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OPOWIEŚCI O CYRUSIE W ŠĀHNĀME

O problemach historii w *Šāhnāme* wspominałem już w przedmowie do wyboru fragmentów tej księgi¹. Obecnie chciałbym tylko rozwinąć i uściślić niektóre zawarte tam spostrzeżenia, kładąc nacisk głównie na problem odzwierciedlenia w *Šāhnāme* historii podbojów Cyrusa Wielkiego. Jest to problem, jak myślę, istotny, jako że szereg wątków *Šāhnāme* kojarzy się z faktami już ustalonymi oraz z relacjami źródeł, wśród których na pierwsze miejsce wysunąć wypada *Dzieje Herodota* — najstarszą przecież krystalizację epopei irańskiej — i dzieła historyków muzułmańskich, którzy czerpali wiadomości głównie z tradycji irańskiej — podobnie jak Herodot i podobnie jak Ferdousi.

„A będę pisał tak — zapowiada Herodot² — jak opowiadają niektórzy z Persów, co nie chcą upiększać historii Cyrusa, lecz przedstawić istotną prawdę, aczkolwiek potrafiłbym o Cyrusie jeszcze inne, i to trojakie wersje opowieści przytoczyć”.

Wątki tych opowieści zrekonstruował I. W. Piankow³ na podstawie relacji Herodota, Ktezjasza, Ksenofonta, Hellanika, Diodora, Mikołaja Damasceńskiego, Charona i Strabona. Badania Piankowa potwierdzają relację Herodota, że już za czasów Cyrusa istniały co najmniej trzy wersje podań ustnych. Piankow podaje skrótową ich rekonstrukcję.

Porównując z nią wątki pierwszej części *Šāhnāme*, możemy stwierdzić, iż niektóre z nich zgadzają się właśnie z wersją uznaną przez Herodota za najprawdziwszą i że wątki te powtarzają się w epopei czasem kilkakrotnie.

Herodotowskim relacjom o dzieciństwie Cyrusa, wyraźnie opartym na mowie prestiżu, odpowiadają u Ferdousiego analogiczne opowieści o Feridunie i Kej Chosrou.

Opowieści o porozumieniu między Harpagosem a młodym Cyrusem odpowiadają w *Šāhnāme* trzy wątki: 1) wprowadzenie przez kowala Kawego na tron Iranu młodego Feriduna, 2) sprowadzenie przez Rostama z gór Elburzu ukrywającego się tam Kej Kobada, 3) odnalezienie przez Giwa w Turanie i przyprowadzenie do Iranu młodego Kej Chosrou. W każdym z tych wątków odpowiadają opowieści Herodota nie wszystkie elementy, ale pochodząaniu ich od wspólnego źródła zaprzeczyć nie sposób. Nasuwa się więc po-

¹ A. Ferdousi, *Księga królewska*, wybór, przłożył W. Dulęba, Warszawa 1981.

² I/95.

³ *Obrazowanie dierżawy Achiemienidow po dannym antycznych istocznikow [w:] Istorija iranskogo gosudarstwa i kultury*, Moskwa 1971, s. 83—84.

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