

# The Functional Distinctions in Algerian Mythology: Deconstructing Monstrous Narratives in terms of Gender and Functions

*Kamal Nasri*

*University of Abdelhamid Ibn Badis, Mostaganem*

## Abstract

This paper aims to investigate and analyse the discourse of Algerian mythological narratives in form of oral and written tales or stories, where females are considered as monsters and subservient, in comparison to males who are depicted as powerful creatures. Accordingly, the purpose of this study is to define and study the different functions within these narratives. It also aims to assess Algerian myths according to Campbell's model of functions.

**Keywords:** Algerian Mythology, Functions, monsters, Power, Discourse analysis

الفروق الوظيفية في الخرافات الجزائرية: تفكيك صيغة الوحش في النصوص من ناحية النوع والوظائف

ملخص

يهدف هذا العمل إلى جمع و تحليل خطابة الخرافات الجزائرية على شكل حكايات أو قصص الشفوية وكتابية، حيث تأتي الإناث في صيغة وحوش و خضوع للرجل، بالمقارنة مع الذكور الذين يأتون في صيغة مخلوقات قوية. وبناء على ذلك، فإن الغرض من هذه الدراسة هو تحديد ودراسة الوظائف المختلفة مختلفة داخل هاته الخرافات. كما تهدف إلى تقويم الأساطير الجزائرية وفقا لنموذج كامبل الوظائف

**كلمات مفتاحية:** الخرافات الجزائرية، تحليل الخطابة، صيغة الوحش، القوة، الوظيفة

## 1. INTRODUCTION

The critical scrutiny of mythology is a long process that is not restricted to a sole time or place. However, scrutinising myths in general is determined by the accessibility to the culture, language and time in which these myths occur. This work is an endeavour that coincided with different analogies and hardships. One of the many challenges was the absence of the narratives' written records in the region of Sidi Bel Abbes. However, the oral narratives are the extrapolations of ancient oral chanting and recitations of what is considered by some people as

an obsolete heritage that lies in oblivion and categorised as '*apocryphal*'<sup>1</sup>. However, myths are also considered as the progeny of the various patriarch or matriarch societies as they remain part of what constitute any civilisations. This view was believed by Bamberger (1974) who dealt with matriarchal societies and studies their myths<sup>2</sup>.

These references could also entail prosaic written records, instead of being shallow apocryphal narratives residing at the social '*collective memory*'<sup>3</sup>. Still, the absence of original references may cause the absence of originality and change mythical narratives in terms of language and meanings. In addition to that, it provides us with different variations of a sole mythology taking into considerations the different regions and dialects existing within the same country, such as Algeria.

Algerian myths are, on the one hand, an extension of ancient myths. Yet, they do not always refer to struggle between gods and goddesses, or between heroes/heroines and monsters, or even between good and bad. These myths are the recreation of real happenings in the past. Malinowski (1926: 177) was the first to separate between aetiological and charter myths. Charter myths is one of the theories used in mythological studies is Malinowski's functionalist theory (1926) '*myth as social charter*'. It reveals that myths are not just obsolete hackneyed stories and happenings. However, away from history and Aetiology myths are part of the social structure and the social developments of individuals as they define their statues and shape their context.

He proved that myths are living sociological settings that keep occurring. He states "*....., Myth as it exists in a savage community, that is, in its living primitive form, is not merely a story told but a reality lived. It is not of the nature of fiction, such as we read today novel, but it is a living reality, believed*

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<sup>1</sup> **Apocryphal:** (apocrypha) writings or reports not considered genuine. ORIGIN

Middle English: from ecclesiastical Latin apocrypha (scripta) 'hidden (writings)', from Greek apokruphos, from apokruptein 'hide away'. Oxford dictionary eleventh edition

<sup>2</sup> -**Bamberger**, Joan. 1974. "*The Myth of Matriarchy: Why Men Rule in Primitive Society*. Stanford, CA: Stanford University Press. P175.

<sup>3</sup>- **Collective memory:** is defined by the online oxford dictionary as, the memory of a group of people, passed from one [generation](#) to the next. Eviatar Zerubavel (2003) defines the collective memory as more than just an aggregate of individuals' personal memories, and such inevitably personal relief maps cannot possibly capture what an entire nation. For example: To observe the social 'marking' of the past, we therefore need to examine the social time lines constructed by entire mnemonic communities. For that we must turn to unmistakably social sites of memory." Eviatar Zerubavel, *Time Maps: Collective Memory and the Social Shape of the Past* (Univ. of Chicago, 2003), 28

*to have happened in primeval times, and continuing ever since to influence the world and human destinies’’<sup>4</sup>*

The various binaries occurring in myths are not restricted within the function of ‘*Entertainment*’ and amusements. Moreover, they go beyond that into various dimensions and interplays. On the other hand, they are religious, cosmological or artificial narratives with specific characteristics. They are used for the sake of attaining a social goal such as restraining, educational, and didactical purposes.

## 2. ALGERIAN MYTHS

This part consists of the collection of regional myths, in addition to other famous mythical narratives, which exist in different regions such Mascara and Kabylia regions. It attempts to provide raw materials to start this endeavour of analysis. Algerian myths are stories narrated originally by Griots and used some other times by elders and parents when unable to control their kids’ behaviours. Recent myths are used in relation to the prohibition of some human inappropriate actions, and also linked to frightening kids and monitoring their attitudes.

Surprisingly, when people want to change certain behaviour, they tend to use and invoke myths with kids. This summon is due to their effectiveness and speed to achieve a social change. Therefore, myths exist strongly to realise social purposes that could create change in different situations, such as behaviours, and events. They also describe images and symbols that exist in society through language. To stress this point, Campbell (1985) states: “*No, myth is not a lie. A whole mythology is an organization of symbolic images and narratives, metaphorical of the possibilities of human experience and the fulfilment of a given culture at a given time.*”<sup>5</sup>

### 2.1. Transliterating Narratives

The collected data are transliterated according to the following table of Romanised Arabic Transliteration table. This procedure is used to codify and simplify the reading of the Arabic words to English using Latin Alphabets.

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			م	د																											

<sup>4</sup> - **Bronislaw, M.** 1926. *Myth in Primitive Psychology*. Garden City, NY: Doubleday, P 177.

<sup>5</sup> - **Campbell, J.** 1988. *The Power of Myth*. New York: Doubleday. p 1

‘	b	T	t	j	h	k	D	d	R	Z	s	č	S	đ	t	đ	ā	g	f	Q	k	l	m	n	h	w	Y	›	i	u	a
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## 2.2 Analytical Typology of Characters

The following myths are the result of a field work consisting of two main methods, profiling informants and mapping narratives. As a result, some of the Algerian narratives in the rural region of Sidi Bel Abbes were collected. However, some other myths from other regions were included to see the analogy in terms of aetiology and character.

The collected myths were analysed and organised according to Campbell's model of functions (1988) where he states that myth serves various functions: 'Mystical, Cosmological, sociological and Pedagogical'. Moreover, we attempt to clarify if this model is enough to categorise Algerian myths. In addition to that, 'Typology of characters' method is used and detailed by the use of the collected data in the previous Informant's profile. Moreover, each statement is extended and detailed to explain the various mythical characteristics.

The following typology of characters is a personal method based on a Mythological approach,

### 2.2.1. The Myth of /ārus e'sm>/ and /ārus 'lmatar/

There are numerous Algerian myths beyond our ability to recall or collect due to human innovation. They are bound by time and space. Some of these myths date back to the period before Christianity 2280 B.C and exist in many regions starting from the Kabylia region to the frontiers with Morocco. This mythical narrative was used to frighten kids and even adolescents in order to control them, monitor them and shape their behaviour in consideration to the usage of mirrors.

An informant explains: "/ārus e'sm>/ is a representation of a woman that resides in the sky, a goddess-like, or a woman notorious for her vicious super powers that could come to strike the one who keeps on watching the mirror at night, or watching him/her-self in the mirror repeatedly". This evil spirit is known for westerners as *Bloody Mary*, it is stated that calling her names several times before the mirror would cause in the death of the invoker.

In contrast to the Myth of /Tisilit/ or /ārus 'lmatar/ who is also called the bride of rain has a famous story in both Kabylia and Chaoui regions, but not in the west of Algeria. /Tisilit/ comes in the form of a different parallel narrative called /gū>nja /.

The function of this narrative takes Educational forms. Even though heaven-related narrative with mystical elements, it is not Cosmological for that it does not include actual prayers or worship rituals. Moreover, *Tisilit's* myth

dates back to antiquity during the Roman settlement in Algeria. She stood for a beautiful woman who chose to be chaste, she stayed in isolation in the mountains playing in the moors pouring water and singing, that what helped her reach a divine status, attracting the god of wind, who was worshiped in the past with the name /AnZar/. He chose to propose to a mortal /Tisilit/, but she refused many times, eventually convinced. After seizing rain from her region causing them to live in draught, /Tisilit/ changed her mind and decided to marry him. This myth explains that /Tisilit/ transformed later into rainbow. The rainbow's colours are believed to represent her most gracious characters and traits.

The analysis of this narrative shows the existence of multiple functions. They are exemplified in mystical and cosmological functions. Yet, for the informant, the mystical belief and practice is more important. Since, this narrative explains not only how this spirit grants bliss to the invokers, but shows the importance of worship of some old pagan gods.

This narrative upholds women's superiority in different terms by linking creation and fertility to them. It shows that women are not just mortal creatures as they function as deities by giving life to other creatures. Marx believed that women are dangerous creatures because of their close nature to mother earth or Gaia, by giving birth, while Saint Augustine believed women are imperfect creatures for they are not made in the image of god, while Socrates believed women lack political rationality. **Lorraine, (2000) *Encyclopedia of feminist theories*.**<sup>6</sup>

People, who idealize this myth, throw and scatter water before new wedded betroth as they leave their parents house to their husbands to increase her chance of fertility, and a preparation to procreation. Yet, other people still have this pagan belief and worship the god /AnZar/ praising and believing in him. This belief and affinity is supposed to provide them with wealth and give them needed rain for agriculture.

### 2.2.2. The Myth of /kda>wadj 'lāmīaa/

/kda>wadj 'lāmīaa<sup>7</sup>/ is a narrative that represents part of the cultural heritage of the Capital Algiers. It is not recalled at the frontiers of the western region of Algeria. Yet, it is a heritage of the collective memory, as people call back this kind of narratives for entertaining purposes. /kda>wadj 'lāmīaa/ is a young lady, a princess and a daughter of a Sultan with the name /Hassan kaZnadji/. They lived in a place called /Kasba sofia/ a ghetto-like place in the Algerian culture.

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<sup>6</sup> -Lorraine, C. 2000. *Encyclopedia of feminist theories*. New York: Routledge, p220 .

<sup>7</sup> - kda>wadj 'lāmīaa/ (Mot) is translated as Khdawadj the blind, a daughter of a sultan who got blind due to a cursed mirror

This Sultan gifted his daughter with a mysterious mirror. However, /*kda>wadj*/ Beauty was irresistible for all who see her, including herself. This made her somehow endure a kind of narcissism, her love for herself made her spend time looking at that cursed mirror, changing clothes, fixing every detail that messed up her beauty. It made her lose her sight and people started calling her /*kda>wadj* 'lāmīaa/. Later, her father gave her the castle, where she lived with her niece and nephew, to be named after her /*kda>wadj* 'lāmīaa / Castle.

One informant argues: *“This myth is not very much used nowadays, people prefer to frighten their children using the myth of /ārus e’sm/ or the bride of the heaven, for that it sounds so much gloomy and spooky. Most Kids would not believe they will become blind due to watching mirrors, but would somehow believe that a mirror is haunted by some kind of a spirit that could strike at any second”*

This myth refers somehow to the danger of beauty, and the outcomes of arrogance. It teaches us to be humble and decent and warn us of what may happen when someone is keenly attached to his/her superficial beauty.

### **2.2.3. The Myth of /Tergu/**

One famous myth that is not related to beauty, and still used to monitor and to adjust the behaviour of kids, is the myth of /Tergu/ a scary strong woman, who roams the street during noon time and napping time /*lmgil*/. She would strangle any child she finds in the streets. The informant lady states that: *“the myth of /tergu/ is not always mythical, for that we sometimes disguise in old outfit to frighten our kids and prevent them from leaving home. /Tergu/ is known by her speed and faceless expression, she would catch any kid outside during noon time and strangle him”* She adds: *“Tergu comes to kids during summer”* to prevent a sun-stroke.

The purpose of keeping this kind of myth alive is due to its necessity and affectivity. For that, no other procedure proved to control kids and keep them home, instead of playing out in the hot sunrays that could harm them. This somehow backs up the idea that myths survive when their purpose is still alive, they are alive when man needs them to overcome a struggle that cannot be fixed by reasonable ideas. This narrative has two main functions. Firstly, it entails a mystical ambiguous function, which is related to the faceless expressions of this female monster, and to her evil nature. It also entails the relationship between evil and women. It has educational restraining function since it is used to monitor and control kids.

### **2.2.4. Myth of /ħmar Li'le/ and ḍba'b/**

There are other famous myths in rural areas, which are also linked to monitoring the people's behaviour, even though not very famous, but people still use them in absurd and ironic situations. For example, the myths of / ħmar

*Li>le* and *ḡba>b* / refer to the Night Donkey and to the Fog Donkey. Both donkeys are associated to the possibility of having oneself wandering aimlessly and losing way while travelling or walking at night or at foggy times.

The old lady said “/ *ḡmar Li>le* / is an evil spirit that comes to you as you walk and mislead you, as he takes you to different paths, it is also the feeling we get, a feeling of sudden surprise of losing the whereabouts. So, when you get that feeling you should know that / *ḡmar Li>le*/ *ḡarbak*// or that Night Donkey stroke you, thus mislead you from the right path or took you somewhere else”

The idea of receiving a stroke is also linked to the religious beliefs that /*Jinn*/ may strike you and cause you to appear in a place different from the one you. Moreover, /*ḡmar ḡba>b*/ or Fog Donkey, is just like the one of night, but instead of getting lost due to darkness, one may get lost because of fog.

An informant elucidates: “/ *ḡmar ḡba>b*/ is not just an animal with flesh and blood, it is a supernatural creature that is born of fog, it is the fog itself, as it simply pull you to different places without your awareness, change your road, the silence of fog and its beauty would affect your mind and cause you unawareness of the situation and the place you are walking through”

This narrative reflects a mystical way in people describing normal happenings using metaphysical and supernatural events. Yet, it also reflects a unique way of someone giving an excuse for why he/she arrived late to a meeting or a feast, and instead of just giving the usual words “I was late”. S/he would embellish his/her delay by using mystical excuses that would make their speech more attractive and open debate for others.

### **2.2.5. The Myth of /ḡunja /**

Religion and science brought enlightenments and set comprehensible explanations for phenomena that are impossible to fathom or decipher. Yet, some people still think and believe in their mythical rituals of pagan natures. They also believe in their ability to bring welfare, just like /*ārus* ‘*lmatar*/or /*ḡu>nja*/, two mythical beings come in form of rituals, and believed to quench the soil during hot dry seasons.

More particularly, in rural regions or small villages, people take a puppet made of rags and strings, walk with it and chant together the following lines. the informant lady chants: “/ *ḡu>nja be>čet ra>sha ya rabi čemakra>sha*/, or /*buḡanju de>r ‘el āta>č ya> rabi> qawi ‘elrače>č, weljelbana āetče>na wesqiha ya> mula>na, welfu>l newer wesfa>r wesqi>h yebu ‘enwa>r*”. This latter is translated as follows: “*Buganjaj house of clothes, Oh god let it rain*

*strongly, and lathyrus is thirsty, quench it oh lord, and broad-beans is blossoming and yellowish, make it quench, oh father of light*". (MOT)<sup>8</sup>

This ritualised chanting is used by villagers and peasants ask God to give them water to quench earth's thirst. But this narrative is different from the one of the Kabylia region /ārus 'lmatar/. This mythical being was the source of rain due to her chaste spirit. The myth of /ḡu>nja/ is famous in most of Algeria and comes with different names. Moreover, it is believed that this ritual quenches plants and soil. Still, still there is a link between the two myths in relation to the prosperity of agriculture.

A female informant said '*in the Region between Sidi bel abbes, and Saida, and exactly in Marhoum, a small village, /ḡu>nja/ was not just a doll we make, we used to dress up the big spoon and give it a form of a doll, afterward, we go as little girls and collect /'Smi>d/ or semolina, as we knock on every neighbouring house, prepare it later into the famous dish /Ku>sku>s/ and feed the poor, so that God accept our offering and give us rain*'. However, the relationship between /ḡu>nja/ and the offering for God is still a mystery that we can only explain as a local ritual that is only believed and understood by its practitioners, this ritual is the same as the one of /ārus 'lmatar/.

Interestingly enough, we learn from this narrative about the feminine bliss and the close relation between nature and woman. This is projected in the way the informant perceives this narrative. Moreover, it is also observed that women are not always considered as an omen, but also a bliss that is manifested through the different plots of the various myths.

#### **2.2.6. The Myth of /l āmrya/**

In 80s and the 90s, Kids were always warned by our parents of a woman who comes in red clothes or in a kind of traditional /ḡayek/<sup>9</sup>, knocks on the doors and asks for kids and see if they are behaving or being mischievous. If not well mannered, she would kidnap them. This narrative is not about a monster or a monstrous supernatural creature, but linked to those /ḡajar/<sup>10</sup> or gypsies, in

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<sup>8</sup>- **MOT** my own translation, this latter is translated as follows: "Buganjaj house of clothes, Oh god let it rain strongly, and lathyrus is thirsty, quench it oh lord, and broad-beans is blossoming and yellowish, make it quench, oh father of light".

/ḡayek/: A piece of cloth worn by Algerian women. It represents their heritage that was -<sup>9</sup> worn during the colonisation period, wearing /ḡayek/ reduced recently, but remains part of the Algerian cultures and traditions (Needs revision)

/ḡajar/: stands for /gypsy/, these terms are used interchangeably, but Algerian gypsies are -<sup>10</sup> different from the worldly concept of people who roam the land and settle in different places. Gypsy (also Gipsy) noun (plural Gypsies) a member of a travelling people speaking a language (Romany) related to Hindi. They traditionally live by itinerant trade.



academic Arabic they are called /ġajar/. While, /ʒamr/ in the Algerian dialect, /‘lāmrya/ is the female gypsy, and /‘l āmri/ is the male one.

This myth is partly a legend since it has historical evidence. It is not a myth since people actually seen it and lived it. /ġajar / lived in many regions in Algeria including the region of Sidi bel abbes and my region. However, it is similar to the narrative of /Tergu/ that chases any kid found outside playing, and going against the instructions of his/her parents. The only difference is that /‘lāmrya/ would knock on the door and ask for mischievous kids, whereas, /Tergu/ will only stalk those who are outside at /‘lmgil/<sup>11</sup> or napping time.

This narrative empowers the status of women, and this is explained in the fact that women proved to be powerful protecting their honour by tattooing rituals that would reduce their beauty in a painful way.

### 2.2.7. The Myth of /‘ljetma/

Away from religious interpretations of this phenomenon, psychologists explain this seizure which occurs mostly at night when we are asleep as ‘*The Old Hag Syndrome*’. It is accompanied with the inability to move, after a sudden awakening with a complete state of paralysis. The latter is also called Sleep Paralysis, which is the scientific interpretation of /‘ljetma/.

In Algeria, this myth is referred to as sleep paralysis. It stands for the fact of having a /Jinn/ bashing and pushing on the chest of the sleeper, sits on him, strangles him with his right hand and pulls his tongue out using his left hand, which may prevent him/her from moving. Interestingly, the only way to move is to recite Quranic verses, which could fire the /Jinn/ away.

Yet, it is also said that “/‘ljetma/ only occurs to those who sleep on their backs or take so much food. One informant said: “this psychological reaction could also be explained by religious man as the result of sleeping without saying their prayers, which are related to delivering the soul to its creator. Therefore, when someone sleeps without saying prayers his soul will struggle as it can’t leave the body and this will cause the person to feel this fit.”

This narrative is not only famous in the orient, but also in the western world. It takes the name of the old hag syndrome. It does not convey any function; its role is not related to frightening, or restraining behaviour. Yet, it is rather etiological and interpretative for the seizures that happen to humans while sleeping.

### 2.2.8. The Myth of /kewa>net ‘erje>l/

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<sup>11</sup> - /‘lmgil/: The hot afternoon period where people take naps and rest.

/kewa>net 'erje>l/ <sup>12</sup> is about an ugly woman that roams the streets at night, hiding her reality, appearing in the form of a beautiful maiden. In fact, it is a mutilated ugly monster that would abduct any man walking in the streets at night. She would seduce men with her beauty and take them somewhere to kill them, and only reveal her true form when away from sight. This myth is famous in the region of Mascara.

There are many other narratives summoned by people and peasants to interpret events or to attain an objective in life. Some of these myths are modified, changed, adapted to situations. Still, there are other myths recorded thanks to our collective memory. These myths stand for ancient deities, who were worshipped and idealized by people under paganism before the coming of Christianity.

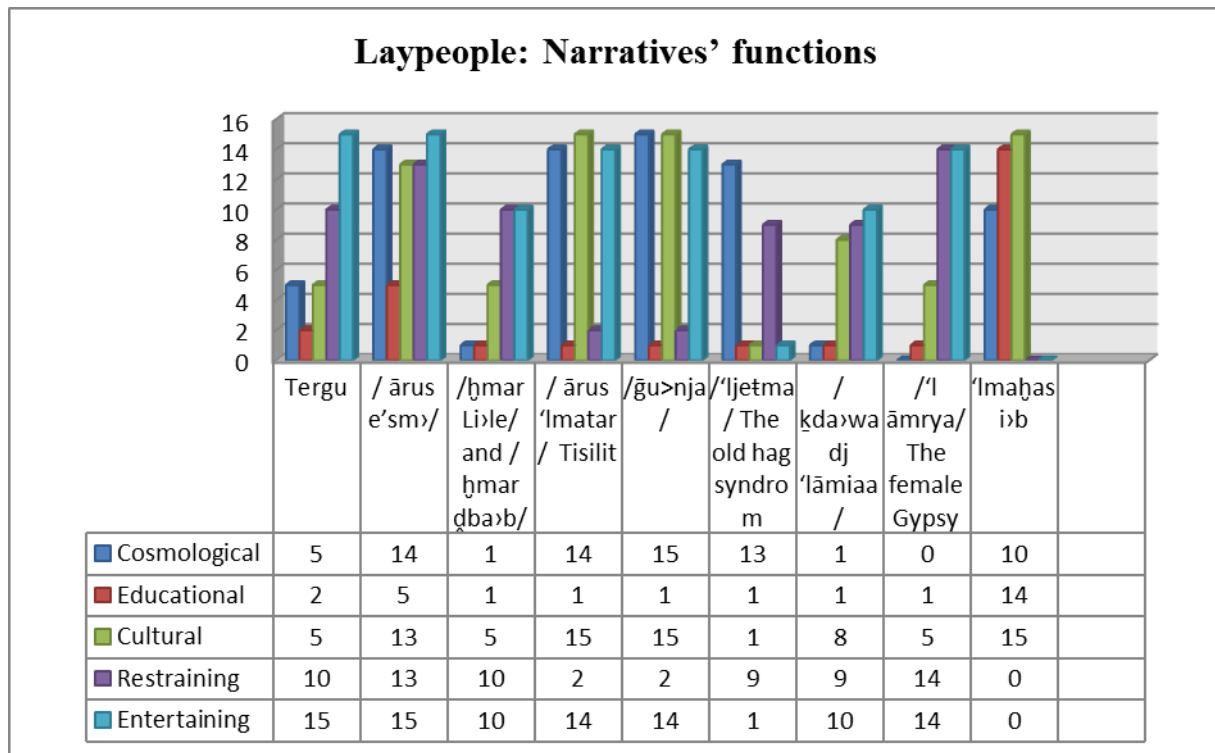
### **3. Narratives' functions**

The results of the following figures represent an extract from the general table questionnaire. They focus only on narratives' functions for both intellectuals and laypeople in relation to functions of narratives according to Campbell's model and the researcher's model. The numerical proportions represent the number of "Yes" of each informant. Thus, agreeing with the narrative's functions

#### **3.1. Narratives' Functions for Laypeople**

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/kewa>net 'erje>l/: this label is translated as men's kidnapper or abductor.-<sup>12</sup>



**Figure No 03: Narratives' Functions for Laypeople Interpretation**

In addition to Joseph Campbell's functions model which consists of various dimensions for myths implementations such as "Educational, Cosmological, Mystical and Pedagogical. It is noticeable through the afore investigations that this model does not sum up the whole construction of functions for the Algerian narratives.

This difference in functions is due to the omnifarious usages and purposes that are in relation to each summon for the mythical narratives. Except for the mystical function, that is present with most of the mythical narratives. Thus, all functions will be pondered critically.

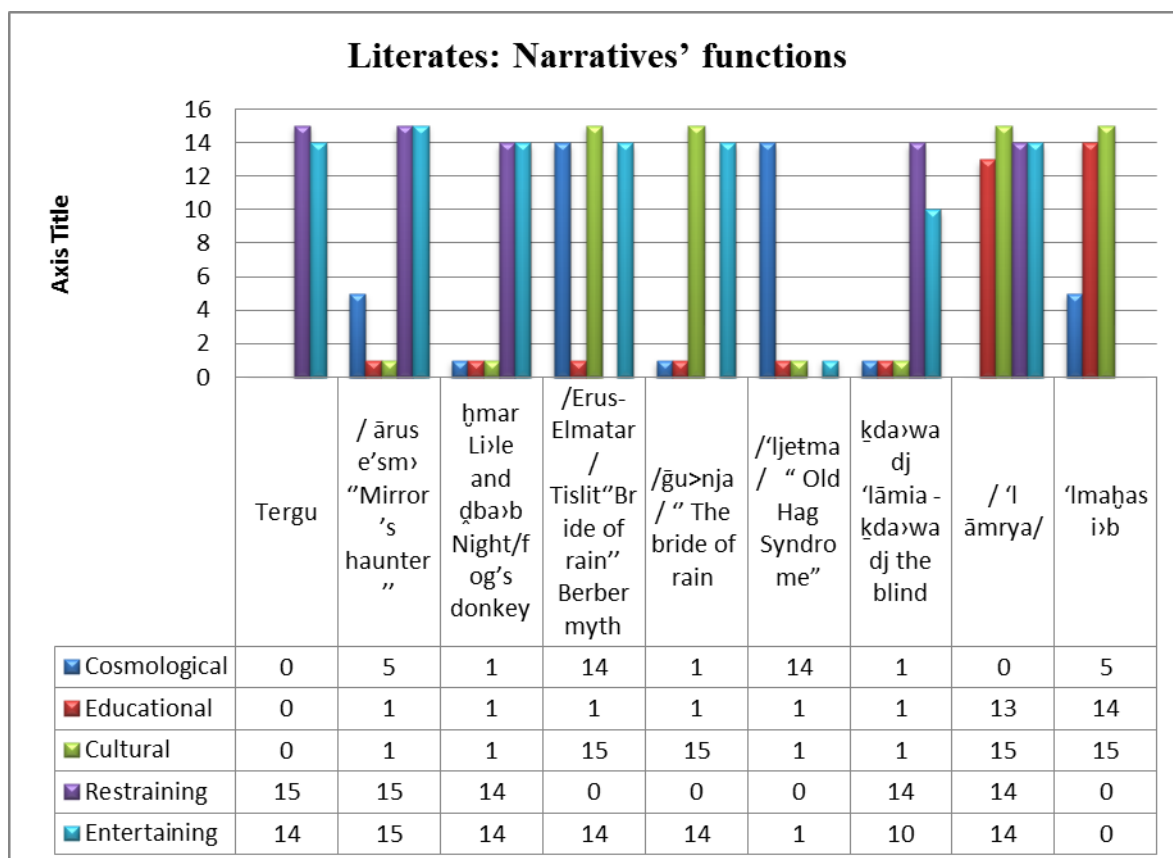
More importantly, through investigating and questioning laypeople about the element of function we find agreement when we relate to the axis of behavioural restraining. Yet, most myths of sociological nature are summoned for the purpose of restraining individuals' behaviour in society functioning as Didactic tools.

This function is exemplified in individuals' attempt to use the abnormal to supplant normal tools that wouldn't function as restraining or monitoring tools. Particularly, when trying to adjust the behaviour of kids through deviant ways different from the normative tools which can either harm them or be considered as ethically bad.

Interestingly enough, informants also showed in their responses a big tendency "Yes", when relating some narratives to cosmological and cultural

narratives such as /*lmaḥasi*ḡb/. Still, laypeople were not that aware of the educational function. This explains their awareness of the cosmological functions that is linked to worship and divinity.

### 3.2. Narratives' Functions for Literates



**Figure No 07: Narratives' functions for Literates**

### Interpretation

Campbell's model of functions consists of the Educational, Cosmological, Mystical and Pedagogical dimensions. Yet, It is noticeable through afore investigations that these axis do not include the whole construction of functions for the Algerian narratives. This is due to the omnifarious types of functions existing in the Algerian mythical narratives.

It is denotable through investigation and questioning of literates that the main narratives' function is shared by all informants exemplified in 'behavioural restraining' function i.e. "*Didactic function*". Most sociological myths are summoned to restrain individuals' behaviour in society, in an attempt to use the abnormal to supplant normal tools. Particularly, when trying to adjust the behaviour of kids from doing or going through deviant ways different from the normative behaviours that won't conform to the social reality.

Narratives such as /*l āmrya*, *Tergu*, *kda>wadj*, and / *ārus e'sm*/, are invoked to adjust and monitor behaviour. Yet, the only educational narrative is the one of /*lmaḥasi>b* / and /*l āmrya*/. The first imbue educational and historical functions and the second depict historical heritage filled with mythical embellishments.

Most of these narratives project the function of entertainment. They reflect happenings or tales to amuse people in special occasions. Yet, the only narratives with cosmological functions are the ones related to worship such as /*Tislit*/ and /*ḡu>nja* /.

#### 4. CONCLUSION

In this paper, female and male monstrous narratives and the multiple divine characters are introduced by including their roles at the level of narratives and society. However, the focus here is about showing the various functions these narratives evince. However, most of the functions were not limited to Campbell's model, as these narratives denoted the existence of other various functions relative to Algerian myths alone, mainly behavioural restraining, entertainment, and cultural preservation.

It also sheds light on Algerian mythical narratives and some legends that were classified later as myths. This transformation took the form of demythologisations, through transforming real narratives into unreal ones. For instance, the legend of /*lāmrya*/ that is part of our cultural and historical heritage, yet, transformed into a mythical creature that is only used for restraining kids' behaviours. Therefore, it is important to use an empirical approach to find the hidden discourses and implications of the various collected narratives.

The action of empowerment or disempowerment is related to the degree of evilness or good inside the narrative, even if the narrative stands for a powerful spirit, this does not qualify it to be empowering. In this sense, from a gynocentric point of view, powerful creatures possessing malign traits are disempowering.

However, the androcentric point of views considers them as empowering of the relative gender, and vice versa. Yet, each of these narratives represents both normal people and angry spirits or monsters, impersonating divine spirits, or divine monsters appearing with different rituals.

In this sense, they can be part of omens, bringing either good or evil to people. In addition to this, invokers summon them to fulfil an action, such as restraining behaviour, spreading the culture, or predicting weather. Therefore, any mythological narrative serves various functions in society including the ones set by Joseph Campbell.

Narratives, which contain female monsters, are invoked for the sake of adjusting behaviour, and rarely come to talk about bliss or to describe divine

rituals. However, males with monstrous names express sociological phenomena, and rarely invoked to frighten kids or to adjust behaviour. This latter is clear evidence that females are feared more than man, even in the abstract realm, and thus they have deep impact on individuals psyche, more particularly kids. Accordingly, myths are equipped with various sub-narratives that are somehow considered and seen as axiomatic beliefs.

On the one hand they can't be realized; they become corporeal when man presents them to achieve a certain aim or objective that has benefit for him, as a result, shift from an axiomatic existence into a concrete reality. Example: invoking the roles of patriots during the war of liberation.

Per contra, women could not have the upper hand when it comes to these social actions and this is what feminists are trying to achieve through redefining women roles in the past, and that they were not less or different than what men did. However, everything, that it cannot be realized, is doable when man decides, and not doable when women cross those manly canons.

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