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A Comparative – Mythological Analysis of the Novels The House of Edrisis by Ghazaleh Alizadeh and The House of Ghosts by Isabel Allende

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Article Info	ABSTRACT
<p>Article type: Research Article</p> <p>Article history: Received: 13 February 2021 Received in revised form: 10 August 2021 Accepted: 26 October 2021 Published online: 01 August 2023</p> <p>Keywords: Ghazaleh Alizadeh, Isabel Allende, myth of creation, mythcriticism, The House of Edrisis, The House of Ghosts.</p>	<p>Myth is one of the most prominent concepts which lead to innovation and recreation in literary works. As one of the most efficient types of contemporary literature, novel is also associated with myth. The atmosphere of some of the contemporary Iranian novels has the potential to indicate magical and transcendental myths and this issue is the reason for their richness and similarity to the magical realism novels of South America, where the belief in the existence of mythical and magical atmosphere is reflected in the works of its authors. The manifestation of the myth in Alizadeh's novel The House of Edrisis has been a reflection of her concern whether to represent the inner and outer world of her characters in a symbolic or a real way. South American novels are also incredibly mixed with myths, magic, legends, superstitions and folk beliefs, and this caused the term "magical realism" to be applied to their works. The works of writers such as Miguel Angel Asturias, Fuentes, Gabriel García Márquez, Mario Vargas Llosa, Juan Rolfo and especially Isabel Allende are full of mythical and legendary beliefs; in such a way that Isabel Allende expresses the revolutionary, philosophical, social and individual themes, and even the problems and damages of her contemporary society within the framework of this approach.</p> <p>The method of this research is analytical-comparative, with an emphasis on the approach of American comparative literature, as the framework of the analysis of the novels The House of Ghosts by Allende and The House of the Edrisis written by Alizadeh. Van Tiegham used the term comparative literature and contrasted comparative literature with popular literature. Comparative literature was gradually divided into three doctrines: French, American, and German. The current research is based on the American doctrine of comparative literature, which was proposed and explained by Henry Rimac. The American doctrine, in addition to connecting several literatures with each other, believes in establishing a relationship between literature and other fields of knowledge and human activities, especially the fields of art and ideology. This research is based on mythological criticism and emphasizes the theory of Northrop Frye, Jung, and the role of ancient myths and legends in the formation of literary works. In order to complete the analysis of these two novels, the mythological studies of Fraser, Campbell and Eliade have also been consulted.</p> <p>Independent research has not been conducted on the application and influence of mythological concepts on Iranian and South American novels, especially Alizadeh and Allende. Regarding the works of Ghazaleh Alizadeh, as far as paying attention to the female archetype and analyzing its function in articles such as: "The female archetype in the works of Ghazaleh Alizadeh" written by Mohsen Batlab Akbarabadi and Farzaneh Monsan ("Literary Research Text Quarterly", 2015) and "Critical Approach to the archetypal images</p>



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of women in the works of Ghazaleh Alizadeh" written by Narges Bagheri and Mostafa Mousavi-Rad (Quarterly Journal of Mystical Literature and Cognitive Mythology, Fall 2013) can be mentioned. However, in the analysis of Allende's works in Iran, the mythological aspects have not received attention. This research, for the first time, has investigated the differences and similarities of mythological actions in these two novels in a comparative manner, considering the culture and social conditions of these two regions.

In Iranian novels, attention has been paid to myth and symbolic and magical concepts to express political, social, and individual situations, which mostly reflect the inner concerns of the characters. The South American novelists, however, have used myth to depict the problems and socio-political harms of the contemporary era. Allende was especially offended by the authoritarian system of her time and always criticized the dictatorial governments in symbolic language. At the same time, Allende's attention to the expression of magical, legendary, and mythological beliefs of South America (such as creation and storm) is more than Alizadeh. Alizadeh, on the other hand, has used the myths of other nations such as Greece, India, and Rome to enrich her novel, the main theme of which is the collective depression and sadness of her society. As it was built in the form of a Russian society, in this regard, like Allende in Chile, she criticizes the oppressive policies of the Pinochet regime, yet the manifestation of the myth of creation, surreal people, and mythical time and place is more obvious. Mythological effects in the first part of *The House of Ghosts* based on an attention to magic, legends, and folk beliefs in a surreal atmosphere full of disbelief. The same thing has appeared more reasonably in the symbolic and mythological parts of *The House of Edris* (first Part) with the difference that the realism of the novel is more effective in analyzing the characters and expressing their emotions. However, recalling the memories of the residents of this house has obliterated the border of realism, and to some extent it is reminiscent of the same magical, surreal, and eerie atmosphere of South American novels (Marquez, Fuentes and Allende).

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