An Analytical-Comparative Study of Bram Stoker’s *Dracula* Novel and Zahhak Myth

Mahmoud Rezaei Dasht Arzhaneh*
Associate Professor of Shiraz University,
Shiraz, Iran

Elias Ghaderi**
M.A student of Ahvaz University,
Ahvaz, Iran

(Received: 2016/10/11, Accepted: 2017/09/24 Date of publication: January, 2020)

1- Introduction
1-1- Literature Review
The only published work about the Dracula novel is the book titled “*Four Mythical Images of Tarzan, Dracula, Frankenstein, Faust*”, by Jalal Sattari, which offers valuable insights into Dracula’s image from a historical point of view and his place in Bram Stoker’s novel (Sattari, 1997).

2- Review
In order to provide a better understanding of the homogeneous aspects of Zahhak myth and the Dracula novel, this paper attempts to refer to the prominent homogeneities of the two works in a listed manner.

2-1- Ugliness and Devilishness
In Ram Yasht 15, Chapter 5, one of the devils is Azhi Dahāk (Zahhak) wants Ahura Mazda to give Khvarenah to him in order to disrupt and unsettle the world (Doostkhah, 2006:415). In this regard, Fereydun rises to oppose Azhi Dahāk and wants Anahita to empower him in confronting Azhi Dahāk. Finally he succeeds in

* E-mail: mrezaei@shirazu.ac.ir (Responsible Author)
** E-mail: elyasghaderi511@gmail
defeating Zahhak. Also in the Shahnameh, Fereydun confronts Zahhak and overthrows, captures and chains him in Alborz Mountain (Damavand) (Ferdowsi, 1994, vol. 1: 92-93).

In the Dracula novel, Dracula is a vampire living in the days of one of the princes and commanders of Transylvania (now Romania), practicing alchemy at the end of his life, studying at a school of witchcraft. After a while of studying in this science, he performs wondrous acts and seeks to suck human blood. Like Zahhak, he is also an ugly and hideous creature whose face looks like a dreadful monster: “His face was like an eagle, with a large nose, a long forehead, white hair, strong arms, thick eyebrows and mustache, a wide chin and prominent cheeks, blood red eyes, wide hands with thick fingers, hairy palms, sharp fingernails, a stinky mouth, very sharp teeth which appeared with special shine beyond the lips and resembled wolf cuspids in every respect (Stoker, 1997: 21-45).

2-2- Return
As is evident, Zahhak will rupture the chains at the End Time, returning to the world of humanity once more, devouring people and sheep and harassing water and fire. In the Dracula novel, although Dracula dies shortly afterwards, he comes out two hundred years later, resuming his vicious and vampire acts (Stoker, 1997: 1223-1225).

2-3- Fondness for Darkness
According to Mazdayasna myths, at the beginning of Creation, being aware of his sinister destiny, the Devil lived in the dark for three thousand years and escaped the light (Zadseparam Excerpts, 2006: 33). In the Dracula novel, Dracula is asleep during days and works at nights. He spends his days asleep or in other words, in coma, in an old castle that has a church, in the basement of the church, in boxes full of stinky soil, and revives at the sunset performing evil deeds. Jonathan Harker finds Dracula bloodthirsty who leaves the palace at night and kidnapes children from nearby villages, brings them to the palace and drinks their blood (Stoker, 1997: 179).

2-4- Anima Activism
In the works in question, we deal with the third aspect of the Anima, the intellectual aspect; as in Zahhak’s story, Fereydun with the guidance of his mother, Faranak,
becomes aware of Zahhak’s existence. In the Dracula novel, Professor Van Helsing also becomes aware of the evil Dracula by observing Lucy Westenra’s illness and reading Mina Harker’s notes and memoirs (Stoker, 1997:873). It can therefore be inferred that the positive characters of the two works in question succeed in intuiting the Devil by confronting their own Animas.

2-5- Old Wise Activism
In Zahhak myth, manifestation of the Old Wise can be seen in various ways; as Kaveh the Blacksmith asks Fereydun to confront Zahhak as the future king of Iran. On the other hand, Fereydun’s two brothers, Kianoush and Pormayeh, help him defeat the Devil. In addition, two young men, Armayel and Garmayel, start working as cooks at Zahhak’s court and save one unfortunate young man from Zahhak’s snakes every day by feeding them sheep brain instead of human brain, and thus cooperate Fereydun and Iranians to overthrow Zahhak (Ferdowsi, 1994, vol. 1: 72). In the Dracula novel, Professor Van Helsing also helps Dr. Seward fight invisible Dracula. On the other hand, Arthur Holmwood and Quincey P. Morris assist Professor Van Helsing and try to destroy the devilish Dracula.

2-6- Shadow Reflection
This element in the story of Zahhak is the embodiment of his evil spirit that appears in the form of black snakes on his shoulder to feed brains of the youth and devours two young unfortunate Iranians every day. In the Dracula novel, though he may also represent the shadow in the novel, his two long, sharp, ugly cuspid teeth show the evil shadow of Dracula more, as he sucks innocent children’s blood with these two teeth.

2-7- Transmission of Devilish Spirit
In the Shahnameh, the Devil kisses Zahhak’s shoulders, and thus, two black snakes grow on Zahhak’s shoulders, and Zahhak is hereinafter possessed by a devilish nature, and engaged in injustice after killing his own father. In the Dracula novel, Dracula inserts his two cuspid teeth into victims’ necks to transmit his devilish and demonic spirit to others, thus creating a devil like himself.
2-8- Anima Release and Rainy Clouds
If we view the woman as a reflection of Anima in the two works in question, it is as if in both works it has been attempted that the hero release the shadow-conquered Anima from its grasp; as in Zahhak myth, Fereydun and Kaveh succeed to release Arnavâz and Shahrmâz from Zahhak’s grasp by defeating him. In the Dracula novel, the release of Lucy Westenra and Mina Harker from Dracula’s grasp images the release of Arnavâz and Shahrmâz from Zahhak’s grasp, and the release of the girls from Zahhak and Dracula can be considered as symbols of the release of rainy clouds from the grasp of drought dragon. On the other hand, as in Zahhak myth, Fereydun, after the liberation of Arnavâz and Shahrmâz, purify them to cleanse their magical and devilish temper which had been infected to by companionship with Zahhak, in Dracula also Dr. John Seward and his companions, by means of bushes of garlic, the cross, and the Sacramental bread, which have an anti-devilish nature, separate the evil spirit from Lucy’s body and grant her eternal peace.

2-9- Cannibalism
In Avesta, Azhi Dahâk wants to empty the world of humans by killing them; Dracula also drinks human blood to survive, and the more he drinks the blood, the younger he is and the longer he lives.

2-10- Metamorphosis
In Zahhak myth, there are two types of metamorphosis; on the one hand, Zahhak himself is a metamorphosed figure of Avestan Azhi Dahâk. On the other hand, the Devil’s kiss on Zahhak’s shoulders and growth of snakes from his shoulders make him a more inferior creature, and transform him mentally and apparently, and the Devil creates a completely devilish creature out of him. In the Dracula novel, Count Dracula, a powerful prince in Eastern Europe, is metamorphosed and transformed into a devil, converts humans into his demons and servants as soon as coming in contact with them and suck their blood.

2-11- Sorcery
In Zahhak’s story, his metamorphosis by the Devil is actually a kind of sorcery act. Prediction and prescience in this story by interpreters and Mobads are also among extraordinary and supernatural acts. In the Dracula novel, hideous Count Dracula
also spent some time learning the evil supernatural and sorcery sciences in the school of witchcraft.

3- Conclusion
In this paper, after analyzing and comparing the Dracula novel by Bram Stoker and the ancient Zahhak myth, it is clear that these two works, in spite of their heterogeneous structure, are in many cases homogeneous, and the basic features of Zahhak myth are reflected prominently in the contemporary Dracula novel; as in both works, the antiheroes (Dracula and Zahhak) are ugly and devilish; in both, the antiheros return to the world after death or captivity and start destruction; they both love darkness and night; in both, the Old Wise, Anima and the shadow act actively; in both, the antiheroes transmit their devilish spirit to others; in both, Anima is released form the shadow’s grasp or in other words rainy clouds are released from the captivity of the drought dragon; in both, the antiheroes are cannibal and, over time, become metamorphosed and turn to sorcery.

Key words: Dracula, Zahak, Anima, Pure Wisdom, Shadow, Returning Again.