



BĪDERAFŠ

BĪDERAFŠ (Pahl. Wīdrafš from OIr. **wi-drafša*- “with unfurled banner”), Turanian hero of the army of Arjāsp. Bīderafš and Nāmḱvāst, another Turanian hero, were sent by Arjāsp, as envoys to the court of Goštāsp (Pahl. Wištāsp) with a message to persuade the latter to recant the new faith preached by Zoroaster (*Ayādgār ī Zarērān* 4-12; *Šāh-nāma*, Moscow, VI, p. 73 vv. 125ff.). Goštāsp refused this request, and Arjāsp repudiated the customary tributes, and consequently war broke out between the Iranians and the Turanians, in which Zarēr, Goštāsp’s brother and the commander of the Iranian army, was killed by Bīderafš (*Ayādgār ī Zarērān* 73-76; *Šāh-nāma*, p. 105 vv. 577ff.; Ṭabarī, I, p. 677; Ṭa’ālebī, *Gorar*, p. 273; Baḷ’amī, ed. Bahār, *Tārīk*, p. 661). According to *Ayādgār ī Zarērān* (par. 105) and Ṭa’ālebī (pp. 274-75), Zarēr’s blood was revenged by his son, Bastūr (q.v.), whereas in the *Šāh-nāma*, although Bastūr goes to take vengeance (p. 113 vv. 697ff.), it is Esfandīār, Goštāsp’s son, who kills Bīderafš (p. 115 vv. 725ff.; see also Ebn al-Balkī, p. 51; Ṭabarī, loc. cit.; Baḷ’amī, loc. cit.). Bīderafš has the stock, epithet of *jādūg* “sorcerer” in the *Ayādgār ī Zarērān* (*jādū* in the *Šāh-nāma*, Ebn al-Balkī, Baḷ’amī, and *šāher* in Ṭabarī), whose spear (Pahl. **fraš*, cf. *žōpīn* “javelin” in the *Šāh-nāma*, p. 105 vv. 583, 588) had been bewitched by the demons.



BIBLIOGRAPHY

The text of *Ayādgār ī Zarērān* (q.v.) in *Pahl. Texts*, pp. 1-17; ed. with tr. and commentary and the parallel passages of the *Šāh-nāma* by D. Monchi-Zadeh, *Die Geschichte Zarēr's*, Uppsala, 1981.

See also Justi, *Namenbuch*, p. 368.