Some time ago there was a keloğlan who owned two vineyards. Every day he went to these vineyards to see how his grape crop was faring. As the grapes were beginning to ripen, he noticed several days in a row that someone had stolen some of his grapes during the night. He did not know who the thief was, but he was determined to find out. He said to himself one day, "I shall keep watch here tonight and catch the thief. In order to stay awake during the night, I shall make a small cut in my hand and pour salt into the cut."

That night he was very watchful as he guarded his vineyards. Around midnight a fox came to the vineyards and was about to pick up some grapes, but the keloğlan seized him before he could do so. "So you are the thief who has been..." ¹

¹The word keloğlan means bald boy, but the baldness is not that caused by aging. It is caused by ringworm infestation of the scalp. This disease often strikes the younger and perhaps improperly tended younger children of large peasant families. It is encouraged by uncleanliness. In folktales the keloğlan is a definite personality type, a winner, and a sympathetic figure. In tales the keloğlan image is often used as a disguise.
stealing my grapes! Well, I am going to kill you right now."

"Please don't kill me. Instead of doing that, accept me as your brother."

"How can we become brothers when I am a human being and you are a fox?"

"If you will accept me as your brother, I shall reward you by getting you the padisah's daughter as your bride."

The keloğlan smiled and said, "You are just trying to mislead me. How could you get the padisah's daughter for me?"

"I can do that. If you do not kill me, I shall get that girl as your bride."

The keloğlan thought, "My two vineyards of grapes are pretty well finished now. Why shouldn't I let this fox try to do what he has promised? It is something that really not happen, but I might as well let him try to do it anyway."

Accordingly, he released the fox and let it go its way.

Two days later the fox returned with two partridges he had caught. "Keloğlan brother, I have brought you two partridges. Eat them

Keloğlan ate the partridges, and while he was doing Disguisers hide their hair by covering it either with a sheep-skin turned inside out or with the cleaned lining of a sheep's stomach.
he was thinking. He thought, "This fox has returned and
brought me two partridges. Perhaps he is actually capable of
winning the padişah's daughter for me."

A few days later the fox reappeared. This time he said,
"Keloğlan brother, wash your head clean with sand and water,
for I am about to go to ask for the hand of the padişah's
daughter as your bride."

Keloğlan was amused by what the fox said, for he still was
not convinced that the fox could get the princess for him
Nevertheless, he went down to the river and washed himself
and scrubbed his head with sand and water

Meanwhile the fox went to a different part of the river
and found the padişah's wife and daughter washing the family
clothes. "Mother, Mother! Look at this fox!" the girl called.
The mother and daughter ran toward the fox to catch it, but
the fox retreated several steps. The girl ran at him again,
but again he retreated. By this time the woman and the girl
were some distance from where their clothes lay in a heap on
the bank of the river. The fox ran swiftly to these clothes

2 Inasmuch as peasant women do their laundry in a local
stream or river, it apparently seems quite natural to peasant
raconteurs and audiences to have women in folktales do the
same thing—even if one happens to be the wife of a ruler and
the other his daughter!
and took from them whatever gold and jewelry they contained. He then ran to the place where Keloğlan lived and said, "Keloğlan brother, get up! I have good news for you! Look at this gold and this jewelry which I have brought for you."

Keloğlan, who had been sleeping, opened his eyes and saw the gold and jewelry. He thought, "There must somehow be something special about this fox, but let us see what happens."

two brothers went at once to the padişah's palace, where they knocked on the front door. "What is it that you want?" asked the guard at the door.

"Şakşak⁴ Bey⁴ sends his greetings to the padişah and asks to borrow his scales. He wishes to weigh some gold."

guard went upstairs to the padişah's quarters and reported this. "Şakşakçı Bey has sent two brothers here asking to borrow your scales. They want these scales to measure gold."

The padişah answered, "Go ahead! Let them take the scales."

Şakşak can mean slapstick, large castanet, or applause, and -çı means maker of or seller of. However, Şakşakçı usually means toady or "yes-man." Whatever interpretation is given to it, the name is amusing to folk audiences, especially when connected with Bey.

A bey was, in earlier times, an aristocrat and usually a landholder. Today the term is used as a means of showing respect for an older person or for a person of higher status than the speaker.
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The fox carried away the scales and two days later he brought them back. Before giving them to the guard at the door, however, he stuck to the bottom of the scale pan two pieces of gold. As usual, the guard went upstairs and reported to the padişah. "My padişah, Şakşakçı Bey has had the scales returned, but two pieces of gold remain in the bottom of the pan."

The fox waited for a few days and then returned to the palace and knocked on the front door. "What is it?" the guard asked.

"Şakşakçı Bey sends his greetings to the padişah and asks that he be allowed to borrow the scales again."

The guard went upstairs and said, "My padişah, Şakşakçı Bey is asking to borrow the scales again."

"All right. Let him have them."

This time when the fox returned the scales, he left pieces of gold in the pan. This was also, of course, reported to the padişah

A few days after that the fox said to his brother, "Keloğlan, go and wash your head again, for this is the day on which I am going to ask for the hand of the padişah's daughter for you."
Keloğlan was still very doubtful about all of this. "This is not something that is at all likely to happen," he thought. But he went to the river and washed his head anyway.

While Keloğlan was doing this, the fox went to the palace and knocked on the door. "What is it?" asked the guard.

"I have come to see the padişah," the fox said.

"Why do you want to see him?"

"I have something private that I wish to say to him."

When the guard delivered this message, the padişah said, "Let him come up."

When anyone visited the padişah, the person's intentions required that he sit in a certain chair. If a visitor wishes to be a guest of the padişah, he should sit in a silver chair. If he has come to ask for the hand of the padişah's daughter, he is supposed to sit in the golden chair. When the fox was shown into the padişah's presence, he went directly to the golden chair and sat in it.

The padişah said, "Brother Fox, you are supposed to sit in the silver chair."

Symbolic language of this kind occurs frequently in Turkish tales. Chairs of different colors and different materials are among the most common forms of this symbolic language.
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"No, my padişah, I am just where I should be. I have come by the will of Allah and the approval of the Prophet to ask for the hand of your daughter for our Şakşak Bey." 6

"Then, Brother Fox, you are indeed in the proper chair. But before I answer your request, let me first consult my wife for her opinion of this matter."

"Of course you may ask your wife, my padişah," said the fox.

Going to his wife's room, the padişah said, "Woman!"

"What is the matter?" she asked.

"Şakşak Bey has sent someone to ask for our daughter in marriage. What do you think of this proposal?"

"What can you be thinking about in asking such a thing? That Bey is richer, taller, and perhaps even more noble than we are. What are you waiting for? Let us give him the girl."

Returning to the fox, the padişah said, "All right! You may go and give the news to Şakşak Bey that by the will of Allah we shall have a wedding."

6 This is the formulaic opening gambit used by all match-makers in Turkey when they approach the parents of the prospective bride for the first time. It is still used in the negotiations for "arranged marriages" in Turkey, and in traditional sections of the country many marriages are still arranged by the parents, not decided upon by the principals.
"Well, then, let us go together tomorrow and buy appropriate clothing and other things needed for the wedding."

"Very well," said the padişah.

On the following morning the girl, her mother, and some relatives went with the padişah and the fox in a coach to make these purchases. They went first to the jewelry shop, where the women selected two bracelets for the bride. But the fox then interrupted, saying to the jeweler, "We shall take all of those bracelets."

The padişah stared at the fox in amazement. To himself he said, "Allah, O Allah! What strange thing is happening here!"

As the group was leaving the shop, the jeweler asked, "Where is my money for what you have bought?"

"Hush, hush!" said the fox. "The padişah is still here! We shall settle our account with you later, for we still have more things to buy. Don't be in a hurry to conclude these purchases!"

So the jeweler said no more about being paid at that moment. (Wouldn't you have done the same thing if the--let us say--governor came to shop in your store?)

7The narrator says literally "... in a phaeton." This French loan word is used in Turkey for a horse-drawn taxi
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The group then went to a merchant who sold woolen materials and asked for a few meters of a certain kind of cloth. The fox interrupted again, saying, "Let us not buy it that way but instead take the whole bolt of cloth." And this was the way he behaved in every shop they visited. They bought whole batches of everything rather than one or two items of each. They even bought a large quantity of rice to ready for the wedding feast. By the end of their buying they had purchased so many things that they could not be gotten into the carriage. They hired three carts to take it all to the palace.

At several of the shops the merchants came to the door to ask for the money that their purchases cost. To each of them the fox said, "Hush, hush! What is the matter with you? The padişah's daughter is to be married. We shall have your money delivered to you in two days. We made the same arrangement with the jeweler and other merchants." While the padişah and his family were returning to the palace with all of their purchases, the fox went to a tailor shop and ordered two suits of clothes made for Keloğlan.

After the wedding celebration had gone on for some time, it reached the point when the bride was to be delivered to the
On the morning of that day, the fox gave all the coachmen directions about which way they were to drive in the procession to the bridegroom's house. He then went to Keloğlan, and he found him sleeping beneath a walnut tree by the river. He said, "Get up, Brother Keloğlan! This is the day that you are to be married, and the bride is coming!"

"What?"

"Get up and put on one of these suits which I have had made for you."

While he was getting dressed, Keloğlan turned toward Mecca\(^8\) and said, "O Allah, I give thanks to you for arranging all that has happened. This fox had eaten most of my grapes, but he can have all of them. He has indeed secured the padişah's daughter as my bride!"

They still did not have a home for Keloğlan and his bride, but the fox knew what house he was going to secure for them, and it was to that house that he had directed the procession.

He said to Keloğlan, "No one around here knows that you are

\(^8\)All Moslems face Mecca when they pray. The narrator did not use the word Mecca here. He said literally, "Keloğlan turned toward the Kible." The Kible is the Kaaba, the small chapel (within the Great Mosque at Mecca) which houses the black stone which is the most sacred object in Islamic faith. It is actually toward this stone that Moslems turn when they pray.
the bridegroom. Just wait here until I come for you."

The fox then went to the home of the giants of that area. They had built a house so beautiful in every way that it would perplex the mind of anyone who saw it. The giants caught the fox in order to eat him. They said, "We were in need of meat. From where did you come to be our meat?"

The fox answered, "Don't think about eating at such a time! I have come here to save your lives. The padişah is on his way with a huge army to destroy you."

"What can we do to save ourselves, Brother Fox?"

"Hide in the well in your garden. They will not be able to find you there." When the giants went down to the bottom of the well, the fox rolled large boulders down into the well, killing all of them. Then he started back to get Keloğlan.

Along his way the fox came to a very large herd of horses. He said to the horse guards, way.

"They belong to Şakşak Bey."

you see over there, and he will be there by tonight, but do not go near the place, for he might cut you

He next came to a pasture where great herds of cows and oxen were grazing. Calling the cowherds to him, the fox said, "The padişah will pass this way with a long procession of
soldiers and other people. If either he or the soldiers ask you who owns these cows and oxen, you are to say, are the property of Şakşak Bey.'"

When he came upon a great flock of sheep, he said the same thing to the shepherds. He spoke to several other people along his route, and to all of them he said, "When the padişah passes this way, you are to tell him that such and such and this that all belong to Şakşak Bey."

He then went to Keloğlan and said, "I have killed the giants who owned the most beautiful of all mansions. That mansion will now be yours. Go there now and sweep the floors, dust the furniture, and make the place ready for your bride. Then dress in your white suit and stand on your roof to welcome the procession when it arrives. (In the old days the bridegroom would often stand on the roof and throw apples to the crowd.) Keloğlan cleaned the house, as the fox had directed, and then went to the roof in his white suit to await the arrival of the wedding procession.

As the procession moved along it came to the large flock of sheep. The padişah's assistants called to the shepherds, To whom does this large flock of sheep belong?"

"It belongs to Şakşak Bey."
When they reached the extensive pastures where thousands of cows and oxen were grazing, they called, "Cowherds, who owns those thousands of animals?"

"They belong to Şakşak Bey."

Just before reaching the mansion, the people in the procession saw the huge herd of horses, and they marveled that there were so many fine horses gathered in one place. "Whose horses are these?" the padişah's men asked the horse guards

"They are the horses of Şakşak Bey," the horse guards answered.

The padişah and all of the people in the procession were astonished to discover how much property of all kinds was owned by Şakşak Bey. Among themselves they said, "This Şakşak Bey must be the richest man in the whole world. Some said, "Isn't it remarkable that most of us had never heard of such a great man until now!"

Keloğlan welcomed the bridal procession to his mansion, and the bride was delivered into his hands. The padişah and of his company remained there for several days. Then Keloğlan saw them off, and they returned to their own homes.

After Keloğlan and his bride and the fox had lived happily
for some time in that beautiful mansion, the fox began to wonder about something. "I wonder whether or not this Keloğlan appreciates all that I have done for him. It was I who got for him the padişah's daughter and all of the comforts of this mansion. I am going to test his feelings about me by pretending to die."

One day shortly after that, Brother Keloğlan mounted his horse and went hunting. While he was away, the fox first pretended to be very ill, and then he pretended to die. The padişah's daughter began to weep loudly, for the fox was her brother-in-law. She kept crying, "Oh, my brother has died! My brother has died!"

When Keloğlan came home and found his wife grieving in this way, he asked her, "Woman, what is the matter? Why are you crying?"

"How could I avoid crying? While you were away hunting, your brother died!"

"Why cry about that?" asked Keloğlan. "He is only a dog and not worth crying about. How could a dog ever really be my brother? Just throw his body out."

When the fox heard this, he got up and said, "So now you are going to throw me out the door? I am the one who won your
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bride for you. You did not do a single thing to help your- 
f."

"Oh, Brother Fox, I was just testing you," said Keloğlan 
knew that you were not really dead."

A short time after that, Brother Fox really did die. 
When Keloğlan discovered this, he said to his wife, "Have a 
large feast prepared to honor Brother Fox. Let drums be beat- 
and let us have a long procession take him to the cemetery 
to be buried." They gave him a very respectful burial.

Then Keloğlan and his wife returned to their mansion. 
They lived there happily, eating and drinking and having all 
of their wishes fulfilled.