

## Study the written versions on Garshasp in literary, religious and historical texts of Ancient Iran and Islamic Era

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**Abstract:** Myths and religions are among the most unknown and valuable areas in the human cultural scope and the mythical elements are linked with the disciplines of that area like thick branches. One of those characters is a hero called Garshasp that according to the religious texts does many difficult tasks to save the earth and men from the Divas and dragons; however in literary texts such as Shahnameh, there is no manifestation of him and his tasks. Garshasp is one of the mythical heroes of ancient Iran of Pishdadian hero. This hero of ancient Iranian religious texts has many heroic acts in his records; although, due to his disrespect to fire, Urmazd prevents his ascendance to the heavenly paradise and even Zoroaster's meddling is not able to include him in the list of paradise goers and Izad (Zoroastrian God) does not allow him to enter into paradise. Nonetheless, in the national versions, his place and description of heroic acts are all given to Rostam and Shahnameh becomes a book of describing the heroic acts of Rostam. However, Assadi Toosi creates a masterpiece called Garshasp Nameh to return the heroic acts to Garshasp. Garshasp, this ancient hero belongs to Indo-Iranian era. The myths about this pre-Zoroastrian hero entered into religious narrations and tales and take the Zoroastrian themes. The different versions of those tales make it difficult to distinguish the time and character of Garshasp in the mythology field. It is true that this hero has no relationship with the Kiani Family; however, his presence became the origin of dynasties in many stories and tales that in national versions have close ties with Kianian history. Garshasp is immortal. This myth belongs to ancient time because in one of the oldest parts of Avesta, the maintenance and saving Garshasp's body has been noted. This strong hero who has been named underline many religious tales and Yasht(s) for fulfilling many adventurous and heroic acts does not receive much attention in our national stories and mythology, as seen in Persian and Arabic histories. As both the Avesta religion and Iranian mythos were developed and formed in east Iran of ancient time, is it possible to say that the mythological beliefs have been put in the sacred levels of the Avesta knowledge? Our goal in this research is, first, to describe Garshasp in the religious texts of ancient Iran, followed by Pahlavid texts, the Islamic era resources and the poetry pieces and in conclusion, those subjects have been compared and duly analyzed. This research has used literature review, taking notes and comparing the subjects in notes and selecting the best materials, describing and analyzing them as well as using descriptive method. The data has been collected via literature reviews, checking libraries and reviewing the religious and non-religious ancient texts, comparing and studying the notes and selecting the topics that are completely related to the subject by using both ancient and new sources. In addition, the new studies have been used in the research as well. In order to have better results, the author studied the texts of other nations to introduce similar materials as found in other texts too.

[Golnaz Saeidi. **Study the written versions on Garshasp in literary, religious and historical texts of Ancient Iran and Islamic Era.** *Life Sci J* 2012;9(4):4948-4961] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 742

**Keywords:** Garshasp, myth, Avesta, Dinkerd, Garshaspnameh

### 1. Introduction

Kershasp<sup>1</sup> of whom Avesta has some description is the unique hero of the ancient Iran and

<sup>1</sup> Garshasp, in Pahlavid language, : karsāsp, karišasp, in Avesta: kərəsāspa- in Persian, Garshasp is one of the Avesta heroes and it seems that in Shahnameh, many of his heroic acts and glorified character have been absorbed by Rostam (A Research in Iranian mythology, P. 239, 2010).

The first Iranian rulers and the Indo-Iranian rulers were clergys; that is, they performed the royal and religious duties at the same time. It is not unlikely that the members of Sam family who lived in east parts of Iranian territory, who were also known as

if the Iranian myths could find fame across the world, Garshasp could be famous as Hercules. There have been already some detailed researches and researchers have given different ideas. The most important controversial theory about him is Marcurat's idea on conforming Garshasp and Rostam and believing both to be but one. Believing both heroes to be one was first brought up in Yasna Hat 9. In this part, we know his father's name and it is described that Garshasp was a brave boy who, whose family (or clan) were honored to have the son because of keeping the Hume, or being the monk that saves the sacred plant (Hadumea):

Hirbods, were also considered as local kings too (Research on Iranian mythology, P. 239, 2010).

He then answered me as, "This pure Hume keeps away death: The profit of the most favorable Saam, prepared me to appear among human people for the first time; that is the reward which has been given to Saam. This great happiness was given to him as two sons were born to him, Urvâxšaya and Garshasp. The first one is a judge and bringer of laws and the second is the long-haired that carries club (*Gadavarān*). (Daneshnameh, P. 1606, 2002).

Two are killed by him, the Gandrodiva Zarrinpashneh (the golden heel Gandro Diva) and Golden Crown Hitaspa, one of whom is the murderer of Bradesh and the other one was from Diva race. Garshasp scarifies for the water goddess, Aredovisvar- Anahita to find victory over Gandro and succeeds: For me, O' Zoroaster, worship Spantamen, this Aredovisvar, Nahid, the one ...Nariman Garshasp scarified one hundred horses, a thousand oxen and ten thousand sheep for her on the shore of Pišingha lake – Pišansi in Pahlavid literature and asked her to bestow the pleasure. You, the pure and good, you the most power, you, Aredovisvar Nahid. (ibid, P. 1607)

**Keresâspa** (owner of thin horses)

Garshasp, the young club-bearing long-hair youth is another dragon killer heroes of ancient Iran. He is not a god like Fereydoun and for that reason, the Zoroastrians do not worship him, though they make sacrifices for him for special wishes. There are many myths- or better to say tales- about this great adventurous hero but only few are left. It has been said that he killed *Gandaruvā*<sup>2</sup>, the golden heel dragon who moved on earth with mouth wide open to devour and his head reached sun. It could devour twelve men in one bite. It is said that fight with the dreadful beast took nine days and nights in "Cosmic Sea" (John Hitles, 2007, P. 61).

This ancient hero belongs to Indo-Iranian era. The tales of this pre-Zoroaster character arrived into religious stories and found Zoroastrian theme. The variety of the narrations has caused difficulty in tracing back the time and character of Garshasp in mythology. Garshasp is the son of Soritha<sup>3</sup> He was the most powerful man in Saam family and is the third person among men that pressed Hume according to

<sup>2</sup> Trith, Serith, Atrat and Asrath in some Persian and Arabic text.

<sup>3</sup> The first Iranian rulers and the Indo-Iranian rulers were clergys; that is, they performed the royal and religious duties at the same time. It is not unlikely that the members of Sam family who lived in east parts of Iranian territory, who were also known as Hirbods, were also considered as local kings too (Resaerch on Iranian mythology, P. 239, 2010).

the traditions and as a reward, two sons are born to him, one is called Urvâqshia, the legislator and the other is Garshasp Gisvar (with curled hair), Narmanesh (brave), Gorzvar (club-bearer) and the strongest among men. Therefore, in chronological order in this story, Garshasp is after Jamshid and Fereydoun and before Zoroaster. It is true that Fereydoun found victory over Zihak but, destruction of Zihak in the last millennium of mankind, when he (Zihak) frees himself, will be in hands of Garshasp. The heroic acts of Garshasp starts by killing the horned dragon (Zhaleh Amouzegar, 2009, P. 62). Both Avesta and Pahlavid texts are filled with the heroic acts of this magnificent man (Garshasp) and he is the one who will play a major world at the end of the world and as one of the immortals, he is the destroyer of Zihak when the world is coming into end (from Myth to History, 2011, P. 227).

The story of Garshasp's soul in Avesta is one of the most significant and specific stories of Garshasp in ancient texts.

Garshasp persisted on the Urmazd creation and saved many; however, as fire showed discontent for Garshasp, he was not accepted in heaven. The spirit of Garshasp complained to Zoroaster and said he wished to live in time of Zoroaster to convert in his (Zoroastrian) religion and would be then saved from purgatory. He then gave an account of his great tasks and heroic arts and asked to be accepted in heaven for them. Again, the god of fire, who gives permission for entering into heaven did not forgive him. Garshasp then asked to have another life to clean the purgatory from divas (beasts); however, it was not yet the time. The heavenly gods and the worldly gods cried and Zoroaster called Urmazd as grugged. Zoroaster accepted that when fire blesses Garshasp, he (Zoroaster) will teach people to keep fire (A Research in Iranian Mythology, 2010, P. 233)

And it is known that fire is blessed then Urmazd said to Zoroaster, "When you see well, whose spirit the heaven would like more, the one that answers to, perceive of and understand the (divine) greatness?" and Zoroaster answered, "the soul of Garshasp" (A Research in Iranian Mythology, 2010, P. 234)

Urmazd ask Garshasp's soul. The soul of Garshasp gave the news of evil he had seen in the purgatory to Zoroaster, saying, "I was the Hirbod of strong and moon and sun backed me. I went to the world in seek of life and the world looked ugly in my eyes and the world was afraid of my deeds." Urmazd said, "Stand up you the soul of Garshasp! As you seem ugly in my eyes as you killed my son and you did not turn your back to that (murder)." (Ibid, P. 234).

The spirit of Garshasp said, “Forgive me O’ Urmazd and grant me another time (to live) [because I] killed the horned dragon whose horse was load and death and (each of) his tooth was as big as my arms and his hear was in size of fourteen mat (hats) and his eyes were as big as a wheel and his horn was long branch. I ride on his back for half a day until I had his head and I hit it with a club and killed him. If I had not killed him, your whole creation would come to destruction and you would never be able to challenge the devil<sup>4</sup> (A Research in Iranian Mythology, 2010, P. 234).

Urmazd answered, “Stop! As you killed fire, my son.” (Ibid P. 235)

Garshasp said, “O’ Urmazd, let me in the heaven otherwise, give me time, as I killed Gandaruwa who devoured twelve men in one attack. When I looked into the teeth of Gandaruwa, I saw dead men hanging in his teeth. The beast took me from my beard and dragged me into the sea. We fought in the sea for nine days and nights in the sea. I then became stronger than Gandaruwa and took the heel of Gandaruwa and pulled its skin up to its head and tied Gandaruwa hands and legs with it and pulled him from sea to the shore and handed him over to Akharverg<sup>5</sup>. I killed fifteen horses and ate them and then I slept in the shadow of the animals.” (Ibid, P. 235)

“Gandaruwa and Akharverg killed my friend, and killed her who was my wife and my parents<sup>6</sup>, it awakened all my people (?). I stood up and search one step to thousand steps and it smashed whatever it was under my foot. It destroyed everything and then, he was put in fire. I left to sea and returned them and I took Gandaruwa and killed him. If I had not killed it! Devil would then become the king of your creation.”

Urmazd said, “Stop, as you are ugly in my eyes, that you killed the one who was my son.” (Ibid, P. 235)

Garshasp said, “O’ Urmazd! Bestow me the heaven or give me another time, as I killed bandits whose bodies were huge and when they walked,

people would assume stars and moon were under them a sun was floating below their feet and the sea was to their knees and I was only as tall as to their ankles. And I destroyed them in their ankles. They fell down and in their fall, they ruined a mountain. If I had not destroyed those bandits, the devil would rule your creation”<sup>7</sup>

Urmazd said, “Stop, as you are ugly in my eyes as you killed fire, my son.” (A Research in Iranian mythology, 2010, P. 235)

Garshasp said, “O’ Urmazd! Bestow me the heaven or another time, as I frustrated Renchevo. The divas betrayed the wind and said to it, “You are stronger from any creators. Now, believe that no one is stronger than me. Garshasp moves on the land and ignores divas and people and he looks down at you, the wind, too.” (Ibid, P. 235)

“When wind heard those words, it uprooted any huts and trees in its way and scattered the dust on its way and dark took [over] everything (Ibid, P. 236).

“When it came to me, Garshasp, it knew that it could not shake me and I stood up and pushed [it]down on earth. I stood on its body until it took a pledge to return below the earth and never leave it and do whatever Urmazd had said to it to do and keep the land and sky. And, if I had not done that, devil would rule over your creations.”

<sup>7</sup> In “Sad” book in Bondoheshn in Persian, in the wind story, there is a tale which is lost in Pahlavid text and is written here (A Research in Iranian mythology, 2010, P. 240):

The spirit of Garshasp said, “O’ Urmuzd God! Bless me, and place my soul in the heaven. It must be known that when Kamag (bird) appeared, it opened its wings over all people of the world and the world went dark. Each drop of rain that fell from sky would land on its back and its tail drove rainfall into the sea. And the bird would not let a drop of rain on the earth. The whole world was destroyed by plague and need. People were dying and the springs and rivers were drying. People and animals were devoured by death like harvesting wheat by people. No one could find a cure. I took my arrow and bow and shoot my arrows like rain falls. I hit both his wings for seven days till his wings were so loose that fel on the ground. Many people were buried under those wings and were destroyed. I destroyed his beaks and if I had not done that, the whole world would be ruined and no one would stay alive. This power and strength was given to me by you, O’ Urmuzd ; otherwise, I had not such power.” (A Research in Iranian mytho, 2010, P. 240)

<sup>4</sup> In Avesta (19<sup>th</sup> Yasht, clause 40) it is said that Garshasp has put a pot on the back of the dragon and cooked food. The dragon was distressed by the heat and leaped to free itself from the pot and the boiling water poured down and Garshasp the brave was afraid and pulled himself aside (A Research in Iranian Mythology, 2010, P. 240).

<sup>5</sup> Āxrūrag, Avesta: rauxra (A Research in Iranian Mythology, 2010, P. 240)

<sup>6</sup> Yegda, meaning nurse and keeper; however, in Iranian dialects and languages such as Hamadani and Kurdish, such terms are also meant as mother too (A Research in Iranian mythology, 2010, P. 240)

Urmazd said, "Stop, as you are ugly in my eyes as you killed fire, my son." (A Research in Iranian mythology, 2010, P. 235)

Garshasp said, "O' Urmazd! Bestow me heaven or another time. As it is written in the religion that when Zihak frees himself from captivity, I am the only one who can destroy him. For that reason, bestow me the heaven or give me another time and if it is not heaven or another time for me, then return me the power and victory I had when I was still alive; for, with that power I could kill devil and the divas. I will then uproot darkness from the purgatory and I will then sit in it and will stay inside it." (Ibid, P. 236)

Urmazd said, "I will not give it to you, O' the spirit of Garshasp! For, while people sin and while people do not sin, you will not receive life, and other people could not be given life again; as in the judgment date, all people should be innocent. When people die and their spirit is in captivity, then they will lose all comforts and all [evils] will be enforced upon them." (Ibid, P. 236)

When Garshasp saw his deed in that manner, the spiritual and the human gods cried in tears and Zoroaster, the son of Spitama cried and said, "O' Urmazd, even though you are not deceitful, in my eyes, in treating the spirit of Garshasp, you are deceitful; for, if Garshasp was not in body and soul, none of your creatures would survive on the earth." (A Research in Iranian Mythology, 2010, P. 236)

When Zoroaster was silent, fire stood up and spoke of Garshasp's sin towards it and said, "Never have I allowed him into the heaven!" Fire said those few words and stood silent. Zoroaster stood up and prayed fire and said, "I will not send him to the purgatory as he has made many good deeds for me." Goshoron god said those few words and stopped. Then Zoroaster stood up and prayed to fire and said, "I will save you and I will spread the world on your deeds. I will say to Goshtasp and Jamasp to see as Garshasp showed penance and begged for forgiveness, the fire gave up vengeance and blessed him" (Ibid P 237)

Zoroaster asked Urmazd, "Who is the first corpse you will raise?"

Urmazd said, "That of Garshasp." Zoroaster was unhappy for that and asked Urmazd, "If Garshasp's deed was killing people, for what reason his corpse will be the first to be returned?"

Urmazd said, "It comes hard to you, O' Zoroaster! For, if it was not for Garshasp and if he had not performed those few deeds as said, neither you nor any of my creatures would survive." (A Research in Iranian Mythology, 2010, P. 237).

And in that millennium Oshidar Mahan, people will have the craft of medicine. They will bring medicine and healing and will take and bring, as no

one will die unless by accidents; if being stabbed by knives or swords (Ibid, P. 237).

And a renegade asks public treasure to have some share from the traditional grants, he will not receive it because of evil and blasphemy (Ibid, P. 237).

The renegade will then turns to Damavand mountain which is the captivity place of Biverasp (Zihak) in rage and will open his mouth and will say, "There have been nine thousand years since Fereydoun is not alive. For what reason, you do not tear your chain and rise because this world now belongs to people and they are fulfilled with their wishes." (Ibid, P. 237)

When the renegade says those words, Zihak who is staying in captivity for the fear of Fereydoun sculpture that resembles to (physical shape of) Fereydoun, he does not unchain the first chain and thus, the renegade pulls out the chain pedestal from its roots. Then, the power of Zihak improves and he unties his body and chains and starts attacks. In that place, he brings the renegades. He attacks the world, sins and commits numerous evil doings. He takes one third of people, cattle and other creatures of Urmazd and destroys water, fire and plants. He commits grave sins (Ibid P. 238).

On those events, water, fire and plants take complaints to Urmazd the god and beg him as, "Return Fereydoun to the world to tie Zihak; for, if you, Urmazd do not release him, we cannot survive." Fire says, "I will not shine" and water says, "I will not float" (Ibid P. 238).

Then, I, Urmazd the god will say to Soroush and Narivsang god "To shake the body of Garshasp, Saam to rise up." (Ibid, P. 238)

Then, Soroush and Narivsang god will go [to] Garshasp and cry loud three times and in the fourth time, in victory, Saam will rise up [to] take Zihak. He (Zihak) will not listen to him and he (Garshasp) will hit his head with his club and will kill him (Ibid, P. 238).

Then deceit and Patiareh will leave this world for millennium to end. Then Soshians will revive pure creatures and the judgment day and the after body will come to stay (A Research in Iranian Mythology, P. 238).

Saam is asked to stay unconscious. In that time, the religion of Mazdisnan is disregarded. A Turk boy [who is called] Nohin, throws an arrow to Garshasp when [Garshasp] is sleep in Pishansa valley<sup>8</sup>. Bushasp the evil takes him, he falls into the

<sup>8</sup> In Bondaheshn (P 198, clause 11) it is written that Bishansa valley is in Kabulestan (the land of Kabul) which is known to be the most apparent height in Kabulestan. Pishansa valley is in that



damage<sup>9</sup>. Snow falls on him; for when Zihak rises, he (Garshasp) could stand up and challenge him. Ten thousands of angles and righteous people guard him (Ibid, P. 238).

(And about) Zihak, also called Biverasp it is said, “Fereydoun could not kill Zihak from the place he (Fereydoun) defeated him; therefore, he (Fereydoun) chained him in Damavand mountain. When he (Zihak) becomes unbleached, Saam will rise and will kill him with club.”<sup>10</sup>

In Assadi Toosi's Garshasp Nameh it has written that, after being defeated by Zihak, Jamshid flees to Sistan and there he falls in love with the daughter of King Gorang and marries her. A son is born for them whom they call Toor. However, Zihak finds the whereabouts of Jamshid and he (Jamshid) is forced to flee. He goes to India and then to China and at last, Zihak finds him in China and cuts him in half by using a saw (22/43 Shahnameh 206/4). After Jamshid, his son Toor and all his descendents; Shidasp, Torag, Sham and Asrath, rule Sistan till Garshasp is born for Astarth and from this part on, it is the story of Garshasp. The first heroic act of Garshasp is killing a dragon when he is fourteen years old. He does the act at the request of Zihak, when he (Zihak) goes to the feast of his father, Atrath. From that time, Garshasp is accepted in the court of Zihak and leads troops to India. Garshasp's most important acts of Garshasp is his fight with Baho and the other is his discussion with Brahman and the third is visiting magnificent scenes in the Indian Islands. After returning from India, he leads troops to Ghirvan and other lands and kills Manharas Diva. He does many magnificent acts and then goes to Rome and marries the daughter of their king and returns to Iran. He discusses with the Roman priests and leaves that territory and returns to Iran. After his return to Iran, their father dies and Fereydoun becomes king. Garshasp starts serving Fereydoun. From this part on, Nariman who is the nephew of Garshasp in Garshasp Name steps into the story and he; too, shows many great acts and leads troop to Tooran and sees many magnificent acts. Nariman; too, is accepted in the service of Fereydoun and marries the daughter of the king of Balkh and a boy is born to them who is called Saam. The last adventure of Garshasp is his battle with Tanjeh king in Garshasp's seven hundredth birthday. Garshasp dies at the age of 733 and with his

territory. There, Pishasa is the highest peak, Today the valley is called Pishin-Dasht. It is a very vast place (A Research in Iranian Mythology, 2010, P. 240)

<sup>9</sup> The meaning is not known by the author (A Research in Iranian Mythology, 2010, P. 240)

<sup>10</sup> 19<sup>th</sup> section (A Research in Iranian Mythology, 2010, P. 240)

death, the book finishes too (Iran Nameh, Jalal Khaleghi Motlagh, 1<sup>st</sup> year, 1983, vol. 3, P.379). Fereydoun ascends to throne and from this point on, the name of Garshasp in the stories of kings becomes vague in some extent. In the 8<sup>th</sup> book of Dinkerd, chapter 13, clause 22 (the eighth book, chapter 12, clause 12 of Pashoutan Sanjana publication, quoted from Chehrdad Nasak) and the book Minog Fart of Kiani dynasty and in the seventh book (chapter one, clause 32), Garshasp's name has been mentioned after Manouchehr and Zaab and before the name of Keyqobad, the first king of Kiani dynasty (Christiansen, 2008, P. 152).

In Yasna 9 Garshasp's name is between Fereydoun and Zoroaster, in Yasht 9, his name is between Fereydoun and Farangarsin and in Yasht 15, the name is between Fereydoun and Keykhosrow. Thus, in all cases, his name, with respect to the chronological order is mentioned after Fereydoun, as the second heir of the Jamshidi's grace (Ibid, 152).

In Datstan Dinig (chapter 37, clause 35), Garshasp's place in the chain of kings is between Manouchehr and Keyqobad; however, in the Iranian version of Bondareshn, his name is placed between Keykhosrow and Lohrasb (Ibid, P. 153).

In Avesta, Garshasp's name is Crespasa and his title is Nairimana; meaning male like and his family name is Sama; meaning keeper and savor. In Bondareshn, Garshaspnameh and other Pahlavid texts and Farsi, he is called Garshasp, Nariman and Saam. In Bondareshn, Ferdowsi's Shahnameh, Bolmavid's Shahnameh and many other texts, the name (Saam) is for the son and grandson of Garshasp; however, in Garshaspnameh, the name is for his nephew and grandson of his brother. In some Pahlavid texts, Saam is the very Garshasp. In Birouni's Asarolbaqie (part 104), Garshasp is the very Saam and son of Nariman. In Masoudi's Moravejolzahab too, Garshasp is Nariman's son (Jalali's Irannama, Jalal Khaleghi Motlagh, 1<sup>st</sup> year, No. 3, P. 407).

In Aburrehyan Birouni's Assarolbaqia, the ancestors of Garshasp is listed as follows: Zaab, son of Tahmasb, son of Kamjhubar, son of Zuban Hushab, son of Vidink, son of Dosar, son of Manoushjar Garshasp; and, Saam, son of Nariman, son of Tahmasb, son of Ashk, son of Ush, son of Dosar, son of Manoushjehr... As the story continues, Rostam Dastan is called as the son of Garshasp. He is descended from Keykavous son of Kinia, son of Keyghobad, who committed a sin and Shemmer captivated him and Rostan, son of Dastan, son of Garshasp freed the king from captivity (Aburehyan Birouni, 2010, P. 147).

The author of History of Sistan describes how Sistan was founded by Garshasp:

However, the foundation of Sistan was by Garshasp, son of Asrath, son of Shahr, son of Kurang, son of Bidasb, son of Toor, son of Jamshid Malek, son of Yunjahan, son of Inhekid, son of Ushhang, son of Faravak, son of Siamak, son of Mishi, son of Kiumars; and, Kiumars was Adam (History of Sistan, 1994, P. 1).

Ebn Balkhi in his Sharh Moluk Faras says: The first class of the kings of Faras is called Pishdadian (Ebn Balkhi, 2005, P. 9).

According to Ebn Balkhi, Garshasp was the 11<sup>th</sup> king in Moluk Faras of Pishdadian class:

- 1- Giumars Golshah ruled as a king for forty years.
- 2- Hushanj-Pishdad, forty years
- 3- Tahmures, son of Abunjahan, thirty years
- 4- Jamshid, son of Tahmures, seven hundred and sixteen years
- 5- Bivarasf, son of Arvandasaf, one thousand years
- 6- Afereydoun, son of Asghian, five hundred years
- 7- Manouchehr, son of Mishkqoryar, one hundred and twenty years
- 8- Shahr Yaraman, son of Asghian, sixty years
- 9- Afrasiab, twelve years
- 10- Zaabzu, son of Tahmasb, thirty years
- 11- Garshasp, son of Voshtasb, twenty years. He is the last king in Pishdadian dynasty (Ibid, P.13).

There are controversial ideas about Garshasp's origin. Some say that Garshasp was the son of Zuben Tahmasb (Ferdowsi in his Shahnameh claims Garshasp to be son of Zutahmasb) and some say that he was nephew of Zu. According to the second story, Garshasp son of Voshtasb, son of Tahmasb and was a king during Zu's time. Some say that Zu opened kingdom in his own desire and some say he chose him for his courtship and Garshasp's mother is the grand grandchild of Ebn Yamin, son of Jacob and ancestor of the prophet of Islam (Ebn Balkhi, 2005, P. 14).

Regarding the race of Garshasp, the only harmony that is seen in Garshasnameh, Avesta and Bondareshn is about the name of Garshasp's father. In Garshasnameh, his father's name is Athrat, in Bondareshn (33-22/35) it is Asrat and in Avesta (Yasht 10/9), Vandidad 1/20), it is Thritha. In Avesta, Bondareshn and Garshasnameh, Garshasp's father has two sons, one of them is Garshasp and the other one, in Avesa, is Urvax, in Bondareshn, it is Xsurva and in Garshasnameh, it is Gourang. According to Avesta, Usurva is the legislator and Garshasp is a hero. Usurva is killed by Hitaspa, the golden crown and Garshasp takes revenge for his murdered brother (Yasht 41/19208/15). This story is not found in Garshasnameh and other Persian texts. Nothing is written in Avesta about the ancestors of Athrat; however, Bondareshn gives an account of his ancestors as follows: Athrat, son of Saam, son of <sup>1</sup>

Tura, son of <sup>1</sup> Spaenyāsp, son of <sup>1</sup> Durosasp, son of Touzh, son of Fereydoun (Iran Nama, Jalal Khaleghi Motlagh, first year, 1983, No. 3, P. 406).

Tabari writes about Garshasp's ancestors as follows: Garshasp is the son of Athrat, son of Sahn, son of Nariman, son of Torg, son of Sheydasb, son of Uroshsb, son of Tooj, son of Fereydoun, and this book of ancestors is closer to the ancestors book of Bondareshn (Ibid, P. 406).

In Ferdowsi's Shahnameh (721/6), Garshasp is related to Jam; that is, in this book too, the Garshasp's ancestor goes back to Jamshid rather than Fereydoun (Ibid, P. 407). Therefore, Shahnameh and Garshasnameh believe that Garshasp is ascended from Jamshid and Tabari and Bondareshn believe that Garshasp is from Jamshid (Ibid, P. 406).

Avesta gives the origin of Garshasp and claims that his ancestors could be traced back to twenty one. Pahlavid stories gives a description of codes, traditions and religious beliefs or subjects about creation of heaven and stories about mythological characters such as Jamshid, Garshasp, Mashyeh and Mashyaneh (Zhaleh Amouzegar, 2009, P. 8).

First generation: Sutkar or šudkar has twenty two "Fargard" or chapters! Most subjects and contents of this book are about virtue, piety and religious faith. In fourth chapter of ninth book of Dinkerd, a summary of this part could be studied. Among the interesting and detailed issues of this part, there are some texts about the life story of "Garshasp", "Keykhosrow" and "Key Kavous" and there is a probability that the "Pahlavid" passage of Zandevoman Yasan was the seventh Fargard (generation) of first part (Avesta, 2005, P. 224).

Among the titles of Garshasp in Avesta, one is Gasu; meaning, long-haired and the other is Gadvar; that is, carrier of club. I did not notice the subject of having long hair in reading about Garshasp or one of his grandsons in the Persian myths. However, in Armenian texts, in the writings of Gregore Magistros, the title of straight haired and shaking hair which are given to Rostam must have been taken from Garshasp's long hair title<sup>11</sup> in turn, his club carrying title is famous. In Garshasnameh, after killing the dragon, Garshasp makes a club for the memory of that fight, as dragon-like (10/269) (Iran Nama, Jalal Khaleghi Motlagh, first year, 1983, volume 3, P. 408).

In Yasna, except one time, nothing is written about Garshasp and that is, cooking food on the back of the slept dragon (Yasna, Part 9). It must be said that essentially, there is no name or talk about that famous

<sup>11</sup> See the journal of Faculty of Literature and Human Science, Tabriz University, 1974, part 73

hero. In Yasht 5, his battle with Gandaruwa, the golden hill diva and this has been repeated in fifth, fifteenth and ninth Yashts (Daneshnameh, 2002, P. 1606).

According to Yasht 19, Gandaruwa has been introduced as, "he had risen with open jaws to destroy the physical world and righteousness..." and in 15<sup>th</sup> Yasht, the same is noted and killing Hitasp the golden crown has been described:

In Guae, Garshasp the brave worshipped him [Vaye, the god of air], in the waterfall, the colors were created by Mazda, on the golden thrown, on the gold cushion, on the golden carpet, vasted close to Barsam with his generous palm and begged him [Vayu] to give him (Garshasp) the victory, "bestow me the victory, O' Indrarvay [Vaye], to come on top of my hand, as I wish to kill Histasp for the blood of my brother, Xusurva that he shed, and I wish to drag the beast in my chariot. It was then the Asti Gafya, the hord, this is with Aevo-Gafya the great, this is how it goes with Gandaruwa that dwells in water." The crafty Indrava helped him to gain victory and Garshasp became victorious (Daneshnameh, 2002, P. 1607).

In that place where Zoroaster hailed Hume and asked, "For the third time, who of the people in physical world pressed you O' pure Hume to make the sacred drink and what benefit and good was given to him to compensate that good deed." The death remover Hume answered, "The third one among this earthly life was Thritha (Garshasp's father) from the family of Saam, the one who was the most charitable one in his family and from the people of this physical world, he was the man who pressed me to make sacred drink and for that profit and good deed and because of his charity, he had two sons, Uraxuia and Kerespa (Garshasp), the first was a judge and legislator (Takenesh- teacher, judge) [Datvaraz] who brought giving pledge and supervised the laws of Urmazd, the leader of Var and heavenly tests and the other was a brave, long-haired and club bearer hero (Hume, Yasht, Yasna, Part 9) [Avesta 2005, P. 455]. One of the most important tasks of Garshasp in Avesta is killing the horned dragon (Yasna 11/9) as described in Pahlavid texts such as Dinkerd (14/9), Minoui Kherad [heavenly wisdom] (50/26) and Garshaspnameh (part 63/52, 454-457). (Iran Nama, Jalal Khaleghi Motlagh, first year 1983, P. 408).

He (Garshasp) killed the horned dragon who devoured horses and men, had a yellow color venom that would thrown one spear farther and would jump to the face, then unknowing, Garshasp was cooking food in a pot in mid-day. The dragon felt hot and became restless and moved. Then the boiling pot was turned on side and the contents poured. Garshasp

Nariman was afraid and pulled back (Hume, Yasht-Yasna, part 9) (Avesta 2005, P. 456).

There have been many of the beasts, bandits and wrong doers who were captivated by Garshasp. One of them was a gigantic bird named Kamak that spread its wings on the air and covered the land. Its wings used to cover the land so vast that the rain could not reach the land. In one instant, Garshasp was forced to flee from the horned dragon: (John Hynels, 2007, P. 61)

That devoured horse, devoured man and was yellow and poisonous,  
The venom on his back would rush out as long as a spear.

The hero Garshasp was cooking meat in a pot on the back of the dragon in lunch time.

The beast felt hot and sweated.

It jumped forward in a haste

Spraying boiling water in every directions

Garshasp flew in fear<sup>12</sup> (John Hynenez 2007, P. 62)

After performing the rituals in the coasts of Pishina lake, Garshasp prays to defeat the powerful lie-worshiper Gandaruwa, the golden hill in the battlefield that would be in the coast of Farakhkart sea and to find victory over him (Aaban Yasht, 5<sup>th</sup> Yasht, Deed 10) (Avesta, 2005, P. 355).

In the seventh deed in Raam Yasht- the 15<sup>th</sup> Yasht, the brave Garshasp prays to Izad (god)- Goda Izad- on a branch of Zanga river and begs him to give him (Garshasp) strength to take revenge for the blood of his brother Uraxia from Hitasp and destroy several other of his enemies. This wish is accepted by the Izad and Garshasp earns the victory in the battle (Ibid, P. 422).

Garshasp had nine sons, killed the nine sons of Patani, the sons of Nivik and Dashtiani, and Varashvadanin and Piteon, the friend of Javadan (Yasht 19, clause 41). He destroyed the powerful, deceitful, lame and intelligent "Arzoshaman". He killed "Shenavizak" whose feast was of rock and he was the same one who wanted to make chariot from the sky and make a wheel from earth, and to tie Urmazd and Ahriman (Satan) on his chariot (Yasht 19, clauses 43-44) (Christiansen 2008, P. 146).

In Zamyad Yasht- 19<sup>th</sup> Yasht, when for the third time, a glory that was owned by Jamshid unties itself from Jamshid of Jam in form of a bird and song. Garshasp Nariman took that glory and became the bravest among the bravest, except from Zoroaster. The glory gave him such force and masculine strength that: "He killed the horned dragon as it used to devour horses and men, it was the yellow poisonous dragon that spat venom on horses and men and devoured them. The poisonous dragon whose venom

<sup>12</sup> Yasna 9, clause 11, Greschvich, literature, P. 63

would be spread on air as long as a spear. Garshasp cooked stew on an iron pot on the dragon's back. The beast burned below the hot pot and moved suddenly so the boiling water poured around. Garshasp Nariman became fearful and pulled back. He killed Gandaruwa who was a golden heel diva that moved on land with wide open jaws to destroy the world with strength...Garshasp Nariman killed the beast and destroyed his life energy (Deed 6, Avesta, 2005, P. 445).

In Surtrask<sup>13</sup> describes Garshasp's heroic acts and championship practice with more details. According to that part, the hero succeeded to soften Vatyā, the storm diva that used to make turbulences on the land.<sup>14</sup> He (Garshasp) insulted fire because he lashed it in front of Urmazd and for that reason, fire prevented the soul of Garshasp to enter into the heaven and at the same time, Gosurvan (the soul of oxen, the deity in Drvaspa) was kind to him and was trying to keep him away from the purgatory (Christiansen, 2008, P. 147).

In Avesta, the body of Garshasp is protected by Farvahars (angels) and when Zihak breaks his chains and kills people, Garshasp is awakened and destroys Zihak.

"We praise the powerful pure Farvahars as 99999 of them are put to guard "Farakhkart" sea and in that manner, they guard the seven-color star, the body of Garshasp and the fetus of Zoroaster (Farvardin Yasht, 13<sup>th</sup> Yasht, Deed 17-20) (Avesta 2005, P. 406).

In one of the lost parts of Avesta, named Sutgransk, the 15<sup>th</sup> Fargard (part) the acts of Garshasp are described. Only one clause of this part has been repeated in Dinkard (14/9). (Iran Nama, Jalal Khaleghi Motlagh, first year, 1983, Vol. 3, P. 412).

The historians of initial centuries of Islam described the stories of Garshasp in the same way as they were described in the religious texts of ancient Iran; however, in connecting those doings with the prophets, the unanimous author of History of Sistan describes how Sistan was built by Garshasp:

And Sistan was built when Garshasp gathered the wise men of the world and tell them the news of "I will build a city in this life as Zihak will destroy world, kills the free men of the world and creates a dark magic that would ruin the world and the people in the world will be in distress; however, he will have no power and domination over the city I have built. But, what I wish is to see good and look

from seven, four and twelve parts and calculate and start in a day which is not dark and has no evil in it. It must maintain for long as much as it is possible. Although, world and whatever in it will pass and at the end, it becomes trivial." (History of Sistan, 1994, P. 1).

They waited and contemplated for a long time till they saw and then said, "Now, build." First, he made the foundation of the city and then, they ordered to stay in the city for four thousand solar years till Mostafa (Mohammad) rises and the religion of Islam appears, and the people of Fars (Ajam-unwise) are called to the religion of righteousness. The first group who listen to him is the people of Sistan...(Ibid, P. 1).

Garshasp was happy and gave them presents and built the city and finished it. The story of Garshasp is long and the book covers it all; however, we content ourselves to this amount here to save the book from redundancy." (Ibid P. 2)

However, of his greatness and honor one was that, during Zihak, when Garshasp was only fourteen, he killed a dragon that was as big as several mountains by the order of Zihak and after that, he left to help Mehraj of India with few Zavoli (Zabol) and Iranian people, as Zihak commanded and took over Behev with thousands and thousands elephant riders and killed him and the Indians. He made the land safe and left to Sarandib and captivated Nasrin there and killed. He turned around Mohit sea and saw all those islands and strange things. He left to Maghreb from there and did many great acts (Ibid, P. 2).

Until again, Afereydoun appeared and chained his (Garshasp's) cousin, Zihak and sent someone and summoned Garshasp. And, Garshasp went with his grandson, Narim, son of Kurang, son of Garshasp. They went to Afereydoun and Afereydoun welcomed them and placed him on crown and led Nariman on the golden chair before the thrown (Ibid, P. 2)

And, he sent Garshasp to China to capture the king of China who had not submitted to Fereydoun. Garshasp captured him and sent him to the court with thousand elephant load of gold and jewelry with Nariman. He, Garshasp, was in China. He sent a letter to Afereydoun saying, "I captured this man and sent him to you and I stayed here so he return. However, you have to give him (the king) presents and send him back, as he is a nobleman and no one could keep this land except him." Afereydoun did as Garshasp had said and from there, Garshasp went back to Afereydoun and from there, he headed to Sistan. He ruled Sistan for nine hundred years and during his reign, Zihak had no power in Sistan while Zabol, Kabul and Khorasan that were under domination of Zihak in that time were given to

<sup>13</sup> Dinkart, book 9, chapter 15, book 9, chapter 14, Pashutan publication)

<sup>14</sup> This is the very Vatyā diva that is mentioned in Vandidad (Fargard 10, clause 14) and is the contradiction to Vata god.



Garshasp and Afereydoun gave more regions to Garshasp to rule (History of Sistan, 1994, P. 2).

Ebn Balkhi in his Farsnama says, "Garshasp, son of Voshtasb ruled for twenty years (Ebn Balkhi, 2005, P. 13).

Garshasp's mother was the daughter of Yamin, son of Jacob the prophet. When Zu the son of Tahmasb left the throne, Garshasp was crowned and did good deeds and it was the last years of Pishadian kings and no pieces are left to be recognized. The kingdom of Kianian vanished then (Ibid, P. 39).

Many of Iranian poets tried to write stories of Garshasp in poetry and Assadi Toosi had highest share in this effort.

Garshasp is the great mythological hero of Avesta in Persian literature. There is no mention of Rostam in any places of Avesta; there is no news of his fight with Esfandiar and in the religious Zoroastrian texts of Sassanid time, Garshasp is still the great hero (From Myth to History, 2011, P. 227).

Although Garshasp and Nariman in Garshasnameh summon people to worship only one God, they condemn attacking the idol temples of enemies (25-26/256) and Nariman executes one of the Iranian heroes, Qobad because of attacking the idol temples of the enemy despite he (Qobad) is one of the relatives of Fereydoun (1/382). Assadi writes those points when the memories of Mohammad's destruction in the Indian temples in name of religion but in truth for the greed of gaining wealth was still remembered by people (Iran Nama, Jalal Khaleghi Motlagh, first year, 1983, Vol. 3, P. 119).

It is not a tradition of Iranian to kill the messenger.

Garshasp says to the messenger of Faghour:  
If it was a tradition to kill the messenger

Your head would be now lying on dust (Garshasnameh, 87/369). However, in Garshasnameh, Beheva and Africi torture the messenger and translator of Garshasp (42-45/35, 294/78)

Garshasp's deeds in Garshasnameh (8/226)

The club of Garshasp is the head of dragon (Garshasnameh (10/269)

Fereydoun gives Mahan, Ghahestan and Esfahan to the borders of Ghazvin and Rey to Garshasp (117-118/427).

The city of Zaranj in Sistan is built by Garshasp (Garshasnameh 7/463).

In his 700 years of old, Garshasp battles physically with the king of Tanjeh (Garshasnameh 85/442).

Garshasp dies at the age of 733 (Garshasnameh 2/460).

When he dies, birds in sky and animals in mountains cry. The sun eclipses and a harsh rain falls (Garshasnameh 18-19/468).

Following stanza describes how hard Garshasp hits the head of his enemy in a battle:  
He hit the head of enemy with both hands so hard  
That the top of his head was spread on the ground (56/257).

If Garshasp hits mountain with his club, a road is opened in the mountain so vast that a caravan could pass through it:

The place he hit on the mountain with the heavy club

Becomes a scar that makes a road for a caravan to pass (55/392)

And if he cries loud in the valley, it splits so large that a troop could pass:

And his yell splits the valley so hard

That a troop passes through it (26/277).

And in more:

If he smashes a rock by his club in India

The earth shakes in Rome by his force

In following stanzas Goshtasp that bluffs on his strength, the time stops in Garshasp's speed and his yell gives the death the assumption that the trumpet of judgment day is being blown and the poor souls rise from their graves. In china, when they see a meadow they think it is the light of Garshasp's sword:

If I speed my movement,

The leg of the time becomes leg

If I yell on the ground

The dead would jump out of grave in his seek of judgment day

The China sees a fire in the sky

She sees it as the glare of my sword (36/440)

(Irannama, Jalal Khaleghi Motlagh, first year, 1983, Vol. 3, P. 520)

In following stanzas, Garshasp's stallion is first compared to four moving pillars and the belt of Garshasp hanging from it is like a dragon hanged from threshold of a castle and then the stallion is compared to a moving mountain that another mountain rides it. It is a mountain the beast of it is shield, its plant is spear, its eagle is arrow and its valley is the battlefield warriors:

Between the two rows of battle warriors with bows and arrows

He rode off on a stallion as big as an elephant

Riding as if a drunken elephant

Troop killer, like a steel castle

A castle on four big pillars

A dragon hanged there upside down

The fast beast was like a mountain

And a yelling mountain riding it

Its beasts were but Khesht<sup>15</sup> and his prey was warriors

The plants were spears and his eagle was arrow

The force of his foot mountain had spots

The land would give birth of a well wherever he pressed his foot (23/298) (Irannama, Jalal Khaleghi Motlagh, first year, 1983, Vol. 3, p. 521)

Resembling Garshasp with bows on hand riding a horse to a lion sitting on a mountain and keeping a dragon in his hand:

He looks like a lion keeping a dragon sitting on a mountain

When he is riding the drunken elephant shaking his belt (9/286)

In following stanza, the face of Garshasp with black hair around it is described as:

His two cheeks are like two suns with flowers

As stayed around the sun like a dark night (947/221)

(Irannama, Jalal Khaleghi Motlagh, first year, 1983, No. 3, P. 527)

In this part, the stories are mostly first hand and new and the magnificent things Garshasp sees in the Indian islands are older and more mythical and in turn, in the second part of the book many of the deeds of Garshasp in Rome, Tooran and western territories are more tale like than the first part. For example, the dialogue of Garshasp and priest is a copy of the dialogue of Garshasp and Brahman in India. The strange scenes of Garshasp in Ghirvan and other lands are just copies of the magnificent scenes he saw in India. His dragon killing in the opening of story when he is only fourteen is in fact the origin of most dragon killing tales in the Iranian tales and myths (Ibid, P. 398).

In Garshasnameh, after killing the dragon, Garshasp makes a club out of the dragon's skull for the memory of this victory and makes a flag in black color with dragon shape with golden milk muscle and a fish on top (35-36/63). This flag of black dragon figure becomes the family flag of Garshasp and in Shahnameh too, Rostam is always seen with the same black flag with dragon figure and a golden lion on it (566/214/2) and the very flag is Faramarz's flag too (345/29/4). When Iranians accepted Alexander in the ring of Iranian kings, in order to prove that he deserved the title, they transferred some of the qualities and deeds of Garshasp, Iranian heroes and kings to him, such as Alexander's dragon killing, his ascendance to sky and seeing the strange happenings

<sup>15</sup> A battle weapon, see, Irannama, 45, footnote 34), wrapping like a snake....a Khesht in hand like a snake spinning (2/446)

and visiting dog-shaped men. All those stories found their ways into Alexander's life story and then, they returned to the Iranian literature through translations from Pahlavid texts (Ibid, P. 412).

This harmony from the beginning of story of Garshasp to the end between Garshasnameh and report of History of Sistan could be found in all topics. This clears two subjects. First, Assadi did not invent any of the stories and worked from written sources. Second, all the stories told about Garshasp, including his journey to India, Rome, Tooran, Ghirvan, Tanja and many other countries had been collected in one source and Assadi did not need to use several sources (Ibid, P. 400).

On the other hand, History of Sistan does not take its report from Assadi's Garshasnameh, rather from a prose text that was the basis of Assadi's work too. This clears that apart from the harmony and organization between Garshasnameh and Report of History of Sistan, there are still four controversies too, first, Bahram instead of Mehraj, nine hundred years instead of seven hundred thirty three years, grandson instead of nephew and absence of killing Nasrin of Sarandib in Garshasnameh (Ibid, P. 400).

The genuineness of Garshasnameh stories could be assessed by comparing some of them with Avesta and Pahlavid literature too. Followings are some of the coordination and not coordination (Irannama, Jalali Khaleghi Motlagh, first year, 1983, volume 3, P. 406).

In Garshasnameh, Garshasp serves Zihak while in Avesta (Yasht 61/13), Bahman Yasht (62-58/3) and Bondaheshn (33/33) Garshasp is one of the immortals of Zoroastrian religion that is awakened at the end of world, when Zihak frees himself from chains and Garshasp destroys him with his club (Ibid, P. 412).

However, in Shahnameh, some of the heroic acts of Garshasp are missing and Rostam has taken his place. In Shahnameh, Garshasp is mentioned only when he is crowned after Zu Tahmasb:

Zu had a son who was his favorite

The father had named him Garshasp

He ascended to the thrown

And was crowned with Kiani crown

As he ascended on thrown and received his father's place

He ruled world with elegance and glory

It passed to the time

When the tree of disaster brought fruits of revenge (1/58 on) (Ferdowsi 2003, P. 59)

He ruled for nine years and had to stand against Afrasiab's troop all the time. With the death of Garshasp, the reign of Arian Pishdadian comes to end and another family in Arian race, named Kianian, rule the world.

In other stories and in Shahnameh, the position and character of Garshasp is not very clear. In some stories, he is ascended from Jamshid. His character in Shahnameh and other stories does not have the significances of religious texts. In Shahnameh too, when Garshasp is mentioned, it is about his helping Manouchehr in fight with Salm and Toor to revenge the murder of Iraj. In addition, there is another Garshasp who is the son and heir of Zu, Tahmasb's son (Zhaleh Amouzgar, 2009, . 63). When Zu dies, Garshasp takes his place and dies after nine years of ruling (Ibid, P. 66).

According to Ferdowsi, Garshasp was the son and heir of Zu. All the battles of his five years of rule were achievements of Zaal and Rostam. The interesting point is that, Garshasp, who is a powerful hero in Yashts and religious stories with many heroic and adventurous acts is somehow ignored in national stories as could be seen in Arabic and Farsi histories (Christiansen, 2008, P. 187).

#### **Final words:**

When discussing the religious tales and quotes on Kianian, one should also speak of Keresaps (Garshasp). It is true that the hero has no blood relationship with Kianian family, his existence became the source of chains of stories that in national stories have close ties with the history of Kianian (Christiansen, 2008, P. 145).

Certainly, Garshasp of Avesta was one of the heroes with many stories of ancient time of his heroic acts in killing dragon and heroes and later, the description of his battle arts and skills found ways in religious texts and found spiritual themes. The story of a man who cooks his food on the back of a gigantic beast and appears in sea stories and the tales of Sinbad in his sea adventures<sup>16</sup> (Christiansen, 2009, P. 147).

Stories of Garshasp are good examples of a narrow line that could separate myth from tales. Although presently, most of those stories appear as tales than myths, nonetheless, the relationship of Garshasp and the end of world implies that those tales were more religious importance than now. Garshasp, like many other ancient characters in national cultures is mostly mentioned for his brevity than deeds (John Hynles, 2007, P. 63).

Although Garshasp is respected for his brevity and is requested to remove the hostility of bandits, in Zoroastrian tradition, there has always been a doubt on his character. True, he was a brave hero, he did not respect fire, as the center of the religion's entity and paid less attention to religion. In death, he asked to be accepted in paradise but despite naming all his heroic deeds one by one, the creator did

not accept his request. Ultimately, after begging for many times, while Garshasp was crying and the angles; too, in tears, begged for him, it was only the request of Zoroaster and the symbol of animal world (i.e., Goshurvan or Goshurun- the spirit of oxen) that gives Garshasp permission to rest in paradise (Ibid, P. 63).

Four men that were famous for pressing Hume receive worthy and noble children: Jungehan has Jamshid, Abtin (Atghian) has Fereydoun, Serboat (Tritha) has Garshasp and Pourshasab takes Zoroaster as a heavenly present (Zhaleh Amouzgar, 2009, P. 33).

Iranian Hume is completely similar to Soma; however, today it is believed to be ephedrine. It is assumed that the plant ordinarily generates force and heals and when it receives prayers and is blessed, its powers become several times more. It is said that each of the four men who pressed Hume for the first time received the gift of having a noble child. Vivanghvant became Jamshid's father, Yima, has Jamshid, Athwya (Athghian, Ghasa Abtin) and Thraetaona has Fereydoun for his son and Thriza (Athrat) has Kersapsa (Garshasp) and Pourushaspa has Zoroaster (John Hynlez, 2007, P. 51).

It was for the bravery that Garshasp could find Divine glory who had escaped Jam. At the end of world, Garshasp saves people from a dragon; for, Zihak (Dahaka) frees himself from his captivity in the mountain and attacks the creator in his beastly rage, committing terrible sins and devours one third of men and animals, god revives the brave Garshasp (according to Pahlavid stories, he awakens Garshasp from his sleep<sup>17</sup> and Garshasp kills Zihak with his famous club and saves mankind (Ibid, P. 62).

Still a long time should pass till Ushidar Mah, the second savior with his increasing force (creation of good) and gradual discharge of evil and the end of dark forces. Evil will appear once again in figure of Zihak; the very beast who was put in chain in a cave in Damavand mountain. He will escape the chain and will commit great sins. He will devour one third of mankind and animals. He will damage the good elements; that is, fire, water and plants; however, Garshasp, another ancient hero will rise and ultimately, world will be saved from that evil being (Ibid, P. 105).

According to the stories and passages of Pahlavid books, Keykhosrow disappears but is not dead. He is hiding in a secret place. His duty in particular is to awaken Garshasp the hero in era of Soshians; guide him in choosing Zoroastrian religion and ask him to destroy Zihak who is put in chains by Fereydoun to the end of world though he (Zihak) will

<sup>16</sup> See Hauvin, bibliogr.VII, P. 90

<sup>17</sup> See page83

free himself from chain in Ushidar Mah millennium (Zhaleh Amouzegar, 2009, P. 62).

The spirit of Fereydoun speaks of his inability to destroy Zihak and the task is assigned to Garshasp. Keykhosrow awakens Garshasp and he throws an arrow that destroys Zihak (Ibid, P. 86).

Garshasp kills the golden heel Gandaruwa, breaks into his large mansion and kills the golden-crown Hitasp who was the murder of Garshasp's brother, Uraxia. Calming down the wind, controlling the gigantic bird with spread wings and destroying huge bandits are among his heroic acts (Ibid, P. 62).

Garshasp is tricked by Pari Khanasinti in Kabul and joins him and because of disrespect to the fire, as mentioned before, becomes a sinner and despite being immortal, when Nouhin Toorani throws an arrow to him in a valley in Zabol, Garshasp falls in a deep sleep and remains unconscious to the end of the world. The angles guard the body of Garshasp until in the millennium of Ushidar mah, when Zihak unchains himself and starts damaging the creatures of the world, Amshaspandan and other gods will go to Garshasp's place and will awaken him to kill Zihak with his club (Zhaleh Amouzegar, 2009, P. 62).

Jamshid becomes sinful, Farah (glory) escapes him. This Divine glory flies away three times like a bird (Ibid, P. 54).

When Hume is separated in three times, in each course, Mehr, Fereydoun and Garshasp find it. This division could show the three roles of Jamshid; that is, the role of domination of the other world, that is given to Mehr, the kingdom Divine glory (glory), that is given to Fereydoun and the Divine glory (glory) of heroic act that is given to Garshasp. In another implication, this story narrates the diagram of the triple structures of a society that was founded by Jam and ruled over it (Ibid, P. 55).

Urmazd shows the restless and wandering soul of Garshasp to Zoroaster and because of the heroic acts of Garshasp, Zoroaster stands up before the god of fire and the god did not accept the mediation of Zoroaster and from that time, the spirit of Kereshaspdar (dependents) finds rest and peace. (Hamestayan) is the purgatory and the soul of those whose sin and good deeds are the same is kept there.<sup>18</sup> In the passage of "Pahlavid story" which is seen with "Danstan Dinig" this part of Sutgransk is mentioned as a dialogue between Urmazd and spirit of Garshasp. In that dialogue, Garshasp talks about his great deeds and his battles with Servovara, Gandaruwa and other evil doers (Christensen, 2008, P. 148).

Like Yeuim and Chaos, Garshasp is a hero that loses eternal prosperity due to committing sins. Now, we should know what is his sin against fire?

Our only information is that he lashed fire (turned it off?). This act could be seen as a consequence of a battle he had with Servovara dragon; because when Servovara jumps up and hit the boiling water, the fire was killed; however, this assumption seems relatively unlikely and perhaps, the sin was the insult to fire that disagrees with the instructions of Mazdisna religious codes. Garshasp did that when he was under influence of Khansatiti the wizard. In the concerned part in Bondaheshn, it is briefly said that Garshasp insulted the religious codes of Mazdisna. Nevertheless, a great task had been planned for Garshasp for the end of the world. The situation of Garshasp is like Yuen and one story has been repeated for both and later, it was tried to create a relationship between the two (Christiansen, 2008, P. 150).

It seems that the basic source of all was Chehrdad Nask and the differences between the sources undoubtedly depend on the various explanations and interpretations given by the interpreters (Christiansen, 2008, P. 153).

Studying Iranian mythology that have remained in Avesta, Pahlavid, Farsi and other texts makes us believe that the heroic tradition is an ancient issue and is related to the pre-historic culture of our people. Analyzing the heroic characters in Avesta and Shahnameh shows that many characteristics of those heroes, including Garshasp and Rostam were the same characteristics of one of the ancient gods in Indo-Iranian civilization. The ancient god of Indo-Iranian culture is named Indra (From Myth to history, 2011, P. 27).

Our mythological heroes such as Garshasp, Rostam, Esfandiar and kings like Fereydoun are inspired from the model of ancient heroic Indo-Iranian god, named Indra that reflects the cattle-breeding and hunting society. In this pattern, the ethical aspects are either absent or are very trivial and this pattern could be seen in all Indo-Iranian heroes of mythology age (Ibid, P. 38).

It is very difficult to determine and trace back the origin of several stories that exist about the families of Sistan rulers. The first subject of the author is that, those stories are weak remains of the ancient story of Garshasp. As the tale-like history was developed and completed after Yashts development, Keresâspa or Garshasp could not find a definite place in history; for, in that time, the place of Manoushchehr and later Avzavu and then Nozar in historical plot of the kings had been already determined. For that reason, it was difficult to find a suitable place for Keresâspa and developers of stories worked in different forms, for instance, sometimes, he

<sup>18</sup> See Yashts by Lommel, P. 145 on



is introduced as the Vezir<sup>19</sup> or advisor of Avzavu (Christiansen, 2008, P. 187). Perhaps the ominous destiny of Jamshid, Garshasp, Zaal, Rostam and Esfandiar, each one of them were vanished in misery was because they did not fit the Mehr pattern and due to lack of Mehr mystic and ethical qualifications, as people assumed, were doomed to be destroyed (From Myth to History, 2011, P. 39).

Nevertheless, Bondaheshn still praises Garshasp. All heroic acts of Garshasp are described in that Zoroastrian text (Ibid, P. 227).

In my assumption, Garshasp has more a religious (worshipper) characteristic than a mythological one. In my view, in Avesta, in the book of religion and subsequently in Bondaheshn, Garshasp is a very powerful and strong hero and plays great roles in stories and myths; on the other hand, he does not play an important role in Shahnameh (Ibid, P. 443).

In judgment day, the first dead man who is raised from grave is Garshasp because if it was not the blessed acts of Goshtasp, the creation of Hormozd would not survive.

In Hushidar Mah millennium, Zihak devours the creatures and the gods awaken the unconscious Garshasp and he kills Zihak. Since Garshasp Saam ignored the religion of Mazdisnan, he was made unconscious by an arrow that was thrown to him and is now in sleep (Ibid, P. 233).

Garshasp is sacred because he has Avesta origin. Since the Avesta religion and the Iranian myths were both born in the east Iran and the existing epic notes in Avesta reflect the initial age of development of Iranian epics. The epic beliefs of Zoroastrians are crystallized and sacred in Avesta news and later, when the religious center of Zoroastrians moves from Balkh in east Iran to Pars in south Iran, the Zoroaster lose their communication with next changes of epic stories in east Iran and the Pahlavid-Zoroastrian writings mainly repeat the old epic subjects frequently as they were regarded Avesta texts and thus, sacred. In those Pahlavid texts, similar to Avesta texts, there is no sign of Rostam's bravery acts (Ibid, P. 228).

If Garshaspnameh is read carefully and deeply, it could be seen that the first part of the book; that is, Garshasp's adventures in India make the oldest tales of Jalalok (Irannama, Jalal Khaleghi Motlagh, 1983, second book, P. 398).

<sup>19</sup> Accordig to a story quoted by Tabari, see, P. 532 on

In Garshaspnameh, in describing Garshasp and putting him superior than Rostam, it is said:

You will hear many words of Rostam

You will assume there was no man as great

as he

If you remember the battle of Garshasp

You truly remember the battle of Rostam

(6/19 on) (Ibid, P. 413).

### Conclusion:

The religious myths and stories of ancient Iranian are about a character whose heroic acts and bravery guarded earth from dragons, bandits and gigantic birds. However, this character did not earn much position in national stories so far that in creating Shahnameh, Ferdowsi shows no attention to that hero and this urges Assadi Toosi to write Garshaspnameh in poems.

The religious texts respect Garshasp and even Anahid accepts his prayers and sacrifice and makes him victorious.

Some historians believe Garshasp is the same Indo-Iranian Indra and assume that heroes and epic characters in national stories belong to the same period; all dwelled in east. They rule there, their battles and bravery acts take place in east and they die there too.

Therefore; all national stories become eastern and remain in Avesta and as time passes, they repeat again and the description of their bravery is given to other heroes and is repeated again and beyond those braveries and fighting the dragons and beasts...as originated from Avesta and religious texts, no new subject is developed.

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10/14/2012