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### ***The Function of Archetypes of good and evil in the processing of heroes in Turkmen fairy tales***

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#### **Abstract**

This research has examined ten Turkmen fairy tales. The conclusions of the study show that the contrast between good and evil is the most important mythical component of Turkmen magical tales. The teenage son and daughter of the family represent the forces of good who confront the forces of evil to save a family member or to seek what is desirable on a tumultuous journey. Travel is the enriching element that brings the immature hero to maturity. In most of the stories, the demon represents the evil and demonic force that disrupts the hero's work and the hero fights him in several stages and finally wins. In addition to demons, human anti-heroes such as stepmothers, siblings, and the evil old woman play the role of evil forces alone or as an auxiliary force. Both the forces of good and evil resort to magic as supernatural in advancing their goals.

***Keywords:*** *Turkmen fairy tales, good and evil, hero, anti hero.*

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### *Extended Abstract*

#### **1- Introduction**

The origins of magical tales go far back to a time when the human mind was still intertwined with the supernatural, nature, and transcendental forces. If we do not say that these stories have a mythical structure, but mythical elements are used in them. By passing of mythical period, Myths did not disappear completely, but were transformed by merging with popular folk and folk beliefs. "In this transformation, they lose the characteristics of being mythical, including the nature of holiness and the primitive and primitive time of existence, are intertwined with other themes, and become a story. In this way, they are not destroyed and remain"(Afshari,1385:43).

The Turkmen people are one of the Iranian ethnic groups with a strong historical and cultural background that has created many folk and magical stories. These stories are called "Artekiller" in Turkmen. Most of Turkmen magic tales are scenes of battle between good and evil, which take the form of a hero and an anti-hero. The present study is a case study of ten written Turkmen magic stories entitled "Ajke Jan" (dear sister), "Uch Oya" (three sisters), "Uch Doganing Kichyusi" (Third Brother), "Aq Pameq" (the name of the hero of the story), "Bir Adaming Uch Qizi" (three daughters of a man), "Qalander Sultan" (King of Qalandar), "Karam" (the name of the hero), "Kolje Buter" (The name of the hero), "Deev in the shape of deer" and "Yaghshi Yigit Bargiddar Adam" (a rich man who pays the debts of the people).

#### **Research Question(s)**

1. How good and evil are manifested in Turkmen magic stories?
2. In Turkmen magic tales, how and by what means good and evil fight?

#### **2. Literature Review**

Little research has been done on Turkmen stories.

2-1 Charkez Onagh has compiled a number of these stories in his book "Turkmenler Baradaghi Yigandi Katablar". This book has six sections, which are as follows: 1- Stories 2- Poems 3- Beliefs and traditions 4- Proverbs 5- Narratives about cities 6- Houses and commanders.

2-2 In an article entitled "Different Types of Oral Literature of the Turkmen People" published in 1997 in the Poetry Magazine, Yusuf Quojoq introduces and classifies the types of Turkmen oral literature.

2-3 The article "Anthropology of Turkmen Turkmen Folk Tales Based on a Mythical Approach" by Mojtaba Mirmiran and Alaleh Ebadi, published in the Second International Conference on Oriental Studies, Iranian Studies and Biddle Studies in 2016, discusses the story of Aq Pamegh from the perspective of the unconscious and anthropology.

2-4 Baqer Sarukhani and Alireza Ghobadi in the article "Socio-cultural narrative of Turkmen stories", which was published in the 3rd issue of the Journal of National Studies in 2007, have conducted a socio-cultural analysis of the collected stories through interviews.

### **3. Methodology**

This study is done by descriptive and analytical method. For this purpose, it has been used by scholars of myths and folk tales such as Mehrdad Bahar, Jung, and Vladimir Propp. The method has been such that mythical and magical elements such as the battle of forces of good and evil, hero and anti-hero, hero journey, mythical numbers and objects, magic and sorcery have been extracted and analyzed in ten Turkmen magic stories.

### **4. Results**

An examination of Turkmen magical tales showed that One of the most fundamental of mythical elements and archetypes is the battle between good and evil. In most stories, the main heroes and their helpers represent the forces of good, and the demons are the forces of evil in the story. The protagonists of these stories are boys and girls. It means that the hero / force of good will reach maturity and perfection after passing difficult tests, fighting the forces of evil and defeating them. The hero's journey is another archetypal element of these stories. These trips have a similar and repetitive pattern:

- The hero leaves the house due to the kidnapping of his sister or brother and his wife
- Difficult tests: crossing the desert, getting lost on the way home, hurricanes and tornadoes, sinking in water and wells
- Get help from the magic object and helpers
- Battle with evil forces
- Finding and rescuing the kidnapped
- Victory over evil
- Marriage or attainment of status, property and wealth
- return to home

The use of magic is one of the mythological and archetypal themes of the opposition of good and evil, and implies that the hero / force of good is guided and strengthened by extraterrestrial forces.

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