although there was no wind blowing, she threw the wool up into the air so that the very light breeze would carry it away. Following it, she came upon the old man in the flax field. She asked him, "Grandfather, did you see where my wool went?"

"Yes, I did," he said, "but I shall not tell you where it is until you have helped me to gather some of this linseed."

"A curse on your linseed! Why should I waste my time doing that?"

"Very well, then. Go on a little farther and you will see an old woman. Ask her about it."

The girl went to the old woman and asked, "Grandmother, have you seen my wool?"

"Yes, I have, but before I tell you where it is, you must come and pick all of the lice out of my hair"
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"Old woman, may your head fall off! I cannot waste my time upon you!"

"All right, then. Look over by that rock for your wool. You will see three different kinds of water flowing from that rock: black water, white water, and yellow water. Do not touch the yellow or the white water but wash your hands and face in the black water.

Very pleased, the girl said, "Yes, I shall do that!" She washed her hands and face in the black water and then ran home.

When her mother opened the door to let her in, the woman was shocked at what she saw. The girl had grown so extremely ugly that it was painful to look at her. The mother became furious and shouted, "It must be all the fault of that cow! You must kill that cow!"

When the stepdaughter begged that the cow not be killed both the stepmother and her own daughter shouted, "No! The cow must be killed in the morning!"

The stepdaughter cried and cried about this decision. That night, after darkness had come, the girl went to the cow and said, "What can we do? They are going to slaughter you tomorrow morning."

"Yes, they will do that, but do not despair about it. When they kill me, take my hide, my head, and my feet and conceal them in the hayloft of this barn. They will be of great assis-
tance to you whenever you face difficulty in the future. Furthermore, you will be the only one able to eat my flesh. When the others try to eat it, it will become too hard for them to chew." She remained with Yellow Cow all night long.

In the morning her father, her stepmother, and her step-sister slaughtered the cow. The girl approached her father and said, "Father, you have butchered my cow against my wishes. Can you at least allow me to keep its hide, its head, and its feet?"

"Of course. Do whatever you may wish with them. We were going to throw them away anyway." The girl took these parts of her cow and hid them in the hay.

Later that day when some of the cow's flesh had been cooked, it was set before the family. None of them was able to eat even a morsel of it except the stepdaughter. This annoyed her stepmother, who asked, "How is it that you are able to eat this meat when none of the rest of us can do so?"

The girl answered, "Why shouldn't I be able to eat it? It was part of my cow, and I should eat it regardless of how tough it might be. I should eat it even if it were poisonous."

Time passed, and after a while there were the sounds of zurna music and drumbeats in the air. Town criers explained...

\(^2\) The zurna is a double-reed wind instrument, the music of
Story

this in the announcement they were making in all of the streets: "The padişah's daughter is getting married. Everyone is invited to participate in the wedding celebration!"

The stepmother and her own daughter got dressed to attend this celebration. Before leaving the house, the stepmother set two bowls before her stepdaughter and said, "You are to fill these two bowls with your teardrops by the time we return."

As soon as the woman and her own daughter had left, the girl started crying, but she was not even able to cover the bottom of the bowls with her tears. An old woman passing by the house heard her crying and asked, "Why are you crying? Is it because you cannot go to the wedding?"

It is because my stepmother told me that I had to fill these two bowls with my tears before she returned.

my girl! Go to the fountain and bring me a bucket of water, and then bring me some salt from the kitchen." When these were brought, the old woman mixed salt in some of the water and poured salty water into the bowls. Then she said, "Come, now, and get dressed, and I shall take you to the wedding.

which sounds somewhat like that of an oboe. In folktales and in real life of Turkish villages, zurna and drum music are almost universally present at weddings. Those two instruments are played almost continuously throughout the daylight and evening hours.
"But I do not have anything good enough to wear there. All of my clothes are old."

"You can find something!"

Suddenly the girl remembered what her cow had told her. Going to the hayloft, she discovered that the cow's hide had become a beautiful golden dress. Its feet had become golden shoes, and its head had become a crown. Its tail had become a golden belt, and all the smaller pieces of its remains had become gold coins. The girl was already beautiful, but the gorgeous clothes made her look even more beautiful.

The old woman was surprised to see her so attractively dressed. She said, "I thought you told me that you had no suitable clothes!"

"I had hidden away these clothes and had almost forgotten them."

They attended the wedding festivities together, where old woman introduced the girl as her daughter. All of the other guests were amazed at the girl's beauty, and they all wanted her to dance. At first the old woman seemed reluctant to permit her to dance, but in the end the girl arose from her seat to dance. As she danced around the great hall of the palace, girl scattered ashes in the direction of her stepmother and gold coins in the direction of the other people. Just before the end of the festivities for that evening, the girl and the
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old woman left. They ran hurriedly in order to get home before
the stepmother could return, but in this haste the girl ran
out of one of her shoes, which had stuck in the mud. She had
no time to recover it, for it was necessary for her to get
home and dress again in her old clothes before the others
returned there. She reached home, changed her clothes, and,
sitting before the two bowls, resumed her crying.

At the time the girl was doing these things, the son of
the padişah was returning from a hunting expedition. As he
approached the palace, he found the girl's golden shoe in the
mud. He admired the shape of the small, fragile shoe, and he
imagined that the girl who had worn it must also be beautiful.
This young man had never before given any thought to marrying
anyone, but now he sent a message to his padişah father
he would like to marry the girl whose foot would fit that shoe.

The padişah sent his men throughout the land to find the
girl whose foot would fit that shoe exactly. When the step-
mother saw these men approaching her house, she quickly locked
her stepdaughter in a bedroom. She tried to force the shoe to
fit her own daughter's foot, but that daughter's foot was much
too large for it. One of the padişah's men was a resident of
that area, and he said, "Lady, you have another daughter. Bring
her out so that she may try on this shoe."
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At first the woman denied that she had another daughter, but when the padişah's men insisted, she had to bring out stepdaughter. When this girl tried on the shoe, it fitted foot perfectly because it was, of course, her own shoe. They sent the good news to the padişah, who then ordered that preparations for the wedding be started at once.

On the evening of the final day of the wedding celebration, the bride was to be delivered to the bridegroom at the nuptial chamber. On the morning of that day, however, the stepmother hid her stepdaughter in the oven and dressed her own daughter in the wedding gown. When the female attendants of the padişah came to take the bride to the palace, the true bride in the oven shouted as loudly as she could that they were taking the wrong girl, but nobody was able to hear her voice above the sounds of the drums and zurnas. Even the family rooster tried to expose the deception, for he crowed loudly, "The ugly girl is on the horse and the beautiful girl is in the oven!"
The stepmother tried to drive the rooster away, but it refused to leave, and it kept repeating the same message.

Finally an old man intervened. "Stop the drum and zurna music for a moment so that we can hear what it is that this rooster is trying to tell us."

The rooster said once again, "The ugly girl is on the
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After listening to the rooster's words, those present opened the veil\(^3\) of the girl already on the horse and exposed her ugliness. Then they opened the oven door and found inside the beautiful girl in tears. Taking the beautiful girl out of the oven, they placed her upon the horse and delivered her to the nuptial chamber.

The padişah ordered the execution of the stepmother her own daughter. They were first tied together and then tied to a team of horses. When the horses were whipped and chased by the executioners, the stepmother and her daughter were dashed to pieces against the rocks.

After the beautiful girl and the son of the padişah married, they ate and drank and had all of their wishes fulfilled.

Three apples fell from the sky. One is for the storyteller, one is for the listener, and one is for their children. And all of the peelings are for our horses.

\(^3\)The bride's veil is traditionally opened only by the bridegroom after the bride has been delivered to him in the nuptial chamber.