



# KAYĀNIĀN XIII. SYNCHRONISM OF THE KAYANIDS AND NEAR EASTERN HISTORY

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## KAYĀNIĀN

### xiii. Synchronism of the Kayanids and Near Eastern History

The desire of the medieval historians to fit all the ancient narratives into one and the same chronological description of world history from the creation led them to coordinate the Biblical, Classical, and Iranian sources (see also [JAMŠID](#)). Thus, during the reign of Manučehr, Moses was thought to have appeared (in the 60th year of his reign: Ṭabari, I/1, p. 434; tr., III, p. 23; Bal'ami, ed. Bahār, p. 345; ed. Maškur, p. 44; Zotenberg, p. 277: in the 20th year) and to have left Egypt (Dinavari, ed. Guirgass, p. 14; ed. Ṭabbā', p. 17), and the Israelites were thought to have been in Egypt and the desert (Bal'ami, ed. Bahār, p. 519; Zotenberg, p. 405). Kay Qobād was thought to have ruled at the same time as Solaymān (Bal'ami, ed. Bahār, p. 595; ed. Maškur, p. 47, has at the time of and before Dāwud, and Kay Kāvus at the time of Solaymān; and Zotenberg, p. 462, has “before that of Solaymān,” which may be a misinterpretation of the text of the older manuscripts used by Bahār, which



have “as we said before [the section on] Solaymān”). According to Ebn al-Balkī, Ezekiel (Ḥezqīl) appeared during the reign of Kay Qobād and Solaymān after his reign (ed. Le Strange and Nicholson, p. 40; ed. Behruzi, p. 48). Mirķvānd has Dāwud and Solaymān appearing during Kay Kāvus’s reign (I, p. 681; tr. Shea, p. 243).

Biruni (p. 115) suggested that Kay Kobād reigned after Essarhaddon (identical with Zaw b. Tumāsp), that Kay Qāvus was Boḳt-Naṣṣar and ruled three generations after Kay-Kobād, and that Koreš was Kay Ḳosrow, succeeded by Cyrus, identical with Lohrāsb.

Ṭabari (I/2, p. 644; tr., IV, p. 41) reports that, after the rule of Ṣadiqiā, the rule of Jerusalem and Palestine passed on to Oštāsb b. Lohrāsb, who made Boḳt-Naṣṣar their governor. The Israelites remained in Bābel until Kireš b. Jāmāsb b. Asb returned them to Jerusalem because his mother was Aštar, daughter of Jāvil or Ḥāvil. In Bahār’s edition of Bal’ami (pp. 671 ff.), most of this is supplied from Ṭabari, and it is not clear how much is in the manuscripts; Zotenberg (p. 491) only states that these events took place at the time of Goštāsb, son of Lohrāsb.

According to Ebn al-Balkī (ed. Le Strange and Nicholson, pp. 52-54; ed. Behruzi, pp. 62-63), Bahman deposed Boḳt-al-Naṣṣar’s grandson (Belt-al-Naṣṣar son of Nemrud) and appointed Kireš in his stead. He ordered Kireš to treat the Israelites well and send them home and let them choose their own governor, and they chose Dāniāl. Kireš was the son of <’ḥšw’rš> son of Kireš son of Jāmāsb son of Lohrāsb, and his mother <’šyn>, who was descended from the Israelite prophets, taught him the Torah. Ebn al-Balkī also refers to Cyrus’s rebuilding (*ābādān kard*) of the temple (Ezra 1) and to the prophet’s statement that Cyrus was the chosen and the Messiah (Isaiah 45:1), pointing out that “that book” has the spelling . Mirķvānd (ed., I, p. 30) remarks that Bahman ordered Jerusalem to be repopulated because of his (Jewish) wife.

Ḳvārazmi (p. 100) said Kay Kāvus’s title was (*na-mord*), interpreted as *lam yamot* “let him not die” (cited by Mirķvānd, I, p. 681; tr., p. 243, as Nemrud, interpreted as *lā yamut* “does not die”; Ḳvāndamir, I, p. 191, referring to Ḳvārazmi, says that his *laqab* was Nemrud).

See also Kellens’ (2002, pp. 428-31) attempt to connect the structures of Darius’s genealogy with that of the *kauuis*.



## BIBLIOGRAPHY

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