

Story 1698

"I am the son of Huşuş Shah, ruler of Tebriz in the territory of Şivaz."

"Kirman Shah, you already have a father, but I shall also call you my son. You will remain the son of your blood father--may Allah preserve you for your father!--but if you care to call me father, I shall be pleased to accept that title. I shall replace my sword in its sheath and shall not harm birds flying overhead. I shall cease collecting tribute in taxes from rulers. And I and my horsemen will become spectators rather than participants in human struggles."

"Big Arab, if you call me son not just with your tongue but because of a feeling within you, I shall call you father because of a similar feeling within me. From now on I am your son and you are my father. Your proposal deserves my greatest respect, and I accept it." Saying this, he climbed off Big Arab's chest

Big Arab kissed Kirman's eyes³⁵ and said, "Now that I have called you son I shall not break my promise for the

³⁵The eyes of children, faithful servants, and people of lesser status are kissed to show affection or approval of the recipient. Actually it is the eyelids, not the eyes, that are kissed as a gesture of respect. Note, immediately below, the kissing of the hands of Kirman Shah by Big Arab's horsemen.

Story 1698

rest of my life. May all my horsemen and wealth be sacrificed for your sake along with my life if need be." He then turned and called, "Mecal Vermez!"

"Yes, ağa?"

"Take my son's hand and lead him to the castle."

All of the horsemen dismounted to kiss Kirman Shah's hand and talk with him briefly. Then Big Arab, Mecal Vermez, and Kirman Shah entered the castle together. were accompanied by the daughter of the sultan of Yemen. "Mecal Vermez," said Big Arab, "have the dining tables set up and food prepared for my son.

Whatever food there was in the castle was prepared and served to Kirman Shah and his traveling companion. Kirman Shah satisfied his hunger, and there was pleasure and enjoyment in the air. Kirman Shah remained in Big Arab's castle for three days and rested. Then on the fourth day he arose and went to Big Arab and kissed his hand.

"What is your wish, Son?" asked Big Arab.

"Father, won't you ask me for the reason I have traveled outside my own country?"

Big Arab replied, "Son, I was unable to ask that fore, but I shall ask it now. What was your reason? me!"

Story 1698

Kirman Shah was still on his knees after having called Big Arab father. He now answered, "Father, I was on my way to Hirat when I came to your castle. I did not confront you intentionally, but that bad experience was turned into a good experience. Such changes can often occur if men will only learn to be patient. We were at first enemies but then became friends, and I hope that our friendship will last for the rest of our lives. Furthermore I am now your son, and you are now my father. I have a wish to fulfill, Father. I am in love with a girl, Mahberi

is the daughter of Abul Khan, the ruler of Hirat. There are two questions which I hope you can answer for me. The first is this: How many days of travel will be required to reach Hirat from here? The second question is this: How powerful is Abul Khan? How large an army does he have?"

Big Arab replied, "Do not worry, my son. I sent Mecal Vermez to Abul Khan every year to collect my annual tribute of taxes. If he should fail to provide those taxes he knows that ashes rather than sand will drift over his head. In fact, all rulers in all four directions know my reputation and fear my wickedness. No one in the past was able to put my back upon the ground, though now an eighteen-

Story 1698

year-old person has done so. This was almost a greater defeat than death for me, but now that I can call you son,

not feel sad when I remember that. It was, after all, my son and not a stranger who defeated me. I can remember this with pride instead of worrying about it.

now stay here with me, and I shall order Mecal Vermez to go to Abul Khan and request permission to bring his daughter, Mahberi, along with her trousseau, here to you!

"Father, what you have offered is very generous. However, here is another question: If Abul Khan is friendly to you, will you, in turn, be friendly to him?"

"Son, I shall be his friend. Your friend is now my friend, and your enemy is my enemy."

"You have spoken very well, Father. But if Abul Khan is your friend, would it be proper for you to unsheath your sword against him?"

"No, my son.

"If he should turn out to be an enemy, could I resist him successfully?"

"My son, a man who was able to defeat me would have no difficulty with even 1,000 Abul Khans."

"Then, Father, neither send Mecal Vermez nor go yourself. If he is a friend, then I too shall be a friend.

Story 1698

If he is an enemy, then I shall manage to stand against him. If I cannot, then you can take revenge for me. But if your horsemen were to confront Abul Khan right now, he might well be offended. He might say, 'I was a friend, not an enemy! Why, then, do they approach me as if I were an enemy? Does one come to ask for a girl with a sword or with kind words?' We must consider this, Father."

Big Arab liked Kirman Shah's response. He said, "All right, Son. How would it be if I went with you?"

"No, Father, do not move. I can make my own house with my own hands."

"All right," said Big Arab. Then to Mecal Vermez he said, "Prepare Karakartay. From now on, Karakartay will be a horse more suitable for my son, Kirman Shah, than for me. I shall not ride this horse again as long as there is my son, Kirman Shah, to ride it." Saying this, he gave Karakartay, along with its bridle, to Kirman Shah. He said, "Here, Son! This is not the kind of horse you know. It is like a bird that flies in the sky without ever sinking. No other horse can run faster than it, nor will any ever be able to do so. This horse is suitable to you from now on, for it will carry you to distant places."

Story 1698

Hearing this, Kirman Shah realized that Big Arab had spoken from the heart when he had called him son. And Kirman Shah called Big Arab father with equal devotion.

To give them a good departure, Big Arab and his horse-
rode three days with Kirman Shah and the daughter of the sultan of Yemen. Then Kirman Shah kissed the hand of Big Arab, and Big Arab, accompanied by his horsemen, returned to their castle. Kirman Shah then continued to go a good distance on his way to Hirat. Now as they continue traveling in that direction, let us hear the news about

Khan in the city of Hirat.

Abul Khan's daughter, Mahberi, awoke one morning and told her servants and her mother that she was in love with Kirman Shah, the son of Huşuş Shah. Huşuş Shah was the ruler of Tebriz in the region of Şiraz. When the mother had told this news to Abul Khan, he said to his daughter, "My girl, don't place a curse upon me by going away. Be patient! It is not proper for a woman to go in search of a man. Remain in your palace and in your garden. I promise you that when your lover, Kirman, comes through the gates of Hirat, I shall prepare a wedding celebration and accompanying feast for you. Let it be my obligation to see to it that the two of you attain your wishes. Be

Story 1698

patient! One day the Kirman you love will come here.

Mahberi was pleased with what her father had said.

prayed for her mother and father and waited for her lover to come. Now let us leave her in that situation go to Çükükaf.

There had much earlier been three giants who were the most ferocious monsters in the world. The first giant, which was killed by Hamzai /Hamza/, was known as Black Giant. The second one, which was killed by the blessed

was known as Short Giant. The third one, which was destined to be killed by Kirman Shah, was called Red Giant. Those earlier heroes had come into this world be-

Kirman Shah and had also killed their two giants before his time. After Kirman had been born, the third giant had said he would return in eighteen days /to kill Kirman as an infant/, but when he said that, he failed to add inşallah.³⁶ As a result, Allah had made each of those days a year, causing the Red Giant to wander about Çükükaf and sleep for eighteen years.

³⁶"If Allah wills."--The next ten interpolated paragraphs on the importance of saying inşallah include a brief narrative as well as didacticism. We have therefore given it separate status as ATON No. 1642 in order to prevent it from being completely lost in this very long tale, No. 1698.

Story 1698

(We should become accustomed to saying İnşallah.

someone asks, "When will you come back?" you should answer, "I shall return at such and such a time--İnşallah. If you do not say İnşallah, it is quite possible that you will not return at the time you had indicated. As I am always saying, the essence of everything is the love of Allah, and therefore it is important to say İnşallah. Similarly, it is important to say bismillah.³⁷ For example, if you sit down at a dinner table, whether you are at home or are a guest in someone else's home, you should say bismillah before you touch one morsel of food. We should say bismillah before opening a door, before starting to set the table, and before putting food in the dishes. Greater abundance will come to the one who utters bismillah.

Muşmulalık³⁸ used to catch fish from the sea every
³⁹ but he did not get enough to eat because he never

³⁷ Bismillah (in the name of Allah) is the first part of the expression with which the Koran opens, Bismillahir-rahmanirrahim (In the name of Allah, the Compassionate and Merciful). The full expression is used at the beginning of prayer services. Bismillah is usually uttered at the beginning of any undertaking in order to gain divine approval (or good luck) for that venture.

³⁸ A son of Adam, sometimes called Mucmuluk.

³⁹ Muşmulalık was so extremely tall that the fish he

Story 1698

said bismillah. When the blessed Noah had asked Muşmulalık to bring wood from the forest for the contruction of the Ark, he asked Noah, "If I do so, will you satisfy my hunger?" After Noah agreed to do this, Muşmulalık went to the forest, cut down oak trees, and began to carry them to Noah on his back

On the way, however, he met Satan, who asked him, "What are you doing?" When Muşmulalık explained the bargain he had made with Noah, Satan said, "How could he ever satisfy your hunger? He has deceived you."

When Muşmulalık heard this, he threw down the timbers he had been carrying and went home. However, there was still enough wood left to build the Ark from the scraps of trees that had gotten caught in his hair and between his toes. When he took those scraps to Noah, that prophet said, "These will be enough for my purpose." He then cooked a bowl of barley in camel's milk and took it to Muşmulalık

When Muşmulalık looked at the bowl, he asked, "Do you caught he held up so high that they were cooked by the heat of the sun. See this legend about him in "Blood Castle," ATON No. 927. It also appears in More Tales Alive in Turkey, by Walker and Uysal, p. 266.

Story 1698

expect to satisfy my hunger with that?"

"Yes, it will satisfy your hunger if you say bismillah before you start eating it," answered Noah.

"I have not said that in my whole life," answered Muşmulalık.

"What is that? What are you talking about?" asked Noah.

"I am telling you that I shall not say bismillah, I have never said bismillah in my entire life."

Noah said, "Very well, then. Go ahead and eat," for, in fact, he had tricked Muşmulalık into saying bismillah twice.)

Now let us turn our attention somewhere else. The beloved of Kirman Shah sat embroidering beneath a rose

The daughter of a vizier, a girl named Yıldız, had sitting with her day and night in order to learn the pattern of the embroidery. These two girls were so similar to each other that they differed only in the water they drank. They were two halves of the same apple. Mahberi turned to Yıldız and said, "Yıldız, I do not want to leave my embroidery. Let us eat our lunch here in this garden Go tell the servants to prepare food for us and bring it here." Yıldız went to the harem and gave Mahberi's orders

Story 1698

to the servants. The servants started immediately to prepare the food for lunch, but while they are doing this, us return to the giant.

As the giant rode his gray horse across the sky, everyone beneath him took cover out of fear. As he flew over the garden where Mahberi was embroidering, the giant the girl, swooped down, and carried her away with him. All of the people of Hirat saw the giant carry off Mahberi in this way. As the giant placed the girl behind him on back of the horse and flew away, let us turn to her father, Abul Khan

Servants rushed to Abul Khan and said, "Oh, what shall we do? The giant has taken your daughter away!"

When Abul Khan heard this, he began to strike his knees with his hands⁴⁰ and then to pull out his hair. The viziers rushed to their ruler and held his arms to prevent him from doing this. They said, "O Abul Khan, may you remain in good health! Against what are you contending?

was apparently something which was written as part of your fate." But no matter what advice they gave him, it

⁴⁰While seated, people in grief often slap their knees to give graphic expression to their sorrow. In Turkish folktales this action signals grief even if the cause of the grief has not yet been explained.

Story 1698

did not remove the pain in his heart for the loss of his child.

Now let us turn to the giant again. He took the girl to the land of Çükükaf and locked her in a tower of his castle. He did not choose to eat her. Why? No one knows, but we do know that no one will die until his or her appointed hour to do so. This truth has been demonstrated many times. Those who had been thrown into the flames have sometimes come out alive. Those who had fallen into the sea have sometimes come from the water before they drowned. Allah created incidents that would save them, testifying to the fact that people will not die until their appointed time. It was for such a reason that the girl's life was not over, that the giant did not eat her. "What good would it do me to eat her at once?" he asked himself. "It would be better if I just watched her every day." So, he fed the girl instead of eating her. He had also gone to Tebriz⁴¹ and captured Kirman Shah's cousins. He had gone too late to capture the infant Kirman Shah. He had brought the two princes back on his back. He locked them in another tower. He fed them there, just as he was

⁴¹Now more often Tabriz, a city in the northwestern Azerbaijani section of Iran.

Story 1698

feeding the girl in another tower. This must have happened because Allah willed it that the enemy of Kirman Shah would feed those connected to Kirman Shah. This is similar to the situation in which the enemy pharaoh /and his family/ had pulled Moses out of the water and fed him --all because Allah wanted that to happen

Now let us go to Kirman Shah. Unbeknown to Kirman Shah, the purpose of the mission that would take him to Çükükaf was not simply to carry out the demands of Fate to kill the giant. It was also because the giant had taken the beloved of Kirman Shah to Çükükaf that he was destined to go to that particular place to kill the giant.

But now he was not on his way to Çükükaf but to Hirat to see his beloved. Accompanied by his groom, the daughter of the sultan of Yemen, he rode the same distance every day until he was finally approaching Hirat.

In Hirat Abul Khan had ordered everyone from seven to seventy to go to the plateaus above the city and pitch there black tents for the mourning of the loss of his daughter. All of his subjects were ordered to wear black clothes from head to toe and mourn for forty days. There were now only two days of mourning left, after which everyone would again be permitted to wear red and green clothes

Story

and sing. When Kirman Shah entered the area surrounding Hirat, he observed at once the people clothed in black and the black tents pitched on the heights. He did not, of course, know the reason for the mourning.

Abul Khan, also clad in black, was in his own black tent with his viziers, and he was wiping away his tears, for the pain of the loss of a child is unlike any other pain that one can suffer. The mother and father would suffer this pain until the end of their lives. May Allah keep you from such pain, for it inflicts the most severe suffering. No matter what consolation or advice was offered to Abul Khan, he continued to cry.

As everyone in Hirat was grieving in this way, Kirman Shah arrived and approached a fountain. At the same time, Yıldız, the companion of Kirman Shah's beloved, was approaching that same fountain from the direction of the black tents. She and her servants were going with their pitchers in their hands to draw water. When she saw the two horsemen approaching, Yıldız said, "Hurry up, girls! Whoever gets to the fountain first will be entitled to use it first!" Hopping from one stone to another, the girls arrived at the fountain first.

Story 1698

When Kirman Shah saw that the girls had reached the fountain first and were filling their pitchers, he said to the daughter of the sultan of Yemen, "Do not cause any disturbance about this. The one who reaches a fountain first should have the first use of it. Let them fill their pitchers first. Then we shall dismount and water our horses. We too can then drink some water and rest for a while. We shall see what the mirror of fortune reveals to us."

The two riders waited near the fountain for the girls to fill their pitchers. While Yıldız was filling her pitcher, she turned to look at Kirman Shah. She had learned from Mahberi what Mahberi's lover looked like-- his height, his face. Day after day Mahberi had explained to Yıldız what Kirman Shah looked like. Now as Yıldız stared at Kirman Shah, her pitcher was not being filled by water because she was no longer holding it under the spout. Even if she had stood there until nightfall, she could not have filled her pitcher that way. Seeing this, Kirman Shah called to her and said, "O beauty, you stared at my face, either recognizing me or not recognizing me. But don't let the water flow in vain. Why don't you fill your pitcher and return with it? Of what advantage is it

Story 1698

to you to stare at me?"

girl looked around and became aware that she was not holding her pitcher beneath the spout. She then said to Kirman Shah, "Young man, I have an intuition. It is sometimes said that intuition can be miraculously revealing. Let me ask you about yourself. Where have you come from? Who are you? What is your name? Will you tell me these things, friendly traveler?"

Kirman Shah thought, "Why does this girl ask me such questions? But there is good in everything, and there is no harm in answering her questions." He therefore said to her, "Sister, I am from Tebriz. My father is named Huşuş Shah, and I am Kirman Shah

Hearing this, the girls left their pitchers by the fountain and ran back to the tents. Yıldız entered the tent of Mahberi's mother and in tears said to her, "Mother, Kirman Shah, your daughter's love, has arrived here!"

Hearing that, the woman felt as sharp a pain as she did at the very instant that the giant had taken away her daughter. "Where is he?" she asked.

the fountain."

"How do you know that?"

Story 1698

"Mahberi had told me about his country, about name, and about his father's name. When I asked the young man about these things, he gave the same names Mahberi had given me. Furthermore, he looked exactly the way Mahberi had described him."

The woman called to her husband and said, "Mahberi's love has come.

Hearing this, Abul Khan, crying even harder, went to his viziers and said, "The owner of the bag has come to ask for it. What shall I say now to this young man?"

"Don't worry! He too is mortal and he must also recognize the inevitability of Fate. And if he does not then what can he do? But go slowly. This man has completed a long journey. It would not be proper for us to give him the bad news right away. Be patient. Allow him to eat and to rest for a while, and then after that we can break the sad news to him." The viziers went to the fountain and greeted Kirman Shah: "Welcome, young man! Abul Khan is waiting for you in his tent."

Kirman Shah was very pleased to hear this. He said, "I want to see Abul Khan too. I have just completed a long journey to visit him

Story 1698

Accompanied by the daughter of the sultan of Yemen, Kirman Shah followed the viziers to the tent of Abul Khan. There he fell on his knees before the ruler and kissed his hands. He behaved with appropriate respect and courtesy.

Abul Khan looked into the face of Kirman Shah and all of his 366 veins filled. No matter how hard he might to suppress his tears, he could not succeed in doing so. Once an eye has filled with tears, the water must flow. Holding a handkerchief to his eyes with one hand and pounding his chest with the other hand, Abul Khan went to his wife and sought her advice. "Oh, woman, our daughter's husband has come. What am I to say to this young man? A confession of truth is upon my tongue. What shall we do about this turn of Fate?"

As the man and his wife wept together, the viziers came to their tent. Again they counseled, "Be patient, sir!" and holding him by the arms they led him back to tent.

Kirman Shah was greatly confused as he watched Abul Khan and the viziers. Sitting in the tent, he thought, "Whoever approaches me and gazes into my face runs away in tears." Standing up, he said to Abul Khan's viziers,

Story 1698

"Oh, gentlemen, you are all suffering from some great grief about which you have not told me. What is the reason for your tears? I observe that you are dressed in black from head to toe. Why are you mourning? Tell me so that I can share your grief and cry with you

Not feeling strong enough to endure the anguish of this situation, Abul Khan told his viziers to take Kirman Shah to his daughter's tent. Abul Khan had ordered that everything that his daughter had touched be placed in a black tent during the forty days of official mourning. Accordingly, everything that his daughter had touched--from her needle and thread to the clothes that she had worn--had been placed in a black tent. Doing as their ruler had ordered, the viziers took Kirman Shah to Mahberi's tent. There they said to him, "Oh, young man, be reconciled with your fate. Things have happened as Fate had determined they would. Abul Khan has been unable to fulfill his promise to you, and so our agreement with you /the marriage contract/ cannot be carried out. What can we do? Allah has ordered that things should happen in this way." They then told him that a giant had flown there on his horse and carried Mahberi away. "Here in

Story 1698

this tent are her belongings. Everything that you see here was once touched by that girl. She was preparing her trousseau, but her desires were left unfulfilled. All of these things now draped in black were once touched by your beloved."

Having now heard the whole truth, Kirman Shah wept and called out, "Oh, Fate, have you loaded the weight of the whole world upon my back?" Beating himself, he continued, "Let lions and tigers be matched with their equals and let dragons be matched with their kind. But you have left me in the claws of a gigantic Negro.⁴² You had me climb mountains and encounter all kinds of adversity to get here, and now that I have arrived, you have loaded all the trouble of the world upon my back!"

The viziers said to Kirman Shah, "Young man, do not cry. We have been crying ever since the loss of Mahberi, but our tears have changed nothing. It is better to be reconciled with one's fate. What else can we do? One cannot go along with a person who has died. If tears could have brought her back, she would be here now, for we have wept for forty days." They then took Kirman

⁴²Large jinns, giants, and Arabs in Turkish folktales are sometimes represented as Negroid.

Story 1698

Shah back to Abul Khan's tent. Kirman Shah's tears caused those of Abul Khan to flow again. Regaining control of himself, Kirman Shah said to Abul Khan, "If the giant has taken away my beloved, I am ready to sacrifice my life in her behalf. I shall either find my beloved or take vengeance against our enemy.

Encouraged by this, Abul Khan said, "My son, if you who are a stranger are willing to sacrifice yourself in such a way, how could I fail to join you in your effort to save my own child? If I fail to meet this challenge, let this throne and this crown henceforth be haram⁴³ to me

Kirman Shah did not object to what Abul Khan had said. "I can neither tell you to come with me or not to come with me," answered Kirman Shah. "Let us see if I can be reunited with my beloved and you can be reunited with your daughter."

⁴³Helal/Haram--Moslem religious concepts. That which is helal is that which is permissible according to canonical law. That which is haram is forbidden. There is no obligation or restriction or penalty for doing or taking whatever is helal, but there will be a penalty on Judgment Day for doing or taking what is forbidden. To accept something from a donor is helal; to take it or steal it is haram. Dying or endangered people often declare helal anything they have given to or done for another person, so that No. 2 will not go to Judgment indebted to another (which is haram unless declared helal by the benefactor).

Story

Forty of Abul Khan's men who were his closest companions decided to accompany the ruler on his undertaking. After they had been properly armed, these forty companions joined Abul Khan and Kirman Shah. Accompanying them also was the daughter of the padishah of Yemen, who had taken an oath to serve as Kirman Shah's groom for the rest of her life. They traveled as far as they could each day, and they continued to do so until thirty days had passed across the Mirror of Fate. They passed through inhabited lands and then came to a desert, where they could see nothing but sky, sand, birds, and the trees on distant mountains.

After a while they reached an open place in the desert, where Kirman Shah saw an aged saint sitting. Turning to Abul Khan, Kirman Shah said, "No one in this world is entirely safe. My shoulder was just touched by that blessed grandfatherly pir. Wait here and let us see what the Mirror of Fate will show us next." Dismounting, he walked to the place where the old man sat.

The old man asked, "Oh, Kirman Shah, where are you going?"

After explaining all that had happened to him, Kirman

Story 1698

Shah said, "You sent me on this journey of life, but Fate has not smiled upon me. A giant has abducted my beloved, and I have decided to go to the land of Çükükaf and recover her

"Who are those men on horseback accompanying you?" asked the saint

"They are the girl's father, Abul Khan, and forty of his closest friends who have decided to risk their lives accompanying him on this venture."

"Son, call them and tell them to come here." After Kirman Shah had called those men and they had come before the saint, the old man said to them, "Allah does not permit your going any farther on this quest. If you proceed any farther, you will die. It has been determined that only Kirman Shah can continue beyond this point."

When Abul Khan heard the will of Allah thus spoken by the Blessed Hızır,⁴⁴ he agreed at once to return to his own land. But the daughter of the sultan of Yemen

⁴⁴Once a water deity and fertility god--and still both figures to most farmers in southern Turkey--Hızır is more widely known now as a granter of wishes, a last-minute rescuer from disaster, and a special messenger and agent of God. In these latter three functions he appears fairly frequently in Turkish folktales. Not mentioned by name in the Koran, a chapter of that work was later named after him. He is assumed to be the person instructing Moses in Chapter XVIII of the Koran, where he is referred to by God simply as "our servant."

Story 1698

then spoke up, saying, "Pir father, I am committed to being Kirman Shah's groom until I die. What do you have to say about this?

"My girl, your commitment has been faithfully kept up to this point, and you may later be his groom again. You cannot, however, go any farther with him on this adventure. Kirman Shah must proceed alone

Kirman Shah then gave his groom these directions: "Girl, it is possible for you to return along the road which brought you here, but I do not know whether or not I shall ever return. Fate does not speak. Only Allah knows whether or not I shall be able to return. Listen closely to my command. Wait for me for two years. If I return within that time, it will be by the will of Allah. If I do not return, if Fate cuts me down, if I die, and you are still alive, go back to my mother and father and tell them not to forget me in their prayers. Tell them that we shall be reunited in the next world. Give them all of the details, one by one, of how I went to pursue the giant." Having said this, he kissed the hand of Abul Khan and asked his groom, the daughter of the padishah of Yemen, to make their past relationship helal

Story 1698

Then he mounted his horse and set forth.

Abul Khan returned

his forty horsemen and
Yemen. The girl had
years for the return

the padishah of
Hirat for two

Let us now leave
them in Hirat and see what Kirman Shah is doing.

The aged and blessed pir again stopped Kirman Shah. He held Kirman Shah's hand and he placed a charm upon the lives of the young man and of his horse, which was named Karakartay. He then said to Kirman Shah, "Son, you will now travel for three days and three nights. Then on the fourth day you will come upon the garden of Solomon, the son of David. There will be a sign hanging in that garden. Kirman, you must read what is written on that sign. Information about the miracle of Çükükaf will be written on that sign. Solomon, the son of David, has written on that sign directions about how you are to travel in Çükükaf. After reading the sign, you will continue on your way. Renew your journey now and fear not, for I shall always be following you."

Kirman Shah kissed the hand of the aged pir and renewed his journey. He traveled for three days and three

Story 1698

nights, and then on the fourth day he saw a garden. There was a large sign hung on the garden gate. It said, "O son Kirman, there is a special meaning for everything that exists and for everything that happens. At a certain date you were brought into this world under the guidance of a pir. When you are eighteen years old, you will come here and read this sign. I set up three stones on which I had inscribed the mission of three people. However, two of those people have preceded you here and completed their work.⁴⁵ They have completed their instructions and finished their work. Their stones are gone, but yours still remains here unchanged. Before going any farther you should know that the land of Çükükaf contains a wicked giant who is able to perform all sorts of magic tricks. Some of them are so unusual that they may even seem to be miracles. By his magic he may even transform you into some sort of terrible creature, but do not be afraid if this should happen.

"Now ride on again for three days and three nights, and on the fourth day you will come upon a garden of miracles. Observe the miracles that you see in that garden. Then go outside the garden, and again you will see

⁴⁵This is probably a reference to the two earlier heroes (Hamza and Ali) who had been designated as giant killers. See Footnote 5 above.

Story 1698

another sign. Read what it says, and then press on, riding upon your Karakartay. May Allah give you success. The killing of the giant is in your hands. When you first encounter a giant, know at once that he is your enemy. Allow him to attack you first. He will make three sallies against you. You should then invite the giant to accept your religion. If he does accept your faith and becomes a Moslem, forgive him. If he refuses to accept your faith, then kill him. The task of killing him is entirely in your hands

After having read this sign, Kirman Shah said, "Thanks be unto Allah for the orders He issues and for the blessings He gives." He then set forth, and after traveling for three days and three nights, he came to another garden, but this one was filled with strange sights. There was a pregnant dog lying before the garden gate. After he had dismounted and started through the gate, he heard the puppies growling in the dog's belly. "O Allah! What kind of miracle is this?" he asked. "This dog has not yet given birth to her puppies, but they are already growling inside her!" Kirman Shah then entered the garden, where he saw a pomegranate tree on which there were forty

Story 1698

large, red pomegranates. Thirty-nine of those pomegranates were completely empty, but the fortieth was half full.

"O Allah! What kind of miracle is this? Of forty beautiful pomegranates on the same tree only one has any fruit inside, and that one is just half full of fruit." After he had taken another three steps, he saw three cauldrons over a fire. Two of them were empty, but the cauldron in the center contained something that was boiling. As he looked at them, he saw that water from each end cauldron splashed into the opposite end cauldron, but none of the water fell into the center cauldron. "O Allah! What sort of miracle is this? Boiling water spurts from each of

outside cauldrons into the other outside cauldron, none of it falls into the center cauldron!" Going a little farther, he saw a man trying to lift a fallen tree, when he found himself unable to lift that tree, the loaded another tree on top of it. "O Allah! What

of miracle is this? Although this man cannot lift tree, he loads another tree on top of it! There must be some meaning behind this!" A little farther along he

two animal carcasses, each of which was held aloft by a single hair. One of these bodies was dirty, and the other was clean. People standing there kept trying to

Story 1698

get some of the dirty meat while ignoring completely the clean meat. "O Allah! What kind of miracle is this? Everyone wants some of the dirty meat, but no one wants the clean meat." Soon after that, he saw a bird perched on top of a rose tree and reading the Koran. But then the bird flew down from the rose tree and began digging in the excrement beneath the tree. "O Allah, what sort of miracle is this? Shall I believe in the bird that sings verses from the Koran, or shall I believe in the bird which digs in the excrement below?" He then saw a beautiful girl who paid no attention to anything around her stared straight ahead at some point in the future. Some people close to her and some farther away had opened their hands in a gesture of begging. They all looked ward her with hope and admiration, but the girl did not even notice these people. Once again Kirman Shah said, "O Allah! What kind of miracle is this?" He then came upon a camel standing with open mouth at the edge of a sea. The sea then began to flow into its mouth. "O my Allah! What kind of miracle is this? Is the camel going to drink the sea?" He then closed his eyes, opened his eyes, and discovered himself standing beside his horse,

Story 1698

Karakartay. When he looked up, he saw that there was another sign before him.

Written on the sign was this message:⁴⁶ "Oh, Kirman Shah, before you entered the garden, you saw a pregnant whose puppies were barking even before they had been delivered from her belly. Here is the meaning of what

saw: There will come a time when the young will walk in front of the old, when the young will fight with the old, and when the young will defeat the old. There will be no distinctions made between the young and the old, and the youth will see no worth in their elders. This is the puppies barked at you before they were even born.

"The second strange thing that you saw was the condition some pomegranates. There were forty large, red pomegranates on a tree, but thirty-nine of them were empty, and the fortieth was only half full. There will come a time when thirty-nine out of forty men will be hollow, and the fortieth will be partly hollow.

⁴⁶ Much of this message purports to explain the strange things ("miracles") which Kirman Shah had just seen. There were eight of those confusing spectacles, but here there are interpretations for only seven, and it is not always clear which "miracle" is being referred to in a given explanation. These "miracles" are expressed in symbolic language. The first example here (the barking unborn puppies) and the fourth (more weight piled on an already immovable load) appear elsewhere in ATON.

Story 1698

"The third strange thing you saw /the explanation here seems to refer to the fifth spectacle concerning the preference for dirty meat over clean meat/ represents the way men sometimes forsake the helal for the haram. Leaving their wives at home, they will go and sleep with some other woman, choosing what is forbidden.

"The fourth spectacle that you witnessed was a man piling still more weight on a load that he could not lift. Some people commit sins too heavy for them to bear, but instead of lightening the weight by repenting, they continue to add more sins to their burden.

"My son, the fifth strange incident /actually, it was the sixth/ that you saw /the Koran-reading bird turned dung digger/ refers to false religious leaders. There will come a time when learned men will preach sermons about the orders of Allah and the rules of Mohammed but will themselves indulge in what is forbidden

"The sixth spectacle /actually, it was the seventh/ concerned the girl who was beautiful but indifferent to the troubles of others. That girl represents the indifferent world in which we live. The world is not concerned about anybody. It will deceive you by pretending that you will never die. Those closest to the girl are the

Story 1698

rich, and those imploring her from a distance are the poor. The world makes no effort to help anyone but deliberately deceives everyone.

seventh spectacle that you observed /actually the eighth/ had a wide open mouth drinking the water of the sea. There will come a time when the rich will try to consume everything. No matter how much they may have, they will say it is not enough. Even at the risk of killing themselves with greed, they will still seek more

"My son, Kirman, do not be deceived by the pleasures of this world. The truth is that there is a better course to take, and that is the route of work--working as if you would live forever but behaving always as if you were to die tomorrow.⁴⁷ We should all work this way and behave this way. Too often, trade is revered as much as worship is. To clothe a naked person, to help the poor, to feed the hungry--these are good deeds. Such good acts are as worthy as worship itself. Work as if you were to live forever, but act as if you might die tomorrow.

"Oh, Kirman Shah, where are the heroes who preceded you in this world? Lose not your strength! Continue on your way!"

⁴⁷A well-known proverb in Turkey. It is often attributed to the Prophet Mohammed.

Story 1698

Saying, "O Blessed Allah!" Kirman Shah pulled on Karakartay's reins and headed the horse in the right direction. He continued his journey, but now he could see only earth and sky. No longer were there birds flying overhead. No longer could trees and plants be seen on hills in the distance. Unable to hear even the twitter of birds, Kirman Shah felt very strange. He said, "O mighty Allah, how well You have created this universe. You are very powerful. There is not here even a bird whose twittering I can hear. You have made me a traveler on this utterly lonely road where there is no one I can ask for help." Then he called for the old man who was his pir, and right away he saw that old man before him.

"Do you not feel well, my son?" asked the old man.

"Father, I have traveled long along these desolate roads. Here there is not even a bird to chirp. All that can be seen here are the earth and the sky. Can a human mind understand the power and capabilities of Allah?"

Placing another charm on Kirman Shah and on Karakartay, the saint said, "Come, my son! From now on, neither hunger nor thirst, neither weariness nor sleeplessness will affect either you or your horse. But from now on,

Story 1698

if you should be in trouble, seek help from Allah, who has created both you and me. From this point onward I do not have permission to follow you. Ask for aid only from Allah, your Creator." Having said this, the aged, white-bearded pir vanished.

Kirman Shah renewed his journey. This lover in search of his beloved passed through strange lands. He came to a mountain with its head in the sky. It was half snow and half fire, looking like the white and red of a pomegranate. At first he found the mountain impassable, but after he had appealed to Allah for help, a wind arose which dispersed the snow. He was then able to get past that mountain. This lover was now in the middle of the enchanted land of Çükükaf. He saw oddly shaped forms moving about there, but when he called to them, they made no response of any kind. Riding up to one after another, he touched each gently with the tip of his sword, but each strange creature he touched suddenly disappeared. Fearing that they might return and endanger him, he prayed, saying, "O Allah, all Divine power is Yours." He then continued on his way. Let us leave him on his travels for a while and find out what news there is about Mahberi.

Story 1698

Knowing that he who loses hope of Allah's help has nothing in his heart, Mahberi said, "I shall never lose faith in the One who created me. Allah can also create time within time,⁴⁸ and he can make laugh again the eyes that have long cried." Encouraging herself in this way began to construct with her bare hands a ladder out leather.

(Gentlemen, instead of remaining idle, one should work. The mirror of the body will gleam again if one works. Lazy people who sleep too much, who sit too much, who talk too much often grow ill. After a while they may not be able to find a single place in their bodies that is healthy. Some become so lazy that they do not even wash themselves, clean their clothes, or polish their shoes. But their worst disorder may be within them. One day when Lokman and his apprentice crossed a field at noon and saw that the workers had laid aside their sickles and were eating great quantities of yoghurt, Lokman said, "Wait; I smell money. These men may all get sick and come to us for help." He and his apprentice therefore lingered around that valley to see if their services would be needed. But after a while the laborers roused

⁴⁸The term used here is Zaman zaman içinde.

Story 1698

themselves and began working again. They worked so hard that even their feet began to sweat. When Lokman that, he said to his apprentice, "Come, let us now go. These men are better doctors than I am. They got rid of what they ate by sweating. Now all of their 366 veins will vibrate freely.")

While Kirman Shah was traveling toward her, Mahberi continued constructing a leather ladder. She thought that if her lover should one day come to rescue her, she would pull out the tie beam of that ladder. This girl who was so much in love did not lose hope, for she had tied her heart to Allah.

By riding Karakartay hard each day and every day Kirman Shah finally approached the giant's castle though at first he was not aware of this. When he finally reached that castle, he began riding around it in search

an entrance. The castle was so large that it took him an hour to ride around it, though the distance that Karakartay covered in an hour would have required a whole day's journey for any other horse. Unable to find gate or door in the castle wall, Kirman Shah thought that the great speed of his horse had caused him to miss it.

Story 1698

He therefore dismounted, put a mark on the ground, and then rode around the castle a second time. When he came to the mark again, however, he still had not discovered an entrance.

Despite Karakartay's neighing and the sound of his hoofs, Mahberi had fallen asleep and was unaware of the arrival of her lover. The blessed pir entered her dream and said, "Oh, my girl, why do you sleep? Your lover, Kirman Shah, has come! Wake up!" As soon as she saw the old man, Mahberi leaped from her bed and heard the neighing of Karakartay.

(Köroğlu⁴⁹ had once called out to the world,

Let the sword be the best of eastern swords!

Let the battle cry be that of the khans!

A young man brave but modest will shine forth.

If trouble should beset this kind of youth,

He will be rescued by the hand of God.

How meaningful are those words! The truth is that those who always utter the name of Allah with sincerity will receive His help when they are in difficulty!)

⁴⁹This is the narrator's interpolation. It refers to a much later hero, one probably dating from the late 16th or 17th century. Köroğlu was a heroic outlaw in some ways comparable to Robin Hood.

Story 1698

When the girl went to the small window of the castle and looked down, she saw Kirman Shah below on his horse. She wished to throw herself down to her lover, but the iron bars over the window prevented her from doing so. "O handsome one, have you come?" she called out.

Hearing the voice of the girl, Kirman Shah looked around but saw no one. Then he looked up and saw her in the window. Until that moment, he had feared that his beloved might be dead, killed by the giant. When he saw the girl, he exclaimed, "O Allah, Who created all existence from the nonexistent, how beautiful are Your power and ability! You have shown me the face of my beloved amidst all my troubles!" Then to Mahberi he said, "I have come but how? You came here on the back of the giant's flying horse. You came here through the skies, but I came here along the ground." He then told her about the difficulties that he had encountered one by one. He told her about everything--about the lions and tigers and the Big Arab⁵⁰--and when he had completed his account, he called out, "O Beauty, I thought that you were dead, but Allah made it possible for me to meet you again."

⁵⁰No mention is made here of the dragon slaying, the most difficult of his heroic accomplishments.

Story 1698

Crying, the girl answered, "Oh, my love Kirman, I have never lost hope that you would come, and while I have been waiting, I have woven a leather ladder which will enable you to enter the castle."

(This is what knowledgeable people say about such adversity:

Don't cry, for your Father will cure your woe;

Don't cry--it will some day pass away;

Don't cry, for the One who locked the door

Will be the One who opens it up

This is the truth of the matter. A time will come when eyes which have cried will laugh again.

"Oh, beautiful girl, I do not need your ladder. Someone has already given me the ability to enter this castle." Saying this, he untied the rope which the blessed pir had given him in Yemen.⁵¹ After tying a large noose in its end, he threw it up over the tip of the tower in which the girl was kept. Climbing to the window above, he parted its iron bars with his bare hands. They talked together for a long while until Kirman Shah finally

⁵¹ Again the Yemen connection is just barely referred to but not explained to the audience. Earlier in the tale we were told, without any explanation or even foreshadowing, that Kirman Shah's groom was the daughter of the padishah of Yemen.

Story 1698

said, "No matter how long we talk, we shall not be able to tell each other how much we have suffered. This is not the way to talk about such things, for there are more important things to be done. Can you show me where the giant is located?" But instead of answering this question, the girl began crying. "Why do you cry, O Beauty?"

"Who but I should be crying? If you should see the terrible appearance of the giant, you might be badly frightened."

"Girl, I saw that giant seven years ago. The all-powerful One showed him to me. I did not come here simply to kill the giant. I came to rescue you and take vengeance against our enemy, but that enemy happens to be the giant I was destined to kill. All of this has meaning. Otherwise, why would you have been brought here rather than somewhere else? This is another illustration of the fact that no matter what may happen, the design of Fate will be enacted. This is the time for killing that giant, not a time for crying. Whether you cry or laugh I cannot return without having killed that giant. Whatever is written down as our fate will come about. Don't make me hunt for him in the deserts of Çükükaf. Tell me where he is located, if you know."

Story 1698

girl now realized that Kirman Shah would not return without having killed the giant. She therefore said "The giant always goes downstairs to sleep, and this is his sleeping time

fact that Kirman Shah found the giant at a time when he was sleeping had all been arranged ahead of time by Allah. Kirman Shah lowered himself on his rope to the level where the giant was sleeping. He then took out his notebook and reviewed what directions he had copied down from the sign left by Solomon, the son of David.⁵² The message said this: "Let the enemy attack before you do. Know that there is no ordinary sword that can cut the giant's throat. You will see a box beside the bed of the giant. It is a magical box, and no matter how strong you may be, you will not be able to force that box open, but if you say, 'Bismillahirrahmanirrahim,' the lid will pop open. Inside the box is a sheathed sword, and it is only that sword that can cut the flesh of the giant. Do not awaken the giant until you have possession of that special sword."

giant made a tremendous noise even while he was

⁵² It is a somewhat amusing anachronism that an ancient hero would check directions in his notebook to avoid committing any error in carrying out this violent venture!

Story 1698

sleeping. The sound of each breath that he took, accompanied by the grinding of his teeth, shook the whole castle as if it had been struck by an earthquake. Fearlessly, Kirman Shah landed on the body of this huge giant,

had seven heads and fourteen eyes that gleamed bright as braziers. When he compared himself with the giant, however, he said, "O all-powerful One, I am not even a falcon in size compared with this giant. It is You who

going to kill this giant, not I. You are the One with power and the One who created me." He then said, "Bismillahirrahmanirrahim," and thereby opened the lid of the

alongside the giant's bed. Kirman Shah removed the sheathed sword from this box and then unsheathed it. Gazing at this special sword, he realized that it was a weapon with which his own sword could not even be compared. Taking that special sword in his hand, he circled round

giant. Before he did anything else, however, he again consulted his notebook for instructions.

It said, "Do not attack before your enemy does. Permit him to attack three times. When your turn comes,

should invite him to accept your religion before you attack him. If he agrees to do this, you should forgive him; if he refuses, you should kill him

Story 1698

Then this lover pounded his chest with his fists and gave a mighty battle cry. So loud was this cry that it shook all of Çükükaf, the surrounding mountains, and all of the rocks in the area. Upon hearing this loud cry, the evil giant opened all fourteen of his eyes and stood up. "Oh, son of an Arab, Kirman Shah, have you now come?"

"Yes, and the time to fight has come, and you have the first turn to attack."

As the giant arose to his full height, he used his magical power to throw a bowl of fire at Kirman Shah. The flames were everywhere, but they did not burn Kirman Shah. In his second maneuver, the giant threw a bowl of water which engulfed everything as if the sea had overrun the place, but Kirman Shah resisted this flood successfully. In his third attempt to scare Kirman, the giant threw a bowl of sand which buried almost everything but Kirman Shah. "Oh, giant," said Kirman Shah, "I cannot be frightened by such small things. Step forward and attack me yourself!" After the giant had attacked Kirman Shah three times with all of his force, he again approached the young man. He went toward the young man with his eyes squinting and his teeth grinding. Kirman Shah then said, "Oh, evil giant, accept the unity of

Story 1698

Allah!" The giant said nothing, but continued to advance. As the giant was about to pounce on him, Kirman struck his central head with the special sword and split him in half from top to bottom.

The two parts of the giant fell to the ground, where they began shouting, "Oh, son of Adam, hit me once again!"

"Once is enough. I was born only once from my mother's womb."⁵³ He then stood aside and watched the giant struggle and slowly die. Kirman Shah then wiped the giant's blood from the special sword and replaced it in its sheath. He then said, "O Allah, how great and beautiful is Thy power. I was not even a bird compared in size with this giant, but You enabled me to kill him. You also gave me the courage to come here. This fate of mine was written long ago. The human mind cannot understand Your power and knowledge."

Kirman Shah then climbed the rope again to the room in the tower where Mahberi awaited him. The two lovers met once again and embraced each other. Then Kirman said, "Girl, let me ask you for some information."

⁵³ In several ATON tales there is a stated or implied caveat against striking unnecessary blows against a giant. It is sometimes suggested that striking an excessive blow with a sword will cause the wounded or dying giant to revive and recover his earlier strength.

Story 1698

"What is it?" said Mahberi.

/1974 Tape 44 begins here./

"Did this giant bring any of Adam's other children here?"

"Yes, he brought two princes here. They are imprisoned in that tower across from here."

Kirman Shah looped his rope over the top of the opposite tower and crossed to the part of the castle where the two princes were held captive. Unfortunately, these princes were very treacherous young men. They had prayed that the giant would kill Kirman Shah, but when he visited their prison, they pretended otherwise. But Allah knows what is in the hearts of such people and will not aid them. It is virtuous to be what you seem to be. Allah is the enemy of false hearts. Kirman Shah said to the princes, "Good news! The giant is dead!"

"Thanks be to Allah," they answered, but even as they were saying that, they were thinking of ways in which they could kill Kirman Shah. Kirman took them to the main part of the castle by breaking a hole in the doorless wall that surrounded it. It was a hole just large enough for one person to pass through. The size of the opening suggested to the evil princes a means of killing Kirman Shah. They

Story 1698

plotted together to kill Kirman Shah. One of the princes said, "We should go outside before he does. When he passes back out through that door, his head will come first. As soon as his head appears, I with my sword and you with your sword will both chop off his head." They then preceded Kirman Shah and Mahberi as they were all leaving the castle.

Mahberi said, "Kirman, let me pass through the door ahead of you. Those two princes may do something evil. If they do, then it would be better that I should be their victim."

Kirman Shah replied, "Oh, my beloved, I acted kindly toward those two men and did not harm them in any way. They are like my uncle's sons to me. Why should they do me any harm? The giant was going to devour them, and I saved them from their worst enemy. Let me go out first, and then you can follow me." But regardless of how much the girl pleaded, Kirman Shah would not listen to her advice.

As soon as Kirman Shah's head appeared outside the door, both princes, one on either side, swung their swords at it. But this was written into Kirman Shah's fate, and

Story 1698

also written was the condition that the wounds on his neck would be no more than one finger deep. "Alas!" Kirman Shah shouted, and threw himself the rest of the way through the hole. After collapsing on the ground, he tried to arise, but he could not lift up his head. Mah-beri tore up parts of her clothing to tie bands over Kirman's wounds and stop the blood.

In the meantime, the two treacherous princes tried to mount Karakartay, but the horse would not allow them to do so. They then decided to reenter the castle and take some small parts of the giant's body. These they loaded upon the back of a ram and departed. They traveled for many days and nights, but let us go back to Kirman Shah.

Kirman Shah had closed his eyes as he lay with his head in the girl's lap. The beautiful girl, who had been pulling out her hair, looked up to see that night had fallen and that the stars were twinkling brightly in the sky. She said, "O powerful and capable One who can create existence from the nonexistent. It was You who made me weep for a time, and it was You who decided that I should be imprisoned by the giant. Fate which made me wait for him longingly in a prison has now left me a lonely woman in this desert. Have you not shown the mirror of the

Story 1698

world to me, and is that not enough?" She cried as she said this, and the tears that fell upon the face of Kirman Shah awakened her lover.

"Oh, Beauty, why do you cry?" he asked.

"Kirman, Fate has put us into a time which itself cries."

Kirman Shah asked, "Where are those two treacherous princes?"

"I know that they reentered the castle, but I know nothing more about them. But I have here with me a horse which is also weeping."⁵⁴

"Help me to mount my horse," said Kirman Shah. "Let its bridle hang to the ground, and let it wander where it will."

Karakartay, who could not be caught by anyone in this world, swung its bridle to Mahberi's hand. Allah had endowed this horse with all human qualities except the ability to speak. The horse had all the wisdom of a human being. Karakartay sensed that the girl was having difficulty lifting Kirman Shah into the saddle, and so it knelt

⁵⁴Legendary horses, such as Rustem's Ruksh, are often pictured as weeping over human suffering or tragedy. There are other instances of equine sensibility in ATON.

Story 1698

down, like a camel. Then it pulled Kirman Shah toward itself with its head while Mahberi pushed him from behind

Once he was on the horse's back, Kirman Shah said to Mahberi, "Sit behind me and wrap your arms around me so that I shall not fall off. Then let the horse take its head and go where it will.

As soon as the girl had wrapped her arms around Kirman Shah, Karakartay began to move. That animal traveled day and night for twenty-four hours before it stopped. After it had eaten, it would help Mahberi load Kirman Shah on its back. Traveling day and night in this way for forty days, this horse, going like the wind, carried them to Tebriz. This was such a great distance that it would have taken any other horse two years to traverse it. During their journey of forty days and forty nights, the girl drew a line to mark the passage of each twenty-four hours. She could not see much as they traveled, for the horse's speed was like that of the wind. Although they crossed many mountains filled with wild beasts, none of these animals was able to harm them, for the speed of Karakartay protected them. When they finally reached Tebriz, the horse knelt again to let them dismount, and then it began to graze near them.

Story 1698

When Kirman Shah opened his eyes, he saw the beautiful girl and said to her, "O my Beauty, my love! We have been traveling for a great while. Did you see a desert along the way?"

"O my lover, speak again with your fluent tongue so that I may hear your voice." Then, sobbing, she continued, "We passed through deserts, through many forests, and over many mountains, but I could not see very much of what we passed because this horse ran like the wind. Now we have stopped in a small desert where the horse is grazing."

Kirman Shah said, "Climb that hill over there and see if there is a garden on one side of it and a desert on the other."

After covering Kirman, the girl ran to the top of the hill. There she saw a large garden on the other side. She ran back to Kirman Shah at once with the good news. "There is a garden on the other side of the hill, and that garden is filled with fruit."

Whose garden was it that she had viewed? It was the garden of Kirman Shah's father, Huşuş.⁵⁵ Observe what a miracle had happened. Karakartay had brought them all

⁵⁵ The narrator actually calls Huşuş Kirman Shah's mother. It is obvious from what follows, however, that Huşuş is Kirman's father.

Story

that great distance to the exact place they needed to be!

wise have made this observation:

Ride not a donkey on a trip,

Or troubles be prepared to face.

Still worse to go upon a mule

A horse can be a young man's friend.)

Kirman Shah said, "Where there is a garden, there are sure to be people. Go and get me some milk. My lungs feel as if they had burst into pieces." Crying, the girl went over the hill toward the garden in an effort to find some milk.

Now let us hear news about someone else. The day had just dawned on the mountain peaks. During the night before, the old grandfather pir had appeared in a dream to Kirman Shah's mother, Zührebano. He had said to her "Oh, my girl, why do you lie there? You may cry about it but others will rejoice at the fact that your son, Kirman Shah, is coming. Get up, my girl; get up! Take your ritual ablutions and perform your early morning prayers. You will soon be happy."

Upon hearing the blessed pir's voice, Zührebano awakened and wondered about what she had seen and heard. She asked herself, "I wonder if I had this dream because

Story 1698

every night for some time I have gone to sleep with such a wish on my mind?" But she arose anyway and performed her morning prayers. Later when her female servants went to her side, she told them about her dream.

The servants asked her, "O great sultan,⁵⁶ if you should see your son Kirman today or tomorrow, what would you give us?"

"If Allah reunites me with my son and I see my son's face either today or tomorrow, I shall set you free and have each one of you married. I shall make you family women."

(Be not deceived by tokens of this world
 Rely but little on your youth or wealth
 Be always thankful for your state of being
 Until maturity arrives at last.
 Sleeping, I met my love within a dream,
 But thinking lost my way in love and truth.
 The road to truth must always be pursued;
 The pool of knowledge must be sipped for love
 May Allah keep me on the road to truth
 Till I complete my term of life and die.

⁵⁶The word sultan usually refers to a male emperor or ruler. To Americans and Europeans the female form is sultana, but in Turkish a powerful or otherwise important female may also be called sultan.

Story 1698

Ours is a transitory world at
 Where now are those who slept last night in
 health?
 The pained cry, "Where is remedy for me?"
 May each some Lokman seek and find.
 I kneel upon the ground to find his track.
 Yet who but You can know my every whim?
 I seek my daily sustenance from You;
 To one who fell give but a glance of grace.
 Could even mountains bear bewilderment?
 For the love of Mustafa⁵⁷ cause me to laugh.
 The days of life flow from Behçet Mahir
 Flames of this love are worse to me than death.
 O Allah, do not make me suffer more
 But let me laugh a never-failing laugh.
 One or another lover claims each passing night.
 Let this one night belong to Kirman Shah.)

Let us go now and see what the two evil cousins of
 Kirman Shah are doing. After they had wounded Kirman
 Shah, these two treacherous men had loaded on the back of
 a ram the nose, the ears, and the eyes of the giant and

⁵⁷What Mustafa? Occasionally in folktales Mohammed
 is referred to as Mohammed Mustafa. Is that the reference
 here?

Story 1698

out for home. But, as has often been said, a tale from the mouth of a storyteller is a special treatment of an event recited many years after it has actually happened. This is true, for in one night of storytelling we have had the young man born, reared, and proven to be a hero. Allah can turn one hour into a thousand hours and a thousand hours into one.⁵⁸

The two treacherous princes, traveling day and night, arrived in Horasan before Kirman Shah did. That is, they returned to Iran and arrived at their father's home. Hüşuş Shah had an older brother named Ahmet Shah. The former the ruler of Tebriz and the latter was the ruler of Horasan City. Ahmet Shah had two sons, the treacherous princes, who did not like their cousin, Kirman Shah. To his face they acted like friends, but behind his back they were his enemies. When they got home, their father said to them, "Sons, it has been a long time since you went away! Where did you go? Did you come upon any news about

⁵⁸ Mahir and other Turkish narrators are fond of echoing the idea that a day in the presence of the Deity is better than 1,000 on earth. See Psalms LXXIV, 10, and Psalms XC, 4. That is not really what is being suggested here, but the equation of one day or year in one place with a thousand elsewhere or under different circumstances is used in different ways to suit a given narrator's fancy.

Story 1698

Kirman Shah?" Two years had passed from the lives of all of them

"Father, do not be angry at us. Does a man grow angry about something before he has any information about it?"

"Tell me, then!" their father demanded.

The two brothers took from the back of the ram the giant's nose, and ears and eyes and spread them before their father and his council. Seeing these parts of the giant, Ahmet Shah looked at his council and his council looked at him. "What are these things?" Ahmet Shah asked.

"Oh, Shah Father, you asked us about Kirman Shah. It is not only we but also the corpse of the giant that will provide the answer to your question. We were out hunting when the giant swooped down from the sky and carried us off to the city of Çükükaf, where we were held as prisoners for a while. Then Kirman Shah came to our rescue, saying, 'I have special power given to me by my pir, and using that power, I shall kill the giant.' No matter how much we pleaded, he would not listen to our warnings about that giant. Then on a day of all days when the giant released us, Kirman Shah followed him and engaged him in battle. In his very first attack the giant

Story 1698

killed Kirman Shah, tearing him into small pieces and devouring him. Later, when the giant was sleeping, we killed

giant both to save ourselves and to take vengeance for the death of Kirman Shah. We sent the giant to hell after it had killed Kirman Shah. Then we cut off parts of the giant's face and brought them here as proof of our having killed that monster. Only we and Allah know what we endured during those two years, but we have now reached you at last. Say a prayer for Kirman's soul. A giant killed

and we took revenge for him on that giant, Shah Father

Ahmet Shah stared at the remains of the giant as he listened to his sons' account. When the boys had finished their story, he looked sadly into their faces. Then turning to his council, he asked, "What do you say about this?"

One councilman answered, "What can we say, sir? Can anything be done about an action that has already been completed? Your sons reported that Kirman was eaten by a giant and that they had taken revenge against that enemy by killing him. Here we have laid before us parts of the dead giant's body as proof of what they have reported. What else can we say?"

Story 1698

But another councilman, a very wise person, stood up and spoke in a very different fashion. "Sir, I listened very carefully to what your sons said. However, I believe that they are making a mistake and that their words are not accurate. As far as I can tell, the giant did not eat Kirman Shah. There is no truth in what they say.

But other council members replied to this man's objections. "What mistake? What lie can there be? Here are the pieces of the giant!" With remarks like these they silenced the wise man.

"Very well," he said and sat down again.

"Oh, my sons," said Ahmet Shah, "if all this happened in the way you have reported it, then let us not speak of it to anyone outside the palace. Kirman Shah's father, Huşuş, is my brother and your uncle. May he never hear about his son's death from us. He cannot go to Çükükaf, and so let him wait for his son's return until the day he dies. Let him not know about the way in which his son died. If you talk about this outside the palace, know that the ground has ears. Word would go quickly to the city of Tebriz. I have heard the bad news, but let my brother not hear it."

Story 1698

The two treacherous princes left their father went to their mother. They told her the same story about Kirman Shah. The story pleased her very much, for did not wish to accept the fact that Kirman Shah was a great hero. "It is a good thing that it happened so," she said.

Ahmet Shah said to the members of his council, word about this bad news never go beyond this door." The council members agreed to this. But the two treacherous brothers went and talked about it everywhere they went: in the marketplaces, in the coffeehouses. They told everyone that they had killed the giant and that Kirman Shah had been eaten by the giant. In this way everyone in Horasan heard this false news, and it was not long before that same news traveled to Tebriz.

One day the news reached Huşuş in this way. Someone said to him, "Why do you sit there so calmly? Your brother's sons have returned from the land of Çükükaf. giant carried both them and Kirman Shah to Çükükaf, where he finally ate Kirman Shah, but your nephews killed the giant in his sleep. They brought back to Horasan the giant's nose, mouth, and ears to show them to their father."

Story 1698

Thus the account that the two treacherous brothers had told had now reached Huşuş Shah. As soon as Huşuş Shah heard this bad news, he uttered a loud groan--"Ah-h-h!"--and cast himself down from his throne. Several of his council members lifted him up and set him back in place. They said, "Oh, ruler, come to your senses! Perhaps the enemy had invented this story. It is better to tuck up your garments before you come to the brook. How can you lament over something that may be no more than the idle gossip of the common people? Let us communicate with your brother in Horasan. With his aid and that of his sons we may be able to determine what the facts are in this matter.

Huşuş Shah sent a message to Ahmet Shah asking him to come to Tebriz with his council and his two sons. When Ahmet Shah received this message, he realized that his brother had been told the bad news. Ahmet Shah grew furious at his sons, scolding them. "You have told your story to everyone else, and so you may as well tell it to my brother, too!" Having said this, Ahmet Shah went to the city of Tebriz accompanied by his sons and his council. After they had arrived there, the two treacherous brothers gave to their uncle the same report they had earlier given to their father.

Story 1698

As soon as Huşuş heard these words of his nephews, he cried out, "Alas, O Fate! Whose part of your wheel you turn forward, causing our part to recede?" He again uttered a great groan--"Ah-h-h!"--and again cast himself down from his throne.

His council gathered around him and lifted him back onto his throne. They said, "Oh, Shah, this is the way Fate has written it!"

The man from Ahmet Shah's council who had declared two princes' story false now looked into the faces of Huşuş Shah and his council and said, "O ruler, I said this to Ahmet Shah earlier and now I am saying it to you. The words of these two treacherous boys will certainly be proved in the end to be incorrect. The time will come when your son will become a ruler and these two young men will certainly be able to do nothing but stare at the ground for having reported something that was not true. I cannot understand their intentions, but there is nothing to what they say." But what can one mouth do against a thousand? The others made that honest man sit down again. Let us now leave Huşuş and see what Mahberi is doing.

Mahberi was heading straight toward the garden. But

Story 1698

the garden was far enough away so that by the time Mahberi was nearing it, the gardeners were arriving from Tebriz to work there, especially in the vineyard section of the garden. Zührebano had said to these gardeners, "Go and take good care of the gardens. Today I intend to go there myself for a while to rest.

As the gardeners were approaching the garden, they encountered Mahberi. Seeing these workmen, Mahberi fell to the ground and started rubbing soil on her face. The gardeners asked each other, "Why is this beautiful girl kissing the ground?" They then went on closer to the girl and asked, "Oh, beautiful girl, why are you kissing the ground and rubbing soil on your face?"

Mahberi stood up and said, "Oh, gardeners, I had not seen people for such a long time that just seeing you made me so happy that I kissed the ground and rubbed dirt on my face."

The gardener asked her more questions: "My girl, where are you from? Where are you going?"

"Do not ask me where I have come from and where I am going. I have a problem. First help me with that problem."

"What is your problem?" they asked.

Story 1698

"Bring me a bowl of milk, and for it I shall give you all the jewels on my neck and all of the bracelets on my arms."

One of the gardeners said, "My girl, if you were to keep your word about that, I should bring you not only a bowl of milk but a whole bucketful of milk."

"Very well," she said, and she started removing her jewels. From the moment that they had first seen her, the girl was talking and crying at the same time.

A second gardener turned to his friend and pointed his shovel at him. "What are you doing, boy?" he asked. "Is it right to take so much jewelry for so little milk, you cruel man? This girl is willing to give her jewels, but she is crying at the same time. Will a sad person's property ever bring happiness to anyone else?"

Then the first gardener, who was really a very merciful man, said, "My girl, don't touch any of your jewelry. I do not want anything for the milk. If milk is all you want, it is plentiful in our city." Saying this, he reached into his pocket and withdrew some gold coins. Then he added, "Take these coins. This money is enough to buy you not just a bowl of milk but a whole shovelful

Story 1698

milk. May your jewels remain your own. I had never before thought of taking anything from a woman, and I shall never do so again. The city is close at hand, and anyone there will give you milk."

Very pleased, Mahberi took the money and started toward the city. But the gardener called after her, "My girl, what will you do with the milk?"

"I have a friend on the top of that hill who is wounded and I shall take the milk to him." She then described where Kirman Shah was located.

"Very well, my girl. Go ahead and walk to the city to get the milk."

Let us now see what the gardeners were doing while she was walking toward the city. The merciful gardener said to the cruel one, "Come, let us go and look at the wounded man before we go to work at the garden." With their shovels on their shoulders they then walked to the place on the hill that Mahberi had described to them. There they found Kirman Shah lying on the ground covered with his saddlebag. "Take the bag off him," said the one gardener. They uncovered Kirman Shah, who was in an absolutely helpless condition. When they saw that the wounded man was their shah's son, the two gardeners started

Story 1698

running wildly toward the city to report the good news that Kirman Shah had returned.

While this was going on, Zührebano, Kirman Shah's mother, had gotten into her cart and had said to her driver, "I have a feeling inside me that, Allah willing, Fate will bring me happiness today."

"Hopefully you will be happy," the driver replied.

As the cart moved toward the garden, the gardeners saw Zührebano approaching. The gardeners said to each other, "Let it not be to Huşuş that we bear the good news but to his wife. A mother's compassion exceeds a father's." Running to the cart, they shouted, "Good news, O great sultan We have found your son, Kirman Shah!"

Hearing this, Zührebano said, "Oh, gardeners, I shall have you both married and provided with money!⁵⁹ Run ahead now and show us where my son is!"

The gardeners started running toward the hill, and the cart driver followed them. When they reached the spot where Kirman Shah lay on the ground, Zührebano uncovered her son, exhaled a great sigh--"Ah-h-h!"--and fell down before him. The gardeners and the driver of the cart

⁵⁹In folktales bearers of good news are often rewarded generously. Knowing this, fictive messengers often ask a wealthy or prominent person, "What will you give me for a piece of good news?"

Story 1698

thought that she had perhaps dropped dead from excitement, and they began to blame each other for this: "You caused this!"

The gardeners then rushed back to the city and went directly to the palace. There they gave Huşuş the good news first. "Good news, our shah! We have found your son Kirman Shah. We were on our way to bring this good news to you when we came across the lady sultan. We gave her the good news first and then took her to Kirman Shah. Seeing her wounded son lying on the ground, Zührebano fell down upon the ground and died."

Huşuş Shah hardly knew what to do. First he had received a great piece of good news, but then immediately afterwards he had received a great piece of bad news. But the wise man on his council arose and said, "Oh, my shah, don't worry. Know that your wife has not died, as these men thought, but simply fainted from happiness at seeing her son again. Even seeing her child in a wounded condition could have caused her to faint. You have received such good news Kirman Shah has returned! Let us go at once and see both of them!"

Huşuş and his council prepared to go at once. The

Story 1698

ruler rode in a cart, and his viziers ran alongside cart. The gardeners ran ahead to lead the way. When they reached the place where Kirman Shah lay, they discovered that Zührebano had recovered her senses. They found Kirman Shah, wounded and unconscious, lying with his head in his mother's lap. The woman was pulling out her hair striking her knees with her hands. Hüşuş Shah loaded his son and his wife into the cart and took them at once to the palace. There he ordered all of the doctors in Tebriz to come and attend to these two members of his family. Leaving that situation at the palace, let us go and see what has become of Kirman Shah's beloved, Mahberi.

That girl had arrived in the city and begun to look for milk. She had encountered a merciful man whom she asked for milk. Because the girl was crying, he refused to accept any of her money but taking her to his house, he gave her the milk that she needed. "Here, my girl," he said. "Take this to your wounded friend. You are crying, and I have never taken money from either a man or a woman who was crying. I give this milk to you in the name of Islam." As the girl has started back to where she left Kirman Shah, let us see what Karakartay is doing.

Story 1698

While the horse had been grazing a short distance from where it had left Kirman Shah and Mahberi, Husu had come and taken his son away to the palace. When Karakartay returned to the place where he had left his master,

found that his master had disappeared. The horse began neighing loudly and running toward the castle of his Big Arab. He went like the wind, and no one was able to stop him. As the horse is approaching the Big Arab's castle, let us return to Kirman Shah.

Back at the palace, all of the doctors agreed about Kirman Shah's condition. They said, "Kirman Shah's condition is very critical, but while there is life, there is still much hope. We shall use our hands to care for him, the real remedy must come from Allah."

While the doctors are examining Kirman Shah's wounds, let us return again to Karakartay. He was racing toward the castle of the Big Arab, and he covered a great distance each day that he traveled. While he is speeding across the land, let me tell you about a different kind of truth in the story that follows. Many events of this kind have come and gone from this world, and there will be many more like them to follow.

Story

Once in the past there was a poor man who was hungry day after day. When his hunger became unbearable, the poor man went to the flock of an ağa and stole a sheep. He took the sheep home, but by the time that he had slaughtered this animal, he was already in danger of being caught and punished for his theft. The loss of the ağa's sheep had been detected, and a search for it had begun. In fact, the poor man was soon informed by his neighbors that all of the homes in their area were being searched.

The poor man thought, "The ağa will take this meat away from me. Then he will have me punished for stealing it."

He ran to the sheik of that tekke and said, "Because I was hungry, I went and stole a sheep from the flock of the ağa. I slaughtered the sheep at my house, but now the entire neighborhood is being searched to find that sheep. If they find the meat in my house, they will punish me. Please help me."

⁶⁰ A tekke is the headquarters and lodging place of a dervish order. It is administered by an official known as a sheik. In Arab lands a sheik is often the leader of a tribe. In Turkey a sheik is usually leader only of a religious community.

Story 1698

[1974 Tape 45 begins here.]

sheik said to the other dervishes, "Go to this man's house and cut up the carcass of the sheep into small pieces. Then each of you should put a part of it in his pocket and bring the meat here. Bring a griddle, too, and we shall all eat fried meat.

Sixty dervishes ran to the poor man's house, where each got a piece of the meat and put it in his pocket. Without leaving any trace of the meat at the poor man's house, they took it all to the tekke. There the sheik said to the poor man, "Don't worry, young man, for we have rescued you. They will not be able to find any trace of the meat in your house." They had brought a grill, fried the meat and eaten it. The following morning the ağa's men had searched the poor man's house and had found no scrap of the sheep there.

Although he had been saved from detection and punishment, the poor man was confused by the way he had been rescued. He said to himself, "What kind of a sheik and what kind of dervishes are these men who would eat food that was haram?"⁶¹ He therefore went to the sheik of a

⁶¹Because dervishes are a religious order, the poor man is probably confused that they of all people would eat stolen (and thus forbidden) food. The tale does not

Story 1698

second tekke and complained about this. The sheik tened to his complaint and then said, "My son, one of dye will not stain the whole sea. Go now and mind your own business!"

But the poor man did not understand the meaning of what the second sheik had said. Still troubled about this matter, he went to a third tekke and made his plaint to its sheik. After listening to the poor man's account, the sheik said quietly, "My son, this is not the kind of nightingale that will land on every branch."

The poor man was even more confused now than he had been before. He did not understand at all what either the second or third sheik had said to him. He finally went to a fourth tekke and lodged his complaint with the sheik in charge there. "Didn't you understand either of the explanations given to you?"

"No," said the poor man. "If I had understood them, I probably would not be here now."

"Sit down, and I shall explain this to you. You went to the first tekke to ask the residents there to reveal what dervish order the residents of this tekke belong to. If they had been said to be Bektāşis, their momentary lapse from righteousness would not be surprising, for the Bektāşi stereotype that appears in folktales (though not in real life) is often a bit sacrilegious.

Story

rescue you. You asked them to save you from punishment and save both you and your family from suffering. To help you, the sheik sent sixty dervishes to your home to remove all traces of the stolen sheep from it. All of the evidence against you disappeared, for those men ate the evidence. Even though the meat was haram, they ate it in order to save you. They distributed the responsibility for that sin among themselves. There were so many of them that they were like a sea. If just one drop of color falls into a sea, will it stain that whole large body of water? The sheik at the second tekke explained very aptly what had happened, but you did not understand his explanation. The dervishes at the first tekke represented the sea, and the sheep was the foul drop. In saying 'one drop cannot stain a whole sea,' he had explained the situation accurately.

"The third sheik had also made a wise comment on what had happened. He said, 'It is the kind of nightingale that does not land on every branch,' meaning that not every man can provide an antidote against poison. Those dervishes in the first tekke made an antidote for what could have poisoned you. But if you have a crack

Story 1698

in your head, what can we do for you? Go now, my son, and do not condemn the men who rescued you from serious trouble."⁶²

Now let us return to our main story. Karakartay traveled day and night and finally arrived at Big Arab's castle at midnight. When he heard this horse neighing loudly in the middle of the night, Big Arab arose and called out to his servants, "Open the door! My son Kirman Shah has arrived." When the door was opened, the precious Karakartay entered and went at once to his place. Neither Kirman Shah nor his saddle was on the horse's back. Supposing that his son must have dismounted outside, Big Arab sent forty or fifty of his horsemen to go out and look all around the castle for Kirman Shah. These horsemen searched until dawn without finding Kirman Shah. They then went to Big Arab and reported, "Sir, your son is nowhere around here."

This puzzled Big Arab, and he began to ponder upon this matter. "The Karakartay that I know would not desert its owner. Even if its owner had fallen from its back, this horse would have waited over him like a guard. There

⁶²This is an interpolated story quite unrelated in theme or action to ATON No. 1698. Because it is a tale complete unto itself, we have given it independent identity as ATON No. 1641.

Story 1698

is something wrong about this situation." He consulted with his men about this strange event. Following their advice, he ordered, "Mecal Vermez, have the geomancer come to me." When that geomancer arrived, Big Arab said to him, "Geomancer, cast remil and let us see what my son Kirman Shah is doing. I wonder if something has happened to him."

"I hear your order, my ağa," said the geomancer. Then after he had thrown the remil pieces on the ground and read their message, the geomancer said, "My ağa, your son is neither wholly alive nor wholly dead. He lies in a state of unconsciousness."

When he heard that, Big Arab started striking his knees in anguish, and he asked, "Oh, geomancer, are you suggesting to me that the ruler of Iran, Abul Khan, has thrown my son into a dungeon?" He then ordered 18,000 horsemen to arm themselves with swords and shields and prepare to travel. When all these men were ready to go, Big Arab put a saddle on Karakartay and mounted that wonderful horse. As he started out toward Hirat with all his men, Big Arab said, "I shall either find my son or never return." Let us leave Big Arab traveling a set distance each day on his way to Hirat while we inquire about the news of Mahberi.

Story 1698

Mahberi started happily back from the city with the milk she had gotten for her wounded Kirman Shah. But when she got back to the place where she had left her lover, she found nothing there but the blowing winds. There was no sight of either Kirman Shah or Karakartay. When she discovered this, the girl threw the milk on the ground and started pulling out her hair. "Where can I find my love?" she cried. But soon she began to think, "Where can I go from here? Whom shall I marry? I am a woman, and after my honor has been destroyed, good health may be denied me. I lost my love through my own action. I wonder if wolves or birds may have devoured him?" Fearing that her lover was dead, she now began thinking about herself. "Now that my love is dead, good health may be denied me!" Approaching a river, she said, "O One who created existence from the nonexistent, You made me wait for my love for a while in Hirat. Later You made me wait for a while in a dungeon on the land of Çükükaf. After that, You made me wander in the desert, barefooted, bare-headed. Now You have taken my lover away from me entirely. Did You place upon my back the load of the whole world? Am I to experience the troubles of all the world?" Having

Story 1698

said this, she threw herself into the water.

The flowing river carried her downstream for some distance. They say, however, that a person will not die until his time has come, and this is true. Mahberi's belt was soon caught in the branches of a plane tree that hung into the river. She crawled out of the water, but her face was covered with blood, and she was exhausted. She sat beneath the plane tree and began to cry.

There was an old man who operated a mill on the bank of that river. At just that time a rock had blocked the flow of water that ran his mill wheels. As he was walking up the river, he opened his hands toward the sky and said, "O One who created existence from the nonexistent, I am an old man with a white beard. I am too old to operate a mill. Open a door for me and save me from poverty." When he came to a bend in the river, what should he see but a girl crying beneath a plane tree!

However, just a short while before the miller had arrived there, the girl had made a discovery. Sitting on the riverbank, she had been crying and thoughtlessly poking a stick into the ground.

When she

Story 1698

had opened this pot, she had discovered that it was full of gold. She closed the pot and reburied it, and for just a moment her crying turned to laughter. She said, "O Allah, Who created existence from the nonexistent, are You trying to lead me to do something? What should I do with gold?" By that time she had replaced the pot in the ground.

When he came along, the miller stood behind her for a few minutes listening to her weeping. He then said to her, "My girl, that is enough crying! Your weeping is causing me to weep."

Lifting her head, the girl said, "Father, I am part of a day meant for crying. Where can I go? From whom can I ask for bread?" Then she started crying even harder.

All 366 of the miller's veins began burning with sorrow in response to the girl's distress. He said, "Girl, as if my poverty were not grievous enough, your crying has made me even sadder. Come, now--will you be my child? If I am able to get a loaf of bread, I shall give half of it to you and half of it to your new mother, who is at my house."

The girl stopped crying and thought for a minute.

Story 1698

"What shall I do? If I continue wandering around, some dishonest man may harm me. Rather than have to undergo that kind of unpleasant experience, I would be better off becoming the child of this old man and live at his home

a while. Let me go and see the old man's house. Otherwise, many things might happen to me before daybreak."

Then, turning to the old man, she said, "If you will make me your child, I shall call you father."

So the miller took her to his house, where he had a wife as old as he was. The old woman was also as kind and merciful as the mill owner. As soon as she saw the girl, she said to her husband, "May this be good news, but tell me what this is all about."

"Don't ask me this," he replied. "We are both people whose backs are bent and whose teeth have fallen out. Allah

given us a child in our late years, for I have called this girl my daughter. You do the same. Take her inside our house. I shall return to the mill. If I can earn a loaf of bread there, I shall give half of it to her and half of it to you. But you must treat her well, for if I do not find her happy upon my return, I shall punish you."

"You have spoken well," his wife replied. She then

Story 1698

embraced Mahberi, washed the blood from her face, and attended to her injuries.

"I trust her with you," the miller said. Then he returned to the river and unclogged the water chute that led to his mill. To himself he said, "Let us see if Allah bring us anything today as part of this girl's destiny." Before long, several customers brought grain to the mill to be ground. Most of them paid the miller with food: bread, meat, oily dishes, and helva.⁶³

When the miller's wife saw all of this good food, asked, "Husband, what kind of a day was this? Did your luck turn around?"

The miller answered, "Woman, Allah has given us a girl who has good luck. All of these foods are part of that girl's destiny."

As a result of this, they felt even closer to Mahberi. From day to day the miller's portion of welfare increased, he earned more money and other pay than he had ever had before.

After a few days had passed, the girl remembered the pot of gold she had found in the earth along the river-bank. She thought, "The miller and his wife are taking
⁶³A very popular Turkish confection made with sesame flour, butter and honey.

Story 1698

good care of me, just as if I were really their child. She then asked the miller, "Father, can you borrow a and some strong new sacks from some honest person?"

"What do you intend to do with them?" he asked

"Father, please find these things for me and do ask any more questions."

"Very well, my girl. I shall find them," the miller said

After the old man had borrowed a cart and some sacks from a good man who lived nearby, he delivered them to the girl. She then said, "Father, spread the sacks in the cart so that my mother and I may sit on them. Then take us to the place beneath the tree on the riverbank where you first found me."

The miller drove the cart to that place beneath the plane tree. There they climbed out of the cart. They ate some food and then rested until darkness arrived. The girl then handed the miller a pickaxe and shovel she brought and said, "Father, now dig carefully around the roots of this plane tree, but be careful not to break pot with your pickaxe."

"What pot, my girl?"

"Don't worry about that."

Story 1698

After digging around the roots of the tree, they came upon a large clay pot. They opened the pot and removed the gold, putting it into the sacks they had brought. Then they loaded into the cart both the sacks of gold and the large clay pot. "Drive straight back to our house," the girl said. After they had taken the treasure to their home, the girl said, "Now return the key to the mill to the owner of that mill. You should not work in the mill any longer."

It was close to midnight when the old man arrived at the home of the owner of the mill. He said to the owner, "Here are the keys to the mill. I have worked long enough as a miller. I have grown old, and as a result I can no longer handle the job properly."

On the following morning the miller asked Mahberi, "My girl, what should we do now?"

She answered, "Here! Take this handful of gold to the ruler of this country and buy some land at an intersection of seven roads." After the old man had gone to

upon the ruler and had bought a large piece of land at the junction of seven roads, the girl said, "Father, go now and hire town criers to announce that craftsmen,

Story 1698

construction workers, and architects should gather on our new piece of property

After the town criers had made this announcement, many craftsmen, construction workers, and architects gathered at the junction of the seven roads. Mahberi then took a pencil and a piece of paper⁶⁴ and went to talk with the leading architect. She had him draw a plan, following her specifications, for a new palace to built there. Because the treasure they had found was almost inexhaustible, she had them build a large and very luxurious palace.⁶⁵

Meanwhile the Big Arab continued to travel a distance each day until at last he arrived at the door of the ruler's palace at Hirat. There the daughter of the padishah of Yemen and Abul Khan were waiting for the return of Kirman Shah from Çükükaf. But, as we already know Kirman Shah had gone directly to Tebriz in a badly wounded condition and was being treated by doctors in his father's home.

⁶⁴It is obviously an anachronism to have pencil and paper in the kind of heroic--almost primitive--cultural context in which this tale occurs.

⁶⁵There seems to be something missing at this point. We do not know whether this was caused by a mental lapse of the narrator or by faulty recording.

Story 1698

When Big Arab approached the door of the palace at Hirat, servants announced to Abul Khan, "Your majesty, Big Arab and a large following of horsemen are coming, and it appears that he is coming not as a friend but as an enemy. All of his men are clad in steel."

Abul Khan immediately called his council together and spoke to them about the approach of Big Arab. "Alas! What shall we do? We have not sent Big Arab any taxes for two years, and apparently he has grown angry at us. What shall we do?"

The wise man among the council members arose and said, "The fault is not with us but with Big Arab. He has not sent anyone to collect the tax for two years, and so we did not pay him whatever was due to him. He may have come for it now. Let us give it to him in order to cause him to move his forces away from here."

When Big Arab received a message offering to pay the taxes at once, he said to the messenger, "Boy, I did not come here to collect taxes. Go and tell this to your ruler. My son Kirman Shah came to this city but never returned from it. At the end of two years my son's horse returned home, but my son was not on its back. Now if Hirat can return my son to me in a healthy condition, I shall leave peaceably. Otherwise, I shall tear Hirat down."

Story

When the messenger delivered that statement to Abul Khan, Abul Khan looked at the daughter of the padishah of Yemen. After speaking briefly about this matter, that girl said to Abul Khan, "Let us go together and explain the facts of the situation to Big Arab."

The daughter of the padishah of Yemen, Abul Khan, and all of his viziers went to Big Arab. They called to him, asking, "Oh, Arab, will you listen to a human being or not?"

"Yes," he answered.

The daughter of the padishah of Yemen then explained to him all that they knew about the adventures of Kirman Shah. She told him about the giant's having taken Mahberi and about Kirman Shah's having pursued the giant in order to recapture the girl and take vengeance against the enemy. She told him that they in Hirat were awaiting the return of Kirman Shah. If it had not been for the daughter of the padishah of Yemen, Big Arab would not have believed this account. But Kirman Shah had told Big Arab about the faithfulness of his groom. The Arab could not at first understand why the girl had not accompanied Kirman Shah in his pursuit of the giant, but they explained to him that no one but Kirman Shah could go to Çükükaf.

"Very well," said Big Arab. Then he asked the daughter of the padishah of Yemen, "When he left, was he riding

Story 1698

Karakartay, the horse I had given to him?"

"Yes, he was," the girl answered.

But the girl, Abul Khan, and the people of Hirat were worried, for they themselves had sent Kirman Shah off to Çükükaf on Karakartay. And now they discovered that Karakartay had returned to his home but without Kirman Shah. The daughter of the padishah of Yemen turned to Big Arab and asked, "From which direction did Karakartay come to your castle?"

Big Arab answered, "It was midnight when I heard the horse neighing outside my castle, but I did not know what direction it had come from. If you wish to know the direction it came from, however, it is easy to get that piece of information." He then ordered that his geomancer be sent to him. When the geomancer arrived in his presence, Big Arab said to him, "Cast remil to determine the direction Karakartay had come from when he arrived riderless at my castle."

After the geomancer had cast remil and read the results, he looked Big Arab in the face and said, "That horse had come from Şiraz. In other words, it had come from the east."

Story 1698

"Very well," Big Arab said to his geomancer. Then turning to Abul Khan, he said, "You are cleared of responsibility for Kirman Shah's difficulty." He then gathered his horsemen to depart from Hirat.

But the daughter of the padishah of Yemen wanted to go with him. "Let me go along with you. Let us search together for Kirman. Let us wear iron shoes and carry iron walking sticks in our hands.⁶⁶ Let us either find Kirman Shah or die in the attempt."

Understanding the faithfulness of that girl, Big Arab agreed to this proposal. "You may join us. I shall not dismount from Karakartay until have either found my son or died in the attempt."

After Big Arab and all of his horsemen had returned to his castle, Big Arab again called his geomancer ordered, "Cast remil again to be certain of the direction Karakartay was coming from when he arrived here."

⁶⁶Iron shoes and an iron walking stick are parts of the symbolic language of the Turkish folktale. They symbolize a very long and arduous journey that one is required to make by self-compulsion, by circumstances, or by some other person. The journey is often an ordeal which the traveler must endure in order to find some lost person or object. Sometimes the journey ends when the iron shoes and/or iron walking stick have/has been worn out. Within the context of a folktale a character actually uses these objects (which do not exist in real life), but the moment they are mentioned, the folk audience knows what they are intended to signal.

Story 1698

After casting remil again, the geomancer said, was just as I told you at the gates of Hirat. The horse was coming from the east."

Convinced now of the truth of that report, Big Arab again marshaled his 18,000 horsemen clad in steel. then rode farther east into Iran. Let us leave them now on their journey to retrace the horse's route, and let us go back to Mahberi.

After the palace had been built at the junction of seven roads, Mahberi named it "The Miller's Palace." Wondering how she could determine whether Kirman Shah was dead or alive, she thought, "The only way I can find out whether my love is on the earth or beneath the earth is to query travelers." Accordingly, she had her miller father put up a sign outside the castle. It said, "All travelers, rich or poor, male or female, may eat and sleep here without cost for as long as they wish. The only condition is that they will pray for the soul of Kirman Shah as they are leaving." Many travelers stayed at The Miller Palace, some of them for months, and all of them when departing recited the Fatiha prayer⁶⁷ for the soul of Kirman Shah. Now let us return to Big Arab.

⁶⁷The Fatiha is the opening chapter of the Koran.

Story 1698

Big Arab, his horsemen, and the daughter of the padishah of Yemen traveled day and night. They passed deserts and vineyards, villages and open countrysides. The Big Arab learned from the people living in those places that Karakartay had passed that way. "He went so fast that we could not stop him," they said, and Big Arab believed them.

As they traveled toward Şiraz, they one day came close to the entryway of Horasan. Soon this news was given to the ruler there, Ahmet Shah: "Big Arab has gathered his forces and is moving toward Horasan. Do you have any orders?"

Upon hearing this, Ahmet Shah said to his council, "We have not paid taxes to Big Arab for two years, and he is apparently coming after them.

One of his viziers said, "Let us pay him not only those taxes but also the taxes for the past couple of months so that he will go away without shedding any blood. It is advisable to repair any damage as soon as possible.

Ahmet Shah sent a messenger who met Big Arab and the daughter of the padishah of Yemen as they advanced at the head of the column of horsemen. (The girl was dressed to look just like one of the 18,000 black horsemen. The

Story 1698

messenger greeted them and gave to Big Arab the letter from Ahmet Shah. Handing the letter back to the messenger-

Big Arab said, "Take this note back to your ruler. I have not come for taxes, and I have given up the practice of demanding such payment. I have come to ask if horse of my son, Kirman Shah, passed through this city. Go and tell your ruler to give me some news of my Kirman. If he can give me such news, he will be safe. If he cannot give me such news, I shall not leave one stone standing upon another in this city."

The messenger returned and told this to Ahmet Shah. When that ruler learned about Big Arab's demand, he said "Everything has become simple now." He called his two sons into his presence and sent an invitation to Big Arab to visit him.

Before he went to Ahmet Shah's palace, he had his horsemen surround the city completely. "Don't let anyone enter the city, and do not let anyone leave the city," he ordered them. They did not let a single traveler either in or out of the city. Big Arab and the daughter of the padishah of Yemen then went to Ahmet Shah's palace. Ahmet Shah greeted Big Arab with kindness, but Big Arab said

Story 1698

"I do not want to sit down. Know well that I am both a friend and an enemy. If you give me accurate news about my son, everything will go well. If you do not provide such news, know that blood instead of water will flow through the streets of this city of Horasan."

Turning to his sons, Ahmet Shah said, "Tell Big Arab what you told me about Kirman Shah."

The two treacherous princes told Big Arab the same story they had told their father. "The giant ate the Kirman Shah that you are looking for, and then we took revenge against the giant. We loaded the giant's mouth, nose, and ears on a ram and brought them here as evidence." Then they spread out these parts of the giant's body before Big Arab.

Big Arab looked at the daughter of the padishah of Yemen, who was standing beside him. The girl gave a signal to Big Arab, and the two of them left the room for a minute. When they were alone, the girl said to Big Arab, "They are telling a lie. Don't believe them. The giant had taken those two liars to Çükükaf while Kirman Shah was still with me. Their statement is false. Karakartay is still with you."

Story 1698

Big Arab returned to the two princes and said, "what you have told me about Kirman Shah is true, then there is something else that you should be able to tell me. I gave Kirman Shah a horse named Karakartay. What happened to that horse?"

The two treacherous boys knew nothing of what had become of Karakartay after they had left the giant's castle. They answered, "Yes, he had a horse named Karakartay which the giant ate at the same time it ate Kirman Shah."

After the two princes had made that statement, Big Arab realized that their entire story was a lie. After ordering that Karakartay be brought in, Big Arab said, "This is Karakartay. This is the horse that Kirman Shah was riding. Has this horse returned to life after having been eaten?" Hearing this, the two princes stared in shock at the face of Big Arab and then ran to their ther's side.

Big Arab left the palace and ordered his men to attack. Swords were drawn from sheaths. Big Arab led his horsemen on one side, and the daughter of the padishah of Yemen led them from the other side. While they are fighting, let us go back to Kirman Shah.

Story 1698

Kirman Shah's wounds had healed, and he was by then able to walk around in his room. He was also eating and drinking again by then. While Kirman Shah was in this condition, Big Arab was attacking Horasan and was beginning to overwhelm its defenders. Ahmet Shah had secretly sent a message to his brother at Tebriz, saying, "Either you will send forces to help me or the city of Horasan will be destroyed by the hands of Big Arab."

As soon as Huşuş received this letter, he said to his council, "Let us send a big army to support my brother, but do not let Kirman Shah know about this expedition."

But people around him told Kirman Shah that Big Arab was attacking the city of Horasan. Before Huşuş could prepare an army, Kirman Shah went into his father's presence. He kissed his father's hand and asked for permission to speak.

"What is it, my son?" Huşuş asked

"Father, I cannot remain here any longer. Give me an order for an army to accompany me to my uncle's city, which is now being attacked by Big Arab. Blood now flows through its streets instead of water."

Huşuş Shah could not deny this. He said, "Yes, Son, that is true. But you have just recovered from very

Story 1698

serious wounds, and this is not something that you should undertake.

Upon hearing these words of his father, Kirman Shah said, "O shah, Father, know that I have made an agreement with Big Arab. He promised me that he would not draw his sword from its sheath, but he has not kept his promise. He will return his sword to its sheath as soon as he sees me. Believe this, Father. There is some mistake in his attack. He promised me that he would never again make people say, 'Oh, Allah, alas!'"

Having recieved his father's permission, Kirman Shah selected a good horse and led a strong force toward Horasan. Riding steadily, this hero arrived in Horasan in a of all days. Shouts and cries could be heard in and around the city as he approached Horasan. Hearing these sounds, Kirman Shah beat upon his chest with his fist gave forth a mighty bellow that was heard above all other sounds. Big Arab, the daughter of the padishah of Yemen, Big Arab's horsemen, and the soldiers of Horasan heard this mighty bellow.

Big Arab asked the daughter of the padishah of Yemen, "Was not that the voice of my son?"

Story 1698

"Yes, Arab, your insight was right. Has not Kirman Shah also been restored to life?"

Big Arab and the daughter of the padishah of Yemen rode in the direction from which the mighty voice had come. As soon as Big Arab saw Kirman Shah, he dismounted from Karakartay and embraced him. Big Arab looked as if he had fallen into a sea of blood. As soon as Kirman Shah saw blood dripping from his sword, he said, "Oh, Father, is this what your promise amounted to?"

Big Arab kissed Kirman Shah's eyes and said, "My I did break my promise, but I did so in order to attack your enemy, not your friend. If you had heard the story, you would have done the same." He then explained the matter to his son. "This is why I am attack-these men." After they had approached the door of Horasan palace together, Big Arab said to Kirman Shah, me hide you for a while yet. Let us not let them know right now that you have arrived. We shall have Ahmet Shah set up a court in which his two sons will give their testimony again so that you too will hear what they claim. Then we shall see who is right and who is wrong."

Kirman Shah said, "Very well, Father! Let us do that!"

Story 1698

Big Arab sent a message to Ahmet Shah. It said, "I want to hear the statement of your sons once again, and then I shall leave." He then ordered his men to sheath their swords, but the city remained under siege. After a court had been set up, Big Arab, Kirman Shah in disguise, the daughter of the padishah of Yemen, and a strong group of Big Arab's men went to the palace of Ahmet Shah. Big Arab said, "Let your two treacherous sons tell me once more what happened, and then I shall depart."

Those two treacherous boys came before Big Arab and repeated their statement about what had happened. All the while they were speaking, Kirman Shah was standing behind a curtain listening to them. The two princes concluded their account by saying, "Yes, the giant killed and ate Kirman Shah. Then we killed that giant in revenge. Here are parts of the giant's body to prove this

"Very well," said Big Arab, and he then called Kirman Shah. When Kirman Shah stepped out from behind the curtain, the two treacherous princes were frozen in astonishment. "Can a dead man return to life?" asked Big Arab as he reached for his sword.

But Kirman Shah said, "O Father, it is true that one

Story 1698

should do good to good people, but it is also said that one should do good to the bad. Those who lived before our time expressed it in this way:

To do good in return for good is human behavior;

To do good in return for evil is the behavior of humans with spiritual knowledge.

Come now and forgive these men."

Big Arab responded, "My son, even if I forgave them, they would find some opportunity to harm you again. A friend will never become an enemy, and an enemy will never become a friend. They will play some trick on you again I shall not sheath my sword without cutting off their heads!"

When he heard these words, Kirman Shah became very upset. He said, "Father, you have rejected my words of advice. I shall not let you kill them!"

A signal passed between Big Arab and the daughter of the padishah of Yemen. Big Arab then spoke softly to Kirman Shah, saying, "Son, tell us what happened to you so that all of us can hear that story."

In the presence of his uncle and Big Arab, Kirman Shah reported on all of the difficulties he had experienced.

Story 1698

It was his intention to talk long enough to give the treacherous princes an opportunity to escape. But Big Arab had already decided not to let that happen. When they attempted to run away, he caught them. He then gave another signal to the daughter of the padishah of Yemen, who sat listening intently to Kirman Shah. While Kirman Shah was giving all of his attention to telling his story, Big Arab slipped out of the room unobserved by his son and beheaded both of the treacherous princes. But when Big Arab returned with bloody hands and dripping sword Kirman Shah asked, "What happened?"

Big Arab replied, "My son, now that your enemies have lost their lives, I shall hereafter keep my promise. I am returning my sword to its sheath. Those boys convicted themselves with their own false words!" Observing then that Kirman Shah was angry, he said, "It is all over now, my son. Don't feel sorry for them. He who digs a pit to trap someone may himself fall into it. Those treacherous men were your enemies, and they were punished by the will of Allah. There is nothing that can be done about it now, for there is no cure for death."

/By this time Kirman Shah's father Huşuş Shah had

Story 1698

arrived in Horasan and was conferring with Big Arab
Big Arab asked, "Do you know what has become of Kirman
Shah's beloved?"

Huşuş Shah replied, "I heard that she went into
city of Tebriz to get some milk for Kirman. She got some
milk and returned to the place where Kirman lay wounded.
We did not know this at the time, and as soon as we found
Kirman, we removed him and took him to my palace. I was
told that when she returned with the milk and found Kirman
gone, she cried loudly and threw herself into the river.
We did not tell Kirman about this or about the possibility
that she had drowned. We told him that she must have got-
ten lost and that we were searching for her. In truth,
we are still searching for the girl, but we do not know
whether she is dead or alive. The last information we
have about her is that she threw herself into the water."

Big Arab responded, "I shall either find my son's"⁶⁹

⁶⁸Another lapse in the narration occurs here. Sud-
denly Huşuş Shah (who had been left at Tebriz) and Big
Arab (apparently still at or near Horasan) are conversing.
The bracketed material is a bridge supplied by the editor.

⁶⁹Here are Kirman Shah's two fathers conversing with
each other--his blood father and his earthly patron and
protector. Each refers to Kirman Shah as being his son.
There is no confusion or misunderstanding between them
about this relationship, however uninformed the audience
or reader may be.

Story 1698

beloved or I shall die in the attempt to do so. Now may everyone else be seated, but I shall set out at once to find my son's beloved, Mahberi. But to Kirman Shah Big Arab said, "You return to Tebriz. I shall go to Abul Khan and give him the news."

Big Arab and the daughter of the padishah, accompanied by Big Arab's 18,000 horsemen, set out in search of Mahberi. After a while they reached the junction of seven roads. As he was passing by, he saw a sign hanging in front of the palace that stood at that junction. The sign said,⁷⁰ "Brother traveler, you may stay here for a night or for months at no cost. But whether you are a horseman or a pedestrian, when you put on your shoes to leave, you are to recite the Fatiha prayer for the benefit of the soul of Kirman Shah." Seeing Kirman Shah's name on that sign, Big Arab asked those passing on his left and those passing on his right, "To whom do this palace that dervish tekke, and those schools nearby belong?"

"They all belong to a miller," he was told.

⁷⁰The exact wording of the sign is not the same here as it was said to be at the time that the sign was erected. The important part of its message--the words referring to Kirman Shah--are the same in both places of the tale, however.

Story 1698

Big Arab said to a guard standing before the palace
"Call the miller and tell him to come before me."

"O miller, Big Arab has arrived here with his horsemen, and he wishes to see you," the guard said to the old man. The former miller had heard about Big Arab, and so he went outside immediately to greet him.

Big Arab said to the former miller, "Miller, know me well. I am both a friend and an enemy. Is this palace and are those other buildings yours?"

"Yes."

"Very well. Now tell me what it says on that sign," said Big Arab, pointing to the sign. The miller said nothing but simply looked into the Arab's face. "Why do you look at me so?" asked Big Arab. "Who is the Kirman Shah whose name is given near the end of the sign? Is Kirman Shah dead or alive? Can you answer me?"

"Sir, I have a daughter," said the miller. "Will you give me permission to ask her?"

"Go and ask."

The miller went to Mahberi's quarters and said, "My girl, come with me. Big Arab has come to ask questions."

The girl did not know who Big Arab was, but she said to her father, "Father, do not be afraid. Invite the Big

Story 1698

Arab to come to me here. This Big Arab may well know something about Kirman Shah. Otherwise he would not have asked about him. Thousands of travelers have passed through here--eating, drinking, sleeping here--without even asking who Kirman Shah is. I have been waiting for a man who would ask that question. Bring the Arab here." /1974 Tape 46 begins here.7

The miller returned to Big Arab and said, "Welcome, Big Arab! Come and drink a cup of my coffee. I have a daughter who will tell you all you want to know about Kirman Shah.

Big Arab said to Mecal Vermez and the daughter of the padishah of Yemen, "You stay here and tell the horsemen to stay alert."

"Your command, my ağa!" said Mecal Vermez.

Mahberi had prepared coffee. When Big Arab came into the palace, she put on a head scarf and served him herself. She said, "Drink your coffee, Arab, and listen to what adventures I went through one by one."

"Go ahead, and I shall listen as I drink my coffee," answered Big Arab

Mahberi went behind a curtain, and there, sobbing, she said, "Oh, Big Arab, you asked for information about

Story 1698

the person named on the sign, and I am asking you that same question." She then explained at length about the experiences she had endured. She then said, "I am the beloved of Kirman Shah, and my name is Mahberi. Many strange things happened to me, and at the most shocking of these I threw myself into a river, but I did not drown. I had lost my love by my own mistake--by leaving him to get some milk for him. This old miller and his wife accepted me as their daughter, and they have looked after me in their wealthy home. I had that sign made in that by means of it I would be able to find my love. I have asked many travelers whether Kirman Shah was on the surface of the earth or beneath the surface, but you are the first of all those travelers who has ever asked about Kirman Shah. I want to hear about Kirman Shah from you, Big Arab. Surely you can tell me something about him.

Hearing the girl behind the curtain talking and crying at the same time delighted Big Arab. He embraced the miller and kissed the old man's hand. "O miller," he said, "you need never fear my sword." Then calling to Mahberi, he said, "My girl, do not cry. I came here to look for you. I came wearing iron shoes and carrying an iron walking stick. I vowed to look for you until I either

Story 1698

found you or died trying to do so. Thanks to good I came across you here. Kirman Shah is alive, and I am Big Arab." He then explained, step by step, his relationship to Kirman Shah. He said, "I have made Kirman Shah my child. He has called me 'Father' for some time, I am ready to give my life for his sake. And now I have found you here." Then turning again to the miller, he said, "Miller, you made Mahberi your daughter, and she is happy with you. Ask whatever you want from me now as I ask, by the will of Allah,⁷¹ for the hand of Mahberi for my son Kirman Shah."

"There is nothing that I want," replied the miller "I have all that I should have. All of this wealth really belongs to Mahberi. I was just a poor man before she came to us. This palace and all of the other buildings belong to my daughter, not to me. I have called her my daughter and as a result I am one of her two fathers. I give my

⁷¹Until recently most Turkish marriages were arranged by the parents of the bride and groom. Some are still arranged in that way. The parents of the boy usually sent a matchmaker to negotiate with the parents of the girl. Much of the dialogue of matchmaking is formulaic. The very first remark of the matchmaker to the girl's parents is, "I have come by the will of Allah and the approval of the Prophet to ask for the hand of X for Y, the son of so and so in such and such a place." The speaker hopes that it is by the will of Allah, though the wish may be father to the thought. He/she speaks in what amounts to the optative subjunctive mood.

Story 1698

consent for her to marry Kirman Shah, and I shall be happy to join the feast and the wedding celebration." He then placed Mahberi in a cart for the trip.

✓ Big Arab then said to mecal Vermez, "Boy, go before us and give the news to Huşuş Shah that I have found Mahberi."

Mecal Vermez rode his horse as far as he could each day until he reached the doors of Tebriz. He reported to Huşuş Shah, "Good news! Big Arab has found Mahberi. He and the daughter of the padishah of Yemen are bringing Mahberi here along with a great amount of wealth."

Huşuş Shah was delighted to hear this news. He, his viziers, and many of his soldiers went to greet Big Arab and Kirman Shah's beloved, and they brought them back to Tebriz in great splendor. While everyone in Tebriz was rejoicing in the good news, Big Arab said to Mecal Vermez, "In Hirat the eyes of Abul Khan were wet. Go and give him the good news. Tell him that his daughter, Mahberi, is safe and in good health and that Kirman Shah has been found alive. Tell him that a great wedding celebration will be held here to which he is invited. Bring him back with you if he is willing to come."

Story 1698

Mecal Vermez again mounted his horse and began another journey. The account is short on the tongue of the storyteller but long for the person who has the experience itself. There finally came the day when Mecal Vermez reached Hirat. When he gave the good news, the tears in the eyes of Abul Khan turned into laughter, and everyone in Hirat was filled with joy. In order to see his daughter's face again, Abul Khan decided to travel to Tebriz. He and his wife, guarded by a troop of horsemen, happily accompanied Mecal Vermez to Tebriz. They traveled day and night, and it was a memorable day when they were reunited with Mahberi

As soon as the parents of Mahberi arrived, the wedding celebration began. The feasting and entertainment lasted for forty days and forty nights. During that time the naked were clothed and the hungry were fed. On the forty-first day Huşuş Shah made the dreams of the two lovers come true. He kept Abul Khan and his wife there for another forty days and then saw them off on the forty-first

Big Arab said, "I have promised never to part again from my son for the rest of my life." The daughter of the padishah of Yemen had made the same promise, and so both of them remained with Kirman Shah. This is where our story ends.