

The Narrative Analysis of the “Persians” by Aeschylus based on Roland Barthes’ Structural Viewpoint

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Abstract

A scientific narrative examines the narrative techniques and structures of a narrative, as a report of related events presented in artistic forms. Narration is a way to combine linguistic units into larger structures in the same way as to cover secondhand meanings. Thus, narration is a way of reasoning and one way of its representation and its purpose is to describe the system of rules governing the production and processing of narratives. The narrative of texts such as the “Persians” by Aeschylus, which has different historical, mythical, and religious aspects, creates a new horizons. As long as a person needs communication with others, the narrative is also present in their life; narrative is a way to combine language units into larger structures and almost all language uses. Narration is an inescapable and necessary condition of language, meaning and knowledge, and consists of a variety of genres, from myth and history to plays, and even news titles and conversations, and at any time there is a place and a community.

Narrative is a linguistic action that translates meaning, and narration is the review of this transition. Barthes refers to the events of the story, which are logical and time-consuming, the “story” and the word or the text in which that story was formed, “text” or “subject”. Each story begins with an expression of an incident, and each narrator expresses his perception of the story in such a way that the audience can understand it. Narrative analysis explores cognitive, socio-interactive and symbolic environments, and the structures are meaningful. For Barthes, critique was a process of structuring a text, and in his analysis, narration was the product of the combination of functions and themes. He believes reading narratives in a structured way is to illustrate how the meaning of narration is relying on a complete process. Functions are joined to actions, and actions ultimately join narratives themselves. Based on this, in a charting of Barthes’ speech, there are three levels of functions, actions, and narration of the main elements. He divides functions into two sets of “special functions” that follow and give rise to complementary actions, and “profiles” that divide the broad and indistinct concepts which are necessary for the

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meaning of the story. In Barthes' theory, a function called "distribution function" is also named, which Propp and Grimes termed "prophet". Purification means the logical sequence of functions that are interconnected with the correlation and brings the reader to the final text commonly found in classical stories, the result of the story and the writer's purpose of expressing it. At the level of actors, characters are narrated based on what they do, and they are usually formed with contrasts and contradictions. These dichotomies or bindings are an action structure that enables story analysis. At the level of narration, functions and actions find their integrity and discover the hidden meaning of the story. The narrative and structural analysis of various texts create a new horizon and decode the new meanings of the new window into the perception of the reader; therefore, the "Persians" by Aeschylus, embraces various historical, mythical, and religious aspects. The main focus of the research was to make the reader understand the apparent meaning –a demonstration of the victory of the Greeks on the mighty Iranian army– which means that the authority of the Greek gods in the face of the Iranian God and the rule of law and democracy is attaining dictatorship and the kingdom. Therefore, **the purpose** of this article is to use the ideas of Roland Barthes to analyze the narrative structure of this play at three levels of functions, actions and narration, and also examine the functions of narrative, implications and hidden meanings of the narrative. The method of this study is descriptive-analytic with narrative cognitive approach.

The research findings show: A) Barthes' theory is also compatible with the texts and plays of the BC. B) The author at the level of the actions has been able to construct opposites of many human beings with each other and with the spirits of the dead, induce his religious concepts to readers, C) at the level of narration, dreams, horoscope, and peak news, suggests the humiliation of humankind against the virtues of the gods; D) following the narrative model of Barthes' analysis reveals some of the hidden beauty of the story, a better understanding of the concept, the reason for writing, and the secret message of the text. The narrative narration of the Iranian play makes it clear that the structuralist theory of Roland Barthes can also be found in ancient texts. This will help to better understand the hidden concept and hidden creatures in ancient texts. In this play, there are many aspects of functionalism and narrative of story telling, as well as behavioral and psychological descriptions.

Keywords: Narrative, Structuralism, function, action, Aeschylus, Roland Barthes