

Childlessness

sterility

Childlessness -- Cured -- by ^{magic} apple of fertility -- given by supernatural agency (dervish)

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Story 684 (1976, Tapes 7 & 9)

Narrator: Duralı Karakaya, 53 farmer

Location: Samra village

Soğut kaza

Bilecik Province

Date: August 1976

apple -- magic -- of fertility -- provided by supernatural agency (dervish) -- to be eaten

by wife of childless couple -- and peeling to be eaten by mare

Supernatural agency -- dervish -- provides childless couple with magic apple of fertility -- to be eaten by wife -- and peeling to be eaten by mare

Shah Ismail¹ and Güllüzar

Once there was and once there was not a padişah. One day while this padişah was traveling with his household, he met a dervish who said to him, "O padişah, tell me your wish and I shall grant it."

Dervish -- supernatural agency
Same as above

"What should I wish from you -- praise Allah? I have everything that I wish except a child, and it is a child I wish for most."

"Very well," said the dervish. Handing the padişah an apple, he said, "Have your wife eat the flesh of this apple, and have your horse eat its peel."

Wife -- sterile -- of padişah -- bears son --

after eating magic apple of fertility -- provided by supernatural agency (dervish) The padişah did as the dervish had directed, and in the usual length of time his wife bore a child and his

mare -- bears foal -- horse bore a foal. When the padişah was preparing to seek

after eating a hoca to suggest names for his son and his colt, the door

of the house opened suddenly, and the dervish reappeared.

He said, "Let the name of your new horse be Gamartay,² and

let the name of your new son be Shah Ismail." Having said

Gamartay (Kambertay) -- name given by dervish -- to foal at mare which had eaten peel

¹Shah Ismail is here meant to be only a name. There is no reference to or likeness to the famous historical figure of that name: Shah Ismail (1486-1524), Shiite leader and founder of the Safavid dynasty of Persia. he had earlier provided childless couple

²Gamartay is a dialectal corruption of kamertay or Kambertay (Gamarto), the name of various legendary horses in the Turkish tradition.

Dervish -- supernatural agency -- who provided childless couple with magic apple of fertility -- reappears later to name child

Same as above

Dervish appears and disappears
mysteriously

this, he vanished.

As time passed by, both the boy and the horse grew up developed. One day when the boy was bored, he said to the padişah, "My father, this horse and I have grown up together. Neither of us has ever gone beyond the palace grounds. Please give us permission now to do so."

"All right, son. If your horse has developed enough strength to bear you, then you may go riding wherever you wish

Joined by a couple of his friends, Shah Ismail went out on a hunting expedition. After they had been hunting for several hours, the companions became separated. Riding

in chief ahead by himself, Shah Ismail came to the tent of Güllüzar --
daughter ~~the~~ daughter of a Yürük chief.³ When Güllüzar emerged
Güllüzar love -- at first sight from her tent, Shah Ismail took one look at her and immediately

in love with the girl. He dismounted and gazed at her.

An old woman who accompanied the girl noticed this said, "My daughter, that boy who just rode up has fallen in love with you. Touch your face and your breast in recognition of him. There is no remedy for such love."

³Yürüks (Yörüks) are the last truly nomadic tribe within the confines of modern Turkey. They wander with their large flocks of goats, sheep, horses, and camels, between the Mediterranean (primarily the area around Mersin) in the winter, and the Taurus Mountains during the warm-weather months. They live in black mohair tents. In recent years some Yürüks have become sedentary and established villages in the foothills of the Taurus Mountains.

Story

Ismail started and trembled as if waking from sleep. "O Beauty, what is your name?"

"My name is Güllüzar.

But everyone has his place--
Depart, O brave young man,
And do not waste my time."

ante fable

To this Shah Ismail responded,

"Your name is Güllüzar.

Too narrow a worldly place
Is mine without your love.

My Güllüzar, my place is yours."

comb - as memento -- given by girl -- to boy

ring as memento -- given by boy -- to girl

Güllüzar then gave the boy a comb as a memento, and

Shah Ismail gave her a ring. Placing the comb in his

pocket,⁴ Shah Ismail returned home in a happy state of mind.

Yürük chief -- stirrer Later the Yürük chief was informed about this meeting
tent and moves camp --
when he learns of his daughter and the brave young man who had ridden into
love between the Yürük camp. He immediately struck his tent and moved
daughter on his family and followers to a different campsite
Shah: no

tent struck -- and When Shah Ismail rejoined his hunting companions, he
camp moved -- by said to them, "O friends, what kind of hunting have you had?
Yürük chief --
Some on about Allah made my hunt a delightful one--oh, very much so!" He
then told them of his experience and of his love for

⁴This is probably an anachronism, for in the heroic age of this tale Turkish garments seldom had pockets. Such small objects as combs would be placed inside one's shirt or in a sash or cummerbund.

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Güllüzar.

"If what you say is true, then let us hope for the best," they said. *boy -- grows pale -- almost ill -- for love of girl*

As the days passed, however, Shah Ismail grew pale and almost ill for the love of Güllüzar. Wondering about the condition of the boy, the padişah said to him, "What has happened to you, my son?"

The boy explained, "Well, this and this have happened to me, father."

"My son, does the girl live in this area? Where is she?"

"No, father, she does not live here, and I must go and search for her. There is nothing else for me to do but look for her until I find her."

"Very well, my son. You are now free to come and go as you wish." *Quest -- Shah Ismail seeks Güllüzar -- Yürekli girl he loves*

Mounting his horse, Shah Ismail rode furiously in every direction searching for Güllüzar. He rode and rode and rode until he came one day to a palace in a pleasant valley. When no one answered his call, the boy broke down the door of the palace and entered it. Inside, he found a beautiful girl sitting and working at an embroidery frame. When she saw the boy, the girl began to sob and moan.

"What is your name? And why are you crying?" he asked.

Girl -- named Güllüperi -- works at embroidery frame -- and has four dearths of two or seven brothers fighting to protect her

girl -- named Gülperi -- protected by seven brothers -- in palace
seven brothers -- protect sister -- named Gülperi -- in palace
brothers -- seven -- (same as above)

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dream -- prophetic
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"My name is Gülperi.⁵ I am crying about my brothers. I have seven brothers, and in a dream I have been informed that in a battle two of them have been killed and that the other five still survive

"What is the reason for this? Why are they fighting? Do not hesitate to tell me

"They are fighting to protect me," Gülperi said. "Men came here to carry me away by force, threatening to kill my brothers if they tried to prevent my abduction. my brothers said that they would die before they would relinquish me to them. Now I have seen in a dream that two of my brothers have been killed in a battle with these enemies. That is the reason for my crying.

"Now I understand. Where is this battle being fought?" Shah Ismail asked.

"It is on a plain on the other side of the hill that you see over there

Mounting his horse at once, Shah Ismail rode to that plain. He saw there that two of the brothers had, in fact, been killed and that the remainder of the seven brothers were in need of help. He rode to the larger group of contestants and called, "Selâmunaleyküm!"

⁵Gülperi is a Turkish name for a girl. Literally, it means rose fairy.

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they did not return his greeting.⁶ Then he went to the smaller group and gave

he had finished his worship, he said to the five brothers, "May the evening be good and useful to you."

"And may yours be good and useful to you," they answered.

Taking his sword from its sheath, the boy began attacking the enemy force. He fought so hard that he soon killed or drove off all of the opposing (band of warriors).

The surviving five brothers gathered around him to express their thanks. They said, "O brother, we have a sister named Gülperi. With the will of Allah, we shall give her to you in marriage." Allah -

"All right. If Allah so wills it, and if you give me this opportunity, I shall accept."

⁶Had their intentions been good, or had they accepted his presence, this larger force would have replied "Aleykümselâm," meaning "Greetings, and peace be unto you too," the proper Moslem response to "Selâmunaleykum," "Greetings, and peace be unto you." Their refusal to return his greeting was a danger signal, an indication that he would be persona non grata among them.

be for
better

Warriors -- band
of

all rode back to the palace of the brothers, and there the five surviving brothers saw the door broken open. They were at once suspicious about their sister's behavior and said, "While we have been away fighting for you, you have probably taken in this man and that man. Have you strayed from the right path and begun to live immorally?" Saying this, they started to beat her.

"Wait, my brothers," she said, "and I shall tell you the truth about what happened. A brave young man came along and broke in the door by kicking it. He asked what my name was and why I was crying. I told him what my name is, and I also told him that I was crying because I had seen in a dream that two of my brothers had been slain in battle. He left here to go to your aid. Did he not reach you?"

"Allah be praised, sister! He not only reached us, but he also saved us from destruction. ^{remaining five of seven brothers -} Do not tell him ^{saved from -} that we have beaten you, or he may kill all of us, and ^{by Shah Ismail} perhaps you too. We are greatly indebted to him. Were it not for his efforts, we should all probably have been killed."

Everyone was happy with the outcome of this experience and they all embraced one another. But Shah Ismail did not immediately marry Gülperi. Instead, he continued upon his search for Güllüzar. He rode away, and after going a great distance, he came to another palace, the walls of which

~~palace walls of which --~~
were made of human skulls. It was a palace with forty
rooms. At the center of the building was a cauldron of
rice cooking with human blood.⁷ When the boy took a
spoonful of this rice, he heard a voice say, "O brave man,
first fight with me, and if you win that contest, then
eat this rice." But Shah Ismail paid no attention to this
voice and took another spoonful of rice. The voice repeated
its warning to him again. But again he ignored it and took
a third spoonful of rice. Immediately after that a majestic
Arab warrior appeared before him with sword in hand.

"Mercy, O Arab, mercy!" the boy said. "I have come a
long way, and I am very hungry. Mercy, Arab, mercy. Do
not spoil my good mood. To whom does the arena belong,
anyway?⁸ Come, let us fight and see to whom it belongs."

Hearing these words, the Arab seemed pleased. He
thought, "Again an inexperienced brave young man has fallen
into our trap. Because of his fear, he is already pleading
for mercy. Yes, again an inexperienced young man has fallen

⁷No Moslem would eat anything containing blood, much
less human blood. The text seems clearly to require this
translation, however.

⁸This does not mean literal ownership but rather
championship in the sport or combat referred to.

into our trap.

By now Shah Ismail had finished eating. Mounting Gamartay, he took out his bow and arrows and shouted, "Oh, now is the time to fight!"

The Arab, who was known as Arab-Stirrup, mounted his own horse, named Blackknot,⁹ and rode out to confront the young man. He hurled his great mace, which was so heavy that it would collapse to a depth of two meters anything it hit. Shah Ismail saw this dangerous weapon and avoided

being hit by it by springing out of its range. He then hurled his own mace, knocking Arab-Stirrup off his horse. Shah Ismail immediately jumped upon him, prepared to cut

his throat. But when he stripped the veil from the Arab's face, he discovered that it was actually a girl as beautiful as the fourteenth of the moon.¹⁰

"Yes, I am a girl," said the female warrior. "Until now I have never been able find my match in this world, and it is for that reason that I have not gotten married."

Shah Ismail remained there for several days and nights

⁹The -knot part of this name refers to a tree knot--the knot in wood as opposed to a knot in rope.

¹⁰Plumpness is a criterion of female beauty in the Middle East. The beauty of the moon--a phenomenon of unusually great interest in the Middle East--is thought to be at its greatest when full. On the lunar calendar, the moon is at the full on its fourteenth and fifteenth days of the month. Hence it is highly complimentary to describe a woman's beauty as equal to that of the moon at its most attractive phase.

warrior

isguise -- girl
wears garments
of Arab warrior

Importance -- 9
protests to
be Arab
warrior

Beauty -- formulaic description of: as
beautiful as fourteenth of moon

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know who has come? Yılan-Bey is here. He has agreed that you will make a choice between us. You will go to whichever of us you choose."

—fictive

She spoke first to Yılan-Bey, explaining that she was innocent in the theft of his seal and that she knew nothing of her stepmother's having stolen it. She then begged Sinan-Bey's pardon, saying to him, "I entrust my two children to your care, but I myself choose to go with Yılan-Bey, for he was my first love." *woman -- bigamous -- chooses returned first husband, estranged -- or*

Sinan-Bey then said, "Yılan-Bey, you and I ^{second} have become brothers, suckled by the same mother and from the same breast." He then gave Yılan-Bey and Fatma a supply of food and horses to carry them back home.

Departing from that place, they returned home where they lived happily thereafter.¹⁹ *husband -- second -- returns wife to first husband -- when first returns to cl. her -- and ^{he} becomes "brother" to first*

¹⁸This is a Turkish convention to indicate that each, in his or her respective way is unmatched in beauty. Of a group of several girls it is often said, "Each was more beautiful than all the rest."

¹⁹The dilemma at the end--which lover will Fatma choose?-- is caused by the narrator's confused attempt to combine two quite different tale types. In both the snake-prince type and the disenchanted-husband type, the male lead marries permanently the female lead. But when both the snake prince and the disenchanted husband appear in the same tale, both cannot have the heroine! This illustrates the fact that although motifs are like interchangeable parts, belonging exclusively to no one tale type, they do require an appropriate context and cannot simply be "plugged into" any tale.

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Poison -- goblet of -- before love-sick girl

Güllüzar had secluded herself in one room of the house with a goblet of poison ^{before love-sick girl} set before her. She let no one enter the room, and she drove away those who attempted to enter.

The boy, Shah Ismail, said to the old woman who was his host, "Mother, please use all means to see the daughter of the Yürük chief."

son, she refuses to let anyone in!"

"If she has not let anyone in up to now, then let her do so at this time. Take this comb and show it to her. She will then admit you at once, saying, 'Oh, please come in! Please come in!'"

The old woman went to the chief's house and entered it. Going to the girl's room, she stood outside her door and called, "My daughter, Güllüzar! My daughter, Güllüzar!" But Güllüzar paid no attention to her except to drive her away. The old woman cried out, "My daughter--the comb!"

When Güllüzar saw the comb, she at once said to her attendants, "Bring the grandmother in! Bring the grandmother in!" Saying this, she took the comb from the old woman's hand and kissed it

"Grandmother, where is the owner of this comb?"

"My daughter, he is at my home. His name is Shah Ismail."

us not waste the night in mere sleep."

boy presence -- recognized by girl -- as result of seeing comb -- which she had given him -- as a memento
girl -- recognizes presence of lover -- as result of seeing comb -- which she had given him -- as memento
comb -- given by girl -- to her lover -- serves as means of recognizing his name -- when she sees it later

"Very well!"

Shah Ismail came secretly and carried Güllüzar in her wedding gown down into the rose garden. When Arab-Stirrup found them there sleeping among the flowers, she awakened them at once, slapped them once, and said, "If the Yürük chief sees us and send soldiers here, all that we shall be able to do will be to take as many lives as possible!"

They set out together, escaping the Yürük settlement and traveling five hundred thousand meters before they stopped to rest. Shah Ismail and Güllüzar slept in each other's embrace. When Arab-Stirrup saw them sleeping in this fashion, she had no wish to awaken them.

But the Yürük chief had sent five hundred well-armed soldiers in pursuit of them, and these men arrived during the time that Shah Ismail and Güllüzar were sleeping. Arab-Stirrup saw the approach of these troops, and taking out her sword, she rode out to meet them. In a fierce battle she killed or drove off all five hundred of them. For some space around their campsite the ground was covered with the blood of battle. Only then did Arab-Stirrup awaken the newlyweds, saying, "Wake up, O my shah, wake up! The news will reach the chief very soon, and he will dispatch thousands of soldiers to defeat us. Wake up, O my shah, wake up and see what has happened."

*Pursuit--at Güllüzar and Shah Ismail--by 500 soldiers of Yürük chief, girl's father
Warrior--female named Arab-Stirrup--routs 500 pursuing soldiers*

Story

Ismail sprang up at once. Arab-Stirrup said to him, "We are all very hungry. I hunted down two partridges over yonder. Let us bring them here, roast them, and eat them

The boy looked around him and saw that the immediate vicinity was filled with dead bodies. There was blood all around. He asked, "What happened?"

"We were attacked by five hundred soldiers of the Yürük chief. I did not have the heart to interrupt your beautiful sleep, and so I was compelled to fight them alone. But is it not a shame that they all had to be killed? They are all beloved darlings of their mothers, these young men. I do not want to kill any more of them. Let us leave here at once!"

"Yes, we agree with what you have said. Let us go!"

When they left that place, they traveled to the palace of Gülperi and her brothers. When they arrived there, Gülperi said, "My Shah, you are welcome here! While I was expecting to see you again only in the sky, I have found you again here on this earth. Let me be your third wife!" And she too was married to Shah Ismail.

One day Arab-Stirrup decided to cast remil.¹¹ After she

casting -- of remil

remil -- casting of

¹¹Remil is a type of geomancy well known in Turkey. Small many-sided objects have each facet marked with a number, letter or symbol--as with dice. When these objects are cast upon the ground, the numbers, letters, and symbols on all of the upturned facets are, when properly ordered, meaningful, usually providing an answer to the question in the remil caster's mind. Sometimes the answers explain crimes or other actions already completed; more often they foretell future event.

three wives
Wives--three

prophecy

through ... of remil: father to 2.
on -- an take his three beautiful wives

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had done this, she told the others the prophecy that she had received in this way. "Shah Ismail, your father will attempt to kill you and take all three of us away from you."

"If that is to happen, then what should we do?"

"We should not become your father's guests. We should stay somewhere outside the walls of the town, wherever we can find a suitable empty house. Let us not even go to your father's palace!" ^{trenches -- encircling town -- as which to catch mania}

They agreed on this and continued on their journey home cautiously. Shah Ismail's father had had trenches dug around the town as traps for approaching enemies. They saw this danger and avoided it, remaining outside the town limits and settling down in a house on the outskirts. The padişah knew of their arrival, however, and after a few days, he sent his wife to visit them. When the woman saw the three beautiful girls who were Shah Ismail's wives, she was so overcome that she fell over backwards in a faint. When she revived, she asked only, "Oh, where did you find them?" ^{padişah -- wife of -- sworn at sight of three beautiful wives of padişah's son}

^{wife -- of padişah}
When she returned to the palace, the woman said to the padişah, "You are the one who deserves these girls!"

"But, woman, I cannot very well marry the wives of my son!"

"Oh, how stupid you are Even though I am a woman, I, even I, have admired the beauty of those girls! When you

Story

see them, you will almost die of admiration! That son of yours does not deserve them! You deserve them! Why should you not marry them?"

"Very well, then, but how should we proceed to bring this about?"

"If we can kill Shah Ismail, then it will be easy to manage the rest."

right."

They sent a message to him which read, "Your father is inviting you to come and participate in a festival of games." Without consulting anyone, Shah Ismail decided to attend these games and participate. *padişah -- plus de 400 on -- 70000 sons three beautiful*

No one could beat Shah Ismail in the kinds of games that were played at the festival. But when he saw that his father was his opponent, he deliberately played badly, *2/1000* thinking that everyone would vilify the man who defeated *farle* his own father in such a public place. When he allowed his *him* father to defeat him, his father shouted to his *some* viziers, "Tie the arms of this traitor!"

After the viziers had surrounded and caught the boy, they tied his arms. He then spoke to the padişah, saying,

"O father, kill me not! Put not this blood of mine upon your hands.

O father, do not bring such shame

Upon your crown as padişah.

Conte table

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O father, view your setting here!

Put not my blood upon your hands!"

To his viziers the padishah said, "Gouge out his eyes and throw him into a bottomless well!"

The viziers, following these orders, gouged out his eyes and cast him into such a deep well. The boy remained in that well, hungry, for many days. He passed his time in weeping, but he did not die. One day some birds perched, twittering, above the well. When they heard Shah Ismail crying, they twittered again.

magic feather -- given to person with
by birds -- The right eye of the boy was in his left pocket, and
gouged out eye his left eye was in his right pocket. The birds called to
- looks eye him in their twittering way, "We shall drop down to you a
aid. He feather. If you touch this feather to your eyes they will be
replaced in healed, Shah Ismail." When he had the feather in his hands
sockets Shah Ismail took his eyes from his pockets and touched
feather -- magic -- them with the feather. But when he put them back into
(Same as above) their proper positions, he discovered that he had reversed them
He then touch each eye with the feather again, and they were
straightened out. When his eyes were completely healed
Shah Ismail ascended to the surface of the earth again by
grasping the stones in the walls of the well as he climbed.

After he had left the well, he walked about a hundred meters when he met a farmer. He said to this man,

"Selâmunaleykûm!"

"Aleykûmselâm!" the farmer answered.

"How are you, father?"

"Very well, but I am looking for a worker. Would like to be a farm hand and a shepherd for me?"

"Yes, I could do that. What will be the working arrangements?"

"Well, first I should want you to plowing, and, of course, I would pay you for this."

"All right, then, I shall accept that job."

Let us leave Shah Ismail there on the farm for a while and talk about a different aspect of this story. The padişah said to his attendants, "I shall marry those three girls now. Have them come forward for that purpose."

When the girls received this order, Arab-Stirrup said to the messenger, "Very well, but tell the padişah that he should send us ^{forty "aunts" (assistants to bride)} for "aunts"¹² to help us get ready for the wedding. He should also send us forty porters, for we have

¹²The request is, literally, for forty yenges. Yenge may mean either aunt or sister-in-law, though almost surely the former in this situation. Older women who assist prospective brides to prepare for their weddings and the undertaking of housekeeping are often called "aunts," though they may not, in fact, be relatives either by blood or by marriage.

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porters to carry their contents."

The padişah sent the forty "aunts" that had been requested, and shortly after that he also sent the forty porters. When the "aunts" arrived, Arab-Stirrup cut off all their heads and stuffed their heads and bodies into forty sacks. When the porters arrived, she had these forty sacks loaded upon their backs, and she ordered them, "Take these sacks and throw them down in front of the padişah!"

Handwritten notes:
 forty sacks -- containing bodies and decapitated heads -- of forty "aunts" -- sent to padişah -- on backs of forty porters
 Same or above

the padişah opened the sacks and saw what was inside of them, he was greatly disturbed. He had a thousand soldiers armed and sent to bring the girls before him as captives. When Arab-Stirrup saw these troops coming, she became furious. She fell upon them with a shout, scattering them to right and left. Not a soldier among them dared to approach her.

Shah Ismail, now working for the farmer, heard the clash of weapons, but he did not know what it was about. "O uncle farmer, what is all that noise that I hear? Tell me about it!"

Handwritten notes:
 padişah -- son of -- farmer's job -- as farmer's hand and shepherd
 son -- of padişah
 Same or above

farmer answered, "O my son, what could you do about a thing like that? It is really none of your business. Why are you curious about it?"

"It is only the sound of weapons that makes me curious. Tell me about it!"

Sound + battle -- attract son of padişah pretending to be farmer's hand
battle under of -- Same or above

Story 684 *Suicide from hand used by farmer of seeing moon
or when entering battle*

"Well, Shah Ismail has died. The padişah wishes to
farm hand -- going marry all three of his son's brides. But Arab-Stirrup has
battle -- is accused defied him and has attacked his troops. Now the war is
by farmer continuing, but so far they cannot defeat Arab-Stirrup."
of seeing means of side

farmer -- accuses farm hand going to "All right. Perhaps I shall defeat her!"

battle - of seeking of suicide "You are simply looking for a way to commit suicide.
Get out of here!"

The boy went directly to the padişah, but he was not
recognized, for the padişah thought of him as having been
blinded. "O my padişah," he said, "give me a bow and arrows,
and I shall defy the traitor!"

The padişah gave the boy an inferior bow and arrows,
and with them he confronted Arab-Stirrup. He did so well
with this equipment that Arab-Stirrup became afraid of this
boy. Shah Ismail then said to the padişah, "O my padişah,
the bow and arrows you gave me were not well made. Give me
Shah Ismail -- traces padişah father -- who wishes to l. l.
good weapons!" *into returning to him his horse and sword*

"My son, I shall have Shah Ismail's horse and sword
brought for you. Take them!"

The fighting resumed, and Arab-Stirrup grew very
angry. She said to her companions, "Prepare the poison,
girls. I have seen Shah Ismail fight, and this is the only
one who fights as he does. If I surrender or die, swallow
the poison!"

Story

[A sentence or two are missing from the tape. In this hiatus the battle is apparently terminated for that day.]

Afterwards Shah Ismail returned to the house outside the town. When he entered the building, all three of his wives embraced him and were very happy. After he had been welcomed in this way, the boy said to Arab-Stirrup, "Tomorrow, when we shall fight again, I want you to behead that sinful man. It will be better that you rather than I have his blood upon your hands. After I have seized you by your throat, I shall say to him, 'Kill this traitor who is your enemy!' Then when he approaches to cut your throat, spring up and behead him. But let no word of our plan be spoken to anyone!"

On the next day Shah Ismail and Arab-Stirrup resumed ^{the} their mock fighting again. When the boy threw his mace at ^{the} the girl, she fell to the ground to avoid being hit by it. ^{of her} Shah Ismail threw himself from his horse, grabbed Arab-Stirrup, and sat upon her. "Help! Help!," she shouted as the boy grasped her by the throat.

Turning toward his father, Shah Ismail said, "O my padişah, this person has killed thousands of your soldiers. Come now and kill this traitor with your own hands!" When Arab-Stirrup saw him approach her, she jumped up, beheaded the boy's father, and threw his severed head to one side

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Then the boy announced to the people who were there
"I am Shah Ismail. You have seen what my father did to me!"

The people started to chant, "Ascend to the throne
become our new padişah! Ascend to the throne and become
new padişah!"

Shah Ismail and his three young wives enjoyed many
happy years together. Their lives were filled with many
pleasures, and may Allah grant that all of yours will be
the same!