

## The mythanalyse of love in the common culture of Guilan and Alamut region (a case study of the narration of Aziz and Negar)

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### Abstract

Narratives that have been narrated orally and in different parts of Iran and have survived to this day have a valuable place in understanding the culture and identity of the people of this region. One of these narrations is the story of Aziz and Negar from Taleghan region and Alamut region, which in addition to the people of that land, is also narrated in Gilan province and parts of Mazandaran. This research intends to study this narrative in a descriptive method of content analysis and using a mythological approach. In the mythology method, in addition to the text, discourse, hypertext and hypertext conditions will also be addressed. Hence, with the mythology of narration, it is possible to study the pattern of love in the culture of the region under study and the subconscious mind of that society. In this research, an attempt has been made to investigate the function of the pattern of narrative myths and the quality of their presence as a model of love in contemporary society by using the six stages of love mythology including narrative description, thematic analysis, narrative metaphors, comparative mythology, contemporary situation and combined

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analysis. Findings show that despite the expansion of temporary and unstable emotional relationships influenced by the postmodern world of the West in the study community, the theme of eternal love as the main theme of the narrator is still alive in the subconscious of society. This society not only does not deny the necessity of the myths of eternal love, but also attempts to give birth to myths with this theme in society. As a result, the myth of Aziz and Negar is a good model for lovemaking in society.

**Keywords:** *The story of Aziz and Negar, Analysis of the mythanalyse of Aziz and Negar Themes of lasting and regional love, Analysis of popular literature with new literary theories.*

### ***Extended Abstract***

#### **1. Introduction**

The narration of Aziz and Negar is a romantic and ancient story, related to an area called Ardkan, which is part of Taleghan, who spoke the Tati language many years ago. But in addition to the people of this land, this narrative is still on the tongues of the people of the slopes of Alborz Mountain - including Taleghan, Eshkevarat, Rudbar Alamut, Tonekabon. For several hundred years, this story has been told by the villagers in the evenings, and with its age, it is probably the last missing link of lovers' love, whose examples have been seen in Persian literature (Alikhani, 2014: 9). It is very clear that with the rich literary heritage of this land, many such narratives have been passed down in circles in this loving land, and many of them have been neglected by the people of Qalam and as a result have never been recorded. Perhaps many narratives have passed from the mouths of the people of this border and have disappeared over the years.

Considering that "Iranian culture is a cultural author in the field of love" (Namvarmotlagh, 2019: 9) and considering the dependence of myths on their cultures, it is possible to understand that in the field of love, each culture has its own myths to express its attitude towards themes. It nurtures feelings and thoughts. Also, myths form the patterns of attitude and character of a society, and the lack of these myths causes the culture of that society to suffer. In fact, love needs a myth and a model, and if people do not find these models in their culture, they will refer to the models of other cultures (ibid.: 43-44). Therefore, we can look for love myths in the national culture and - on a smaller scale - in

the local culture. Our popular literature, along with classical literature, has produced romantic narratives, and as a result, many myths have been created in these types of narratives, some of which, according to Namurtalaq, "have been forgotten and died, because in the mythological world, forgetting is equivalent to death; That is, because they are no longer used, they have lost their function and influence, and a myth that loses its influence and pattern is considered a dead myth" (Ibid.: 47). It seems that research in the field of these types of narratives can study the status of narrative myths in society.

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

Have the myths of folk romance narratives lost their function? Or are they still alive in the society and reflect the attitude and character of the society as models of love? Therefore, in this research, the love narrative of Aziz and Negar will be discussed using the mythanalysis approach, and the quality of the emergence and emergence of the main theme of this story in the texts, the society of the text and its cultural background will be investigated. In addition, this approach provides the possibility of examining the state of contemporary society and the discourse conditions governing it in relation to the main theme of the story and leads to a kind of collective psychology. Also, by identifying and examining some myths similar to the myths of the studied narrative in terms of the main theme, the extent and importance of this theme in other texts is identified and the influence of ancient mythological narratives is reminded.

### **2. Literature Review**

As mentioned earlier, this research uses the myth analysis approach to analyze the narrative of Aziz and Nagar. Mythology is one of the types of mythological methods that was first presented by Danny Dorogemon and he used this method to study culture and society through myths (Namvarmotlagh, 2018: 446). But after the beginning of the period of poststructuralism, critiques and study methods also faced transformation. Under the influence of this current, Gilbert Doran presented new definitions of myth analysis and in his two works "Mythical Image and Form of Work" with the subtitle "From Mythology to Mythology" and also "Introduction to Mythology-Methodology" fully dealt with myth analysis (ibid: 452). In his book "From Mythology to Mythology" he pointed to a kind of transition from mythological criticism to mythological analysis (ibid.: 453). Durand writes about how to turn mythography into mythoanalysis: "It is

understood that once the relative extent of a work along the time span of a period is taken into account, one must change mythometry to mythoanalysis" (ibid.: 456, quoted by Durand, 1994).

In fact, in the era of structuralism, the attention of criticism was only limited to the text, but in the era of poststructuralism, attention was paid to meta, para, and extratextual elements. In fact, "in Mythology, the main goal is to examine textual myths, while Mythology pays more attention to the myth-making society. And if we consider the myth as a statement, then it can be said that in the myth analysis, the myth in its mythic context along with the myth maker and the myth reader are taken into consideration at the same time" (Namurtalaq, 2018: 460). It can be concluded that the difference between myth analysis and other approaches to mythology is that myth analysis pays serious attention to discourse issues (Namvarmotlagh, 2019: 52). In fact, since "discourse issues affect the formation, life, weakness, and strength of myths" (ibid.: 49), myths are also "considered as behavioral patterns of people in society, and in most cases their influence is done unconsciously" (Ibid.: 49). According to this, myth analysis is an approach that "intends to study the unconscious mind of the society through myths" (ibid.: 49).

In the present article, according to the structure taken from the book "Analysis of the Myth of Love in Iranian Culture" in which Bahman Namurtalaq used this approach for the analysis of love myths for the first time in Iran, first the myth is identified, the narratology of the myth is performed, then the structure and various themes of the narrative are identified. And the main themes are extracted. In the next step, hypertexts derived from the myth are introduced with an emphasis on the main theme. Then, in a section titled comparative mythology, the intertextual study of myth that includes internal and external cultural myths, the hidden meaning and their common traces in archetypes are examined. After that, the situation of the contemporary period is made in terms of identifying and introducing various textual effects, and modern life is taken into consideration. This section is of particular importance; Because the main purpose of this article is to investigate the myth and the main theme of the mythological narrative in the contemporary society. Finally, the combined analysis, that is, the discursive investigation of the myth in terms of psychoanalysis, socioanalysis, and myth analysis, is done with an emphasis on myth analysis (Namvarmotlagh, 2019: 53-54). In diagram 1, the stages of researching Aziz and Nagar's narrative are specified through the myth analysis approach.

### **3. Methodology**

This research is fundamental in terms of its purpose, and in terms of data analysis, it is of a qualitative type, and it has been carried out using the descriptive method of content analysis. In this article, different narratives of the story of Aziz and Negar are collected by library and electronic methods, and then the content is analyzed using the myth analysis approach as well as the models presented in the book *Myth Analysis of Love in Iranian Culture*. In this research, based on the myth analysis approach that will be explained in detail in the next section, first the collected mythological narrative is narrated and its main themes are extracted in order to examine the modeling of narrative myths in society and also the influence of these myths from other mythological narratives that have been related to the society's culture. In the next step, the multi-texts of the narrative are examined in order to study the presence of the mythological narrative in the text of the society and the type of communication of the people of the society with the myths of the narrative. Then, according to a main theme, the studied mythological narrative is compared with other mythological narratives to examine their common themes and structures in archetypes. In the section of the contemporary situation, the influence of the myth in today's society of the region is investigated, and in the final stage, which is the combined analysis, the discursive investigation of the myth is carried out.

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socioanalysis, and myth analysis, is done with an emphasis on myth analysis (Namvarmotlagh, 2019: 53-54).

#### **4. Results**

Aziz and Negar Taleghani is one of the not-so-old examples of eternal and eternal love, which has been narrated by the people of Alamut and Gilan for years. What has made this narrative last is the society's acceptance of this type of relationship (stable love) and beyond that, people's desire for life and its continuation. As people used to hear this story from the narrator in consecutive nights, and they wanted to hear the same story again in the coming nights. Although they knew that the end of this story is not different from what was told in the previous nights. However, following what the myth analysis examines and we have been studying it in this research, the unconscious mind of the society has been investigated through Aziz and Negar's narration. The effect that Aziz and Negar have on the studied society is to such an extent that it has freed the society from the full and complete dominance of these patterns despite the presence of strange patterns in emotional relationships, and in addition, it has been imprinted in the subconscious mind of this society with not much strength. A society that is still in conflict with the postmodern world, which, due to the paradigm shift, has pursued unstable love relationships and created new social relationships with substantial changes compared to the traditional world; Although it witnesses temporary and fleeting relationships, it still stands tall and claps in praise of lasting and eternal love, and the spirit of society continues to admire and even produce myths of lasting love. Therefore, by seeing examples such as Aziz the caveman in the culture of Gilan and people's narratives about the reasons for his refuge in the cave, preserving the tradition of reciting Azizkhani and Nigarkhani to this day and other active texts of this narrative in the society, we find out that the myth of Aziz and Negar is alive in the minds of the people and It can be patterned. According to this, local and national myths of love can be a suitable model for loving in the current crisis era; Because it has been watered by the cultural waters of this country and removes the identity vacuum in the emotional relationships of young people, which is caused by the introduction of western love patterns. Also, the way of facing the inhibiting factor through the myths of the narrative can be a symbol of the current society's model for facing any problem or problem; Although such a spirit can also be observed in the people of this region, more attention to local narratives by the

official institutions of the region can engrave these themes in the unconscious of the society.

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