

IRANIAN
SERIES

A STORY OF CONQUEST AND ADVENTURE

THE LARGE FARĀMARZNĀME

translated and with an introduction by
MARJOLIJN VAN ZUTPHEN



گ
ش

ه
و
د

LEIDEN
UNIVERSITY PRESS

A Story of Conquest and Adventure

IRANIAN STUDIES SERIES

The *Iranian Studies Series* publishes high-quality scholarship on various aspects of Iranian civilisation, covering both contemporary and classical cultures of the Persian cultural area. The contemporary Persian-speaking area includes Iran, Afghanistan, Tajikistan, and Central Asia, while classical societies using Persian as a literary and cultural language were located in Anatolia, Caucasus, Central Asia and the Indo-Pakistani subcontinent. The objective of the series is to foster studies of the literary, historical, religious and linguistic products in Iranian languages. In addition to research monographs and reference works, the series publishes English-Persian critical text-editions of important texts. The series intends to publish resources and original research and make them accessible to a wide audience.

CHIEF EDITOR

A.A. Seyed-Gohrab (Leiden University)

ADVISORY BOARD OF ISS

- F. Abdullaeva (University of Cambridge)
B. Behrooz Mahmoodi-Bakhtiari (University of Tehran)
F. de Blois (University of London, SOAS)
J.T.P. de Bruijn (Leiden University)
D.P. Brookshaw (Stanford University)
N. Chalisova (Russian State University of Moscow)
J.T.L. Cheung (Institut national des langues et civilisations orientales)
A. Adib-Moghaddam (SOAS)
D. Davis (Ohio State University)
M.M. Khorrami (New York University)
A.R. Korangy Isfahani (Societas Philologica Persica)
J. Landau (Harvard University)
F.D. Lewis (University of Chicago)
L. Lewisohn (University of Exeter)
S. McGlinn (unaffiliated)
Ch. Melville (University of Cambridge)
D. Meneghini (University of Venice)
N. Pourjavady (University of Tehran)
Ch. van Ruymbeke (University of Cambridge)
A. Sedighi (Portland State University)
S. Sharma (Boston University)
K. Talattof (University of Arizona)
Z. Vesel (CNRS, Paris)
M.J. Yahaghi (Ferdowsi University of Mashhad)
R. Zipoli (University of Venice)

A STORY OF CONQUEST AND ADVENTURE

THE LARGE FARĀMARZNĀME

translated and with an introduction by

Marjolijn van Zutphen

Leiden University Press

Cover design: Tarek Atrissi Design

Cover illustration: 'Farāmarz kills Țoworg'. New York Public Library, Spencer Coll., Pers. ms. 3 (Ferdowsī, *Shāhnāme*), fol. 166r. (<https://digitalcollections.nypl.org/items/5e66b3e8-8d2c-d471-e040-e00a180654d7>)

Lay-out: TAT Zetwerk, Utrecht

ISBN 978 90 8728 272 1

e-ISBN 978 94 0060 277 9 (ePDF)

e-ISBN 978 94 0060 278 6 (ePub)

NUR 635

© Marjolijn van Zutphen / Leiden University Press, 2017

All rights reserved. Without limiting the rights under copyright reserved above, no part of this book may be reproduced, stored in or introduced into a retrieval system, or transmitted, in any form or by any means (electronic, mechanical, photocopying, recording or otherwise) without the written permission of both the copyright owner and the author of the book.

This book is distributed in North America by the University of Chicago Press
(www.press.uchicago.edu)

Contents

Preface	7
Introduction	11
Notes to the Introduction	31
Works Cited in the Introduction	39
<i>The Large Farāmarznāme</i>	43
Part One – Farāmarz Leads an Army to India	45
Part Two – Farāmarz Goes to the Islands of India and Sees the Marvels	119
Notes to the Translation	241
List of Names and Places Appearing in <i>The Large Farāmarznāme</i>	247
Index	253

Preface

The present translation of the *Large Farāmarznāme* (*Farāmarznāme-ye bozorg*) is based on the critical edition of the text, which was published in March 2016 (Tehran: Sokhan). This edition resulted from a cooperation between myself and Dr Abolfazl Khatibi. Whilst I took the first steps by transcribing and collating the three texts upon which the edition is based, Dr Khatibi made the painstaking efforts of re-editing my rough first version, correcting all my mistakes and making the necessary emendations to the text, translating my notes to the text from English into Persian and checking and re-checking the final version before its publication.

The plan to compile the critical edition, and subsequently its translation, sprang from my doctoral research, which was part of a larger project, funded by NWO (the Netherlands Organisation for Scientific Research), led by Dr Gabriëlle van den Berg and dealing with ‘the Persian epic cycle’ or ‘the later epics’, a collective term for poems that were written in emulation of Ferdowsi’s *Shāhnāme* between the eleventh and fourteenth centuries. The project’s main aim was to pay attention to this, until then largely neglected, corpus of literary works and to shed light on the circulation and reception of the later epics, both as separate entities and in connection with the *Shāhnāme*. My own research focused on the traditions surrounding a son of the famous hero Rostam, Farāmarz. This warrior is the protagonist of two later epics that are entitled *Farāmarznāme*, the longer one – of the present translation – exceeding the shorter one by some 3.5 times in length, as well as differing completely in content. Farāmarz in addition appears in six other later epics, which means that he plays an important role in the narrative traditions that derived from the *Shāhnāme*.

Whilst the later epics, with regard to subject matter and use of language, clearly have their roots in the *Shāhnāme*, they at the same time represent a new narrative genre: the poems each centre on one main hero and they tend to include many romantic elements such as love stories, distant voyages, fantastic creatures and other marvels. Both the appeal of this genre to

contemporary audiences and its close connection to Ferdowsi's epic caused the *Shāhnāme* tradition, in terms of its contents and context, to change with the times and as a consequence retain its popularity, in oral and written form, throughout the centuries. Testimony to the appeal of the later epics is the occurrence of many of these poems as interpolations in a large number of *Shāhnāme* manuscripts. Therefore, for research on the textual traditions and the reception of the *Shāhnāme* it is important that the later epics are taken into account. In order for this to be possible, these poems need to be widely accessible. For this reason, as no printed text of the *Large Farāmarznāme* existed at that time, I felt it was necessary for a critical edition of the poem to be compiled, as well as for an English translation of the text to be published, in order for this later epic to gain a wider audience.

I would like to thank Dr Asghar Seyed-Gohrab for his time and effort in reading my text and helping me solve certain translation problems, as well as for his valuable additional suggestions. Any errors that remain in the translation or in the footnotes are all mine.

A Note on the Transcription of Persian Names

The transcription of Persian words follows a basic system. Short vowels are represented as *a*, *e* and *o*, long ones as *ā*, *ī* and *ū* and diphthongs as *ey* and *ow*, whilst a final *hā-ye hawwaz* appears as *-e*. Consonants are rendered with a minimal use of diacritical signs, which thus gives *j* (ج), *ch* (چ), *kh* (خ), *zh* (ژ), *sh* (ش), *gh* (غ) and *q* (ق). The usual distinction has been made between *h* (ه) and *h̄* (ح), or *t* (ت) and *t̄* (ط), whilst the various *s*'s and *z*'s are transcribed as: *s̄* (ث), *s* (س), *ṣ* (ص), *ẓ* (ذ), *z* (ز), *ẓ̄* (ض) and *ẓ̄̄* (ظ).

A Note on the Translation

Firstly, it should be noted that the Persian text of the *Large Farāmarznāme* as it appears in the critical edition is not ideal, since it has been compiled on the basis of three texts which each have their faults (see the Introduction: The Text of the *Large Farāmarznāme*). As a result of this, several verses in the edition contain uncertain readings or are difficult to interpret correctly, so that the translation in places remains open for reinterpretation. Secondly, the present translation takes account of a number of alterations – fourteen in all – that ought to be made to the published Persian text, in order for the verses

in question to make more sense. These emendations were proposed to me by Abolfazl Khatibi on the basis of a longer list of suggestions drawn up by Sajjād Āydenlū in his meticulous review of the edition of the *Farāmarznāme-ye bozorg*. The proposed alterations to the critical edition in the main consist of changing the reading from the one that was originally chosen by the editors to one of the texts cited in the footnotes, whilst in a few other cases a certain word or phrase should be reinterpreted, because the reading in all three texts that were used for the compilation of the edition seems incorrect. These alterations concern the following verses: 111, 734, 822, 1566, 2248, 2560, 2876, 2905, 2906, 3124, 4001, 4480, 4525 and 4560. Reference to these changes to the text is made in the Notes to the Translation.

