



KAYĀNIĀN X. THE END OF THE KAYANIDS

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In the Pahlavi texts. The *Bundahišn* (33.13-14) only records that, when Wahman, son of Spandyād, came to the throne (see [BAHMAN \(2\) SON OF ESFANDIĀR](#)), Iran was a wasteland, and the Iranians were quarreling with one another. Wahman having no sons, his daughter became queen after him. Their genealogy in chapter 35 is confused, but Wahman, son of Spandyād, is said to be the same as Ardašīr, father of Sāsān, ancestor of [Ardašīr I](#); and, in chapter 36, Dārāy, son of Čīhrāzād (Homāy), is said to be Wahman. According to the *Dēnkard* (7.7.4), Wahman was said in the Avesta to be truthful and the one to make the most assemblies among the Mazdayasnians (*hanjāman-kerdārtom*, possibly for an unattested Avestan **viiāxanō.təma*, meaning uncertain).

In the *Zand ī Wahman Yasn*, Zarathustra tells Ohrmazd about a dream, in which he saw a tree with seven branches; the first two, of gold and silver, represented Wištāsp and Ardaxšahr, the Kay, called Wahman son of Spandyād (3.23-24). According to the same text (chap. 7), in the millennium of Ōšīdar, a *kay* will be born of the seed (*tōxmag*) of *kays*, who will in turn sire the “miracle-working” (*warzāwand*) Wahrām, who will assemble armies to fight evil. (See further, below, xii.)



In the Perso-Arabic sources. Bahman. Goštasb (Beštāšb) was succeeded by his grandson Kay Ardašir, also called Bahman, son of Esfandiār (killed by Rostam). He was nicknamed *al-ṭawil al-bāʿ* (for Pers. *derāz-dast*; Ḥamza, p. 37; tr., p. 26; Ṭabari, I/2, p. 686; tr., IV, p. 81; K̄vārazmi, p. 100; but *ṭawil al-yad* according to Mirk̄vānd, I, p. 730; tr. Shea, p. 339; Ebn al-Balkī, ed. Le Strange and Nicholson, p. 52; ed. Behruzi, p. 62: also called *Ardašir Bahman-e derāz-dast*; *Moǰmal al-tawāriḳ*, p. 30: also called *Kay Ardašir-e derāz-angol*; see also [BAHMAN \(2\) SON OF ESFANDIĀR, DERĀZ-DAST](#)). Mirk̄vānd relates a tradition according to which the name Ardašir was from *ārd* “flour” and *šir* “milk” (I, p. 730; tr. Shea, p. 338). Bahman warred against Sistān and killed Rostam as well as his father, brother, and son as revenge for his own father; but he died after a reign of only twelve years (Ṭabari, I/2, p. 687; tr., IV, pp. 81-82; Ebn al-Balkī, ed. Le Strange and Nicholson, p. 52; Masʿudi, sec. 541). He spent large amounts on the army. He was the father of Dārā with his daughter K̄omāni, as well as of Sāsān, ancestor of Ardašir I. K̄omāni was also nicknamed Šahrāzād (Ṭabari, I/2, p. 689; tr., IV, p. 83; Ebn al-Balkī, ed. Le Strange and Nicholson, p. 15; i.e., Čehrāzād; cf. Ḥamza, p. 38; tr., p. 27: or Šamirān).

Another story had it that Bahman was identical with Kureš (Cyrus), the Persian, residing at Balk at the time, and that it was he who returned the Jews to Jerusalem (Masʿudi, sec. 551). Dinavari also mentions that Bahman had “entered” the *din* of the Children of Israel, but he left it and returned to the *majusiya* (ed. Guirgass, p. 29; ed. Ṭabbāʿ, pp. 29-30).

Homāy. According to Ṭabari, Bahman’s mother was, allegedly, Asturyā, that is, Esther; he had three daughters: K̄omāni, *Farang (text unpointed, mss. , and other, Ṭabari, I/2, p. 688, n. h.; tr. IV, p. 82), and Bahman-doḳt (see also [HOMĀY ČEHRZĀD](#)).

According to Ḥamza (pp. 37-38; tr., p. 26), “Homā” was just a title (*laqab*). She lived in Balk, sent an army against Rum, and brought back numerous artisans, among them the architects who built three palaces at Eṣṭaḳr (Hazārsotūn), which turned in three directions: toward Eṣṭaḳr, Dārābjerd, and the road to Khorasan.

According to Masʿudi (sec. 543), “Balk” lost its status of capital when Ḥomāya, daughter of Bahman, became queen and moved to ʿErāq to the area of Madāʿen. Also according to him, one story had it that Lohrāsf (Lohrāsb) married a Jewish girl, Dināzād, another that Ḥomāya’s mother was Jewish (secs. 545-46). Also known by her mother’s name of Šahrāzād, she waged



several wars against the Greeks and others (cf. Ṭabari, I/2, p. 690; tr., IV, p. 84). She was succeeded by her brother Dārā (Mas'udi, sec. 553).

According to Ebn al-Balkī (ed. Le Strange and Nicholson, pp. 52-54; ed. Behruzi, pp. 62-63) and the *Mojmal al-tawāriḳ* (p. 30), Bahman's mother (*Mojmal*: <'snwr>) was one of the children of the prophet Ṭālūt (Saul) and was married to Rāḥeb, a daughter of Rehoboam () son of Solaymān (cf. Dinavari, ed. Guirgass, p. 29; ed. Ṭabbā', p. 29). He had five children, two sons (Sāsān and Dārā) and three daughters (Ḳomāni var. Homāy, Farang, and Bahman-dokt). As Sāsān, despite being wise, learned, and courageous ('āqel o 'ālem o mardāna), showed no interest in kingship and Dārā was a mere baby, the elder daughter, Ḳomāni, became queen. According to Ṭa'ālebi (p. 389), Sāsān lacked the "radiance of divine majesty" and aptitude for government and left in despondency. Dinavari (ed. Guirgass, pp. 29-30; ed. Ṭabbā', p. 30) says he was the ancestor of the Sasanians and mentions that he was called Sāsān "the Kordī" and Sāsān "the shepherd" (*al-rā'i*), echoing the story of Ardašir told in the *Kār-nāmag* (1.7), where he is said to have stayed with "Kurdish shepherds" (*kurdiḡān šabānān*).

Ṭabari reports various stories (I/2, pp. 689-90; tr., IV, pp. 83-84): Bahman, when dying, at Ḳomāni's request, made the unborn son crown prince, bypassing the older son Sāsān, who left and went to Eṣṭaḳr, where he led an ascetic life and became a shepherd; when Bahman died before Dārā was born, the queen did not reveal the birth of the child, but put him in a chest and sent him down the Kor river, alternatively, the river of Balk (Mirkvānd, I, pp. 722-23; tr. Shea, p. 342: because of aversion to the child), where a miller who had lost his child found and raised him. Once he was grown up, all this became known, he was tested and acknowledged by his mother, and was crowned. Ṭabari (I/2, pp. 688-90; tr., IV, pp. 83-84) and Dinavari (ed. Guirgass, pp. 29-30; ed. Ṭabbā', p. 30) also report on her ambitious building projects, notably Roman-type buildings at Eṣṭaḳr, built by Roman prisoners captured on campaigns. There was prosperity during her reign.

According to the *Mojmal al-tawāriḳ* (pp. 30-31) and similarly in other sources, there were various traditions about Homāy-e Čehrzād: she was the daughter of Ḥāret, king of Egypt, and Bahman had willed the rule to her and her children; she was the wife of Bahman and, according to the Persians, his daughter as well; she was called Šamirān daughter of Bahman, but nicknamed Homāy; Dārāb was her son with Bahman; Homāy placed him in a box after birth and threw him into a river, where a fuller found him and called him Dār-



āb.).

Ṭa'ālebi (pp. 389-97) and the *Šāh-nāma* have many of the same themes and details of the reigns of Bahman and Homāy, including the beginnings of Dārāb (ed. Khaleghi, V, pp. 473-95, 496-512; ed. Mohl, V, pp. 4-19, 20-47; tr., V, pp. 283-91, 292-312; see Herzfeld, 1936, pp. 79-82, with references, on the connection between the Homā and Semiramis [Šamirān!] narratives).

BIBLIOGRAPHY

See at end of KAYĀNIĀN XIV. THE KAYANIDS IN WESTERN HISTORIOGRAPHY.