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REINTERPRETING THE STORY, "SHAHMARAN'S LEGS" BY MURATHAN MUNGAN WITH REFERENCE TO VALUES EDUCATION*

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ABSTRACT

As well as the academic achievements, raising people who have adopted the basic human values is among the basic aims of the educational institutions. The reason is that gaining a respectable place in the society depends on a person's compliance with the system of values which is transferred from generation to generation. These values are the phenomena which inhold the features of being a 'good person' and have the global features such as honesty, reliability, friendship, humility, respect, responsibility, patience and loyalty. A person acquires these values from the school, family and the social environment as from birth. In the oral narrations such as tales or myths belonging to some cultures, sometimes it is seen that these values are -sometimes by highlighting their reverses- aggrandized. These tales and myths that were listened to/read during the childhood can be forgotten in time. One of the ways to recall them is their partaking in the modern narrations. In this study, "Shahmaran's Legs", which is a story by Murathan Mungan and a work in which a mythic narration and modern story are composed is examined in the context of education of values. The story of Shahmaran from *1001 Arabian Nights* is liked by the people very much and overtold in different variants. Mungan, abiding by the anonymous structure which has a few interwoven stories, makes the story of Ilyas the apprentice of basilisk and his master the frame story for this corkscrew. In the story which is based on the foresight "man will betray", it can be seen that besides **"loyality"**, **"trust"**, **"love"**, **"patience"** and **"austerity",** some values like **"forgiveness"**, **"sacrifice"**, **"constancy"**, **"merit"** are evoked in the reader. To make these values a part of the life by interiorising them will give the humanbeing peace and happiness.

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STRUCTURED ABSTRACT

One of the main aims of education is to help individuals adopt the value judgements of society. Taking academic achievement as a basis only is not sufficient for individual and societal peace. It is also important to educate individuals for them to have higher emotional quotience and to adopt basic humane values. Although some of the "values" regarding society and people have been neglected a bit lately due to competitive life standards, the studies related to "value education" have increased, since the importance of these values for both society and individuals are now understood.

Values that are taught by the family initially continue in the school and social environment. Societal peace may decay if these values impacting individuals' behaviours directly are not sufficiently passed on to future generations. This is why, every culture would like to pass on value judgements that have been refined over centuries to new generations. These values, which are at the same time used as a social supervision mechanism, not only help prevent inappropriate behaviour but also help ratified behaviour to be embraced and reinforced. When the individual sees that his behaviour is ratified by society, he turns them into "values". Myriad methods can be carried out when helping individuals earn values that remind them of the necessities of being good people and regulate social life. The mentioned values can either be conveyed by giving direct advice or by literary work. Even though literature is for literature's sake, the reader can empathize with the characters and events through empathy. This way, the reader can sense the values in the subtext by putting emphasis on the opposite values. Fairy or folk tales and legends in Turkish literature that have been passed from one generation to another for centuries stand as witness of this folk wisdom. One of the ways for these values to be transmitted to our youth is reinterpreting these values in modern narrations.

In this study, the story called "Şahmeran'ın Bacakları"[1] written by Murathan Mungan who is inspired and motivated by traditions has been studied, read again and related to value education. The story of Shahmaran which takes place in 1001 Arabian Nights with the name "Yeraltı Sultanı Yemliha'nın Öyküsü"[2], talks about the prophet Danyal's son, Camasb. This tale which is narrated in the form of interwoven stories, talks about Camasb spending his days with Shahmaran. In Persian literature, the same story, called "Camasbname" in masnavi, has been taken as a reference by classical Turkish literature. The story of Shahmaran was not only the subject of classical Turkish literature but was also narrated in different versions by the people of Anatolia. Especially in southeast Anatolia, different reproductions of Shahmaran are made and mounted on walls and are believed to protect people from the negative energy of evil people and provide abundance.

Murathan Mungan's story, called "Shahmaran's Legs", adheres to the original story but narrates it in a modern frame. In 1001 Arabian Nights some stories are framed within other tales and there are inner tales within those tales. Just like 1001 Arabian Nights, Murathan

[1] "Shahmaran's Legs."
[2] "The Story of Underground Sultan Yemliha."

Mungan designates a frame story. This is the story of İlyas tasked to a Shahmaran master to work as an apprentice. İlyas, who is the narrator, talks about his feelings of admiration, love, jealousy and infidelity towards his master in this frame. Shahmaran's story which is told by the master to İlyas is the second story in the spiral.

Camsap who is betrayed by his friends decides he would like to see his family again. Therefore, Shahmaran helps him leave, provided that he promises not to tell anyone about her since Shahmaran's and her vassals's lives are based on secrecy. What is more, mankind had previously betrayed Shahmaran. She tells İlyas the story of Belkıya who was the first person to betray her, which is the third story in the spiral. Shahmaran's path crosses Belkıya who followed the doomsday prophet he read about in the Old Testament and when he promises to keep her secret, Shahmaran releases him. However, Belkıya reveals her secret since he is overwhelmed by Ukap's ambition of capturing the seal of Solomon. Shahmaran and her vassal have to go underground and live there due to this betrayal. On the other hand, while Belkıya is trying to get back home, he comes across Cihanşah on the road and his story is the fourth story in the spiral. After having listened to Cihanşah who was waiting on the graveside of his wife, Gevherengin, Belkıya returns to his country with the help of the Prophet Hızır who is believed to come in time of need.

When Shahmaran fills up the thousand and one nights with fairy tales, she understands that she won't be able to keep Camsap with her any longer and releases him. However destiny doesn't change and Camsap betrays Shahmaran as well. Mungan completes the story by concluding İlyas's story, the frame story which is above the concluded sub-stories. İlyas stops trying to be a Shahmaran master which is considered a betrayal towards his master and therefore a parallelism is drawn among Camsap, Belkıya and İlyas. It can be seen that values emphasized by Mungan in the story dwell on "loyalty" and "trust" as the story "Shahmaran's Legs" is based on the foresight that "humankind will betray". Additionally, the reader can sense the values such as "love", "perseverance", "being content with what one has", "forgiveness", "altruism" and "virtue".

The story of Shahmaran which takes place in 1001 Arabian Nights was embraced by people and continues till today via centuries of narration. Murathan Mungan who reinterprets the story in a modern fame has made sharp inferences regarding human psychology. Feelings such as betrayal, ambition, eagerness and stone heartedness are brought to the forefront to aggrandize values like perseverance, remaining true to one's word, love with devotion and being content. Those of humankind that has made the values a part of their life will gain peace and happiness on earth.

Keywords: Shahmaran, value, education of values, "Shahmaran's Legs", Murathan Mungan

DEĞERLER EĞİTİMİNDEN HAREKETLE MURATHAN MUNGAN'IN "ŞAHMERAN'IN BACAKLARI" ADLI ÖYKÜSÜNÜ YENİDEN OKUMAK

ÖZET

Eğitim kurumlarının temel amaçları arasında akademik başarının yanı sıra temel insani değerleri benimsemiş bireyler yetiştirmek de yer alır. Çünkü kişinin toplumda saygın bir yer edinmesi, nesilden nesle aktarılan değerler sistemi ile uyumlu olmasına bağlıdır. Bu değerler; dürüstlük, güvenilir olmak, dostluk, alçakgönüllülük, saygı, sorumluluk, sabır, sadakat gibi evrensel nitelikleri olan ve özünde "iyi insan" olmanın özelliklerini barındıran olgulardır. Kişi, bu değerleri doğumundan itibaren aile, okul ve sosyal çevreden edinir. Kültürlere ait masal, efsane gibi sözlü anlatılarda da -kimi zaman tersi ön plana çıkarılarak- didaktik olmadan bu değerlerin yüceltildiği görülür. Çocuklukta dinlenen/okunan bu masal ve efsaneler büyüdükçe/zaman içinde unutulabilir. Onları tekrar hatırlamanın yollarından biri, modern anlatılarda yer bulmalarıdır. Bu çalışmada, efsanevi bir anlatının modern öykü ile birleştirildiği bir eser olan Murathan Mungan'ın "Şahmeran'ın Bacakları" adlı öyküsü, değerler eğitimi bağlamında incelenmiştir. *Binbir Gece Masalları* içinde yer alan Şahmeran'ın hikâyesi, halk arasında çok sevilmiş ve farklı varyantlarla söylenegelmiştir. İç içe geçmiş birkaç hikâyeden oluşan anonim yapıya sadık kalan Mungan, şahmerancı çırağı İlyas ve ustasının hikâyesini de bu sarmalın üstündeki çerçeve hikâye hâline getirmiştir. "İnsanoğlunun ihanet edeceği" öngörüsüne dayanan öyküde **"sadakat"**, **"güven"**, **"sevgi"**, **"sabır"** ve **"kanaatkârlık"**ın yanı sıra **"bağışlayıcı olma"**, **"fedakârlık"**, **"sebat"**, **"erdem"** gibi değerlerin de okura duyumsatıldığı görülmektedir. Bu değerleri içselleştirerek hayatının bir parçası kılmak, insanoğluna huzurun ve mutluluğun kapısını açacaktır.

Anahtar Kelimeler: Şahmeran, değer, değerler eğitimi, *Şahmeran'ın Bacakları*, Murathan Mungan

The story of Shahmaran mentioned as "The Story of Yemliha: an Underground Queen"[3] in *1001 Arabian Nights* is composed of intertwined stories related to days when Câmasb, son of Dânyâl Prophet, spent with Shahmaran. The story that is also known as *Câmasbnâme* in Iranian literature written in masnavi style has become a source to such kind of works in Classical Turkish literature. In Turkish literature, the story of Shahmaran has been subject to folk narratives as well as Classical Literature, and has been told in different variations in various parts of Anatolia. Especially in Southeastern Anatolia region, Shahmaran figures drawn on glassware and hanged on the walls of houses are believed to protect people from evil and bring them luck and blessing.

The reason why this story is thought as different from *1001 Arabian Nights* and spread among people and loved is mainly thanks to its subject. The story in which human beings face with themselves has also become an important source to modern writers inspired by tradition. Murathan

[3] *Binbir Gece Masalları* (Trans. Âlim Şerif Onaran), Vol. 2/2, YKY, İstanbul, 2007, pp. 424-470. This story takes part in Ziyat Akkoyunlu's work *Arapça Kaynaklarından Binbir Gece Masalları ve Türk Masallarına Tesiri* under the titles of "Danyalu'l-Hakîm'in Oğlu Hâsib Kerîmu'd-dîn'in Hikâyesi" and the other stories in the work "Bulukiya'nın Hikâyesi", "Cânşâh'ın Peri Kızı ile Hikâyesi" (pp. 253-269)

Mungan, among the leading figures of modern stories, embedded the outline of this tale into a modern story which is called "Shahmaran's Legs".

1001 Arabian Nights has a pattern of embedded tales. Veli Ulutürk identified the situation as: "The narrative technique of the entire corpus is suitable for forming second or third degree of frames in the proper parts of other tales within the general frame of the tale" (1992: 180). Similar to secondary tales within a frame story within a frame of main story in *1001 Arabian Nights*, Murathan Mungan also set a frame story. This is the story of İlyas, who is apprenticed to a Shahmaran maker. Moreover, the story includes storyteller İlyas's feelings such as admiration, love, jealousy or betrayal towards his master. Shahmaran story which İlyas's master tells him with the purpose of making him a good Shahmaran maker constitutes the second story in the spiral. The master says "İlyas, drawing something whose story you don't know, don't comprehend or even don't understand is hard" (Mungan 1993: 20) and begins to tell the story.

Despite its different variations, Shahmaran story begins in general as following: Dânyâl Prophet is a wise man who has the secrets of the universe. Before he dies, he hands his book of wisdom in his wife to give his unborn child. At the age of seven, his mother sends him to school, yet Câmasb learns nothing. He thereupon earns his living by bringing wood from mountains with his friends and selling them. One day, when they are on mountain for wood, they are rained on and take shelter in a cave. They come across a honey well here. Câmasb's friends leave him there. Searching for an exit, Câmasb passes through a hole. Where he arives is the land of snakes (Erkan 1993: 44).

In his story, "Shahmaran's Legs", Murathan Mungan sticked to the main patterns of the original story. The author examines thoroughly the mood of the character whose name is changed as "Camsap". However well Shahmaran behaves to him, Cansap wants to return to his country and its people and promises not to tell their secret anyone. The lives of Shahmaran and those of her kind are bound to secrecy. Besides Shahmaran has been betrayed once by humans before. She tells Camsap this story which is of Belkıya who betrayed her first. This story is the third story of spiral. On his way of search for the latest Prophet mentioned in Old Testament, Belkıya comes across Shahmaran and is released by her whose secret he promised to keep. Belkıya is overwhelmed by Ukap's ambition of capturing the seal of Solomon and tells Shahmaran's whereabouts. Betrayed Shahmaran and her subjects are obliged to go underground. On the other hand, the story of Cihanşah, which Belkıya encounters on his way back to home, is the fourth story of the work. After listening to Cihanşah who is waiting on the graveside of his wife, Gevherengin, Belkıya returns to his country with the help of Prophet Hızır.

Shahmaran, who spends "1000 tale nights" with the stories she told, understands that she cannot keep Camsap close any more and releases him. However, the fate does not change and Camsap betrays to Shahmaran, too. Mungan completes the story by concluding İlyas's story, the frame story which is above the concluded sub-stories. The story of İlyas whose inner world is parallel to told stories also ends up with a betrayal. He quits shahmaran making with a "betrayal" to his master and leaves the town because of passing the free boarding school education exam. The return of İlyas to that little town after years is sad and sour just like the returns of Belkıya and Camsap. Because his master whom he left "without an apprentice, a son and abandoned" passed away. It is seen that certain values come into prominence in the story whose spiral form is outlined. Murathan Mungan makes these already exist values in anonymous story explicit with his effective phrasing and merely brightens them up. Ulusoy and Dilmaç define values that are among the social audit mechanisms as "(…) the body of beliefs which contain basic features that distinguish humans from other livings and shape human behavior" (2014: 16). Hasan Şener says that young people should be taught values as well as given academic education and states: "Children and youth

should be taught the ways of being a "good person" as well as provided knowledge, skill and job. Education of values takes a prominent place in peace and happiness, unity and integrity of the society. Education of values is of vital importance in leading people to goodness, truth and beauty" (2013: 2505-2506). John DeNobile and Erin Hogan said that "Values education may be seen on three levels: classroom, school and community." Each level interacts the other's[4]. How are values such as respect, love, honesty, patience, justice and modesty which are indispensible in making successful social relations taught to individuals? Different methods can be used for the education of humanitarian values that begins within family and goes on whole life. One of those methods is literary works. Literature will indirectly effect for the development of the human personality. However each person realize something about himself/herself while reading stories/text. In this way literature teaches something aesthetic indirect ways. "Yet, I dare say, many of us have found books that helped us to grow, that pushed us to rethink our views, perhaps even brought about a change in our standards-in other words, the books influenced our character and helped to make us the person we are today." (*Developing Character Through Literature* 2002: 7) Şeyma Aslan states the importance of literary works in terms of values education as: "Literary works are closer to the field of values and morale categorically as they are the result of an inspiration gained by a feeling, burst of emotion, sadness, ecstasy or enthusiasm. In this regard, literary works have many opportunities for expressing and evoking values" (2010: 49). Especially the genres passed down generations such as tales, legends or folk stories undertake an important mission in this respect. Blending these with modern narratives for new generation to reach those stories of wisdom is a highly effective method. Murathan Mungan reinterpreted the Shahmaran story which includes many universal values for people to take lessons about life with this method, as well. In the story, that values are featured by emphasizing their opposites is seen. Halil Karatay explains the benefit of this method which is also used in education in order to sense the positive, as follows: "Instead of expressing the positive or negative aspects of a proper or false behavior directly, it is more effective to convey its benefits or harms to a child through reflecting them on characters' personality and to demonstrate morally good-bad, proper-wrong behaviors.

Values are ranges widely in connection with other concepts and other concepts are also highlighted on a lower value. Dr Grace Sarra's (from Queensland University of Technology), the core values and sub-values are schematized as follows:

RIGHT CONDUCT	PEACE	TRUTH	LOVE	NON-VIOLENCE
Manners	Patience	Truthfulness	Kindness	Consideration
Living Skills	Concentration	Optimism	Friendship	Cooperation
Helpfulness	Self-acceptance	Honesty	Forgiveness	Global awareness
Responsibility	Self-discipline	Determination	Generosity	Loyalty
Independence	Happiness	Fairness	Compassion	Citizenship
Perseverance	Thankfulness	Trust	Tolerance	Justice
Courage	Contentment	Reflection	Service	Respect

(*Giving Voice to the Impacts of Values Education the Final Report of the Values in Action Schools Project* 2010: 88)

In our study, the values in the story "Shahmaran's Legs", rewritten with a modern style by Murathan Mungan, will be examined under the titles, **"loyalty"**, **"love"**, **"patience"**, and **"frugality"**.

Loyalty

The notion of "betrayal", forming the essence of Shahmaran story and distinguished in Mungan's story, is frequently repeated in several parts of it, thereby revealing the importance of

[4] http://www.curriculum.edu.au/leader/values_education_what,_how,_why__what_next,36873.html?issueID=12833

"loyalty" by stating its opposite. In each intertwined story, the treachery of humankind and their inclination to betrayal are emphasized.

In the beginning of the story, the master of İlyas utters the following sentence as the main idea before telling the Shahmaran story: "To descendants of snakes, human is treacherous in this tale" (Mungan 1993: 23).

The first "betrayal" begins with the abandonment of Camsap in the well by his friends and "betrayal" becomes the most frequently encountered concept throughout the story. Because the "well" evokes Prophet Joseph, the master of İlyas narrates this chapter as: "(…) People betray to those whom they take down into well from the time of Prophet Joseph till now, which has more previous history, as well" (28).

Shahmaran replies to Camsap, who asks for release and promises not to tell her secret to anyone" as follows: "Human betrays (…) I trusted him once long years ago. I tested him once. Then I suffered a lot from this trust. Therefore, I do not want to be betrayed again, Camsap! Having been betrayed even once leaves a non-healing wound in the heart; what parts from the depths of the heart leaves for good" (35).

Camsap arrives to the land of Shahmaran as a result of his friends' betrayal. Reminding this situation, Shahmaran tells him his path is determined by evil once: "Because betrayal comes into one's life in different ways when it appears even once" (36).

Repeated as leit-motive in the story, betrayal exists in the stories of both Belkıya, besotted with the "early passion" of knowing and Cihanşah, abandoned on the mountain. Because "Human betrays those whom they exalted as well as those whom they left in the well" (77).

The "betrayal" stories to which İlyas listened from his master also reflected on his life and he had the remorse for deserting his master for years. The idea that what he did was a kind of "betrayal" occupied his mind, and İlyas faced with this feeling when returning as a famous writer to the town where he spent his childhood. He dreamed to tell his master: "I have not betrayed you, master (…) Believe me what I did is a kind of shahmaran making. Besides you have always said to me: 'You have the power of seeing through people'…" (96).

In the story, in addition to the featured notions of **"betrayal"** and **"loyalty"**, the values such as **"reliability"**, **"honesty"** and **"virtue"** are also featured.

Love

In "Shahmaran's Legs", love is seen to be emphasized in different ways. Shahmaran has been betrayed by two people she loved, Camsap and Belkıya. Therefore, she makes a connection between love and betrayal thinking that a person only betrays to his beloved ones, but she cannot stand it. "To be betrayed by those whom you love, trust, believe is an unbearable pain" (35). Nonetheless, Shahmaran remains faithful to her love even after being betrayed by Camsap and caught. She tells Camsap "After I die, let them put me in a large pot, pour on me the water you have bathed and boil. Don't drink the first water, let Vizier drink it, you drink the second water as I will release my poison to the first and my soul to the second" (93). According to Seyit Battal Uğurlu, this is one of the reasons why Shahmaran "leaves an indelible mark on our collective consciousness": "Even after being betrayed, she has the wisdom of embracing her beloved ones with nurturing love" (2008:1700).

İlyas experiences a similar situation, parallel to the story he listens, with his master. His love towards his master turns into hatred at times and interestingly both feelings are very powerful. İlyas expresses his feelings as "I was angry with, envy and was jealous of him all in one" (Mungan

1993: 31). Their relationship is like father-son relation. On one hand, İlyas indicates his love towards his master; on the other hand, he thinks that his master gets old and upon his death he will start drawing those lovely figures. So as to be successful in his profession, the death of his master is necessary. "(…) I understand that the biggest obstacle on my success is my master. I am under the shadow of a high plane tree and I will always stay there" (54). Those changes of his feelings end with the death of his master. İlyas confesses this with the utterance "My master! Forgive me, I waited for your death to love you" (97).

In the story, a connection between "love" and knowledge" is made, as well. When Ukap, who has the desire to possess the seal of Solomon, is introduced, that he is not "wise" though he knows a lot is stated. Because what he knows lacks "love" and "virtue". Ukap only knows for himself and does not use this knowledge for the benefit of people. So his knowledge gathers in and overwhelms him. However, the narrator says that the reason of his situation is lovelessness: "He was helpless and pathetic just like those who are athirst for power, he had a meek life and was not loved by people" (47).

In the story of Cihanşah, "love" is discussed more. Cihanşah and Gevherengin show that their love and sacrifice cannot be separated. In their love where self denial is distinguished, both lovers live voluntarily on exile away from their countries for the sake of their love. Because real love requires enduring a life, away from your country and people, i.e. self denial. Cihanşah, who is waiting for death on the graveside of his wife, takes his place as an example of loyalty in love in the story.

Patience

In "Shahmaran's Legs", patience is among values studied with variations. On his way to discover the truth, Belkıya behaves hasty to achieve his ambition and cooperates with malignant Ukap. He desires to fit the truth he seeks into his life. However, "what a believer must learn most is patience. (…) 'our realities' or 'our dreams' go beyond 'our lifespan' most of the time" (45). Belkıya cannot carry the burden of an undue belief. Shahmaran states that the reason of this is the temperament of human beings and their being "impatience" due to their being mortal.

Cihanşah falls in love with Sultana who comes in the costume of pigeon once a year and waits for her for the whole year. In the end, he is rewarded for his patience and meets her.

Patience, is very important for a shahmaran maker. İlyas, who is still an apprentice in his job, does not know where to start drawing. His master replies to him: "Wherever you start, you become able to finish your work. (…) or begin with the purpose of finishing it" (21). His master advises İlyas, who thinks that all of the shahmarans he draws resemble each other, to be patient. "(…) you are supposed to cross this path with patience; cross it fearlessly, persistently, by confronting difficulties and without betraying yourself and your work" (21).

Hurrying to achieve one's ambition is also impatience. On his way to possess the seal of Solomon, İlyas is so overwhelmed by his ambition that he cannot see the death in the eyes of dragon. His passion blindfolds him. He does not realize he goes "not to the ring but to his death". His life ends with the flame of the dragon. After his death, a voice comes from the cave: "Humans! Why would you risk your life for things whose time has not come? There is still time for the seal of Solomon. It is understood that humankind is not worthy to carry the seal of Solomon, yet, due to their dark and bloody history" (59).

In the story, it is seen that the values, **"determination"** and **"responsibility"** as well as **"patience"**, are also emphasized.

Frugality

In the story, frugality as a merit is exalted by emphasizing its opposite, passion / ambition, and its harm to humanity. Passion and ambition is especially emphasized when Belkıya and Ukap desire to find the seal of Solomon. How ambition possess a man and keep him away from reasoning. Shahmaran has tried to show them the truth: "You desire the seal of Solomon so much that you would not know what to do and how to use it even if you get it. There is no purpose for those whose life is composed of only ambition. Purposes constantly change, what is absolute is ambition, it is ambition no matter what happens…" (52). Thus they miss much bigger and more important opportunities while pursuing for their ambition.

After the death of Ukap which is the result of his early passion, the voice from the cave also says: "Have you ripened enough to get hold of this power? You may use it for evil, which would be the end of humanity. You also cause destruction of your kind because of your early passions…" (59-60). In the story, it is pointed out that carrying the seal of Solomon which is defined as "a limitless power" requires "consciousness and virtue". It is not possible for humanity with weaknesses to possess it (51).

Indicating passionate and ambitious behaviors of Ukap and Belkıya despite their different aims, Murathan Mungan emphasizes **"modesty"**, **"responsibility"**, **"virtue"** and **"consciousness"** as well as **"frugality"**.

Conclusion

Education aims to raise successful individuals in social life along with academic life. Values which regulate communal living and remind the necessity of being a "good person" are taught to a person starting from family to educational institutions and social environment. In educational institutions, these values can be taught to students more effectively through literary works as well as direct education. Although the main aim of a literary work is "itself", it may cause the reader develop empathy by evoking. Thus, values in subtext are sensed to the readers by sometimes emphasizing the opposite. As a reflection of wisdom of people, values play a part in genres such as tales, legends or folk stories that are passed down to generations in Turkish literature. One of the ways to convey these values to youth today can be the reinterpretation of them in modern narratives.

Murathan Mungan, among our story writers inspired by tradition, reinterprets the story of Shahmaran in *1001 Arabian Nights* in a modern story. In the story, "Shahmaran's Legs", based on the prediction that "Human betrays", the values that are featured most are **"loyalty"** and **"trust"**. Mungan does not change the original form of the story where several stories are embedded and places the story of İlyas and his master, Shahmaran maker, as the frame story of this spiral. Beginning with the betrayal of Camsap's friends to him, the story continues with the narrative of Belkıya's betrayal and the betrayal of Camsap to Shahmaran. In the frame story, that İlyas give up shahmaran making is thought as betrayal. Thus, an analogy is drawn between Camsap, Belkıya and İlyas. In the story, it is seen that values such as **"mercifulness"**, **"sacrifice"**, **"determination"**, **"virtue"** as well as **"loyalty"**, **"trust"**, **"love"**, **"patience"**, and **"frugality"** are sensed to the reader.

At the end of the story, Murathan Mungan says: **"The legs of Shahmaran lies on all the roads of the world"**. He emphasizes that humankind has not changed much during the centuries. Betrayal, ambition, self-seeking, impatience, lovelessness are also the notions with which modern people struggle today. Remaining true to your promise, loving devotedly, being satisfied with what you have without overwhelming to your ambitions are also among today's features of virtuous

person, as always. Interiorizing these values and make them part of your life will bring peace and happiness to humanity.

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