

Notes to the Translation

- 1 'Bull's head' refers to the mythological bull that stands on a giant fish (*gāwmāhi*, 'bull-fish') and supports the earth.
- 2 The translation is based on an alteration to the text of the Persian edition from its original reading, *najonbad be dīn* ('won't be stirred by religion'), to *nakhandad bedīn* ('won't laugh at this'). On the alterations to the Persian text which have influenced the translation see the Preface and note 2 to the Introduction.
- 3 'Earth-bearing bull' is a translation of *gāwmāhi* ('bull-fish'); see note 1.
- 4 Shīr-mard literally translates as 'Lion-man'. The term 'lion' is often used in Persian epic poetry as a metaphor for a brave warrior.
- 5 The reference is to the practice of scattering dust over one's head as a display of mourning.
- 6 Jādūstān means 'Country of sorcerers (*jādūān*)': both terms are often used in combination with India/Indians (*hendūstān/hendūān*) because of the rhyme, and probably also in a reference to the 'otherness' of the Indians, who adhere to a non-monotheistic religion.
- 7 This is a reference to a beheading by the sword over a basin to catch the victim's blood.
- 8 The translation is based on an alteration to the Persian text from *wālī-ye chīn* ('governor of China') to *rāy-barīn*, which should be a place in India.
- 9 The Persian text has been altered from *be hengām-e gorg-o hezhabr* ('at a time of wolves and lions') to *be kām-e nahang-o hezabr*, meaning that the dust turned the world as black as the inside of the mouth of a crocodile or a lion.
- 10 With Rūm being the Persian name for the lands encompassed by the Roman empire, or Byzantium, a Rūmi coat of mail should derive from that region, although what it should look like is unclear. The famous tiger-skin cuirass (*babr-e bayān*) of Rostam (or Tahamtan) is impenetrable by fire, water or arms.
- 11 The text actually reads *jādūān*, 'sorcerers', which term is generally used as a

- synonym for Indians; it is clear that the Raja is addressing his warriors here and not a specific group of magicians. See also note 6.
- 12 The Persian text has been altered from *bebāyad* ('he must' [relinquish]) to *beyāyad* ('he will come').
 - 13 Khallokh is a place in eastern Turkestan, or western China, famed for its beautiful women.
 - 14 The Iranian new year (*nowrūz*) begins on the first day of spring, 20 or 21 March.
 - 15 Qandahar (Kandahar) is a city in Afghanistan, but the name might be an adulteration of Gandhara in north-west India, which place seems more likely to be associated with idols.
 - 16 Gilaki is the attributive form of Gīlān, a province in northern Iran. It is unclear what a Gilaki shield should look like, but it was apparently known for its large size.
 - 17 The reference is to the Persian expression that one cries blood, rather than tears.
 - 18 The Persian text has been altered from *be del* ('in [my] heart') to *badal* ('change').
 - 19 Qomār (or Kumar) supposedly is a place in India famed for its aloe wood. Since a number of places in modern-day India are called Kumar, it is difficult to know where this Qomār should be located.
 - 20 The term *pā-dawāl*, or *dawāl-pā* (pl. *dawāl-pāyān*), means 'strap-legged': the fact that these people have limber legs is implied in the text by them jumping up and being pushed forward by the wind.
 - 21 This explains the name of these people, *pīl-gūshān* meaning 'elephant-ears'.
 - 22 The famous story of Rostam defeating this formidable white demon in Māzandarān is told in Ferdowsi's *Shāhnāme*.
 - 23 The Persian text has been altered from *wīzhe'ī* ('special [horse]') to *dīze'ī* ('black horse').
 - 24 The word 'ungratefulness' seems to be a mistake in the text at this point, for not only does the Brahman next talk about self-willedness, but he also presents 'ingratitude' later on as the tenth demon.
 - 25 The text has been altered from *dūsh* ('shoulder') to *gūsh* ('ear').
 - 26 The text has been altered from *bedū mah* ('upon it the moon') to *be-dey mah* ('in the month of Dey'). Dey is the tenth month of the Persian (Zoroastrian) solar calendar and the first of winter, running from 22 December to 20 January.
 - 27 The text has been altered from *mehr-o māh* ('the sun and the moon') to

- mehr māh* ('the month of Mehr'). Mehr is the seventh month of the Persian calendar and the first of autumn, running from 23 September to 22 October.
- 28 Ṭāqdis (lit. 'portico', 'veranda') is known in the Persian tradition as the name of the royal throne: as described in the next sentence, Ferdowsi's *Shāhnāme* also mentions how a series of kings embellished this special throne (see Khaleghi-Motlagh, ed., vol. VII, 274–275).
- 29 During the rule of the second caliph 'Omar (r. 634–644 AD), the Islamic conquest of Persia took place (642–644), which led to the end of the Sasanian dynasty (r. 225–651).
- 30 The reference is to the famous story, as told in Ferdowsi's *Shāhnāme*, of how Kāwe the blacksmith made a makeshift banner from a spear and his leather apron when he led the Iranian people in a rebellion against Zāhḥāk, thus paving the way for the Iranian prince Fereydūn to overthrow this tyrant. This banner of Kāwe (*derafsh-e kāwīyān*), grandly embellished, became the official banner of the Iranian kings, but was captured and destroyed during the Muslim conquest.
- 31 *Zangī* translates as 'Ethiopian, African', or more generically, 'Black'.
- 32 Abolfazl Khatibi maintains that, although this eulogy is addressed to both a sultan and a vizier, the part dedicated to the sultan itself has been lost from the text and the remaining section pertains to the vizier only, who might be the Neẓām al-Dowle ('Administrator of the state') of the rubric and whom Khatibi tentatively identifies as a son of the famous Seljuk vizier Neẓām al-Molk, Abū Bakr (444/1052–494/1101), one of whose often used epithets was Neẓām al-Dowle or Neẓām al-Dowal. See also the Introduction: Farāmarz and the *Farāmarznāmes*.
- 33 The reference is to Jesus ('Isā) having the God-given power to restore the dead to life (Quran 5:110).
- 34 The text reads *nezām al-dowal*, the plural of *dowle* and an alternative form of the name mentioned in the rubric; see also note 32.
- 35 The references are to Jesus as giver of life (see note 33) and to Moses (Mūsā) proving the truth of his religion by showing the Pharaoh his hand which has turned white (Quran 7:108). For the name Abū Bakr see above at note 32.
- 36 Qīrwān equals the end of the world, or the horizon, lying either in the west or the east. From the context of the story one may conclude that the Qīrwān Farāmarz visits lies in the far West.
- 37 Garshāsp's conquest of Qīrwān is recounted in Asadī Ṭūsī's *Garshāspnāme*; see the Introduction.
- 38 Ormozd, or Hormozd, is another name for Ahura Mazda, the God of the Zoroastrian religion.

- 39 Two minor alterations have been made to the Persian text: *jāy* has been replaced by *jā'ī* and the question mark at the end of the verse by a comma, which connects this verse to the following one, so that the internal order of this sentence has changed, rather than its meaning.
- 40 Although this mountain-range is not mentioned by name, the implication is that it is Mount Qāf, the mythological mountain or mountain-range lying on the edge of the world.
- 41 A *setīr* is a weight of 6.5 drachms, which should be the equivalent of c. 23 grams (one drachm being 1/8 of an ounce) – so each arrow-point should weigh c. 230 grams or about half a British pound.
- 42 This saying means that one should do good, even if one may not receive a reward.
- 43 In pre-modern geocentric cosmology, the first three spheres surrounding Earth are occupied by the moon, Mercury and Venus, respectively, and the fourth by the sun, beyond which lie the spheres of Mars, Jupiter, Saturn and the stars. Including the one containing Earth itself, there thus are nine heavenly spheres.
- 44 Horned wolves also appear in different stories of the *Shāhnāme*, where they are slain by Goshtāsp before he becomes king, by his son Esfandiyār and by the Sasanian king Bahrām Gūr. These creatures appear to be some kind of unicorn, but sometimes are also interpreted as rhinoceroses, a confusion that derives from the uncertainty of whether one should read their generic name as *gorg*, 'wolf', or as *karg*, 'rhinoceros' – bearing in mind that in manuscripts generally no distinction is made between *kāf* ('k') and *gāf* ('g'). Most likely, originally rhinoceroses were meant, but, probably because the medieval audience was unfamiliar with these alien creatures, in addition to the confusion surrounding their name, they often came to be interpreted and described (both in word and in image) as wolves with long horns.
- 45 These people are called here *asp-chehrān*, 'horse-faces', whereas in the rubric they are referred to as *asp-sarān*, 'horse-heads'.
- 46 'Frank' (*farang*) is the name used for a European in a general sense.
- 47 Jeypāl (or Jaipāl), the Arabicised form of Gopāla, was an Indian raja in the Punjab who in the early eleventh century was defeated by Sultan Maḥmūd (r. 998–1030) of the eastern-Iranian Ghaznawid dynasty. The poet of the *Farāmarznāme* will not have been referring to this historical figure, but it is likely that the name Jeypāl stuck in the minds of people as that of a great and noble foreign ruler, and consequently reappeared as such in works of fiction.

- 48 A minor alteration has been made to the Persian text: *jāy* has been replaced by *jā'ī*, which changes the translation from 'the/his place' to 'a(ny) place'.
- 49 *Kalān-kūh* means 'Large mountain'.
- 50 The darts here are metaphors for eyelashes.
- 51 Her answer contains a pun, which does not become quite clear from the text at this point, but later on in the story, when Farāmarz writes a letter to her father Farṭūrtūsh, we are informed that the fairy's name is Ārezū, 'wish, desire': this word is used both at this point in the text and in Farāmarz's speech in the next paragraph.
- 52 *Sīyah* (or *Siyāh*) *dīw* means 'Black demon'.
- 53 Her name (*ārezū*) means 'wish, desire', with which Farāmarz forms a play on words in this sentence. See also above, at note 51.
- 54 The Persian text has been altered from *be rūy* ('on [its] surface') to *bar ūy* ('(up)on it').
- 55 The text has been altered from *mehtarī* ('superior') to *behtarī* ('better').
- 56 For the month of Dey, the beginning of winter, see note 26.
- 57 The Persian text has been altered from *az* ('since') to *ar* ('if').
- 58 Kūrang is Garshāsp's brother, or according to some traditions his son, and Āsraṭ (or Atrat) is Garshāsp's father. Although Rostam's lineage according to the *Shāhnāme* does not go back to the Iranian kings, the later epic traditions identify King Jamshīd as Garshāsp's ancestor.
- 59 The stories about Garshāsp slaying a dragon – his first heroic feat, at the age of fourteen – and about his defeat of a demon called Menharās during his later peregrinations are narrated in Asadī Ṭūsī's *Garshāspnāme* (see the Introduction).
- 60 On the horned wolves see above, at note 44.
- 61 The Persian text seems to be missing at least one verse just before this sentence, as it is not made clear how Farāmarz's bow comes to be seized from him. One imagines it is either swallowed by the dragon or dissolves in its poisonous fumes. A few verses later, Farāmarz also loses his sword to the dragon, when it breathes at him.
- 62 The text literally reads, 'made a tear in his belt' (*chāk zad bar kamar*), but the meaning of this is unclear.
- 63 This name, *Shahābād*, means 'Dwelling of the king'.
- 64 Both *ādar* (often also rendered as *āzar*) and *borzīn* mean 'fire'. Ādar-borzīn (or Āzar-borzīn) was the name of an important Iranian fire-temple of the Zoroastrian religion.

