# Morphology of folktales in Bushehr Province

**Human Shakeri**[*]
**Baha'addin Eskandari**[**]

**Abstract**

The present study aims to analyze the morphology of some local stories of the city of Bushehr in Iran. These three stories, with some difference, correspond to the patterns of Vladimir Propp and are in harmony with the functions of his theory, though with slight differences. The present article mentions some of the elements that are not in Propp's model. The novelty of this article is the reviving of the patterns of the Boushehrian stories and pointing out the differences between Iranian stories and the constructivist principles of storytelling.

This research aims to answer some of the following questions: Do Bushehrian stories have a structure such as fairy tales of other nations and other magical legends in Iran? Is the structure of these stories the same as the structure of other Iranian stories? Do these stories share similar aspects? Which aspects of the story and its functions are identical to the patterns of Propp, and which ones do not correspond? Can one choose a native pattern for these stories and refresh the symbols of its elements?

The structure and sequence of the events and elements of these stories are as follows: the time and place of these stories are as vague and unclear as the narrated story.

These stories begin with an initial condition, a problem occurs for the proponent of the story (hero) and the hero travels (becomes absent); he is struggling with difficulty; he overcomes the problem and sometimes he takes on a magical object and overcomes the wicked one; he returns to the first place anonymously, or goes to the palace that has been driven out, and the vicious character of the story is punished and the story ends well. The functions, with a slight shift, are similar to the myths, the examples of which have been given by Ms. Pegah Khadish in her book, *Morphology of Magical Legends of Iran*. To analyze the elements of Bushehri's myths based on theories, it should be done similar to the methods of this book.

Of the six functional pairs, the A-Z pairs form the main narrative frame. This pattern, which Khadish has designed, is also seen among these three stories, especially the first two stories, which have more magical aspects. The pair of D-F (dealing with helpers - getting the magic agent) (Khadish, 2009: 105), in these three stories, is the first pair. The M-N pair (difficult task and doing it) was also seen in these three Bushharian stories; in the first story, it is hard to find the "deer brain" to treat the Shah, which the main hero -the king's son- finds it. In the second story, difficult task to achieve, here the finding of the finding of the Shawl and Mani Chang, which the hero helps with the help of a helper to pass a forest and battle with giants. In the third

confront the helper inside the well and meet his needs in a trip to the holly city of Mashhad.

The Pr-Rs pair is less seen in these three stories. Actually, there is release, but there is no such pursuit. The pair of warfare and victory (H-I) is also in the second story between the boy and the two giants of war, and of course they do not win over the boy, and the mother of the giants know the son as the victorious person and bestows him the magic object. .

The anonymous entry and identification is also present in three stories, and the tone of the final elements of the story is set up by the O-Q pairs. The king's daughter appears behind the curtain, and the father sees and knows her and then he is pleased. In the second story, moreover, the daughter and son of Shah (the children of the seventh wife) are finally identified.

**Keywords:** Propp, morphology, folktales, Bushehr province

**References**
- Ahmadi, Babak (2005). *Text structure and Interpretation*, 7th ed., Tehran: Markaz publication.
- Caden J. A. (2007). Descriptive Dictionary of Literature and Criticism, Kazem Firuzmand, (trans.), 2nd ed., Tehran: Shadegan.
- Chadwick H. Moner & Kershaw Van (1997). *The Growth of Literature*. Fereidoun Badrei (trans.), Tehran: Scientific and Cultural Publications.
- Hosseini, Mohamma. (2003). *Morphology of the Stories of the Quran*, Tehran: Qoqnus.
- Khadish, Pegah (2009). *The Morphology of Magical Legends*, Tehran: Science and Culture Publication.
- Dehghanian, Javad; Asadollah Noorzai & Mahnaz Parsanbas (2016). "The Morphology of Qashqa'i Stories Based on the Theory of Constructivism". *Journal of Folklore and Culture*. Year 4 No. 10. Pages 115- 139.
- Liravi, Allah Karam. (2003). 60 Tales, Anecdotes, Fables in Indigenous Culture, Bushehr: Shoroo'.
- Marzolf, Ulriich (1991). *Classification of Iranian Saga*, Kavos Jahandari, (trans.), Tehran, Nasir-e-Roosh.
- Mahjob, Mohammad Jafar (2007). *Iranian Folk Literature*. Also by the help of Hassan Zolfaghari, Tehran: Cheshmeh Publishing.
- Makarik, Irnarima (2009). *Contemporary Literary Theories*. Mehran Mohajer and Mohammad Nabavi (trans.), 3rd ed., Tehran: Aqah Publication.
- Okhovat, Ahmad (1992). *Grammar of the Story*. Isfahan :Farda.
- Propp, Vladimir (2007). *Morphology of Fairy Tales*, Fereidoun Badrei (trans.), 2nd ed., Tehran: Toos.
- Scholes, Robert (2004). *An Introduction to Structuralism in Literature*. Farzaneh Taheri, (trans.), Tehran: Iran.
- Todorov, Tzvetan (2003). *Structuralist Poetics*. Mohammad Nabavi, (trans.), 2nd ed. Tehran: Agah.
- Yung, Karl Gustavo (1998). *The Psychology of the Unconscious*, (trans.), Mohammad Ali Amiri, Tehran: Scientific Cultural Publishing.
- Yusufi Nekoo, Abdul Majid (2010). "The Morphology of the Prophets' Story in Tabari and Sur-Abadi Interpretations", *Kavoshnameh*, Year 11, Number 2, p. 121-142.