

The coming of the King Vahrām Varzāvand

The present short text expresses the hope of the advent of Vahrām, the Aryan hero who will come in a future period and will restore the Aryan kingdom –in the Jāmāspīg he is the king of Pedišx^vārgar.¹ J. C. Tavadia established that it is a poem with rhyme (according to Bahar it is a verse-text with a series of twelve-syllable verses²), and called it “a rhymed ballad”.³

[abar madan ī šāh vahrām ī varzāvand]

*kay bavād kū pēg-ē āyed az hindūgān,
kū : « mad hān ī šāh vahrām az dūd^{ag} ī kayān
kē-š pīl ast hazār, abar sarān sar⁴ ast pērōzān⁵
kē abrāstag drafš⁶ dāred ped ēvēn ī husrōgān
pēš laškar bareⁿd ped spāh-sālārān. »*

*mard-ē visē⁷ abāyed kirdan zīrag targumān,
kē šaved bē gōbed ped hindūgān
kū: amāh cē dīd az dašt⁸ ī tāzīgān
abar ēk grōh dēn nizār kird, bē ōzad šāhān
šāh ī amāh ud^{harv} kē⁹ ēr, avēšān
ceōn dēv dēn dārend, ceōn sag x^varend nān
bē stad^{hend} pādixšāyīh az husrōgān
nē ped hunar, nē ped mardīh,
bē ped afsōs ud^{ped} riyahrīh, bē stad hend*

¹ . Jāmāspīg, 16.

² . «این اثر قصیده ایست دوازده هجائی دارای قافیه ...» بهار، 577

³ . *The Pahlavi Texts*, edited by J.M. Jamasp-Asana, II, Bombay, 1913, 160-161; Supplément Persan 2044, 144-145.

M. Jamasp-Asa, “Madam matan-i Shah Vahrām-i Varjāvand”, *Sir J. J. Madressa Jubilee Volume*, 1914, 75-6.

H.W. Bailey, *Zoroastrian Problems in the Ninth-Century Books*, Oxford, 1943, 195-96.

Jehangir C. Tavadia, “A Rhymed Ballad in Pahlavi”, *JRAS*, 1955, 29-36.

ص. هدایت، “آمدن شاه بهرام ورجاوند”، سخن، سال دوم، 7، دی 1323- بهمن 1324، 540.

م. بهار، “یک قصیده پهلوی”، سخن، 8، 1324، 577-81.

صادق کیا، “کین سیاوشان”، پژوهشنامه فرهنگستان زبان ایران، 3، 1357.

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⁴ . *سار سار* /sarān-sar/ (cf. Syr. ܣܪܐܝܢܐ), or /sar-ō-sar/, cf. ^TPers. sr 'w sr, Pers. سراسر DP.

⁵ . MK 𐭮𐭥𐭥𐭥 /pīlbān/. SP 𐭮𐭥𐭥𐭥 /pērōzān/.

⁶ . Cf. Av. ərəδβō.drafša: Z abrāst(ag)-drafš.

⁷ . *بصیر* /bisēl/ dialectal form, Fars. گسیل /gusēl/. Hedayat: بصیر .

⁸ . *داشت* /dašt/. Cf. ŠĒŠ 50 dašt ī tāzīg. Or, /dast/ ?

⁹ . *از* /az/.

gīrend ped stahm az mardōmān
zan ud x^vāstagīhā ī šīrēn, bāv ud bōyestān
gizīdag abar nihād^{hend}, bē baxt^{hend} abar sarān
abāz harāg¹⁰ x^vāst^{hend}, sāg ī grān
bē niger kū¹¹ cand vad abgand hān druz ped ēn gēhān
kū¹² nēst vattar az ōy vad^{ped ēn}¹³ gēhān
az amāh bē āyed¹⁴ hān šāh va,hrān
ī varzāvand az dūdag ī kayān
bē āvarem kēn ī tāzīgān
ceōn rustahm¹⁵ āvurd sad kēn ī syāvaxšān
mazgidīhā frōd¹⁶ hilem, bē nišāyem ātaxšān
uzdēsžārīhā bē abganem ud pāk kunem az gēhān
dā vinī šavend druz višūdagān az ēn gēhān

frazaft ped drod šādīh ud rāmišn

When will it be that a courier will come from India,
(saying) that: “King Vahrām, of the family of the Kavi, has
come,

Having a thousand elephants, being chief upon chiefs [and]
victor,

Having a raised banner, in the manner of the Husrav (Persian
kings),

Bearing it before the army like generals”?

A man should be dispatched, a clever interpreter,

Who may go and tell to India,

What we have seen from a group [coming] from the Arabian
plain¹⁷

[Who] weakened the religion and killed our king of

Kings, and he who (was) Aryan.

They hold the religion as demons, and eat the food like dogs.

They have taken away the sovereignty from the renowned
(Persian kings),

¹⁰ . اسلیک /harāg ?/. Hedayat : اصلی; Bahar : اسلیک .

¹¹ . ک /kē/.

¹² . ک /kē/.

¹³ . واد /vad/.

¹⁴ . ماد /mad/.

¹⁵ . روستاه /rōdestahm/.

¹⁶ . فرود /frōd/.

¹⁷ . Or : What we have seen from the hand of the Tāčīks in one multitude.
(Bailey)

amehrspendān ud ātaš-iz suxr sōzāg pedīrift hend, ud az zamān ī
anōšag-ruvān zardušt spitāmān dēn ī abēzag dā hazār sāl ravāgīh
ayāft. ud nūn-z tāzīgān ī muš_kx^vār kē xōg ud xēm ī mār dārend,

ceōn sag x^varend nān

bē stad ^{hend} pādixšāyīh az husrōgān (husravān)

nē ped hunar ud mardīh, nē ped zōr ī xrad

bē ped afsōs ud anēvēn bē stad ^{hend}.

cē ēc kas ped ēn ēvēn ped stamb nē stad ēsted.

ceōn dēv kēš dārend ud dēv-pēšag kē dād ^{ī abārōn ud} vattarīh ped
gēhān āškārdar, ud vehīh ud dād ī frārōn azēr zamīg nihān kird
hend. ud ped kār ī vināhgārīh cēr, dōšārm ped vināhgārān vēš
kunend. ud bīm ī dušox ud pādīfrāh andar dil nē dārend. ud
rūspīgīh ud rūspīgbāragīh andar avēšān vēš ast. ud dēn ī abēzag
ud kār ud kirbag ud dād x^vār nigerend. guftārīh ud kēnmenišnīh
ud afsōs ud riyahrīh ud stamb(ag)īh āškār(ag) būd est. amāh ped
umēd ī madan ī varhrām ī amāvand ped stahm ud bēš ī avēšān
hunsandīh abar barem, kē ped hān zamān ped nērōg ud ayyārīh ī
ohrmazd ud amehrspondān hamāg dēndušmenān vadmenišnān
ud uzdēspersistān az bun bē abganem (kanem); ud hamāg gēhān
az vattarīh ud uzdēspersistīh pāk bē baved; ud dēn ī abēzag ud
rāstīh ud frārōnīh ravāg baved. ped kāmāg ī yazdān!

frazaft.

When will it be that a courier will come from India,
(To say) that: “That king Vahrām is coming from India. He
has a thousand elephants, and is chief upon chiefs [and] victor,
He has a raised banner, in the manner of the kings, and bears
it before the army like generals”?

A man should be dispatched, a wise and intelligent one, who
may go and tell to India, what we have experienced.

Our kings made battles with the Arabs and Turks, against
“Rome” and China, and with the giant demons; and [the
enemies], defeated, accepted the good and pure Religion, the
worship of the Yazata and Holy Immortals and that of the red
and burning Fire. And from the time of the immortal-souled
Zarathustra of Spitāma the pure Religion was prevailed for one
thousand years. But now the Arabs, these eaters of rats, [have
come], they have the temperament and character of the serpents,
and eat the food like the dogs. They have taken away the
sovereignty from the Persian kings, not by virtue or valour, not
by force of wisdom, but in scorn and unlawfully, they have

taken it away. For nobody before had taken it away with such brutality. They follow the teaching of the demons, and they themselves [are] demonic. They spread the Evil and unjust Law in the world, and they hide the Good and the just Law. They are adroit in sinfulness. They approve more the criminals. They do not have the fear of hell or punishment in their heart.

Prostitution and whoring are current among them. They despise the pure religion, good deeds and justice. The dispute and revengefulness and mockery and scorn and oppression have been spread. We [only] in the hope of the advent of Vahrām the forceful endure this oppression and persecution with contentment; [but] at the time [when he will come], with the strength and help of Ahura Mazdā and the Holy Immortals shall we eradicate all the enemies of Religion, evil-minded ones, and idol-worshippers. The world then will be totally purified from evil and idolatry; and the pure religion, righteousness and truthfulness will be propagated. Deo volente.

Finished.

Addenda

From a letter of Maneckjee Limjee Hatteria (1252 A.Y./ 1882 A.D.):

”چون پندارِ این گروه چنان است که شاه بهرام ورجاوند نام شخص بزرگواری آشکار خواهد شد، و ایران را مانند روزگارِ پیشداد و کیان رشکِ بهشت خواهد کرد، به همان امیدواری هزار و سیصد سال است که رنجشهای بیشمار دیده و آمدنِ آن بزرگواری را امیدوار هستند، و به فرمانِ ستاره شناسان سی و پنج سالِ پیش از این چند کس به پیشوازِ شاه بهرام رفته در بیابان سرگردان شدند، و از این رو بسیار کس بیکار گردیده و زندگانیِ خود را به سختی گذراندند.”

From the *Trois ans en Asie*, Gobineau –de 1855 à 1858 (*Œuvres*, II, Paris, 1983, 294) :

« En Perse, les éloges qu'on peut faire du parsisme ne s'adressent pas à l'intelligence, mais au cœur. C'est un point de foi, qu'un prophète appelé Péchouten doit venir bientôt et rendre à l'Iran, avec son ancienne religion, son ancien éclat. J'ai entendu à ce sujet des conversations infinies. Tous les guèbres attendent Péchouten. La question est de savoir l'époque de son avènement ; quant au point de l'horizon par lequel il doit pénétrer dans l'Iran avec une nombreuse armée, on le connaît, c'est l'Inde. En ce moment, la plupart des guèbres penchent à croire que l'armée bénie sera composée d'Européens ; mais

quels Européens ? Voilà le mystère. Les uns disent que ce sont les Anglais ; les autres parient, au contraire, pour les Russes. L'embarras est grand. En attendant, un guèbre de Yezd crut savoir, il y a quelque temps, et savoir par démonstration positive, que Péchouten et son armée étaient déjà en route et allaient pénétrer dans l'Afghanistan. Il était, comme on peut croire, fort agité et dans une grande attente, lorsqu'il lui passa par l'esprit que, venant de l'étranger, les guerriers élus n'avaient pas pu, vraisemblablement, se munir de kostis ; c'est le nom de la ceinture sacrée que doivent porter tous les hommes de la loi pure. Or, de voir arriver les libérateurs sans ce signe essentiel, c'était de quoi tout gêner. Pour prévenir des malheurs imminents, le pauvre homme vendit tout ce qu'il possédait, fit fabriquer douze mille kostis, loua des chameaux, les chargea de ses offrandes et prit le chemin de l'Afghanistan tout seul, jugeant l'affaire trop pressante pour attendre une caravane. On n'en a jamais eu de nouvelles. Il est probable que quelque bande de pillards, devançant Péchouten et son armée, se sera accommodée des chameaux et de leurs charges. »

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