A Comparative Study of the Transformation of the Pattern of the Gods and the Epic and the Iliad

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ABSTRACT
Search and find common ground in the literary world, nations and civilizations represents a literary link between them; this means that there can be similarities between literature and the epics and their analysis today, for the human mind to achieve the objectives of human thought different perspectives and life to obscure its spiritual predecessors and identify commonalities. In this article, we compare some of the characteristics of the two great epics as Gods and change the pattern of recurring patterns in the epic and the Iliad to examine the homogeneity and heterogeneity. However, new research in comparative literature and world from multiple perspectives is important and necessary, first, to discover the authenticity of national literature and patriotic influence on world literature is the second source of intellectual and artistic currents of the literature reveals that there specifies the beauty and unity of human thought. With this approach the gods and the pattern of change in the world's great epic, the Shahnameh, Iliad and fields of study at the plant have explored and investigated. Certain similarities between the epic world is due to several factors including; the resulting impression is direct or the result of cultural, historical, or obtain or share language the resulting images of mythological and archaea type and the end is the result of similarity and accident. Certain common symbols can be expressive language and thought and culture.

INTRODUCTION

The main lines of the great epics of human knowledge to the understanding of the unity of human thought Itself, an idea that is at top of the early history of man seems emanating from a common origin in the unity of thought peculiar to the eye. Access to the technical characteristics of Shahnameh and Iliad makes acquaintance with the cultural background of Iran, Greece.

Investigation of the relationships between people and events, literary and literary confluence how linking and communicate in different languages in the areas discussed in this paper is epic as the epic genre step represents the first report of the circumstances of the times, people to achieve their dreams of a national aspect was that they are preserved. The saga of development and civilization ethnicity speaks a nation and myth represents the human mind paying about supernatural creatures and events that due to a lack of natural and logical to say that the myth of prehistoric history today is a very strange and improbable as this situation.

Ferdowsi’s Shahnameh as Iran's national epic, and one of the greatest epic world Life of a thousand years, begins by describing the creation and the fall of the Sassanid dynasty, Arab domination ends and its content, including four dynasty and Ancient History more than fifty stories of the king, throughout the fight, fight for honor, and nobility. In the course of mythological conflict between humans and the Court of Shahnameh stories finally, for the benefit of mankind ends. After the downfall of the monarchy of Zahak and the division of the world between Fereydoun’s children and confrontation between Iran and Turan begins the glorious stories of Shahnameh is sensitive and finally, with the death of world champion Rustam little imagination heroic Shahnameh, Historical color to your fall and rise of kings and historical acts and Historical heroes period begins from the historical data as a special effect.

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There was no sign about three thousand years BC in Greece that perhaps more than any other literary work worldwide valid. The central theme of Iliad and the decade-Greece Paris, Prince of Troy That starts with beautiful goddess Aphrodite, Spartan Helen clock Steal This leads to a war that lasted ten years and epic Iliad report. The tenth year of the war between Sparta and Troy and eventually crash and death of heroes Homer's heroes topping off.

According to the monotheistic worldview based on religion or belief and, Ferdowsi Islamic teachings and religious, creator of absolute and unquestioning God is a God who owns all, God has created man from a very small part, God who created heaven and earth, who is wise, God owns all things, God's provision And, Ferdowsi Believes that it would be against the bow And acknowledge, anything to do with his name began His name ended, only to be praised because he is unique, He should be worshiped and the monotheistic world Ferdowsi To the God who is not a partner, not a woman, not a child. No doubt because he is a wise God, monotheism and Unity has learned from the Holy Quran and nothing else. Gods' pattern in Shahnameh.

Ferdowsi around the world since the beginning of the great epic of his tongue, What is the language of kings, heroes and people thus expressed, but as the Shahnameh ancient mythological sources such as Avestan sources and divine Pahlavi was developed in ancient times, at the time of Zoroaster and Each of them before God and pray for each one of the manifestations of nature, In his show signs that they believe represents Ferdowsi Deities and gods of ancient times.

"On top of all the gods and deities in the Ancient Oormazd Creator Amshaspndan as Sepandminoo, February, May, August, Aspandarmzd, June and September and The deities such as stamp (Mitra), Venus (Venus), Soroush, Chista, December, Home, Zaravan, Fars, etc. Against these devils and demons as: Aka Manah, Inder, Bvshash, Khshym and ..."

Shahnameh forms these creatures as mythological creatures and symbolic functions are manifested in various.

**God in Shahnameh:**

Ferdowsi perspective based on his view of the world, only and the protection of human beings, God is He had everything under control and why the Word of God is the beginning of Ferdowsi, Absolute God, the Creator of heaven and earth, and of all attributes.

In the name of God whose power controls Wisdom, and has created human souls, Exalted beyond all that thought or speech is able to encompass or to reach, the lord of Saturn and the stars at night,

Who gives the sun and moon and Venus light, Above all name and thought, exceeding all of his creation, and unknowable. [2]:

Ferdowsi praises God and God is in order to praise the Creator of heaven and earth, the Creator of all that. Footprints some signs of belief in deities with respect to them can be found in the Shahnameh. Oracle god of Shahnameh heroes and champions the peak and the assistance of God's Word and messages are communicated to them. For example, in the story of his oracle Kaumers evil plan to destroy her child aware of the stems.

When Kaumers was aware that the bed of King has another king than him
Blessed Serosch came dressed like The Knight in the Panther’s Skin
Said to him about this phenomenon what makes the enemy with the father?
(Ibid. Vol. 1: 29)

And once again mourning the death of his son Kiomars commands to stop the devil, who was killed Siamak us.

The story Fereydoun, Serosch Zahak prohibits him from killing the story of Kay, Kay and Soroush Gyu commissioned find helps to bed and in the story of Khosrow Parviz, he fled to a cave that was in the grip of Bahram Gur, save occurs.

There is the name of God and God in the ancient part of the treatment. Along Lake (Chichest) Kai caught up in Afrasiab assists and just this once iconic figure appears in the Shahnameh.

Mithras (Mithra - Sun), who created the first gods Ormazd, the Symptoms related to worship and believe in the Shahnameh stories and iconic in some Some of the characters as seen on Android R. et al. The sun on the irony of this Shahnameh, the goddess of the Sun is at war, the battles, the Chocolate and the consequence in order to help, especially the idea of the Shahnameh hero Rustam, who may have been the sun worshipers.

Fereydoun the story:

He talked to the Sun sadly with a heart full of pain and a head full of upsetting thoughts
Then said, Oh mighty God you gave me intelligence and force of art
You makes the earth to be the territory of wolves you’re the Guide to the Good and the Bad
(Ibid. Vol. 1: 66)

And again in May god is a nod to Fereydoun story:
God of fire (ether), the ancient god Ahura Mazda knew him. The Shahnameh is helping athletes. For example, the birth of Rostam, Zal with Phoenix full cast and asked him for help in fighting the fire and R. Esfandiar again through Phoenix Solar chicken, Rustam is helpful:

He takes three firebox full of fire from the porch three alert and powerful men accompanied him
When femme was on top blade pulled one feather of Diba
He picked a flame of the firebox burn the feather on top of that
(Ibid. Vol. 6: 294)

The overall footprint of the gods, in addition to the examples mentioned all the forms have been used symbolically in Shahnameh. For example, the sign of the sun and the goddess or collation, Soroush and likened the beauty and wisdom and glory to the heroes and Soroush also refers to various temples since December Barzin, Hadaya and Azar, Farneburgh and the holy fire and ... In relation to the same deities that even traces of such beliefs Not directly but indirectly occur in our daily life. The goal is just to mention Ferdowsi! No belief in it as deities and gods, Because God is God and God is the same for Ferdowsi.

Model of Metamorphosis in Shahnameh:
"Metamorphosis (metamorphoses), i.e., the shape and structure of the universe and Legal identity of a person or thing that is the metaphysical force In this case, if the other person or the object is converted."(Fasaei, 2009: 43).

It is beyond human ability and God or evil functional and since the gods have the power to Ahurra’s followers, so it must be the devil, and the Court these have power or any special man who is close to one of these two forces.

Metamorphosis can be divided into three groups based on the epic works: transformation of gods and deities Board of humans or animals are more specific, human metamorphosis in humans or animals come on board, things change because the Court, Elves and demons and even some phenomena and the deformable objects such as vault. Metamorphosis oracle gods like The Knight in the Panther's Skin. Tahmoores human metamorphosis as the devil took the form of a horse and because animal metamorphosis Akvan demon who appeared in Gori against Rustam. Metamorphosis sound phenomena such as the emergence of a ruined arch.

Fairy metamorphosis (deities):
- Serosch to deliver your message to Kiomars out dressed as fairy The Knight in the Panther’s Skin.
- The story of a man's face Zahak oracle benevolence appeared on Fereydoon taught her charm.
  When it was night in that place a benevolent human came like a swan (Ibid. Vol. 1: 119)
  The story of Bahram Gur Bahram Serosch help such grave to show him to the palace Gushnasban God will guide and he returns back in the same grave.
  Serosch metamorphosis that usually appears in various forms to provide guidance and assistance to the heroes of the story is good.

Metamorphosis of the Devil (Satan):
People tend to confuse the devil in disguise. Satan to seduce Zahak appeared on the panel Evil as the source of all evil and the Court ruled against Ahura Mazda, the world of light and goodness are located. Characterized by the destruction of evil. "The myth of the creation of such data, Mazda after the creation of the world's spiritual and material and Amshaspandan and created gods. Idle hands are the devil continued to create the world's poor and The Amesha Spenta, Kmarykan and Court created the gods. "(Afifi, 1995; 522) Devil in the Shahnameh, called the Devil and demons, and Kiomars the envy of his glory and his Guard against him is arranging and Siamak takes his son. The devil (Satan) is deformable in various forms in epic quests to complete. Devil in human form to seduce her Merdas show benevolence to him and give him advice. To mislead him. Satan is so bad that one day, dawn came like a benevolent Good way to kill the Elder His speech to his young ears Nick's heart was young and his command Such as swearing he said [2].

Satan again for your Zahak mislead the youth and took him Khavalgyry request to:
The third time the devil in the face and he stated his doctors Zahak shows two young brains to feed snakes.

Metamorphosis of the Court:
Demons and deities in various bodies such as of the Court come to reflect the practice of sorcery them of the Court of human body movement among the people, and the evil forces and the ability to represent the various bodies.
Dave metamorphosis like a bard:
Caspian of the Court to face a revenue bard to persuade Iran to go to Kavos. Ramshgry Cho, Dave Xie membrane Byamd to be the king again (Ibid., Vol. 2: 78).

Dave metamorphosis of beautiful woman face
The fourth reader witch for the way to shoot yourself in the form of a beautiful woman face Rustam out and when to hit and Rustem rusted God's name on the tongue pushes him into the same old hunchback.
Dave metamorphosis in the form of a servant to deceive Kavos in Mazandaran, metamorphosis witch to a beautiful woman to lure the reader fifth Esfandiari Similarly, the Caspian Dave Rustam for their lives, their petrified, as well as other times Rostam for their lives against their will into the cloud:
Dave Akvan to remain hidden from the eyes of Rustam and Rustam does not know he was to face grave.

Rustam Akvan to destroy the demon into the wind:
Human metamorphosis (Kings) Fereydoun to be aware of the reality within her, took her to the dragon that has tested it: The Hemi they wanted to be aware his Suspicions is shortsighted Came like a dragon you say you do not give milk (Ibid. Vol. 1: 84).

Rustam Shah of Iran in exchange for their lives is petrified:
Siavash, Guiv When looking back on the ground and when the reflector B. Turan saw that evil was originally thought, why not put your horse in shape.
Group Gog and Magog when they were together, as groups such as zebra quadruped and fled because they were involved.

Metamorphosis animals and some phenomena:
Some animals are symbolic epic face.
Siavash who had been unjustly shed blood, through the trees grow up to be Siavash Revenge
Someone cried center Siavash should the tree to pick live (Ibid. Vol. 3: 170)
The story of Alexander the bird man came in and spoke with Alexander:
Speaker tree Alexander spoke with him and he said that fourteen years, and then the king will die. The trees that Alexander spoke with both male and female trees predators that feed on their flesh.
The dragon that had rocked her to the wolves in the woods, lechers lived placed in this category.

Pattern of the gods in the Iliad:
"Gods of Greek mythology, the two factions of the Titans in very remote age’s rulers and powers of the universe. The gods are gods of Mount Olympus that they were extinct. Kronos the Titan god, he has three, Hyperion, Themis, the Titans were Poptoos.
The second category of the Titans, twelve lamps are predominantly known. Thus the gods of Mount Olympus or Avlmp Avlmp predominantly read in their home, and they were: Zeus, Poseidon, Hars, Hera, Ares, Athena, Hermes, Artemis, Hifa Astus, Aphrodite, and Hestia ” [8]
The group of gods (Olympus) Herrera, Thn, Poseidon and Hermes supporters Greek Zeus, Ares, Aphrodite, Artimed are supported by People of Troy successive chains of duality and conflict between the two groups worked on their own.
The gods were not much different from human trait, but the superior power of the eternal life. They were both facing the Trojan War, with the dispute, and They disobey their ruler commands above with sexuality and Other humanities and more powerful than anything the human family Super Warriors were similar and have the gods of Homer's art, both in terms of appearance, Body, and in terms of spatial relations and traditional legends in their own time and attributed Well beyond human strength and immortality are brought into the picture and That's why Olympus twelve intervention actions manifested predominantly known in the Iliad is impressive.
Multiplicty of gods in ancient Greece, the Greeks believed the Lord expresses the variety and nature of each generator Mighty God knew (Greeks believed that the universe, the gods have created). Because at that time had not yet thought of unity among them.
Portrait of the gods and deities in the epic Iliad can be discussed from three perspectives:
(1) in terms of power (2) in terms of gender (3) in the presence and function
"Homer gods - (according to the ancient Greek epics Iliad first written work, the first book in which this book deals with the gods) is eternal and imperishable and fully aware of the future and affect each other and prayer requests and prayers are human. They were not the moral law for man nor are they bound by such laws and regulations. Homeric heroes quite feel Gods presence or absence, take into account all the victories of their gods or they are not to blame for his failure, however, this fact is accepted that the gods cannot avoid death. Homeric man of God and their own interests, and always tries to help them deliver. Homeric gods do not change the character or destiny of mankind, Although the advice or contribute, But how humans react to the situation
depends on the personality and talent. One feature is that, as a result of human destinies and the character interactions Conditions occur on each other [8].

**Battle of the Gods:**

"In some cultures, world outlook and special offers has been shown that the generation of the gods are gods of old and new gods more civilized and more worthy of the old gods. For example, Zeus Greek mythology is dominated by Kronos Marduk in Babylon mythology. The battle between a family of gods and often represents the difference with other families or Political and religious struggles of indigenous peoples and local Farmers who have land and great goddess or mother goddess worshiped It is an aggressive fighter with people. God is worshiped male sky Zeus dominate the Kronos dominate the political expression of a nation on the other ethnic and his relations or mother goddess Hera, in addition to his wife shows that there is a compromise that During which the local people attacking each other in a mixed religion and United.

**In terms of power:**

"In general, the gods of Olympus and Rating Authority three groups: the first group of twelve bulbs stay They went above and other popular categories on the side They lived, some of them being In addition to the twelve great gods of pride and Consisted of Helios (sun god), Selye (god of the moon) Leo (mother of Apollo), Eugene (mother of Aphrodite), Themis (goddess of law), Eos (the goddess of the dawn) and then the third category, Lower class of deities who had the role of nurses Olympus gods and they were engaged in nursing: Mvrayh, Nemesis, museums, gift, Iris" [5].

**In terms of gender:**

"Of the twelve bulbs stay six men and six goddess (goddess) have played a role. Herrera, Aphrodite, Demeter, Artemis, Hestia. Hera the wife and sister of Zeus, goddess of love Aphrodite, the goddess of wisdom Dmitry goddess Agriculture, hunting goddess Artemis, Hestia the goddess of fire and appropriateness of each of the goddess and goddess cast them into jobs is considerable.

**In terms of the impact:**

The presence and influence of each of the gods in the Iliad epic is based on power and influence.

Zeus: Zeus name of the root (Sinkryt dyous) and Latinos (dies, day), and in general mean the sky is bright. Oqa in seeing and hearing everything was absolute. When he and his brothers were drawn to divide the world between them, she was exquisite server and thus the kingdom of the heavens and the divine origin of his thought. Around the story of the Iliad footprint, especially in favor of the Zeus Trojan is obvious.

"I have a dream, go away and fine people Khayy go to the ship. Because the canopy Agamemnon receipt of the message you just give you the time and Tell a born Ateneh (Agamemnon) and now the time has come that you can open it and the largest city of Troy After suffering the people of Troy will be caught and seal the fate Trivia they destroy." (Second song: 8-77)

Poseidon: Poseidon, although the area of the sea, But prominent place among the great gods of Olympus. He was the ruler of the seas and the brother of Zeus, the Greek sailor who lives on both sides of the Aegean Sea Why Poseidon was important to them. The counterpart of Zeus and Poseidon lineage and ambitious, but he was overwhelmed by the strong force and that’s why it was always jealous of him. The epic Iliad Poseidon Pro Achaeans people and That is why the fate of Achaeans, defeat his brutal killing them and he was in pain and When I saw the tragic scene came down from Mount Olympus deformation Achaeans people in different ways to help them get to the battle and stability.

"Poseidon surprised by the failure of the public eye it looked Achaeans The anger that was about Zeus, the fuel and the fate of the people of Troy defeated them It was, he was in pain and just to grab the mountain and landed Kalkas face and cry and come up to people's hearts and give Achaeans said. Commanders have the courage to get Ajax and then with his wand (Trident Horn) the warriors ran in the heavenly bodies were scattered all around and then come back." (Hymn XIII: 405)

Atena "Some Sanskrit Keywords (Vadh) (bump) and adh (Tyie) and also to the Greek word "Flowers and nurses' associated with it. Poetic title (Pallas), which or come over next to the name Athena Greek or likely to inflict word Miss Derivation is equivalent."

Pallas (Atena) was the daughter of Zeus while he was the head of Zeus out looking great. She was the goddess of wisdom and war and peace. His first appearance was as epic Iliad Warlike character and enjoys hard fan of all of the Greeks, and The Greeks loved the abuse was not only pleased, but the battle was. In addition to the peace, gracious and merciful heart, and so when Achilles, Brizieis lost; Atenhe the discomfit he was afraid that suddenly appeared behind him without anyone to see him begin to Achilles comfort. The same traits that made peace friendship besides the deities as the goddess of peace, art and worship throughout Greece. Greeks love him so much that even the warriors on the battlefield and Help them out and vigorously raised Greeks and Trojans do not undermine.
"The promise of Zeus Agamemnon after my dream by asking people to try Achilleus so back to the ship's command is issued. At that moment, everyone was moving toward their ships that landed Atena of Olympus Ulysses saw it and asked him to get in front of people Helen was a triumph that's just not the same. (Hymn II: 86)

Hephaestus (god of fire): Hephaestus is the symbol of fire that is not destructive element, it's more profitable element that compels people to work with metal and expand their civilization. The craftsman god Hephaestus, the Creator Man has learned to craft and industry. He expresses great respect his position on Mount Olympus, because the servant of the gods and their armor manufacturer. He was a blacksmith shop in many volcanic mountains and so the mountains were active volcano. He is merciful and loving God of peace to the earth and the sky was about respect. In the epic the Iliad, he is a fan of the Greek army in assisting the Greek heroes including Fezheh, Lars, Achilleus and has an important role in making weapons for Achilleus who became his everlasting arms.

"In the battle between Dars boys school - Druid Hephaestus - and Diomed when Fezheh and Diomede shot fell, another brother of stock Idaeus Search outside, left his post and his brother in your heart that it did not seek death, if Hephaestus her from a dark cloud cover does not release him from death's black."(Hymn V: 170)

Hera: Srar Sanskrit root meaning of the sky and the sky was like a lady. Young woman, beautiful, super clean and skirt with white arms and big eyes, hardiness and tireless and....

Strong proponent of the Greek army in an epic Iliad and in this way does not withhold any effort and even deception, Odin's anger and He is afraid of conflict and even the great Zeus In many cases he wishes to meet and Whenever glory was marred his temper displays a vengeance quest.

"Ironically, O daughter of Zeus (Atena) that hardiness and tirelessly! Do people like that Greece will go and return from the sea to the land and its Is Helen, who was born in Greece and because he has ruined and destroyed all the people were In Priamus enemy as a sign of victory. "(Hymn II: 85)

Tethys: Sea Lord knew from the beginning based on the divination Achilleus son of Troy will be killed and tried to hide him and he is safe from this danger. But the Greeks were aware of his craft and took him. The epic Iliad, unlike other gods Achilleus mother Tethys has no function and most beautifying Achilleus of pain when she and her mother to help her demands. For example, when Agamemnon girl forcibly seized Achilleus vs foamy Sea The state wanted to help his mother crying and begged him to Zeus, and he makes Tethys He wants to beat the Greeks and the Agamemnon show Achilleus has caused harassment and one of the reasons in favor of Zeus Trojanian this problem up Achilleus Tethys and his son.

"Oh, my son! Why you undog mother so why not close your ship To be spared from suffering the fate rather than long days Your interest is only a short life, alas, what a sad fate for you It was born out of my own home, and now I'm going to Olympus like Zeus To fulfill your requests until the Achaeans, Achilleus reputation restored. "(Hymn I: 66)

Apollo: "Lord, poetry and art, and the son of Zeus, the Greek gods have known him. In Greek poetry, beauty and body adornment, and he is known to God and are called the Silver Bow Lord Archer and shooting arrows to places that had been thrown away. "

Contrary to myth, the story of his epic Iliad and work, very functional and not just at the beginning of the anger that Agamemnon, endless pain, he distributed among the troops.

"Apollo Crisus heard as requested by the raging heart of the mountain and landed Olympus Beams that had burdened the nine days out Achaeans pointed arrows in flight has suggested that the cause of the anger of Apollo, Achilleus Forum Kalkhas- Predictor Temple priest tells her revenge. Finally, in consultation with the victim and his kingdom He returned the girl Crisus anger subside.

Ares, god of war and son of Zeus and Hera, who both hated him. As the god of war Ares enjoyed the course of the war. "His image is as follows: He was riding on the carousel horses with a sharp single golden generals it worked, Clad in armor of bronze, while spears were too big to go into the battleground and Each hand-blown into the death blows. Although he had no objection to the nature of the war of aggression by Arax, but he not only because it was always thirsty for blood and killing and beating him read the attenuation, but due to the indiscriminate violence had always hated everybody. "

The epic Iliad, Troy Ares the god of war and pro-people sometimes help with a particular transformation can Trojanian, but his bullet wound Achaeans remain safe. "I heard Aphrodite was injured and suffered pain, he saw the Lord Army is sitting on the left side of the spear and soldiers of dust cloud around. Aphrodite on her foot down and told his brother to help me stop circuit. Ares and Aphrodite, he heard the words of his commandos were riding on them, and in a second position over Olympus were gods. "(Hymn V: 185)

Aphrodite, goddess of love and beauty and the beauty all deceive the daughter of Zeus and Wisdom and knowledge are even stole addition to this picture, but the other way In the Iliad story of the goddess as being weak and cowardly be remembered. He is calm, Thin and weak that he is not afraid to attack any human finitude and That's why sometimes ulcers and damage to the battlefield.

In his epic Iliad Achaeans army of fans and all the tricks and resources to assist them in their work place.
"Menelaus then took his blazing sword and his rival over his shock. But Zeus cry unto the sword broke and Menelaus Odin is the day I promised her I'd punish Paris, but I broke my sword. Then they saw no choice but to take on Paris and wanted to break his arm and nose. When Aphrodite saw this scene came to the aid of Paris and he picked up from the ground and dense cloud of dust enveloped him and then took him to the beautiful Helen. 

"(Hymn II: 137)

Phobos: Phobos power like the other gods in favor and help Olympus The heroes of Troy in the Iliad epic is significant and direct and Trojanian battlefield indirectly helps to achieve victory and The battle scenes were visible with certain metamorphosis and transformation; vision and cry sometimes Likaeun and Zeus- the heroes of Troy - to cry and scream your heart and Sometimes directly in the harbor heroic battle scenes and save them from death.

"Most people are fearless renowned Hector of Troy even went back. Khayy people who were shouting back and win with steep steps to the left, the top Pargam, Phobos eyes fixed on the battlefield. The heart was removed and the words of the people of Troy's voice again a mighty warrior and Neither shall triumph for Achaeans .

"(Hymn IV: 164).

Pattern of transformations in the Iliad:

It features some cultures, especially in Ancient Greek mythology and is more of a special distinction. Metamorphosis indicates the magnitude of the wonderful world of myth and the mind is an endless range of capacities. All visual and structural changes such as the now These changes can be accomplished immediately and in the fields provided To allow comparison of good and bad, ugly and beautiful, comfortable and suffering as possible. When the gods to look at the faces of humans and animals, When a human face are different phenomena In all these cases, the language of mystery, myth itself in conformity Along with the changes being proposed to his previous position. The traditions of this nation as an integral component Ancient myths are discussed.

Among the types of metamorphosis, transformation of gods, humans, phenomena, the epic works of great use. Gods with all their power, every moment that they will be able to take on many different forms. Gods in Epic Iliad more prominent human face thereof and Are guided along deformable, goddess and supplement the gods of ancient Greece, Zeus and the gods are known for the unique metamorphosis, even Zeus himself as an old man Sometimes in the form of a white bull, and Hermes shaped rock face of the sun god Phobos warrior, Palace to face the boy Priam apparent.

The epic Iliad human metamorphosis is not the place, because the Plenipotentiary Representative, heroes, gods and humans, goddess as a tool in their hands against the decision and will have no power.

Some mythological phenomenon of metamorphosis are the owner of a power themselves or others can even change. This phenomenon is sometimes the bodies of humans, animals and objects thereof, and the man speaking doorway, for example Rvdgzant (Askamandr) of famous rivers on the island Lysy Achilleus after slaughter the human face and voice on income Achilleus said.

Metamorphosis of the Gods in human missions along the deformable self or for help or to deceive or to ascertain their willingness to appear after reaching their will disappear and a new entrant deformable realizes that this person was a goddess or god in human form. Metamorphosis indicates their sheer power, the power of the gods, and even goddess phenomena in this category to the extent or in a manner that alter themselves or others requiring no tools, no magic and charm, except in exceptional cases. The main goal is to show the power of the metamorphic transformation to achieve your goals.

Recalling that face animal gods, as the gods Satyr Goat - human or animal figures dulcimer and Hera often read or demon creatures - half man and half horse man who has transformed the dark spots.

Types of metamorphosis in the Iliad:

There accidents and natural elements like the sea, spring, nature, lightning, Earth, fire, agriculture and caused the gods to the form, undoubtedly the multiplicity of gods with attributes They are like eating, sleeping, woman, child, and the sights and sounds made by the Greeks thought that the heroes of the land Based on his mind these feathers were needed. Most transformations are determined by the gods in the Iliad goddess done to help or deception.

Metamorphosis of God of dreams:

"He begged Zeus to estimate Achilleus mother Tethys, night dreams, God sent the Agamemnon. God made her sleep on TV dulcimer and message to Zeus Agamemnon his ears. "(Hymn II: 80)

Agamemnon was unaware of the other ideas that Zeus victory Achaeans dreamed of flying in the face as well as his metamorphosis.

Athena transformed the face of the material, Phoenix and Laidox

When supply and blame the troops were battle hardened troops Khayy much later than Agamemnon, Ulysses and the solution was to think that the sky was the eyes in the face of the mouthpiece Appeared among
the troops and the troops were first asked whether the category In line astern, off to hear the words of Ulysses. (Hymn II: 90).

*Dragon transformed into stone:*

Dragon in culture means a huge snake with mouth and the irony of the brave and crossed and I knew that seeing it. “Achaeans troops gathered in the initial beside the fountain near the sacred altar suddenly a terrible dragon tattoo on the back of the color of blood Search on the altar of the sycamore was passerine nest all eight hand-gliding and devour her. Suddenly God He was the author of his cautionary sign some stones are transformed. ”(Hymn II: 91)

*Iris change the face Politeus and Layvdys:*

“Goddess Iris, messenger of the gods, Zeus, to convey the message Hector flew to the hosts. The troops who had gathered at the house Priam, at that time, the Vision and singing Iris Politeus, son of Priam income and spoke, while not Hector Goddess knew that they hear the word, immediately ran to the forum Army ready to fight. "(II, 113)

*Tethys transformation in the face of fire, snake monster:*

When Zeus by Prometheus on Tethys secret that the officer told him that his son larger The will of his father, Zeus, who was in love with Tethys he decided to contract out Pleuos, Ivanovo Oblast. "Tethys has resisted the demands of Pylvs might dissuade him. And why sometimes in the form of fire, snakes and other monsters and even earned, But in all these transformations are Pleuos not take away from him and Tethys finally surrendered to the inevitable. ”(Hymn IV: 142).

*Ares change the face of the Akamas:*

“Ares, god of war, who did not wish to face the Akamas Achaeans troops slaughtered, Leader of Thrace, before running to trigger the Trojan army. Exclaimed as the front Priam's sons and thus won the contract to the scene. “(Hymn V: 189)

*Flying in the face of change horses:*

“As he spoke, Hera, the Rangers, he lashed out and they came in the form of a dove in flight were the salt of the earth and heaven.” (Hymn V: 203)

*Herrera metamorphosis in face dulcimer:*

"In a great battle was fought between the armies of Achaeans and Troy, Hera Achaeans under arms when he saw the bloodied feet thereof Hector Ares and his face and cry out dulcimer Delaware Achaeans fearful that such voices of fifty Save the passion in their war fighters prompted Achaeans the relative success achieved. "(Hymn V: 204)

Phobos transformation in the face of Arrhenius, Lykayvn and Zhvr "Arrhenius the fearless warrior was Khayy. When Hector with his troops reached the gates of the three, Two hearts that make them fight or bring them round the rampart wall Phobos, Zeus to face appeared on Hector and said why the war awake, The hosts tirelessly Phobos Patrokl go to war and see how you will be awarded the victory. The battle began in the heart of Phobos Khayy third confusion and it was cast in favor of Hector to achieve victory. "(Hymn XVI: 518)

*Metamorphosis of God on the face Prifas:*

In a fight that broke out between the two armies, Hector and hosts have to withdraw. "Suddenly God on the face of Prifas, Trojanian peak, and the median income of the leader in the Trojan War goers Anne told us victorious Zeus returns But you are afraid that you're gone. Hearing these words shouted that Continue to war because I saw one of the gods on his side Zeus told me to come to our aid. "(Song of the seventeenth: 539).

*Zeus transformed the face of Fnvps:*

When Pvs of brave Menelaus Khayy foot pole income, "Zeus, Odin, the image of the heroes of Troy income Fnvps The result could be blamed and condemned Hector double honor and war resumed and The victory of the armies of Troy was installed. "(Song of the seventeenth: 549)

*Xanthan metamorphosis (the Skamandr) in the face of human reproduction:*

Xanthan is killed when that was done by *Achilleus*, accumulated "Xanthan draft and call the place a person born out of the bottom of their caves chose these words to his ear: Yes son, who has the support of the gods! Why people are not looking Kesht Zaran Trojan coast, wave tug thou torment me I was full of corpses. "(Song of the XXI: 635)
Poseidon Palace in the face of human metamorphosis and reproduction:
"Because of its wave tug Achilleus Skamandr angry and smashed together, the dome of the sky and cried Achilleus head of Zeus, the god did not have the heart to the pain of my miserable flour. At the moment Poseidon (Poseidon), and Pallas, (Tnh) in the face of a man born in his eyes and his hands were raised and encouraged him to war. "(Song of the XXI: 638)

Metamorphosis Palace (Atena) in the face Difob:
Because Zeus and Hector's fate in the balance and puts Khylvs Hector pan into the fire hit "Tnh Vision and Status Difob son chose to Hector joined Priam and war, and Hector said the war resumed Since July, the bank Achaeans wrong Difob long to read, But the image of the warrior in his eyes disappeared and then Hector has realized his mistakes and said, Alas! Gods call me to die. "(Song of the twenty-second: 664)

Conclusion:
The results show that the extent of the common ground between the epic of Iran and Greece Represents a literary link between them. considering the world with God, God is absolute Ferdowsi But given that the epic has been developed based on ancient mythological sources Footprint of the gods and deities is so symbolic of the Shahnameh is not polytheism But in Greek polytheism system for each of the phenomena of nature expresses the belief in multiple gods. Although traces of the ancient gods of the ancient Iranian epic, but there is no time Unlike the Greeks were in the wake of deification. Given the gods and deities in male and female groups are Its time to do some of the gods in Greek as Atena and Hera and Venus in the collation of God's love and more. The metamorphosis of the epic is far more diverse than The metamorphosis of the Iliad is why the Shahnameh, gods, demons, demons, humans, Changes in the Iliad, but animal-gods, humans and most species transformation phenomena He knocks them over.

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