The role of Jamshid in extending civilization

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Abstract
Jamshid is one of the common characters of Iran and India, who has attempted to establish civil principles of this race. He is proposed as a great king in Avesta and as a god in myths because of his role in creating and expanding Arians’ civilization and his holiness among them. Regarding the honor and homage to his actions, deeds, inventions, discoveries, and traditions, one can guess that he has been one of the effective and outstanding people in Neolithic or modern age.

Keywords: Jamshid, Myth, Epic, Shahnameh, Civilization.
Introduction

Iranians are from Indo-Iranian and Indo-European great nations, who have lived in Oliyayi regions of Yeni-Seie-Iranovich-river about 3000 A.D. They started to migrate to the south because of cold weather about 1400 A.D.

Some of them passed Kheibar Strait into India (Send) and after hard fights with native Indians, they conquered a large part of Indian subcontinent. They called Indians "unclean and impure" to prevent intercourse and remain as pure Ariyayirace. A group of them passed Europe lands such as Germany, Austria, and some areas of France and established a new civilization in those regions. The others entered Iran plateau, some of whom occupied Damghan, others occupied Heqmataneh-Hamedan, and the remaining occupied around Sus-Shush River, near Karun River and Beinonnahrein. These people established Mad and Hakhamanesh and then Parts Chains (Ashrafzadeh, 2011:10)

Indo-European race possessed language, culture and equal social situations as well as joint myths conveyed from one generation to other.

After the separation of Indo-European nations from Indo-Iranians, the fictions of their ancestors changed to the mythical stories with the same theme among different nations of this race. On the other hand, the traditional patterns repeated in myths of these nations was the other factor contributing to the sameness of their fictions since each nation tried to ascribe the human inventions and explorations to its ancestors and the great mythical and epic heroes to its race.

Following the religious and cultural changes and the progress in civilization, these joint myths were transferred into different epics. By thinking about them, one can understand their same nature.

But the history of Iranian epic started when Ariyayis made epics by mixing their ancestors’ reminded myths with native culture, neighbor myths, and social, political, economic and cultural changes.
Mythical stories and then, Iranian epics, which were conveyed from one generation to another via musicians and narrators, were collected in Avesta as a religious thought for the first time.

In Avesta, Indo-Iranian and Indo-European mythical and divine characters were appeared as the royal and kingly ones, who were famous in these races and had tried hard for them. This was on the basis of Zoroastrian theism thoughts.

Jamshid, the fourth king of Pishdad, is one of these epical characters whose existence was inspired by Indo-Iranian goddesses that has gradually changed from myth to epic via different transforms, in accordance with wisdom and thought, and by decreasing its wonderful aspects.

Jamshid is perhaps one of the people who have had a key role in establishing Indo-Iranian civilization. That is why he has become a goddess in myths and a great king in epics. Hence, a lot of inventions, explorations, actions and constructions are assigned to him.

**Deeds, actions, inventions, constructions and traditions assigned to Jamshid**

A lot of inventions, explorations, actions and constructions are assigned to Jamshid in Shahnameh, which demonstrates strong civil principles of Indo-Iranian race. For instance, some of these actions and inventions include high palaces, bathhouses, invention of iron, gold, wire and precious stones, cognition of nice aromas and building ship and social system. According to Shahnameh, following his kingdom, Jamshid’s achievements are as follows:

In the name of the bounce, he returned to the bat
First, he lost the point of war
It's soft to you
Cho and his armor, and as the atmosphere is swallow
Chu Chhatfan and the razor and chub
Everyone found to be fluent
It's about fifty years to suffer
Take a few treasures
Otherwise, the paw of thought flashed
That wear when shame and battle
Flax and silk and hair
Smoothies and dreadlocks
Learn to lose and toss
Weave the wool on
Choo was woven to wash and sew
They learned to learn from one another
This is what Chu made the other instrument
Happy time and she is also happy
It crashed every premier association
This is also fifty
A group that you can read
Draw your Danny worshipers
They separated them from the group
The worshiper is the mountain
It was their job to worship
Let's face it
Safi is on the other hand
Hey name of Nisarian
Where is the milk of men fighting
Foruzand is the army and the country
Kzishan had a royal throne instead
Their name was the name of a man
Be aware of three other nodes
Nobody thank you
To work and act well
Do not blame the stew sometimes
The command is tan and rabbit
The song is comforting
Free Tone and Goat Goat
On the comfort of the referee and the conversation
What said that spokesman is free man
Who made her free
Fourth, you read the joy
Same instructions
Where were their peers?
Their psyche was always flowing
This is also fifty years old
Eat and donate things
From this one, one base
It deserves to be broken and it's the way
That's up to everybody's size
See to know more or less
So take the foul demon
Add water to the soil
Heranch knew the flowers
They built the dry styles
To the stone and to the wall of plaster walls
First he worked on a geometric cut
Chu is warm and palatial
Chow Ivan is a refuge
Since the time of JaraGhor
Hey, I want you clear
Have you gotten some kind of ghosh
Chu ruby and almonds and wires and gold
Get out of chaos
He was decorated with bands
Alternatively, open smoke
Which people need to smell
Chu Ban and Chu Camphor and like a pure musk
Chu Reclining Chu Amber Chou Bright Roseback
Medicine and cure for any pain
Get on the road and walk
The same secrets are obvious
The world did not come
He traveled to the ship
You are getting the country to the country
Such a year the claw is also bundled

(Shahnameh, Volume 1,370-376,366-368,378-379,381-382,386-387,391-400)

In addition to these items, other traditions, tools, constructions and actions are also assigned to Jamshid as follows:

1-Deeds and traditions of Jamshid

Universe extension: extending universe of Ormzd is one of Jamshid's important deeds in Avesta. Jam was an ideological king. There wasn’t any death, oldness, hungriness, thirstiness, cold and hot during his age. The father was appeared as his son. The plants, water and food were unending and infinite. The creatures increased in his time because of being deathless in this golden kingdom. Every 300 years, Jamshid extended the world by two wonderful tools that Ormzd had gifted him (Christian San, 1386:24).

According to Vendidad (Vindhad), Second Fighter, Ahouramazda asked Jamshidto extend universe after the rejection of his mission by Jamshid.
"If you are not ready, remember and win my religion, then let my world go away. Then make the world open to me, so be careful and steward of my world!" (Vindhad, Second Fighter)

Then Ormzd granted 2 saddles, namely, "Swore of Zarin and "Ashtar" of Zarenshan. Then, it came to pass in the city of Jam, where there were three hundred years of winter, the earth was full of sheep, flocks, men, dogs, birds, and burning red flames, and the beasts, locals, and people were not found therein. (Vendidad, second fighter, section 7) (Razi, 2008, volume 1: 203-204).

After that, Jam went steadily toward the sun, toward the south (2). He landed this land to the "Swore" of Zarrin and went to "Strahra" and said: You are sepper. (Vendidad, second fighter, section 10).

It came to pass in the city of Jam, where there were six hundred years of winter. The earth was full of sheep, wild beasts, flocks, dogs, birds, burning fires, and beasts, and tribes and people were not found therein. He expanded the land two third more than before: and there went up flocks and herdsmen and people up and down. (Vendidad, second fighter, section 12-20).

1-2 Nowruz

Nowruz celebration or “Eid” is one of the festivals and celebrations attributed to Jamshid. According to Dr. Bahar, Nowruz is attributed to Jamshid because he was one of the popular characters of pre Islam age. There was nobody like him with such a popularity. (Bahar, 1386: 22).

There are some narrations about the attribution of Nowruz to Jamshid: Jamshid had made a vehicle for himself and got upon it. Then, the genies and Satan carried him and his vehicle in air and Jamshid went from Damavand to Babol in a day. People were wondered and called this day new day or Nowruz.

According to another narration, Jamshid traveled so much and when he wanted to travel to Azerbaijan, he sat on a golden throne and people carried him. By sunshine, they called it new day or Nowruz.
According to the third narration, Jamshid was one of the popular kings who sat on a throne and watched parade. At the start of new month, HormozFarvardin, he satsat on the throne. By sunshine, people called it Jam Shid or Jam Shined and Jamshid called this day as a new day and New Year. (Razi, 2005, 123).

This is narrated in Shahnameh as following:

The jump goes down to the brightness of the sun
Kiani made one bed
What kind of jewelry is it?
That you called Dave because you wanted
I raised my head to you
Chu sun shining between the air
Sitting down the king of the king
The world was joined on that flat
The surprise of her fortune
They threw Jamshid on gem
They called the day the new day
Head of HormozFroid's New Year
The suffering of the earth
The elders joyfully reaped
They asked for the cup and the ramps
Such a celebration of Farrokh is from time to time
Stay with us Khosrowan
2- Assigned tools to Jamshid

1-2- sword, time, solitaire, and golden cane:

Sword, time, solitaire, and golden cane are the sings of kings’ strength and royalty. The signs of stones and photos from Sasanian, Ahouramazda, and Anahitashow that in some rituals of kings, they grant something special like a ring or a sign of strength to king. Other signs of kingness were cane and sword that are not only in Iran, but also among other nations (Razi, 1385, volume 1: 214). Soleyman had a ring used to rule upon the genii and fairy, had a cane that showed his royalty, and a throne carried by Satan.

Jamshid had a wide throne carried by Satan in Iranian myths.

Kiani made one bed

What kind of jewelry is it?

That you called Dave because you wanted

I raised my head to you

(Shahnameh, volume 1/404-405)

And he was the owner of golden ring, which was granted to him by Ormzd:

I am Ahura Mazda who have granted him 2 tools.

The sign of Jam’s ring in Firdausi’s Shahnameh:

Jamshid had a fart and a ring in Shahnameh by which ruled all the creatures

That Jamshid with a fart and a ring
By his command, Dave and Chicken and Fairy

(Shahnameh, volume 1/364)

Maybe the greatness of Jamshid was since his royal ring and stone that is repeatedly considered in Iranian myths and is completely explained in Avesta.
2-2- Jam (Cup): Jamshid of Iranian stories

Jamshid of Iranian myths and Suleiman of Sami stories have had cups and mirrors to watch the universe’s events. Some Parsi books point to 7 magic things made by Jam that were destroyed by Eskandar. But the most important magic thing was magic Jam or cup to watch universe.

3- Constructions:

1-3- Var, a mythical city of the great Jam:

The sign of Var in Firdausi’s Shahnameh:

On the side of Persepolis
Chu got a guitar ring

(Shahnameh, volume 1/534)

Ivan Zahak in Cong Dozcan be the same as Var:
They came to drought, headed to the honey
They put Jerusalem on
Who spoke on the tongue of the tongue
Hemingkeng read his eyeliner
Betty is now a clean house
Satisfied Avon Zahak Dan

(Shahnameh, volume 1/864-866)

In addition, according to the section 32 and 34 of Vendidad second fighter,

So take the foul demon
Add water to the soil
Heranch knew the flowers
They built the dry styles
To the stone and to the wall of plaster walls
First he worked on a geometric cut
Chu is warm and palatial
Chow Ivan is a refuge

(Shahnameh, volume 1/390-395)

Conclusion

Some of the characters in mythical and even in heroic sections of Shahnameh are inspired by the old pattern of Indo-Iranian goddesses that are gradually conveyed via cultural, economic, political, social and religious changes. Jamshid, the fourth king of Pishdad, is one of these epical characters whose existence was inspired by Indo-Iranian goddesses that has gradually changed from myth to epic via different transforms, in accordance with wisdom and thought, and by decreasing its wonderful aspects.

Jamshid is among the divine Indo-Iranians who entered earth and created human generation. His father was Viseuet, who was the sun and lived in the best and third level of heaven and was the first couple of Indians believing in his sister, Yemi.

In Avesta, Jamshid is the forth and important king after Houshang and Tahmours. His personality belongs to the period of migration of Indo-Iranian nations to south since the hard cold of Iranovich.

Character of Jamshid in Avesta is the same as his original myth. His ruling on fairies, speech with Ahouramazda, and Ormzd expansion with golden sword, building Var, efforts of Zahhak, Garshasb, Azar, his long life, and the girls who were alive till Fereydoun age, and so on are the mythical aspects that can’t appear in real world.

Jamshid’s story in Shahnameh is epic, but its mythical theme is obvious. His long life, his strength upon devil, hen and fairy, and carrying his vehicle by devils are the subjects related to myth.

Jamshid in Shahnameh is a mix of Lotous and Mitous and one can understand the similar and different dimensions of these two characters by studying Jamshid’s character. The main reasons of these differences are related to the Islamic attribute of mythical and epic characters of Shahnameh that are influenced by Muslim narrators and maybe because of the contrast with these Islamic beliefs.
By thinking about Jamshid’s life in Shahnameh and Avesta, one can guess that Jamshid age is the period of civilization and the progress of Indo-Iranian Ariyayis, which is considered as the advanced Neolithic age. Human beings discovered iron and other equipment in this time.

By relating these inventions and explorations to Jamshid, one can probably guess that Jamshid is the name of a person who had a key role in establishing Indo-Iranian civilization, is one of the goddesses in myth because of his holiness, and great king in epics. His deeds, traditions, buildings, inventions and explorations include Ormzd expansion, Nowruz, Var mythical city, TakhteJamshid, building of high palaces and bathrooms, iron, gold and wire, precious stones, cognition of fresh aromas and social system.
References