

THE RELATIONSHIP BETWEEN TALE AND MYTH

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Abstract: It is very probable that “tale and myth” originated from one source. After script of myths which was the end of the gradual movement. Tale has passed its completion (which was the harmony with human needs). Therefore, the differences between tale and myth became more and more tangible. Purity and spreading of myths. Being national and tribal caused that tales lose their importance. Tales are approximately similar all over the world. Tales became unimportant and their training values are neglected. This retrogressive process of the tale and increasing movement (traveling) of the myth caused that myth and myth-researching became worth and tale and tale-researching became unimportant subject or a subject with less importance, as far as the tale not only comparison with its twin (myth), but also in contrast with new born ones such as novel and short story which were the production of self awareness has no brightness.

Keyword: Myth, partnership, retrogressive, tale.

INTRODUCTION

Nowadays, the importance and the function of myth and the less importance of tale in known for every one. As much as the importance and effect of the myth in our belives became sensible, the tale among glitterati and even among illitrates is pushed to margin and became more light-colored. This is the case that these are originated from one source or at least they greatly influenced each other. Although they have basic differences, but they have so participations that can not simply ignore them. In this essay we try to state the reasons of their distinction and then we deal with rising travelling (movement) of myth and retrogressive process of the tale.

Myth: about lexical meaning of the myth many different definitions have been given maybe one of the most logical meaning is the one that Kazazi points to it. Kazazi refers to myth as diversified word from Greek word “historia” which means true news. From this word, there are words such as “histoire” in French and “story” in English means “tale”. (Kazazi, 1997: 2) If we accept this etymology, we can say that myths are real events which have been mixed with fable, but distinguishing the real core and the additional brunches of myth is not only different but also will be impossible. From this definition, it can be understood that in the nature of myth, tale is also hidden. Maybe it is one of the reason that sometimes called myth “fable”. (Ibid: 2)

Tale: the expression tale “marchen” in German language is called “Fairy Tale”. In English and French language is called “contede fee” (in English fairy land). The most dictionaries, has emphasized on the function of fairs. In tale while in the most tales, there is not any mention of fairs. (Bettelheim, 1384:45).

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Jamal Mirsadeghi points out: The works that are emphasis on extra ordinary events more than the evolution and creation of human beings and charaters, refers them as "tale". (Mirsadeghi, 2005: 22)

In his points of view, it can be said that "tale" means the character staticness or at least it is the most important charectristics of the "tale". The tale charactors are dynamic and they exit from initiative ignorance to reach the goal and solve the problem, finally, they achieve the result. The happy end of each tale is one of the reasons of dynamic charactors. Propp defines tale according to his idea and his understanding as follow: "The extension and the development which beings from crime with lack and demand (need) and by acrossing from self (ones) mediator yields to marriage or to other one's termination which is used the end of the tale. (Propp, 1989: 483)

If tale is not older than human being, undoubtly is not younger than it. (Hosseini, 2003: 38). It is said that tale is as old as human's lifetime. Delachauxsays: "tale is the man's infancy remembrances. He quates from Eliza and Reklo: tales have ten thousands antiquities. (Delašo, 1987: 20)

Mirsadeghi considers the antiquity of the tale about four thousands B.C, he believes that Egyption are the first nation which devoted tale to the world literature. (Mirsadeghi, 2003: 32) Apparently the central core of tales is not more than one, Dan Markiz. American comic says: "the world has only one tale to quate" which is very old... there was a young who severly loves a... (Esboren, 1992: 133)

The one's (self) works of the tale is also limited. It even seems that limited cases of metaphor which is from a special thing that is repeaed in many stories. For example, there are fewer tales in which these things which all of them are metaphors or allusions of marriage will not be mentioned. These are one of the symbols: shoes, ring, box, tower, place, home, or enclosed room, spindle and wool, dragon, scald-headed boy, blood and ...

Yet the extension and varieties of subjects in myths in the signifier and signified are respectively very much. In fact, if our vision to tale will be from mythology, tale is a trivial kind which remained alive without any reason, but if we consider it from a special approach, we'll get other results. Apparent staticity, weak, unrealizaton and...

Never fewer than myth. Staying back word of tale from it's traditional rival (myth) and its modern rivals such as short story and novel is due to the resons that tale is measured by myth balance or by special criteria which measured novel and short story. So it's natural that by this measurement. We see defaults and shortage in the tale. While if the myth, novel and short story are measured by tale criteria naturally many defaults will be observed.

Functions of Tales

Apparently it will be imagined that the tales are read for hobby or it is used to sleep the infants. But it seems that there is a kind of bitter drug such as bitter advice and the light of life, among these tales (apparently simple) are hidden “Peer Mabil” writes: beyond the satisfactory, curiosity and all emotions which reading tales and myths created for us. Beyond the need for hobby, forgetting and pleasant sense or horrid one, are the real goal of surprising journey in fables are in fact achieving a more complete than world reality. (Alavi, 2009: 59) If we imagine that these fables only made human hobby (funny) in that period of human life and attract them toward fables, we made a wrong (mistake) (Mahjoob, 1999: 164). The importance of tale is so much that the holy books haven’t ignored it too. Even, the existence of the tale chapters in the Koran and the best tales in verse of Koran (Usef 3) if this chapter isn’t considered as the importance of tale in the Koran, undoubtly it proves the importance of the tale in that period (era). Bettelheim believes: “fathers and mothers yet severely believe that the tales of Tourat and Bilde are life puzzles, and they solve the meaning of it ...

In their belief, the holy book contains the answers of all necessary questions. It seems that is mental. Human thoughts either consciously or unconsciously are influenced by “tale”. “Tales” are located in infant’s unconscious mind and heal many of his/her pains. It answers many of basic and important questions. Most of them which is believed forgotten, in middle age and oldness will help them when it is necessary. Delašo believes that tales haven’t forgotten, but they have been hidden in unconscious mind. (Delašo, 1987: 74)

Since the reader or addressee puts unconsciously him/her self in place of the hero or character of the tale, so any kind of positive or negative feature of them affects him/her and undoubtly unconsciously influences him/her, and the character or hero’s behavior of that story affects the reader or addressee’s behaviour after several ages.

Bettelheim believes: in India the psychotic persons are given a story to determine the most important point of it. In this way the reader found difficult and annoying nature of his/her life. He/she gradually, like the hero, discover a way for refinding and healing him/her self. (Bettelheim, 2005: 44) Yet, some people oppose “tale” because they compare him/herself by “infant”. They believe: if a boy considers parents as his/her rival, it is the effect of tale not the infant’s real behavior. In other hand there are problems such as believing in sorcery (magic), imagination, not an acquiring knowledge, engages in tale, existence of imaginative and horrible creatures such as devil in tale and... apparently causes negative effect on infant’s pure spirit. They are impediment factors of attention to the tale especially for parents who engaged in the modern scientific world. While according to the ancient’s beliefs and some of modern scientists, the tale not only teaches the way of life but also,

more important, teaches them proper manner of life and by this way the infants prepare him/herself for the most basic problem of life. One of the features of fairy tales is that they express alternative ways to overcome the problems clearly and summarily. This gives an opportunity to the infants to face the problems with the most basic form, while in a complicated subject put the infant at a loss to understand it. Fairy tale simplifies all achievements. (Bettelheim, 2002: 8)

He, in another place, says, the fairy tales, in addition to make him/her funny, it helps the children (infants) to know him/herself better and trains his/her personality. (Ibid: 13)

In any case even we accept all these defaults and weaknesses of the tale, we must acknowledge that the harmfulness of the "tale" is very, very less than other computer play and ...

Bettelheim in relation to the effect of the tale believes that: the tale amuses the infants. It awares him/her personality. Tale, in all levels transfers the concepts so that enable him/her that no other books include these varieties. (Ibid: 27)

"Tale" is very important to solve the entrance in passion world which is a basic problem in modern world. (Bettelheim 2005: 40, 211, 212 and...), (Bettelheim, 2002:160, 12) There are evidences that shows in the past societies, the entrance of the young to passion world were not considered as a serious problem or at least were not important as much as modern world. One of the basic goals of all tales (ancient tales) was providing infants to enter the passion world (which was not taboos in their parent's points of view) and gradual understanding of matrimony problems by means of allusion that has the most effects in the development of correct passion in infants properly. Since parents cannot direct reminds these problems to infants, in the other hand. This is a "fact" that children should experience it in the adult age. Reservation and covering of these facts causes sudden rebellion which have led to uncompensable problems. These are one of the basic problems in modern societies. As we know Freudian excessiveness and wasting dissipation have not done anything yet.

Tale Metamorphosis

"Tales" are alteration facts of different cultures and nations that have very partnerships. Elwell Sutton believes: "tale" is an important part of cultural inheritance of every tribe or nation. (Also the whole world) In tales traditional values and the cultural background and psychology of each nation (people) and events and current social incidences. (Ellwell Sutton, 2009:12). The remained tales from different nations and civilizations relate to different period of the lifetime of those nations and people. Elements and the important stone scripsion of those tales sometimes among the whole tale lost or became light-colored, and in many cases it has been changed, and usually has had the most influence from modern era. Tales like a river, passed

from different periods, and has crossed from many lands, it attracts new elements and material from them. "George Laurence" in a book titled "Folklore as a historical issue" in a statement which is proved as a little difficult, believes: it is possible to distinguish common traditional layers from tales such as sunk layers as the result of happened immigration, overcoming and... (Propp, Badree, introduction, 1992: 14). About the origin and tale metamorphicness, there are different theories. Propp in an essay about fairy tale enumerates many principles in this regard. Although some of that principle in addition to fairy tale can be generalized to other tales, but most of that do not do anything for the original of tales because the introduced (represented) principles are not simply improbable. For more information refer to. (Ibid: 36, 134, 1337) Distinguishing central core and the point of the beginning of the tale and its branches and leaves are impossible and any kind of points of view in this case, even real one, is based on the guess. Since as we said these tales have entered in culture of every nation and people.

They attract qualities of that nation's culture in different cases (Proper names, places, jobs, thoughts, economic, political, social, ...) and most of them and in many cases lose all properties of the culture of the source (origin) nation.

A tale (ancient tales) maybe not be found which have not been mutilated because the structure and symbolic meaning of the many of tales have been destroyed and gained another symbolic meaning. Propp believes: the new and fresh tales can be found among countries (villagers) the villagers who are not influenced by modern civilized factors. (Propp, 1386: 197) Propp's speech is right from some directions. Because, firstly villagers see the tale as a holy thing they fear to change it willfully, secondly due to the lack of communication among surrounding world, little changes have been made in the tales. But in other side it can not be certainly said that these tales are pure and intact because it is possible that the tale have been changed before entering the village, tribes or the smell and colour of the tribes, agriculturers, animal keeping and the tales are in debt to rural societies, unless we accept that in the beginning of the creation, the tale has/had this form that will be impossible. In other word the existed tales among villagers, it will be possible that individual rural changes happened and are affected by rural factors and elements.

For this reason can not be said that a special tale belongs to an area or continent, although the proper name of that region has not clearly mentioned. It can only be said that there are these tales or also similar ones in this region or country.... The guidance of "Grim's brother tales" which have published in three volumes by "Bulta" and "Polifka" and each tale with its writings has presented all over the world (Ibid: 22) and has testified these points of view. Sometimes a tale in other places diverted to several tales and sometimes several tales change to one tale, for example from the tale "ashsitter mother", there are 130 writings all over the world and the oldest of them is an egyptian tale from Pharoh era. (Delašu, Ibid: 219) or Varen Raberts from the kind and unkind girls ("the forehead moon tale" in Iranian

illiterate tales) gathered 900 tales, and later Solma James presented 109 writings. (Propp, Badree's introduction 1992: 12)

There are two main theories about the origin (source) of tales: a) "wave theory" which was presented by Joham Schmidt. In this theory the tale principle is similar to a stone that put among water. The stone is the centre of united-center cycles that the cycles undulates to outside. The farther are, the weaker and more tangible. This theory that is true for tale is in contrast with a tree that was the Shlishir's innovation (Ibid: 37) we more or less believe in wave theory. About tales we believe that distinguish that centre is not only hard, but also impossible. In contrast to people's point of view that consider writing of tales as a criteria for their antiquity and believe that writings distinguish antiquity of some tales. We believe that although writing can prove development and improvement of civilization and rural, but they are not always evidences for publication of other written tale in other nations.

RELATION AND DISTINCTION OF THE TALE AND MYTH

Although in this short opportunity is very difficult to accomplish the right and complete statement, but it is necessary to point several notes. Delašo believe that the relation of tale and psychology is serious and absolute. (Delašo, 1987: 39) Propp believe that tale and myth are one thing, He acknowledges that "we state a completely disbelief though from modern points of view. (Propp, 1992: 66) He also says in other place: From historical points of view this survey, demonstrate that fairy tale in the case of interdisciplinary formology with myth is the same which considers as disbelief and according to their idea this theory is rejected (Propp.1368:181). Strous says about this that Propp is right. There is no serious reason to distinct tales from myths. Although in many societies the distinction between them is felt mentally. (Propp, 1992: 67-68) Satari believes that in elementary (primitive) cultures the distinction between tale and myth isn't very much or is very unspecific. (Satari, 1970: 55) Mirsadeghi considers tale, myth, story and... approximately the same ones. (Mirsadeghi, 2003: 32) Mahjoob went beyond this as if he considers myth and tale the same: myth always maintains (keep) it's freshness and newness. The Greek myth from the creation until today always has been the inspiring of the poets and writers and will be in future the stories of braveness found in Rostam, Sohrab, Borzo, Faramarz and Garshasb have been the motivator for Iranian's braveness. (Mahjoob, 2008: 165) the psychologist who are the Freud followers try to relate tale and myth and show that the imaginations and wishes have also links (Betehaym, 2005: 61) but "John de Veris" distincts tale and myth from each other. (Satari, 1970: 53)

Although tale and myth are apparently enjoyed from common material, but they travel different routes. While both of them are from collective unconscious mind of human, but the part which has had good fortune in ancient centuries has been scribed and has accepted gradual changes before scription and so became as

a complete form became myth and the part which has accepted sudden, irregular and basic changes and hasn't had scriped in a necessary time, became tale. Most of tales in their improvement and completion gained religious and sacred aspects and yeild to myth, but we should remember that when the tale became a myth, begins to decline and decrease his holiness and accepts the illiterate oldness, it is not far to change to a tale.

It seems that priority of tale or myth like the subject of hen and egg which is not solvable. Propp considers myth older than fairy tale. Grim's brothers consider tale and fable as the abstract of myth (Propp, 1992: 128). Satari believes that tales were the opposition of myth from the beginning point. (Satari, 1970: 56) Bettelheim believes that some tales come from myth and some combined (the same:34). Anjlvbr Natys (1903- 1840) Edlbert Kohn (1881-1812). Wilhem Sharts (1899-1821), also have tried to prove the influence of myth on tale. (refer to Propp, introduction, Badraee, 2007: 3)

But Straus exactly believes in the opposite of the above. He believes that tales have more prority in relation to myth (Ibid) Kazazi also believes that tales are irregular stories which is the source of myth. (Kazazi, 1999: 3) Max Muller says: tale is not the remainder of myth but it is the most primitive from of myth (Delašo, 1987: 17) finally some of scholars consider them to influence each other: we cannot draw a line between myth and the common culture.

In most cases, creates myth, and often self-awareness of broken and scattered myth has been created. (Azadegan, 2002: 97)

Apart from this discussion that tale has originated from myth or vice-versa there can be seen formal and different particioation between them in generalition and details. As we will say these participations are more in the surface of content and subjects.

Generalities

Ambiguity of time and place in myth and tale, the existence of beyond element and extra ordinary creatures as: devil, magitian, dragon, extra ordinary animals, plants and beyond birds, in tale and myth bring them near, these similarties sometimes are comparable (fitable).

Details

If we compare all world myths and tales. Many partial participations can be found among them. These intermediators which from one enter the or they are accidently in both of them, cases such as: fighting a girl with many dress, fighting a father and his unknown son unwillingly, that one of them like him, king's sons (three sons) that fight in different ways and then the younger son succeeds and...

The formal distinguishes the king's magnificence, directing innocent an animal which helps the hero, burning the hair or the feather of an animal or a bird for assistance and... (refer to Heydari, 2010: 1830-1807).

The differences between tale and myth

Although there are many basic participations among myth and tale. There are outstanding differences between them. These differences are more related to surface, approaches, and peripheral discussions. We mention some of them as examples of:

1. Propp believes that the hero of tale (story) is imaginative. But the hero of the myth is historical and real. (Propp, 1989:196)

Proving his claim says that in some language the equivalent of tale is "lie": Russian tales end as: the tale has finished we can not lie more, but the myth is a heavenly story, it was not only written truly: but also expresses people's faith and idea (Propp, 1989:128). Rastegare Fasaee also considers myth as a true story, and the tale as a false story (Rastgar Fasaee, 2009: 1)

In Persian tale expressions such as: our tale was lie also confirms Propp's idea.

Since the most important of the tale is its effect on addressees, there is no tale-teller to research about the truth and the false of content of the tale, and no addressee also avoid listening it because of not happening the event. He/She listens eagerly and consciously or unconsciously affected by it.

2. The myth heroes have more recognitions. Myth heroes are beyond human. Gods have more influences (effects) but there is less tale that discusses gods. The existence of Khezr (prophet) in many new Iranian tales shows that they are affected by Islamic thoughts, but the god's trace is clearly visible. In god's primitive other chess-players that fight with each other by beads, later the fight between gods and human introduced, and gradually reduces to assistance the hero.
3. The plot and backgrounds of tales are simple and repeated because of it's duty that is responsible for but the myth plot are variable and complicated. In this case some researchers have known the cause and effect relation of the tale very weak and point to them. About the traditional stories Shemisa says: They usually donot have plot or if they have, their plots are very simple, it means that they don't have cause and effect relations. (Shemisa, 1995: 199) This is while, principally what is in these tales, have been in deep structure of the language, and their surface or superficial form of tales are not generally considered. In fact, what has had importance for the authors was what saying. In a tale, there are enough elements and self doing in tale, schema.

The purpose of tale-processor (taller) in addition to infant deceiving, there are symbolic meanings and deep layers of it for this reason, the symbols of a tale to construct a single structure are not harmonic, it means, other symbols are discovered and revealed by understanding. It doesn't mean that by understanding some symbols, other symbols will be discovered or revealed, but there are many cases that symbols of a tale are not in length but some of them are within and opposite, or maybe irrelevant. Of course this does not mean that a tale that its symbols are in complementary have coherent structure based on addressee's view. The symbols are changeable. Different layers of earthly, heavenly and mysterious ones and have particular symbols and like myth don't have any limitation. In our belief every tale is a set of different symbols which sometimes come after another with apparent relation and are sometimes irrelevant. All of the teller's struggle was that in surface creates a kind of logical relation between different parts of the tale but in deep structure. Basic questions and basis of human mental without any order and arrangement have been hidden. In general tales are a set of different symbols which are quoted related with addressee's understanding and patience.

4. Since the target society for more infants and the myth addressees are the great and educated ones, the tale is happy but the myth is tragedy. Satari distinguishes the myth related to novel and the tale is related to the public (Satari, 1970:54), Bettelheim distinguishes myth is pessimistic and tale is optimistic. (Bettelheim, 2002: 62) The myth extension is more inclusive while tales have more effect and more visible in the infancy period. For this reason, Louis Kardl prefers the tale on the myth and says: the tale attracts, ... because tale is defined with difficulty (quoted from Bettelheim, 2005: 47)
5. The important part of value and preference of epics is due to the expression type and they versified them for example Ferdoussi's manner of speech is not effectless in his fame and the Shahnameh survival permanently. While tales haven't had such fortune. The poetic and the dignified and bombastic of myths have added the holy aspects of them.
6. Interior Ferment of tale and its plan is a dead thing but interior Ferment of myth is alive and dynamic and the followers of tribe maintain it severely (Propp, 1992: 124), but in the other side tales in contrast to myths is permanently reformed and compromises itself with needs. In other words, tale tellers bring about changes and impose them to the tale. While the researchers analyze and verify the myths with the needs of the time.
7. "Tales" reduces the conflicts between people and cultures and wants them to unify while the "myths" sometimes create spilt among overcome and dominant tribes forever.

8. The basic difference between tale and myth is that the myth is breave and marked.

Ashil, Rostam and... related to especial tribes and nations. It is impossible to attribute these from common case and became the ideals and wishes of collective features of a nation, but tales that are innate (ocular) feature of human Scheme. Plan, pattern and all nations and only places and charectors are changeable. As we will say. There are few tales (fairy tale and old one) which all nations or the most ones have sample or similar kind of them. (Rastgar Fasaee, 2009: 1)

Apparently, this theory tales do not have any link with religion. It doesn't seem logical because in addition to the enternece of religious materials to the tale, the tale also preachs basically most of religious thoughts. Among discussed subject in tales and religion there are sometimes similarities. Although some persons that are not familiar with the depth of the tale, immadiatly consider these subscriptions affected by religious materials. And the judgment must be more difficult than this, especially if we accept that tales have antiquity as old as human lifetime. Prob believes that if there are some forms in region and the tale. The religious form is basic especially about ancient religions and the tale form is secondary. (Not basic) For example the dragon entered from religion to tale. (Propp, 1992: 139) But he immediately says doutly: this subject is improvable. (Ibid: 140) He changes his points of view several pages later. For example, the subject of apostles are newer than tale. (Ibid: 143)

He in another place, believes that tale is a dead grit of life and religion. Daily life and religion die and decays but their content became another tale (the same: 70). He also believes that the basic fair tale returns to custom, but it is probable that custom will be latent. (Ibid: 195). Badree says: Propp proved that the construction of fairy tale can be traced to ceremonies of belief and interment. (Propp, introduction, 1989: 20) He also quates from Andriw Long that: The source of tales arriginated from custom and ceremonies of prehistoric human beliefs (Ibid: 3) the fairy tale often have created from the periods which the religion has been the most important part of the life one thousand and some stories are of points to Islam. Satari believes that some myths and tales are educationalor heavenly content which their aim is the internal and excelant education to train human being. (Satari, 1970:135) and...

CONCLUSION

Although nowadays there are basic differences between tale and myth. But many researchers consider myth and tale the same and they believe that this link was more tangible. Scription of primary myth and their sterile causes that myths, collective national identification have been identified, but the lack of scription of tales on time, many productiveties and changes generally and completely, their source and possession of tales have not been identified. With supposed addresses of these (myth

and tale), the position and importance of myth are daily increased, and the value and functions (roles) of tale are being decreased and forgotten. The unknown fate of tale and attraction and digestion of it by schemes and concepts such as myth, novel, short story narration, fable and ... has fainted the tale. Therefore, we propose that tale with many problems has prompted it's tired spirit and body, it must kept with more caution.

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