

## The Hvāfrita dynasty : the Sasanians

The Magi held this: Ardašēr who founded a new dynasty over the Aryan Land (*ērānšahr*) was indeed the “well-blessed” (Av. *hvāfrita*-) king revealed in the Avesta. The restoration of the Aryan rule by the “well-blessed” ruler at the beginning of the 7<sup>th</sup> century of the religion is thus synchronized with the accession of Ardašēr, “king of kings of Erān”.

§ From the Dēnkird viii, M 688-89

*cihrdād mādayān abar tōhmag ī mardōmān ...  
vas mādayān tōhmag nāmcīštīg srav ī ērān ud tūrān ud serimān  
dā-z x<sup>v</sup>adāy kay luhrāsp ud dahyubed kay vištāsp. dēn mazdesn  
vaxšvar spitāmān zardušt; ud sazišn ī zamānag ī az fradum x<sup>v</sup>adāyīh ī  
frēdōn dā āmadan ī zardušt ō hampursagīh.  
ud vas tōhmag srav ī az hān frāz, andar im nask, ped būd ušmurd  
ēsted; u-š ō būd guhrīhistan cōn sāsānagān ī-šān ped hvāfrīdān  
ušmured, u-šān x<sup>v</sup>adāyīh.*

‘The (Avesta book) Cihrdād contains essentially about the races of mankind ...

A report of many main races, specially the Airya, Tūirya, and Sairima, unto the king Kavi Aurvaṭ.aspa and the lord of the land Kavi Vištāspa; the prophet of the Mazdayasnian religion, Spitāma Zraθuštra; the passing of time from the first kingdom (of X<sup>v</sup>aniraθa), Ōraētaona, till the coming of Zraθuštra to consultation.

A report of many races, onwards from that time, is mentioned in this book (*naska*-), and considered as having existed, or as coming such as the Sasanians, whom it reckons as Hvāfrita, and their kingship.’

§ From the Dēnkird vii, M 650

*az āvām ārāstārān ardašēr ī pābagān, cōn-iš ēn-z abar gōbed kū:  
kadār hān ī zōrīg kay [ardašēr] ī tagīg ī tan-framān škeft-zēn ī x<sup>v</sup>adāy  
...?*

‘Of the directors of the (third) period is Ardašēr, son of Pābag, as it is said this about him: Which is that powerful Kavi [Ardašēr] the valiant, who personifies the (political) order, the one with a redoubtable weapon, the king ...’

Indeed, the original (Avesta) passage was about Karsna<sup>1</sup>, and the glossator applied it to Ardašēr.

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<sup>1</sup> .Cf. Yt 13.106 *karsnahe zbaurvaitinahe aṣaonō fravašīm yazamaide taxmahe tanu.mqθrahe darši.draoš āhūiryehē.*

§ From the Dēnkird iii, M 255-56

*hu-x<sup>v</sup>adāyīh andar jim tōhmagān pas az frēdōn ped jār-vihirišnīh: fradum, ped mānušcihrān; didīgar, ped kayān; ud sidīgar, ped hvAfrīdān, ī az ham kayān, ī sāsānagān-z x<sup>v</sup>ānīhed. andar harv rasišn ī vihirišn ped jim pessazagīg abzōn ī peymān dād nekīh ī gēhān hangirdīg āzād-x<sup>v</sup>adāyīh. ped x<sup>v</sup>adāyīh ō uz māyišn sar-rasišnīh, mardōm abāz aviš āyāsišn, ud ped ham tōhmag abāz-peyvannišnīh ō frašegird peyvastan, pēdāg.*

‘The good rules<sup>2</sup>, in different epochs, among the descendants of Yima, after Ōraētaona, are: First, by lineage of Manušciθra; second, by the Kavi dynasty; third, by the Hvāfrita dynasty which descends from the same Kavi dynasty, and also is called the Sasanian dynasty.

On the eve of each change to the Yima-like (rule), there will be the appropriate increase of measure and justice, and the benefit of the world (of living beings), in a word, the rule of the free-noble.<sup>3</sup> At the expiry of the test of the (good) rule, men remember it, and through the linking again with the same race the linking with the eschatological renovation (of the existence becomes possible). It is revealed.’

#### **Avarəθrabah: Ādurbād**

They held this too: The re-establishment of the religion by Avarəθrabah in the third period of the millennium of Zaraθuštra, as it is said in the Avesta may coincide with the restoration of the Mazdayasnian religion by Ādurbād son of Mahrspend, and his ordeal apropos of (the truth of) the Discourse.

#### **Tōsar**

§ From the Dēnkird vii, M 651-52

*u-š tōsar ped abāgīh. cōn-iš ēn-z abar gōbed kū: abāz-iš az ōy pursed zardušt kū: kē deh bēšāzēnīdārdum kē dēvān abespārd az tis ī frārōn, kē-š dastvarīh abar burd ēsted durvand ud drōvcāš? guft-iš ohrmazd kū: ... āsrōg-iz ī āgāh-pehikār ī deh nāmīg ī ahlav hān deh bēšāzēnīdārdum hend. ud hān ō tō gōbem kū: zanišn ahlemōyīh cōn gurg ī cahārzang kē hān gēhān frāz dahed ō vardagtāsišnīh [kū: az kird ī ōy ped vardag<īh> bē nayend], kē ast kū ōy-iz ī adavānīg vēmārēned [kū-š tis bē stāned az hān ī 𐬨𐬀𐬎𐬎𐬎 (hāvandān? avināhān?) dast], ud abarmānišnīh [xānag], gēhān nayed ped vardagīh, bē abar ō hān deh hān ī abārōn anāštīh paded, bē hān ī abārōn snōhišn, bē hān ī abārōn spazgīh. ud nē-z az hān deh hān ī abārōn anāštīh frāz abesihed, ud nē hān ī abārōn snōhišn, ud nē hān ī*

<sup>2</sup> . Pers. *hu-x<sup>v</sup>adāyīh* ‘good rule/ kingship’. Av. *hu-xšaθra-* adj. ‘having good power’ has been rendered by Pers. *hu-x<sup>v</sup>adāyīh*.

<sup>3</sup> . Pers. *āzād-x<sup>v</sup>adāyīh*, opp. *vēs-x<sup>v</sup>adāyīh* ‘the rule of the servant-people, democracy’.

*abārōn spazgīh, dā ka ō ōy dahend pedīrišn āsrōn ī mēnōg sālār ī purguftār rāstguftār ahlav [tōsar]. ud ka dahend pedīrišn ō mēnōg sālār ī purguftār rāstguftār ahlav [tōsar], ast kū avēšān deh ka x<sup>v</sup>āhend bēšāzišnīh vindend, ud nē anēvēnag ē az hān ī zardušt dēn.*

‘Tōsar is together with him (Ardašēr). As it is said this about him: «Zaraθuštra asked again thus: Who is the most healing of the country of which the things according to the norms are entrusted to the Daēva, over which the false-teaching Deceitful have brought their authority?»

«Ahura Mazdā spoke thus: ... A priest who is acquainted with dispute, famous in the country, and truthful. These (two, viz. Ardašēr and Tōsar) are the most healing for the country. And I tell you this, that: The heresy should be smashed –like the four-legged wolf –, which delivers the world (of life) to slavery [that is, owing to its action (living beings) are led into slavery], which makes the weak ill [that is, it may take away things from the hand of ... (innocents?)], and leads the dwelling [house] and world<sup>4</sup> into servitude. Upon that country will fall the unjust discords, the unjust wailings, the unjust calumnies. And from that country will not be dissipated the unjust discords, nor the unjust wailings, nor the unjust calumnies, until they give acceptance to him, the priest, spiritual leader, possessing many discourses, the one whose discourses are straight, the truthful [Tōsar]. And when they give acceptance to the spiritual leader, possessing numerous speeches, speaking straight words, truthful [Tōsar], they who wish the healing of the country, will find healing, and there will be no one deviated from the religion of Zaraθuštra. »’

#### Ādurbād

§ From the Dēnkird vii, M 652-53

*ped dēn ārāstār ādurbād ī mahrspendān friyān-nāf. cōn-iš abar peyvannišn ī x<sup>v</sup>arraḥ ō tōhmag ēn-z gōbed kū: ka ul [rased] ahlāyīh az nāfān naftiyān ī tūrān, ka uzīhed ped friyānān <hān> guft [kū-š ānōh pedīrišn baved] ped bavandagmenišnīh frādayend gēhān [astumand ī ahlāyīh], ud tangīh ō druz dahend. ud ham avēšān abar ped vahman mānend, zardušt, avēšān rāmēnīdārīh ped gōbišn. zayēš, zardušt, az amāh kē amehrspond hem, amāh ēd ō tō rādīh ast kē amehrspond hem.*

‘As the director of the religion (is) Ādurbād, son of Mahrspend, descendant of Friya. It is said this about the connection of Fortune with the race, that: «When he comes up <through> truth among the noteworthy grandchildren and descendants of Tūra of Friya [that is, he will be accepted there], they promote with perfect-mindedness the world of living beings [[i.e., the corporeal world of righteousness], and produce distress for the fiend. They dwell together with good thought, O Zaraθuštra, their peace (is) through invocation.<sup>5</sup> May you demand,

<sup>4</sup>. Better: the inhabitants (*aiβi.šōiθna*) and herds (*gaēθa*).

<sup>5</sup>. Cf. Y 46.12.

O Zaraθuštra, from us who are Aməša Spənta, and this liberality (*rāiti*) to you is ours who are Aməša Spənta. »<sup>6</sup>

§ From the Dēnkird vii, M 653

*ādurbād frašavāxš-tōm āvādag būd. u-š ēn-z abar gōbed kū: hān āvām pōlāvadīg kē andar hān mard zāyed, abzōnīgih-ārāstār, ahlāyih-ārāstār, hanzamanīg [ādurbād ī mahrspendān].*

*ēn-z: avarəθrabā ārāstār {𐬨} ī ahlav fravahr yazem vaγəntōiš [ī mānušcihr āvādag ud ādurbād niyāg].*  
*gōbed kū: az ōy bē avarəθrabā.*

‘Ādarbād was from the race and descent of Frašāvaxša. And it is said also this about him, that: « It is the steel age in which will be born that man, Avarəθrabah, the director of increase, the restorer of righteousness, the one who belongs to the assembly [Ādurbād son of Mahrspend]. »

This also: « We worship the Fravaši of righteous avarəθrabah (descendant of Rāštarə.vayənti [Rāštarə.vayənti is descendant of Manuš.ciθra, and ancestor of Ādurbād]). »

It is said that: « From him (i.e., Rāštarə.vayənti) comes Avarvqrabah.»

§ From the Dēnkird viii, M 689 (from the Cihrdād)

*andar mānušcihr ud nōdar jōšt ī fryān az spendōdādān tōhmaγ avarəθrabā [ē, ādurbād ī mahrspendān] ud astih ī ēg-iz ped bavedih ēsted.*

‘[The story of many races is mentioned in the Cihrdād ...] «Among (the descendants of) Manuš.ciθra, Naotar, and Yōišta Fryāna, and from the race of Spəntōdāta, is included avarəθrabah [that is, Ādurbād son of Mahrspend] whose existence, at that time, remained for the future. »’

In the Avesta, avarəθraah is apparently alluded to by the title \**aša.rāza-* ‘who regulates the Truth/ Order’ rendered by Pers. *ahlāyih-ārāstār* ‘who arranges /restores the righteousness’. The Avesta announces the coming of avarəθrabah, the *aša.rāza*, in the third period of the millennium of Zaraθuštra. The Avesta proper name Avarəθrabah is adopted by Ādurbād himself, and the title *ahlāyih-ārāstār* is applied to him. This quotation, from a short account of the Zand of the nask Stūdegar is an example of the transposition of *aša.rāō avarəθrabā* to *ahlāyih-ārāstār* Ādarbād:

§ Dk ix, M 792

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<sup>6</sup>. Cf. Dk ix M 825 (Varštmānsr, panzum fragard) *amehrspendān ō zardušt ... ēn-z kū: x<sup>v</sup> ēš tō amāh hē, zardušt, ud amāh ēd ī tō rādih tis ō tō dayed, ā-š amāh dād baved.*

*sidīgar, pōlāvadēn, hān āvām kē ahlāyīh-ārāstār ādurbād ī  
mahrspendān andar zād.*

‘Third, the steel, the period in which was born the restorer of  
righteousness, Ādurbād son of Mahrspend.’

Raham Asha