

Vulgar Beliefs in Vis and Ramin & Tristan and Isolde

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Abstract

Ever since ancient times, when man could not find a logic relationship between the extraordinary events and phenomena, feather to Supers tedious beliefs and ideas in their head and mentioned incantations and performed certain rituals to get rid of the pain. In this paper, the four sections is investigated superstitious beliefs and opinions in two oeuvres Vis and Ramin and Tristan and Isolde; that include: Belief in magic and charm, belief in astrology and star's Saad and sinister, Run celebrations such as Nowruz, Mehregan and Passover and Believing that innocent stays safe from the fire and feeling red-hot iron.

Keywords: Vulgar Beliefs, Vis and Ramin, Tristan and Isolde.

I. Introduction

According to the definition of "Arnold van Geneep", folk is the belief of the group exercises with no scientific theory and logical fundamental. As the generality of this definition, much daily activities of the communities are considered as the folk such as: eating, sewing and wearing style, burial customs, weddings, etc (Rouh-ol-Amini, 1998, 267-268). Folk literature is based on the oral narratives and since it is the popular culture the popular literature is also linked with the realities of people's lives. "Superstitions are originally meant to the vain, vanity, legendary and mythological utterance and general prevalence is called as practice or belief which is arose from ignorance, illiteracy, fear of the unknowns, belief in magic and fortune or misunderstanding of cause and effect (Baring 1992, 5). These beliefs are based on the unknown causal relationship between different phenomena [1-4].

II. Results Survey

"Vis and Ramin" is the oldest lyric poem of Persian literature. Fakh-al-Din As'ad Gorgani depicted the romantic story of two land and soil existences in the fifth century AD. In a period when literature was monopolized by the aristocracy he portrayed events and manifestations of life. He believed and committed to themany and customs and beliefs of Party Time which were common for people [5].

The romance of, Tristan and Isolde is the romantic story of lovers who lived in the twelfth century AD, and it is written by Beroul. The French novelist, Joseph Bedier and man of letters wrote the romance of "Tristan and Isolde" and found the popularity in the twentieth century. The burning love of two lovers is evident everywhere in this literary

work. The love which has been spiritual and eternal by the concurrent death of lovers, make a bittersweet ending for the story. There are many examples of folk beliefs in "Tristan and Isolde" that all of them show the attention of Bedier to common customs, habits and beliefs with the public life [6].

Folk beliefs in Vis and Ramin of Fakh-al-Din As'ad Gorgani had been researched that each are worthy by themselves however compare of popular belief in Vis and Ramin and Tristan and Isolde" hasn't been researched independently so far. One of the researches in this area is the Vis and Ramin book which is corrected and annotated with an introduction by M. Bright.

Romances in terms of structural characteristics are originated from the folk stories. Fakh-al-Din As'ad Gorgani and Joseph Bedier refer to folk beliefs through telling stories.

Fakh-al-Din As'ad Gorgani refers to a part of the common beliefs and convictions among people in the Vis and Ramin. During his narrative depicts the Zoroastrian rituals, belief in astrology and star's Saad and sinister, being amazing mansions and buildings, proverbs, playing polo, Mehregan and Nowruz celebrations, travel and leisure, and the parties. He also represents a beautiful and perfect view of court life. In this sense, it is possible to say; undoubtedly Vis and Ramin poem of Fakh-al-Din As'ad Gorgani is an important source for the understanding Part course of Iran [5-9].

Some thoughts and beliefs are originated from the superstitious who believe in the charm and magic is of one of them.

- Closing the virility of priest king with incantation by wet nurse:

Vis asks the wet nurse to close the manliness of priest king for a year or in other words to the priest

king has no sexual desire for Vis (Gorgani, 1386, 92).

Wet nurse who has the science of magic makes a charm to block the enjoying priest king from Vis (Same. 93).

"Old people over the centuries predict the climate change, the occurrence of wind, earthquakes, solar and lunar eclipses, rain and ... by their personal experiences and observations and they issued each of them and in this way, there is a set of laws and ordinances which have been passed like other elements of popular culture by oral way from generation to generation so that today we receive them. However, these ideas are the folk knowledge and popular culture. Since they have been stemmed from wisdom, folk science and talent and precision of the vulgar, they are noteworthy in terms of Anthropology (Shakouri Zadeh., 1362, 170).

Ignorance with the nature of objects and phenomena caused astronomical thoughts. Time and place (being lucky and unlucky) for good works, like marriage, today are also evident in popular culture.

- Belief in the being Good and bad effects of stars: (People) have consulted with the astronomers and asked the good or bad impact of the stars on their lives (Gorgani, 1386, 52).

This reflects the fact that these beliefs affected the human life. Although Fakhr-al-Din As'ad Gorgani has displayed human relationships and normal emotions but the realist logic of this poem is linked to the sky through astronomy many times. During telling the stories he also speaks about the astronomical terms and ideas.

- Nowruz and Mehregan Celebrations: Fakhr-al-Din As'ad Gorgani, like his contemporary poets, refers to Nowruz (the 212) and Mehregan (same. 377) celebrations that were common in his time.

- Going the priest King to the fire temple and escaping Vis and Ramin to the Ray:

Since guilty people had to pass through the fire in Zoroastrian myths to be cleared, the Fakhr-al-Din As'ad Gorgani also considers this old custom (Same. 152).

Joseph Bedier also expresses perfectly in the "Tristan and Isolde" during the descriptions or the stages of the story about the game of chess and backgammon, the division way of the hunt, cheering, war, taking tribute, style of dressing, belief in astrology and Good and bad effects of stars, arranging style of the king's retinue, existence of wonderful palaces and monuments, demon, dragon, Easter, Passover ceremonies, ritual practices and noble life by his extraordinary ingenuity.

- The philter:

"Since the time of submission of Isolde to the Cornouaille hero was closed, her mother picks up the plants, flowers and roots and mixed them and wine and provided a strong drink. Then she done it by

her knowledge and accomplished and poured it in the decanter (Bedier, 1357, 67).

Magic factor joined the fate of both lovers through and death and life and it could not be escaped. Joseph Bedier makes a force by philter in the love of Tristan and Isolde that make the tragic story of lovers more attractive.

- Belief in Good and bad effects of stars:

That short evil Join who has hatred about the beauty and glamor, pulled magic lines, pushed sands and read the course and looked at the movement and bad effect of stars" (same., 94).

"Tristan exclaimed to him: Oh lackey! If you can, then arise. Crossed this plain in an unlucky time, you must die." (same. 212)

Good and bad effects of stars are the most issues that are discussed in the science of astronomy.

"There is no doubt that astronomy has been found because old people wanted to measure the time according to the motions of the sky bodies. Human kept his account by circulating the moon along before than sun.

Christian Passover feast, is already set based on observations of the Moon. Naive people are interested to become aware of the future before knowing the correct time. Thus, there are thousands of superstitions about effect of astronomy on the human ethics (Will Durant, 1363, 60-61).

- The Passover feast:

"O almighty!

"O almighty! It was a time of summer days. Shortly after Passover, at the time of reaping, and birds on the morning dew, promise the arrival of day. "(Bedier, 1357, 138).

- Arbitration of Isolde by red-hot iron:

Mark King says to Isolde that there are three malicious said: "they thought that you must swear and prove your clearance by the test of red-hot iron" (same. 174).

Perhaps that on these vulgar is the last treatment of inner turmoil of Mark King.

III. Conclusion

Looking into the folklore of the two literary works, Vis and Ramin and Tristan and Isolde, we find that Fakhr-al-Din As'ad Gorgani looks at these issues through the psychological and social dimension and particularly his poem is the mirror of beliefs, thoughts, and ideas of Iranian people in the Part era. There are many examples of folk beliefs which show the realistic expression of Bedier to the life and environment of feudal period. So Bedier in addition to providing a delightful expression makes understanding of this course easy for the audience.

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