

## Compare and analyzing mythical characters in Shahname and Garshasb Nāmeḥ

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**Abstract:** The content difference in both works are seen in rhetorical Science, the unity of epic tone ,trait, behavior and deeds of heroes and Kings ,patriotism in accordance with moralities and their different infer from epic and mythology . Their similarities can be seen in love for king, obeying king, theology, pray and the heroes vigorous and physical power. Comparing these two works we concluded that epic and mythology is more natural in the Epic of the king than Garshaseb Nameh. The reason that Ferdowsi illustrates epic and mythological characters more natural and tangible is that their history is important for him while Garshaseb Nameh looks on the surface and outer part of epic and mythology.

**Key words:** *The epic of the king; Epic; Mythology; Kings; Heroes*

### 1. Introduction

Ferdowsi has bond thought, wisdom and culture of ancient Iranian to the pre-Islam literature. Garshaseb Nameh has undoubtedly the most shares in introducing mythical and epic characters. This ballad reflexes the ethical and behavioral, trait, for some of the kings and Garshaseb the hero. There are some notes that must be mentioned like:

1) The mythological and hero part of both works have their roots in ancient ages. The ages before Zoroaster and the age of his epiphany. The Epic of the king has similarities with ideas and beliefs of the aristocratic society in Sassanid age.

2) The myth part of these two works is similar to Avesta because some of Avesta Heros are memorials of common life between Iranians and Indians for example Jamshid is a common mythological character between Iranians and Indians.

### 2. Methodology:

Both works are two of the most important topics in Persian literature which aren't only a literary work but their results can be seen in different dimensions of Iran's culture and science.

One of the most important issues in this works are its epic characters In these two works the mythological characters are looked form different point of views ethically, ritually, behaviorally, the heroes and epics.

3) Shahname: It narrates the pre-Islam national history of Iran's kingdom with narrating fifty original stories a number that all agree on it. It starts with Kiyomars the legendary hero who was the king at the time of creation and it ends with the last

Sassanid king Yazdgerd who died years after Iran was occupied by muslims. It divides these kings into four dynasties Pishdadian, Kayanids, Parthian and sassanid. The first dynasties especially the first one have root in myth but the last one has its roots in history (Ilgadavidshen, 1999)

4) Asadi Tusi: The Persian literature history writers called him Abu Mansur Ali ibn Ahmad Tusi (forouzanfar, 1990), (safa, 1992) (Rezazadeh, 1976). In Dehkhodas dictionary and Moein's Persian encyclopedia this name and surname is also mentioned for him but we can't certify his exact date of birth . Mr. khaleqi say his date of birth is can't be exactly certified. Among world's literary works we see poems and writings which are considered as worlds literary masterpieces. In the auspicious Persian language there are some works which their tame has passed the boundaries and everybody calls them literary masterpieces. In other word when speak of epic of great epic works in Iran we hear the works of two great authors from Tus .1) shahname 2. Garshasb Nāmeḥ. So there is no doubt that these two works are the biggest and greatest works in Persian literature. But the Epic of the king was more effective and lovely, and favorable in Iranians mind during these ages due to some reasons. (Ferdowsi, 1997) Studying ethical advices in the Epic of the king and their ethical operation and finding things which were moralities for ancient Iranians can make new generation familiar with norms and anti-norms in ancient Iran (Bahar, 2007).

Hoshang: It means the one who grants good places. He is the son of Siyāmak and grandson of Kiyomars. He is so complainant, Just and people speak good about his behavior, trait, and his Just. He attacks to demons to revenge his father's death and defeats them, during his reign country is developed, he provides facilities and conveniences for people

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,fire was discovered during his kingdom so they make weapon by melting the Iran like ax ,saw and hatchet .He also founds the century celebration .Hushang, who became the king with thought and just, and rein the country instead of his ancestors, it was for forty years that he reined and his kingdom was full of just and awareness. He started making ax and saw when he realized he belongs to a blacksmith family.

Tahmoures: He's the son of Hushang. Its denotative meaning is the hero of earth and rational soul. He was also a just king who fought with the dragons during his time there were three fires which were symbol for three mythological important fires Azar fire for monks, Azargoshnasb fire for armies and Azar Borzimehr fire for farmers which reflect light everywhere and pave the way for travelers. In some narrations this event happened during Hushang rein (Amoozgar, 2009). In the Epic of the King Tahmoures is the son of Hushang and has the title of drag killer, he defeats the dragons with charm and rides on it so he arrests them and forces them to teach him reading and writing to make them free. The title dragon catcher shows his skill and over the dragons and being an eternal person.(Ferdowsi, 2011)and his title is dragon killer .Hes the son of Abtin and the second person who squeeze Hoom hae on the rites and he has the bless of having a son like

Jamshid in shahname: In the epic of the king he's the son of Tahmoures and a generous king that loses God's grace because of his selfishness and was killed by Zahāk. His kingdom lasts for seven hundred years. The things that are done by him in the Epic of the king are producing weapons. Base on the narrations the first thing that he considered as priority was making weapons to make him powerful and don't let others think bad of his kingdom. He softened iron and made helmet, armor, armature and caftan by it. The next thing he did was peoples clothing, he made clothes out of cotton, silk and wool and educated people knitting spinning. Washing .he also divided people into four groups 1) religious people whose work was praying and inhabited them in mountains .2) fighters 3) cultivators 4) workers and craftsmen .when he escaped from Iran nobody had any news of him for hundred years until Zahak forces found him in china sea and took him to Zahak, so he made him into two halves by saw (ferdowsi, 2011).

Zahak in Avesta: In Avesta Azhi dahak is a three headed dragon which feridon fights against him.In Avesta the term dahākah means destroyer and the term Dahaakah means nibbling or biting.(bahrami, 1990) Dragon and the term Dahak means the biting snake, or Zahak. Zahak was eradicated after his cruelty, tyranny and injustice on people. when he had a dream he decided to kill Fereydun but by the rise of the blacksmith Kaveh who has made flag out of leather which is called kaveyan awl with the help of aggrieved people ,they joined Fereydun who was ready to revolt against his tyranny eradicated Zahak and put him in jail in Alborz mountain(Ferdowsi, 2011)

Fereydun: Fereydun in Avesta is a hero who has a semi-God character and his title is dragon killer. He's the son of Abtin and the second person who squeezes Hoom ritually. He's also blessed with having a son. Fereydun is the one who defeat Zahak he doesn't kill him but he sent him to prison because Ormazd warns him if he kills Zahak the earth would be full of snakes, scorpion, frogs, and ants. Fereydun victory over Zahak makes him the most victorious person and gives him the chance to take over the parts of Farahjam which were separated someday (Amoozgar, 2009) In the Epic of the king he's the son of Abtin and belongs to jamshid ancestors and a just king. He defeats Zahak and by the help of Kavehand prisons him in Damavand and becomes the king of the world .Ferdowsi reports the capital city for Fereydun's kingdom around Tamisheh.He went from Amol to Tamisheh and settled there as his capital.(Ferdowsi, 2011)

Kaveh: The start for rising against Zahak is by the blacksmith Kaveh when he goes to Zahak court to save his son and ask for his justice. Zahak beside listening to his gripes and objections ,sets his son free and he demands Kaveh to qualify his just and complainant but Kaveh rejects and recall the people of noble birth to fight and disqualify Zahak . He leaves Zahak's palace and provides a general rise against him and ruins this tyrant palace by the help of Fereydun (Amoozgar, 2009)

Nowzar: In Avesta he's Neoter, in pahlavid , Notar or Noozar . His rein was for seven years, during his kingdom Afraseyab attacks Iran and has three wars against him which he became arrested by Turans king. Afraseyab sends him to jail then he commands to murder him (ferdowsi, 2011).

Garshāsb: He's one of the king and Heros which nothing important happens during his kingdom. This Garshasb is different from Garshasb in Asadi Tusi's book. Garshasb has a bonny horse; he's the son of Zootahmaseb and from Fereydun's ancestors who reins for nine years. He's the last king of Pishdadian dynasty. He's different with Garshaseb who is the great grandson of jamshid and the name for one of Rostams ancestors. Asadi Tusi write verses about his victories and epic in Garshaseb Nameh.(Abureihan 2001).

Forood: His story is one of the stories in the Epic of the king. In this story like Rostam and sohrab and kind of like Esfandeyars story the events happen in contrary with their onygoing direction. He asks for friendship like Sohrab but he loses his life because of friendship. He's the son of siyavash his mother is jarireh the daughter of piraneh vayseh . He lives with his mother in a castle called kallat on a border line between Iran and Turan. The generalissimo Tus missiles Iran's army to Turan to avenge siyavash . Farvod was killed by Iranians during this campaign. (Nadooshan, 1995),(Ferdowsi 2011)

## 2.1. Garshāsb Nameh and the hero's deeds

He an epic ballad that Tusi illustrates the warfare and gallantries by Garshasb. This ballad beside being

an epic work is full of ethics, moralities, educative, and social things. He illustrates the life and wars by Garshasb because of his interest in Garshaseb's epic .Garshasb is the son of Asrat, sham, Tooray, Shid.asp and Jamshid (Asadi Tusi, 1975)

Garshās̄b in Avesta: Garshasb means having a bonny horse and one of the most famous characters in Irans mythology. In yasna his father who belongs to sam family is the third person whose dynasty is Mardoman who prepares the ritual juice Hoom . so hes honored with having two sons by varyavand (Doostkhah, 2007).Garshasb or Samenariman was the most famous hero in Iran before Rostam (sarkarati, 2006)

Garshasb in epic: In the post-Islam resources we are confronted with the epic of Garshaseb, Sam and Nariman who are from a united epic principle . A hero whose name is keresapa and his perpetual title is Naire-manah or barave and his dynasty nams is sam in Avesta , but during the gradual evolution of Irans epic traditions , he has become independent heros like Garshaseb, Nariman and Sam who are relatives .(ferdowsi, 2005)(Toosi, 1975)

Fereydon: There is no news of adventurous life of him in Garshaseb Nameh , his presence is so weaker than the Epic of the king, the poet doesn't talk of his just and complainant .The reader has an image from Fereydon in Garshaseb Nameh . Although both are one character but Fereydon in Garshaseb Nameh makes fun of kaveh, Fereydon deserve of being killed because of his objection to Garshaseb and mocks Kaveh (asadi Tusi 2005).

**2.2. The place and character of women in Garshasb Nāmeḥ**

Jamshid's wife: she's seventeen years old and daughter of Koorang, in addition to being beautiful," she's skillful in horseback riding and swordsmanship. Apparently she's the first person who used archery. we should also take into consider that the story's atmosphere is epic so if a lady wants to have the other hand these descriptions of a female character can confirm lack of bias Judgment. She was a lovely girl who was more beautiful than fairies. When she entered the dormitory it became like a garden, her lock smell like an odor. I have heard from researchers that she was very good in archery. She was like an idol in the palace and like spring in assembly. She was so sweet heart at home and rider in war (Asadi Tusi, 1975).

**3. Power and the fighting power**

"Rostam by saying his name and lineage considers it as the main reason for his chivalry.

Mocking the fame and descent of opponent"

"Rostam calls a famous person who's from Mazandaran bad egg and deserves him to be killed."

"He told Jouyan oh bad egg, I will remove your name among the celebrities."

Blaming opponent:

"Rostam blames Esfandiyar and considers his actions being away from God and ill tempered."

Fame, race, descent and essence. (ferdowsi, 1995)

"Bizhan introduces his name and descent and glorifies his father and ancestors."

"The knight said that I'm Bijan(bizhan) and I'm like an iron elephant in war.my father is Giv and I belong to an ancestor who are like wild lions then I will show my power to you."(Ferdowsi, 1975)

● Rely on art: Art is showing talents, warfare and defeating opponents which reflex itself in the form of force, body power, cunning, sophistry and speech in battlefield.

● Frightening enemies and call them chickenhearted: Pelashan one of the Turk horseback rider frightens Bijan of his hunting demons and killing lions.

Someone yield at Bijan loudly and said I'm the lion of Ojan and I arrest the demons.

● Call someone a liar: Tus calls Piran a liar and confirms that his essence is impure. Tus replied that I regret your lie; you started hatred in the world because of Siyāvash.how many lies can you tell like this, and your lies have no reflects on us. ( Ferdowsi, 1995)

● Avenge and revenge: Tus on his fight against Hooman who was a famous person from Turan army while he has an advice tone but considers revenge something natural that must be done. So avenging is an impartible part of manhood and fighting. If a hero don't take a revenge. There will be deficiencies in his tactics and he's called uncivilized.

**3.1. Cheating, cunning and magic**

In boasts cheating, cunning and magic belong to Turanians. In Turanians view cunning and cheating arts of tactics and they are proud of it. viyseh was upset because of his child's death and boasts like this:

He yield from the heart of Vayse's army that your kingdom and palace would be ruined from Qonooj to Kabulistan then to Bast and Zabulistan. All places are in our control but there is cunning and cheating everywhere. (ibid)

Rostam shows his arts in lancing, scarification, lasso, archery to Olad a brave and young hero who has come to Mazandaran to revenge Dashtban.

Rostam said that my name is giants and I'm so powerful, I will use lasso and archery to kill the famous people. If you hear my name you will lose your breath, live, blood and heart. If a mother gives birth to a son like you we will do something that he will mourn forever. (Ferdowsi, 1995), (asadi tusi, 1975)

**4. The influence of the Epic of the king on Garshaseb Nameḥ**

Style influence: As we can see epic influence of it on every page of Sadi's Boostan which is a moral book. So it's easy to understand its influence on

other epic stories which have imitated the Epic of the king. Some of these influences are because of convergent rhythm .Khaleqi says any poet who selects convergent rhythm has got some parts of epic style willingly or unwillingly.

(asadi, 1975). We show some types of big important obvious influences which the Epic of the king has on Garshasb Nāmeḥ :

Asadi says: It's a dark night and I'm riding on a horse, my club and sword is shining (asadiTusi 2011)

- comparing Rostam and Garshasb: Asadi introduces his book's hero a complete hero and he's away from any deficiency .In ancient religious books Garshaseb is an undefeatable, alive and eternal hero, who is the promised hero of Zoroast that's why Asadi introduced him as a complete person (Asadi Toosi 1975).He knows his books hero greater than Ferdowsi's hero based on knowledge, culture, arrogant, combat, kindhearted and nature.

If you remember Garshaseb's wars you will totally forget Rostam's wars(asadi Toosi, 1975)

- Bahoo: When Zahak sends Garshasb has no religious or national motivation. He accepts this fight just to make zahak happy and pleased because Meraj the king of India is zahak's puppet and Bahoo has taken over the ruling power from Meraj , otherwise Bahoo has no envy with Iran and Garshaseb . In Garshaseb Nameh we see that first person who dares to take over ruling from meraj and claim disagreement is Bahoo. (ibid44)Bahoo advice Meraj to avoid obeying the brutal Zahak and don't give him levies and gravels.Why do you lose your essence and give levies and tax to Zahak, I'm not afraid of Zahak at war day, I hate him if you don't hate him. (asadi 1975).

#### 4.1. Similarities and dissimilarities between two works

Asadi can't be in the same rank as Ferdowsi because Ferdowsi's poems are more natural and tangible but Asadi's poems are based on logical similes and its poems are kind of beyond mind and impress. If we compare stories which their content and subject are close and their form is the same but there is a small varieties between their two works the truth of this claim would be confirmed.Ferdowsi thinks of making alive the Persian spirit and language in the epic of the king verses .His main and first concern aren't the rhythm and speech so his work is alive and perpetual, but Asadi only concerns about organizing the story and speech. The reader doesn't enjoy Garshaseb Nameh because it doesn't lead to goal that why it's an archaic work beside, there is a lack of affection in this work. Its hero's lack of affection is obvious comparing to the Epic of the king.

"Its heroes don't have root in the mind and spirit of the readers."

If Rostam, Esfandiyar, and Siyavas fight although the essence and nature of war is important for them and this is the condition for being an epic character

that its heroes lone warship but they don't fight to kill, bloodshed or revenge they fight for ambition and dreams which are common for individuals . they fights to collect levy and gravel for king.He kills for Zahak who has snakes on his shoulders and is the symbol for cruelty ,tyranny and oppression with the same attempt and enthusiasm as he fight for Fereidun who is a just ruler in the story . (asadi 1975)

#### 4.2. Rethorical difference

(All parts of a work should serve it whether they are words, explanations, similes or metaphors to suggest unique and coordinate effect, so in verse works which have story or narrative form this issue can help to have more effect on reader. There are some issues that can decrease the effect of the work on reader and its literary rhetoric and eloquence which are confusion in work, lack of relation between cause and effect, deficiency in compilation and characterization lack of analogy between the heroes and their position. Work unity and coordination are important considering its literary devices. All parts and literary devices should serve the subject and goal. (Husseini, 2006; Hamidian, 2004)

#### 4.3. In morality, manner and mythology

Garshasb Nāmeḥ like any other Persian books starts with benediction, God which created the world form nothing and He knew what He wanted before creation and created everything in a way that there's no question about more or less and dispute but it can't be seen through mind Asadi's thoughts about theology can be seen in the epic of the king for example.The dark, the light, the high and low are all signs for God. Nobody should talk of lack of his existence and nobody can say where he is. His greatness is out of mind's ability and no though can understand is he? (asadi Toosi, 1975).

#### 5. Conclusion

Iran's epic works from long time ago in the up and down of the history there's an epiphany of braveries manhood of heroes, epic and mythological characters. People respect the heroes and the kings from long time ago and were considered a superior and distinguished class of society considering sublime manner and moralities In addition some of the greatest Persian speakers know Asadi as Ferdowsi's master and consider Garshaseb Nameh greater than the epic of the king .Asadi also refer to his superiority at the beginning of his work and say his hero is more superior and distinguished than the hero in the king are symbol for humanity, justice and art and sacrifice themselves for the sake of their country and people .The kings and Heroes which are analyzed in this study are the most important contrast which is done is comparing two hero or

main characters Rostam and Garshaseb. Asadi considers Garshaseb as a victorious and undefeatable character who is superior to Rostam. After comparing the truth and reality of this claim was confirmed. The most important and outstanding characteristic of the kings in the Epic of the king are righteous, justice, splendor and beauty which they're blessed by God but Garshaseb heros aren't like this. Garshasb can be seen only in battlefield but Rostam is so open-minded /politician and thoughtful. His opponents are brave, courageous, and have seen many wars and defeats them all after a bravely fight. He never bow down to any king unless the rites but Garshaseb is a slave and servant for the bloodthirsty and oppressor Zahak. He obeys all Zahaks commands one by one and blindly. Bahoo is the first person who resist against Zahak .But he was killed tragically by Garshaseb. Bahoo was like kaveh in the Epic of the king. Other characters in Garshaseb Nameh have not an important role in it and they are introduced only in some lines so their positive and negative aspects can't be analyzed. The similarities and analogies among the characters in two works seen considering benediction. Believe in God, wisdom, theology, body power ,beauty and majesty ,love for king and being submissive to king . Finally it must be said that the kings and mythological kings are symbols for knowledge, culture, and identity of ancient Iran and Iranians.

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