



GANJ-E BĀDĀVARD

GANJ-E BĀDĀVARD (the treasure brought by the wind), name of one of the eight treasures of the Sasanian Ḳosrow II Parvēz (r. 591-628 C.E.) according to most Persian sources. The *Šāh-nāma*, however, mentions it also among the riches of a much earlier king, the Kayanid Kay Ḳosrow (ed. Khaleghi, IV, p. 351, v. 2825; Bondārī, I, p. 303). According to the legend, it was the hoard of riches that one of the Byzantine emperors had loaded unto ships to send to Ethiopia (Bal'amī, ed. Bahār, p. 1091; Jūzjānī, *Ṭabaqāt* I, p. 167), or some unspecified place (Ṭabarī, I, p. 1057; Mas'ūdī, *Morūj*, ed. Pellat, I, sec. 647; Ṭa'ālebī, *Ġorar*, pp. 701-2), when storm drove the ships into the hands of the Persians. The Persians called it Ganj-e bādāvard (or Ganj-bādāvar, Ganj-e bād), because of the manner and means of its delivery. The size of the treasure is reported variously as 1000 ships (Mas'ūdī, loc. cit.; Bal'amī, ed. Bahār, loc. cit.), or 100 ships, of which thirty were filled with gold and silver, thirty contained silver coins, twenty carried jewels, and twenty others hauled silver artifacts (Jūzjānī, loc. cit.). According to a legend, the treasure also contained the Holy Cross (Ṭa'ālebī, *Ġorar*, p. 702; Ṭūsī, p. 366).

The *Šāh-nāma*, which mentions Ganj-e bādāvard both as one of the greatest treasures of Kay Ḳosrow and among the riches of Ḳosrow Parvēz, offers no explanation for its name. In one instance, the text may be read to mean that Bādāvar was the name given to a combination of two other treasures in Ḳosrow Parvēz's possession (*Šāh-nāma*, Moscow, IX, p. 268, vv. 226-28). In another instance, the epic seems to imply that a certain unnamed treasure was brought to him by the seamen from the sea (Moscow, IX, p. 267, vv. 209-12).



Apparently, the occasion of finding this treasure was so momentous that K̄osrow Parv̄ez's famous minstrel, Bārbad (q.v.), composed a song about it (*Borhān-e qāte'*, ed. Mo'īn, p. 1838). This song later gave its name to a musical mode (*navā*) that was common even during the Islamic period (e.g., Manūčehrī, p. 17, v. 230, p. 80, v. 1116, pp. 334-35).

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