



Artículo de investigación

Interpretation and analysis of epic thinking in Iran and Scandinavia emphasizing the story of Esfandiar (Shahnameh) and Balder (Scandinavian epic)

Interpretación y análisis del pensamiento épico en Irán y Escandinavia enfatizando la historia de Esfandiar (Shahnameh) y Balder (épica escandinava)

Interpretação e análise do pensamento épico no Irã e na Escandinávia enfatizando a história de Esfandiar (Shahnameh) e Balder (épico escandinavo)

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Abstract

Apart from the impact and impact of the two lands, a way can be opened in There is a special subject that there is a shared point of content in it and it is a source of analogy A topic, a tendency and a special content of common interest in two different territories. Question one of the most important and frequent points in the history of the literatures and beliefs of different lands It is on the side of history and on the side of human imagination of the past. In this research, we are going to look at the epic thinking of Iran and Scandinavia and the most famous The manifestation of this thought in the epic works of these two peoples and expresses the means of sharing and measuring superiority And the shortcomings of these works against each other, to the excuse of these two works in a common The show will feature a few tips on each one with a closer look.

Key words: Iran, Scandinavia, Myth, Epic Thought, Esfandiar, Balder, invulnerability.

Resumen

Además del impacto y el impacto de las dos tierras, se puede abrir una vía en Hay un tema especial en el que hay un punto de contenido compartido y es una fuente de analogía Un tema, una tendencia y un contenido especial de común interés en dos territorios diferentes. Pregunta uno de los puntos más importantes y frecuentes en la historia de las literaturas y creencias de diferentes países. Está del lado de la historia y del lado de la imaginación humana del pasado. En esta investigación, vamos a ver el pensamiento épico de Irán y Escandinavia y el más famoso La manifestación de este pensamiento en las obras épicas de estos dos pueblos y expresa los medios para compartir y medir la superioridad Y las deficiencias de estas obras en contra uno al otro, con la excusa de estas dos obras en un espectáculo común El espectáculo contará con algunos consejos sobre cada uno con una mirada más cercana.

Palabras clave: Irán, Escandinavia, mito, pensamiento épico, Esfandiar, Balder, invulnerabilidad.

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Resumo

Além do impacto e impacto das duas terras, um caminho pode ser aberto em Há um assunto especial que há um ponto compartilhado de conteúdo nele e é uma fonte de analogia Um tópico, uma tendência e um conteúdo especial de comum interesse em dois territórios diferentes. Questão um dos pontos mais importantes e frequentes na história das literaturas e crenças de diferentes terras. Ela está do lado da história e do lado da imaginação humana do passado. Nesta pesquisa, vamos olhar para o pensamento épico do Irã e Escandinávia e os mais famosos A manifestação deste pensamento nas obras épicas destes dois povos e expressa os meios de compartilhar e medir a superioridade E as deficiências dessas obras contra uns aos outros, com a desculpa dessas duas obras em comum O show contará com algumas dicas sobre cada um com um olhar mais atento.

Palavras-chave: Irã, Escandinávia, Mito, Pensamento Épico, Esfandiar, Balder, invulnerabilidade.

Introduction

By studying the literature of different lands and cultures of different nations, they share common ground Which is rooted in the past of the lands. Apart from the impact and impact of the works Two lands, a way can be opened on a particular topic, which, in terms of content, shares them There is also a source of analogy to a subject, a tendency, and a special content in common Two different lands. Invulnerability subject is one of the most important and frequent points in literary history Beliefs in different lands that are on the horizons of history and the imagination of mankind Has a previous one. Since myths and, consequently, epics give birth to thoughts, thoughts, beliefs, Beliefs of the past are human beings, and human beings are always in certain aspects beyond geographical boundaries Have shared the same concerns and fears and desires in their own terms. It is possible, therefore, that the effect of these spiritual, subjective and ancient connections can be left in the works. Searching for nations and tribes, and studying the similarities between them and their epics.

Background research

According to research conducted on the field of study of the epic literature of nations of the world, with Such an angle of view of the subject of epic thoughts in the two lands of Iran and Scandinavia There is no education, research and evaluation, and discussions that can be called The background to this research is that the words and writings, for example, are worthless They have shared a personality of two epics, one of the most important of which is Siavash and Balder a comparative research on Indian and

European mythology from Bahareh Mokhtari. also be In this section, Balder's personality with the heroes of other lands is also benchmarked and An example is given in the "Balder and Achilles" article of Setareh Khiabrian Are. But as already mentioned, Iran and Scandinavia's epic ideas with this The form of comparison and the ability to put the epic important characters of these two peoples in a way Organized so far, we have not seen a special research.

The roots of mythology of Iran

Iranian myths are a collection of ideas, beliefs and justifications of Iranians around universe, creation, birth, death, and other inseparable concerns of humankind has it. These myths have an Aryan root, and so much between the Iranian tribes and tribes Hindi has a lot of common ground. As stated, Iranian myths have an Aryan origin And the differences between the myths of the land of India and Iran are the result of an environmental difference The culture of the indigenous peoples of Iran and the migratory Aryans is ours. What is mythology The ancient Persian remains today more to the Avesta. At the beginning of the first millennium BC The birthplace of Zoroastrians created reforms in the beliefs and subsequent Iranian myths. However The later parts of the Avesta, like the Yasts, entered the religion of Persia before the Zoroastrian beliefs As the source and source of the recognition of Iranian mythology. This mythology is based on two stylistics And the manifestations are good and bad and have a certain narrative history that is different from the history of the territory of Iran Is. The mythology of Iran, apart from the mythology reflected in the late Avesta, is very limited in the inscription Ancient Persian and non-Persian texts, especially





Greek. Iranians also mythology Different but also have another root with the Avestan myths, including myths of Manichaeism, Zoroastrianism and others Sacrifice. The mythological history of Iran was recorded from the period of the Parthians, then the Sasanians, and later Translated into Persian and Arabic. And as it is clear, Ferdowsi's Shahnameh is one of the most important sources to recognition the story of Iran's mythology.

The roots of Scandinavian mythology

As soon as we use the term "North", the first thing that comes to the mind of an English is "Vikings" the adventurous and brutal people who have been in the three centuries since From 800 to 1100 BC, plunder, colonize and conquer the Scandinavian countries east and west They traded with them, developed them, and sometimes even methylated. At That these people were infidels, and had a complicated mythology of confessions, they were skeptical is not (María Paredes Chacín et al., 2017). But it's not clear how much religion or their myths can be restored. Regardless of the remaining inscriptions, the Vikings were illiterate, and therefore about beliefs They themselves have little content and less about their myths. All of The things we know about them, as they relate to the Vikings, come from outside The Scandinavian borders are derived and, if derived from Scandinavia, are related The era is after the Vikings. The material derived from the Scandinavian borders is Christians They have written that they did not agree with the views, beliefs and behavior of the Vikings, and so The material is scattered. The following Scandinavian writings may have been taken from Viking sources, But it is difficult to determine their accuracy and accuracy. And their expression is dominated by the modes of thinking and Common European and Christian writing. (Page (5: 1387) Christianity was established in the mainland of Scandinavia very late. In Denmark in the middle of the century Tenth, a strong and powerful movement was formed in favor of accepting this new religion. In Norway, this trend, Some time later, at the end of the tenth century and the first decades of the eleventh century, and in Sweden, Later happened. In Iceland, according to Medieval historians, trusts Christianity The traditions were accepted around the year 1000. Viking colonialists are likely to be elsewhere else They have become Christians, although they have converted to this religion, as compared to Europeans. Scandinavians settled in East Anglia two decades

after killing a Christian saint Edmond, in the year 870, remembered that he had multiplied. Colonialists Ail Auman in the tenth century They have built memorial crosses. They are on this date with indigenous Christian Cults Married. Certainly, there is no need to admit that the advancement of Christianity is a necessity with root changes It has been accompanied by scandinavian acts or beliefs. Based on the information that came to us A Scandinavian resident of Ireland would easily have believed in Jesus Christ and tour of both Have. Christian myths have not replaced Scandinavian myths, but they are Added or penetrated into them. The great cross of the subject to the eleventh century is in oblivion The Cathedral of Coventry is home to a carved scene of the reign There are also other fogs that depict the myths of the Scandinavian gods Have been interpreted. In Andreas, in Ail-Aumen, a piece of a cross-shaped plate It is said that under one of the branches of the cross is the face of a spear man in front of an animal The wild has been carved and it seems Odin, that the furious wolf Fenrir attacked him The same: (6 Therefore, in order to investigate the Vikings mythology in its period Refer to the left carvings, or small objects such as spells on the head - An object check that is occasionally found on Viking documents Which gives the story of the tour, a hammered god, has continued to prevail. Or with certainty Less is the group of cells, some of which are gods with their own attributes. And, with these more universal discourses, they are a means for some kind of play Nut or something like that. But if you want to study narratives Being paid for myths, you must have medieval scandinavian documentation in the aftermath of The Vikings have come up with problems such as inaccuracy and distortion.) Same: (84 Balder is one of the famous Scandinavian myths associated with a god named Balder, whose name is Usually, with the name of another god named Loki, who is his dead body, he comes together, namely Balder and Loki (like the story of Rustam and Esfandiar). In Scandinavian mythology there is so much information about He does not exist. He is understood to be the son of Odin and Frig and the best of the gods It is pure and pure, wise, wise, full of grace and, nevertheless, an ineffective deity Is. More likely, he seems to be something like a wariore, because his name is in vain Related to the warriors. (Nejad and, Keshtkar, 2018, 2)

Shahnameh and Balder epic

Ferdowsi's epic is not based on racial issues, nor merely a mythology, he has us with A glorious past and a legitimate struggle worthy of knowing the motive of that collision Good and bad. The Iranians are right-winged, good-natured, guarding human and charity Freedom and freedom are in front of them the enemy, although it is not a bad thing, and also from race, from seed Fereydoun is but the supporter is unjust and powerful. The subject of hostility depends on this It is a duality, that is, separating them from each other is not Amodarya, and not principally a motive Land and land. It is also the boundary of morality and belief, and the same boundary separating them from one The other is Ferdowsi praises the same common sense and collective consciousness that the Iranians have With good motives and good deeds, they connect their work and invade the Turanians. Continues His speech is the whole and to the right of all those who share common emotions and interests The axis of friendship and cooperation and to keep it working is true. (Keshtkar, 2011: 7). True, Shahnameh is a martial arts system, but Ferdowsi's work is not the only incident report But his stories are the manifestation of the supreme human thoughts and the exhibition of the superiority of human beings It is the bloodthirst of their hearts in the context of the stories and their fellow citizens in Taurig An effort to motivate. The instant moment of these stories captures the heartbeat of Iranian ancestors If it is a myth, its value in recognizing the Iranian people from history is more because of history It is as it should be, not so much as it has been. The history of the crumb and end It is a descendant who, although in the stories, does not have a specific face, but their needs and aspirations They have taught it and put it in its wrists. The Champions of Shahnameh demonstrate the needs sector And the dreams of those suffering do not wish for what they have dreamed about.

Also, these stories are the basis for expressing value issues and learning lessons, templates It can guide the reader's mind through these motivations and get the result Ability to Balder (or Balder) (in Scandinavian mythology and rituals of the wisdom, light, purity, innocence, Friendship and brightness. He was the son of Odin and Fraig and the wife of Nana, and she was very beautiful and wise and at hand His brother, who was a crooked man, died of a sudden throbbing. Balder of the God of Tobacco It was. They revive the annual seasons (spring, summer, autumn, winter) (numerous gods They

are the most important of all Balder (the blessed light), and he is more merciful than all the gods. She is dear and narrates a myth of her sad story (autumn). Balder In terms of body and body, the graceful, most kind, and most well-known was the patron saint (Keshtkar, 2011: 1188-1189) At the beginning of Christianity, Christian missionaries were tempted to put Balder at the mercy seat. Introduce. Balder's dream is that he will soon die and paste it with it Other types. The goddess of frogs from all the animals, plants and plants It tells you that there is no harm to him. From then on, the glorious body of Boulder in all cases Dispossessing the detrimental so that the gods for their hobbies make rock bells, zobines, beams and Throw a sword and all the weapons, without damaging his body, from his side goes on. But Fraig ignores the small plant called "Kiss Plant" when taking a shot And Loki, a corruptor who did not respect him, had a small branch of Cutting this plant and encouraging the blind to throw the branch to the Balder To the one who "kiss the plant" hits the body of the balder, he kills him. Balder's wife, from her husband's death, is so hot that she is dead and carries her body with His horse burns alongside her husband and in the fire. The narrative is after the battle of Ragnarok Both Balder and Huder, his brother, were reborn and brought to the global office of the ashes of the world. Rise, pay. (The same: 1189)

Esfandiar and Balder

Esfandiar like Sohrab is a young athlete, but his major difference is with Sohrab He is His entire body is invulnerable except his eye. An example of this story in the Greek athlete Achilles is also seen. Achilles was invulnerable and, of course, the heel of the monitoring was vulnerable. Balder In the epic of Scandinavia, he has been proud. In the culture of the Germans, too, this is a joke Species has been. As well as Balder in the culture of the Scandinavian people and many other examples. from this We see that this is not just the special Esfandiyar and the Iranian epic, and the root of India and Has a European The remarkable point is that all the tricks that came in myths are one Have a weak spot. Its moral conclusion is that it says if it is to the highest degree You will always be vulnerable at one point in your life. Story Esfandiyar and Rostam are the problem of counteracting evil against reason. Esfandiar like a very clean Siavash The nature and the command has been the vector, but his bad temper goes too far, and because his father has Goshtasb He considers the





gods of Izdes to be his orders. Goshtasb for the sake of Esfandiar He dismisses him and does not allow him to come to the king, he admits that arresting Rustam It is a great duty and a great duty to protect the homeland and religion. Esfandiar also accepts the path Sistan is placed in front of Rustam. At that time Sistan was an autonomous state And it's the only point in Iran that has not been Goshtasb's command. Even a special extension And this is what archaeologists have to prove with the research on the burned city Have come. Sistan was also called Sikest at that time, and it has the people of Sakha. At the beginning of Rostam, on his own knowledge that Esfandiyar is rebellious, and that he is an apostate Good, he avoids the struggle, and even accepts that he will go with Esfandiar in advance, but not Closed hands, because he knows that this is a nuisance for Iranians and a meaning Except spiritual death for him. (Ismail Pour (2010: 11). Balder (or Balder) (in Scandinavian mythology and rituals of the wisdom, light, purity, innocence, Friendship and brightness. He was the son of Odin and Fraig and the wife of Nana, and she was very beautiful and wise and at hand His brother, who was a crooked man, died of a sudden throbbing. Balder of the God of Tobacco It was. They revive the annual seasons (spring, summer, autumn, winter) (there are many gods They are the most important of all Baldur (the blessed light), and he is more merciful than all the gods She is noble and narrates a national myth of her tragic tale (autumn). Elder was the most grateful and kindest organ in the body and body.) (Masoumi, 2009 :1188-1189)

Esfandiar & Balder Links

The most prominent and strongest link that can be found between Esfandiar and Balder is their relationship with The mysterious plant is amazing. Esfandiar and Balder both have good intuition, a popular and loving face They are very loyal and have many fans. Both are protected by the goddess / goddess and mediator They are / they are From their study of life, one can find interesting commons in which We will describe this section of the research and explain each of them with clear explanations We make. These items should be mentioned as follows: 1. The role and presence of the woman. 2. The relationship between the mother and the father. They are 3. Monarchy and racial. 4. Seduction and betrayal of them. 5. Relationship with the tree and the plant. -6 The importance and sanctity of the tree / plant associated with them. 7. The role of close people / acquaintances in

damaging it The 8. Punishment of the perpetrators of their killing. 9. Life Again and Doom.

The role and presence of women

In the story of Esfandiar and Balder the woman / goddess is present and active role. Frig or Frega Balders mother It is for the sake of God to preserve his son from the covenant of all creatures except the seedlings of the covenant They do not hurt Balder His wife also dies in the sadness of Balder's death. (Rosenberg, 2000 :421-424). These women are also involved in various forms in the history and narrations of Esfandiar. Homai and Behafarid His sisters, which, of course, is in accordance with the Khitoukhods / Khyad who at one time Zoroastrian age has meant incestuous marriage, his wife is also. And so famous Esfandiyar goes to the seven hangars to save them from Arjassip, and the fort Will open. Katayon is also the mother of Esfandiar, who is at the beginning of the story of Rustam and Esfandiar The boy is out of battle with Rustam. She is the daughter of Kaiser, who is originally Venus, and Gastshsabbas him Katayon calls. (Aidenlou, 2014:5)

The name of Kaiser daughter was Nahid .venus that monarcg married with her and named her Katayon and has from she two pretty kid. (Ferdowsi, C / 78: 5 B 30 and 31)

The main name of the mother of Esfandiar (Nahid) (reminiscent of Anahita, is the name of the water in Iranian mythology, and from This is the opinion of the mother of Esfandiyar as the mothers of some vegetarian gods, at least in the sense of similarity with the name One of the women of the goddess is related. In one of the narrations of Esfandiar's death, in the Alaae Nozhat Nameh He is killed by a woman who falls from the "woman" or he deliberately throws a glider. (Shahmardan ibn Abi Al-Khairr, 1986: 341) in the history of Tabari and Tajarebolomam It is said that Goshtasb orders her to be jailed in the aftermath of the Chinese word against Esfandiar. Women will be strapped. (Tabari, 526).

Monarchy and princship and pure

These characters are each goddess or in association with the goddess, have power or

prince and race, and they are every loving and favorite. Balder in Scandinavian mythology and rituals Wisdom, light, purity, innocence, friendship and brightness. He is the son of Odin and Frig and wife of Nana and so much His beautiful and wise man is more compassionate and noble than all the gods in terms of elegance and elegance. The most kind and kind is the patron saint. And consequently, this race and the support of the gods The owners of the superior forces in the eyes of those around him have a desirable position and strength. Esfandiar also The son of Katayun is a Roman princess and Goshtas Shah, a real Iranian, and due to the help He has a great place in the eyes of people around Iran, as well as his link with religion He has enjoyed the support of Zoroastrianism, and has given him more than a capable and, at the same time, a mighty figure.

Seduction and betrayal against Esfandiar and Balder

In the story of both of these characters there is one or more malicious and opposing forces on which They are seditious and betrayed by their counterparts and create difficulty for them. For example, Loki is a godsend who asks for the secret of Balder's invulnerability from his mother. Then he throws a tree out of an oath and gives a blind god named Huder to make it Blind to Balder and kill Balder with this evil. About Esfandiar too He mourns Gosht Sabz and slanderfully defames Esfandiar. From The other side of the king himself, with a desire for the throne, was the only Esfandiar as a tool Targets and disposes of the dangers of his head and deliberately pushes him to a dead end Returns Esfandiar, young, brave and round, sought after the throne and crown and reign, because his father The promise of the Crown was given to the Prophet's son by the circumstances and the difficulties encountered in the attack of the enemy, and that He will take away his rule. But Gustavs every time he fails to live up to his will It opens up another problem and does something else. Goshtasb knows that in thought Esfandiyar has no meaning in defiance of the king and uses this weakness, and to preserve the crown Sometimes he treats himself with deceit and falsehood. Power is two-sided. One-on-one One who wants to impose himself on other wills, and on another will if one can decide He said he obeyed blindly ... Such an obedient door would open the realm of freedom. And Rustam is far from this valley.) (Rahimi, 1997: 143-144). But Esfandiar has no choice but to insist on achieving.

Rustam Satisfaction Satisfaction It is soft to accompany him, and in other than a razor and force and armor to force him to strap. And an excuse All of this is incapability of defying the command of the king. Get down to the king's command She knows the holy ideal. Of course, love for the cause is sacred, provided that it is with Selfishness and tyranny. But in power of power, selfishness is the last, and others are ahead In the temple of Armani, they are sacrificed. (The same: 42) We see that both Balder and Esfandiar Malicious or malicious people, despite their worthiness and their popularity, the good nature of each, Their waist is closed to their destruction

Relationship with tree / plant

One of the most important commonalities and features that are related to epic narrative Esfandiar and Ballerd state that there are relations with trees and plants. As in the chapters Excerpted in detail Mother Baller swore allegiance to all beings who harmed her son And only the micro-plant that is called in English (Mistletoe) is distracting from its attention. And Ballerd is finally killed by the wound of this plant. Esfandiar also, according to the hypothesis Some may be an expression of vegetarian gods, in some ways linked to a tree and plant, and this A very important sign is to strengthen this guess. According to Simorgh, in Esfandiar's Shahnameh, it should only be strung from the branch of the tree Cracked, thrown and thrown in order to be killed.

The Gaz saw the dirt in the air coming down from the chicken brethren He said that the horn is the right choice of his head and is superior to him More This was the reason why Esfandiar's intelligence made this stick despicable. (Ferdowsi, 1988: 404 and 403: B 5).

In one of the folk-narrative narratives, Zarathustra considers the eyes of Esfandiar, the only vulnerable member He is spiced with wood of two sects of the Gezi tree in remote wars, and Rustam to The simorgh guides the stick and finds it. (Anjavi, 1990:7). The relationship between Gaz wood and Esfandiar is also important because it is a tree with two other vegetation gods That is, Dumas / Tamozi and Osiris are also related. The theme of the special antique tincture in the old The most widely known text of the Toomarhae nakali (Booklet of 1135 AH) (with different Shahnameh) And in that Simorgh, Rostam takes a place where a man is there.





When Rustam made him Asks, man says, "I was raining a huge rain one day." Suddenly flood and I will overcome I pulled this stack and the song came to my ear when a wooden yard came in the middle of the flood to catch him. Where Rustam ibn Zal is necessary for this wood. Because it's your guest and yours And his eye will be carved into this wood; in the hands of Rustam, it is for a long time that it is guarded I have to take her and fill her with two arrows, one day you will run on Esfandiar's eyes. It was said that Rustam was sent by Sistan. (The Toomare nakalie Shahnameh, 2013: 850). In this report, the death of Esfandiar is dependent on the special wood that water comes with And for a long time, a man has lived and dwelt it. It could be because Esfandiar was originally mythological Probably a vegetarian god must be killed with a special tree. In some traditions, how invisible is the body of Esfandiar, his invisibility with the tree and the plant it is related. In the Zarathustanlat / Zoroastrian system, Esfandiar is eating the food that Zarathustra has He gives me a bunch of tones. According to the report of the aforementioned narrative petition, Jamafs, Minister Goshtasb, throws a thousand and one plants and takes their oil and then oil She sings a diadem and puts on Esfandiar's limb and, as a result, the Prince of Persia. (Aidenlou, (2012: 838-839). If these two episodes of Esfandiar, with plants and fruit Let's look at a particular tree next to his death with a special wooden, which can be said Life (inviolability) (and its death is probably a vegetable goddess, dependent on the tree and the plant, and to The relevance of Esfandiar's mythological nature, the tree / plant has a dual and controversial role in his story. Gregor Magistros, an Armenian writer of the eleventh century, wrote that Esfandiar from the root and the stone trunk of the cedar tree on the mountain of Sabalan forms itself. (Khaleghimotlagh, 2003: 28). This is a similar theme and reminiscent of the statue of Asiris from the tree, which is 9 It was mentioned earlier and shows the connection of Esfandiar with the tree, probably his vegetative nature. (Aidenlou, 2014: 11) In the two folk derivations mentioned for the name of Esfandiar, the connection between him and trees and plants In spite of the non-scientific nature of the meanings and roots given, it is astonishing. In one of Oral / folk narratives of Rostam and Esfandiar's story The name of this palacio is related to "Esfand" It has been thought that since Katayon's son was in Esfandzari and on green shrubs March of March, he calls him "Asfanazar", which is the same as Esfandiar. (anjavi, 1990, c2: 6) In the other origins

of Esfandiar, it is considered a distortion of "Spinard" which means in Kurdish "Sapidar tree".(Ashnaviy Mahmudzadeh, 2002: 278) Although the introduction / sermon of the story of Rustam and Esfandiar is created by Ferdowsi's taste and imagination, The epic and mythological texts of the story have nothing to do with. There is an interesting thing about that The similarity is not mentioned, nor does it contain a specific representation or specific proof. In this introduction Beautiful that Nightingale is mourning Esfandiar. (Aidenlou, 2014: 12).

The chorus says: Who knows what the nightingale says? What do you mean underneath the flowers?

The flower of the nightingale is a flower / plant associated with the blood of some herbal goddesses. Come on As if here, the flower is from the soil of Esfandiyar and is a symbol of his presence, which is the nightingale below it it does.

The importance and sanctity of the tree associated with Esfandiar and Balder

The trees associated with some vegetable goddesses in the beliefs of the people after them are holy, important or useful. It has been considered. Of the Mistletoe that Baldur kills with, he is worshiped in Europe And for those magical and magical features they considered. (Fraser, 2003: 736). Esfandiar's deadly Gazwood has also been sacred and represents the combination of "people" as stated in the Shahnameh, links this link to the example of the epic We see Balder. Mohammad bin Mohammad Toosi has also written that they say they are in Afghanistan There is a branch in that seventeen arboreal tree, each of which is broken from wood, a pastor of the day of the hand She is hurting. The Afghans will bury it and call it the Brahman Tree and dip it in the grove. Everyone who comes under this tree is safe from Saba (Tusi,2002: 317) The people of Shahnameh are comparable to those of Babylonians who include the tree They prayed for the Osiris Fund. The order of Simorgh may be given to Rustam, whose mode of hand he is When pointing the beam into the eyes of Esfandiar, it should be done in the manner of the hands of the Gazrrist people. The time to worship this tree is due to the special relationship of this tree with Esfandiar, and only with This special arrangement and coming to the delegation of the worshipers of the tree tree of

this archer in the face of the human incarnation of the goddess The herb hits and kills her.

The role of close friends / acquaintances in damaging Esfandiar and Balder

In Esfandiyar's life, his father is Goshsbass who knows how to kill a child through Jamshah's foreknowledge due to the power of strength and to comfort his throne with his deliberate childhood Sends Rostam to close his hand to be killed. This is the subject that Esfandiar himself lives in Don admits to fooling. Baller, albeit indirectly, but with mother's negligence and eating I 0 Devil's deceit is drawn to death. This is how Lucky is spoiled by Balder's mother Fraig / Freiga finds that his child's death is only due to a plant located in a distant region It is raining. And with this mother's mistake, as well as the deception of his brother Huder and the throw of his shotgun Ballerd is like the rest of his mind (Marcial Limache Sandoval, 2017).

Ultimately bad and punishing the mischievous who killed Esfandiar and Balder

The traitors and slanderers and the perpetrators of the killing of these two characters are fatal and the punishment be. The gods take Loki, whose sedition causes Balder to die the counter-fever will torture him. (Rosenberg, 2000: 429-430). Rustam also follows Killing Esfandiar will survive a bit, and perhaps the priestess of the assassination of Esfandiar in the Dragon Wells Brother The bottom of the shadow falls and lives. Because before the death of Esfandiar, by Zal and Simorgh, and even in his own thoughts, it is also a consequence of killing Prince Esfandiar. The destruction and destruction of Zabulistan and its people are anticipated.

revenge on the pilots of Esfandiar and Balder

As described in the previous sections, and now refrains from repeating it, in Danish version of Ballad's epic, his father from the riffle of the daughter of the king of Rutina, the owner of a boy called Bose He is actually Brother Boulder and long after he kills Hutros Belt takes revenge. (page, 2005: 68). In the aftermath of the death of Esfandiar, Bahman after the death of Rostam, to punish Rostam to revenge His father, Esfandiar, kills Faramarz and to shut Zal. The story of revenge from the family We can follow Rustam in detail in the verse of the letter of the letter of Inrshah ibn Abi al-KhairBahman Nameh.

Mourning after the death of Esfandiar and Balder

In the Balder myth of all other creatures other than Loki after his death and on condition The goddess of the world descends the dead, so that he may re-live and return. Based on text In Shahnameh, in the story of Rostam and Esfandiar, the mourning ceremony for Esfandiar was held every year This is exactly the same and similar to the annual mourning ritual of the goddess of goddesses. (Aidenlou, 2014: 22).

Life again and return / doom

After wounding Baldur, wants from deadgoddess to bring him alive. Goddess bet It makes this cry for all the creatures in his bosom, but because he is in the body of a demon Boulder does not stop there, but Ballerd remains there, but with the destruction of the universe and the start of his new world, The land of the dead returns and remains in the group of the gods who survived the ruin and annihilation of the apocalypse. (Rosenberg, 2000: 425). About Esfandiar, other than the kingdom of his son Bahman and Revenge He is the son of Rustam who can symbolize the emergence of rebirth as Kikhosrou Esfandiar, two other noteworthy points should be noted: first, in one of the stories I 1 A popular king, he wants Rustam, after blinding himself, to create a feast with one, so that he Sit under it. Tailings do this, but they are ordered by Simorgh for two. Then he takes Esfandiar's hand to take him under the canopy, but Esfandiar kills the pillar to The canopy pours over them and both die. Rustam escapes from the second and the ceiling is just over his head Esfandiar is depleted. "They say that in that desert the sound of Esfandiar is still heard from below." (Anjavi ,2000, 2:27). Belief in the sound of Esfandiyar from under the soil to The meaning of his being alive is in this thought. The second point of these sentences is one of Gregor's letters Armenian Magistra) is the 11th century, which I deserve to do in Mount Damavand. I know I do not forget Señandiyar, who lives in Mount Sabalan, or the orthoise at the summit Ararat. "(Khaleghimotlagh, 2003:29) of which Since Zohak and Artaavaz are in the Iranian and Armenian traditions in the mountains Damavand and Ararat live and are alive and live until the Day of Resurrection, mentioning the name of Esfandiar in Beside them, it is believed that this may also be said to be alive in the presence of Esfandiar in Mount Saba Lan believes in this.



Excellence or deficiency

In the end, it must be said that the traces of Baled's epic compared with Shahnameh Ferdowsi Depending on the size of the content, commenting on the details will provide much fewer descriptions of the characters We put The same thing is to foster better and better Esfandiar's personality and relevance The more steadfast the contact has led to him. On the other hand, in reviewing these two characters, it should be said that in The epic, an integral part of the power of the personality that surrounds the story behind him To be It is clear that Balder's personality is all about goodness and innocence There is no powerful and arrogant player, and vice versa, Esfandiar is a warrior and has not lost his ride. Is. Wherever his name comes, he is blended with his courage and passion, and that of Esfandiar And Balder eventually fall into the well in the fate of destiny, but Esfandiar is not in any way It does not have a passive personality and it strives for life at all stages of life.

Conclusion

By examining the epic effects of two lands, no matter how influential and influential, there is a point on The exact reader of the comment is revealed, and that is the common ground among these works, which is the cause These broad similarities must be at the root of the common creation of myths and epics, which is the mind Anxious man has known beforehand. When in the field of a unit like fear of death No one is challenged beyond the boundaries of geography, color, race, and language, according to The common human term finds its desire to escape, but it does not take its direction in the outside world, but in Mind and inner world. This is the same thing as creating an ambitious myth of consolation A section of panic and astonishment and the manifestation of humanitarian ideals and desires. By examining the two epics of Ferdowsi's Shahnameh and Balder's Epic and the two supernatural powers of these works, 1 2 Esfandiyar and Ballerd have witnessed many of their commonalities in revelation, the link with the elements of nature, the way of Death and killing, friends and enemies and supporters and forces against them is said and Our claim is one of the causes of epic similarity to some of their low and low frequency content. Nor is it the common root of the human world and of the human mind and of the essence of mortal death and death His immortality is his joy. In the

Ferdowsi Shahnameh and the Balder epic, and in particular the characters of Esfandiar and Balder These aspects of subscription are great, and the accuracy of these aspects for the reader is not useless His better understanding of mythology and his thought of forcing him to link human nature as much as possible. It is possible for the emergence and development of literature, literature and culture of various lands and nations. Returns However, in measuring two works with weaknesses, weaknesses, strengths, gentility and semantic structure, and Personality is also faced, but this is the importance of the subject matter of the inherent links It does not rule out the epic thought of mankind.

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