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Qames and Qaddares Made by Ostad Haj Hossein Farajian

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I introduced Ostad Haj Hossein Farajian to the public in a previous article. In this piece, I will introduce three *qames* and a *qaddare* made by Ostad Farajian. I will shortly introduce the terms and their related meanings and then provide some technical analysis and measurements of the four pieces. In today's Iran, *qame* is used to describe a double-edged, straight weapon. The blade of this weapon is generally fullered. The majority of antique *qames* have offset fullers (one fuller on each side), yet there are also varieties with multiple fullers. There are also rare examples with no fullers (see Moshtagh-Khorasani, 2006:579, cat. 207). On the other hand, *qaddare* is used to describe a weapon that has a straight, single-edged blade. Both *qame* and *qaddare* lack a handguard and have the same shape as the handle. According to Hossein Farajian, the techniques of usage of *qames* and *qaddares* vary. As a double-edged weapon, a *qame's* slashing strength is distributed to two edges. Therefore, a *qame* does not cut as well as the *qaddare*. Regarding the origin of the words *qame* and *qaddare*, Pur Davood (1969/1347:43) states that the origins of the term *qame* is not clear, and he could not find it in the *Shahname*. This is the same for the term *qaddare* that cannot be found in the *Shahname*. However, Pur Davood (1969/1347:44) states that this word has its roots in Sanskrit and found its way to Iran from India. In Sanskrit, this weapon is called *kathara*. The Digital Lexicon of Dekhoda describes *kattare* as a straight and wide sword, carried by people in India. In the manuscript *Adab al Harb va al Shojae* (The Customs of War and Bravery), written during the Saljuq period, a weapon called *katare* was used by Indians, *bibakan* (the fearless), and *ghadaran* (see Matufi, 1999/1378:438). The Digital Lexicon of Dekhoda describes *kattare* as a straight and wide sword, carried by people in India. It further states that this word went into a shift where 'k' was transformed to 'gh' and 't' to 'd,' creating the word *qaddare*. On the other hand, Dekhoda describes

qame as a short sword with a wide, straight blade and states that *qame* is Turkish in origin. Unfortunately, neither Dekhoda nor Pur Davood explain the shape of these two weapons.

1) Qame with etched inscriptions from the holy Qur'an

The first *qame* has a very solid blade with multiple fullers. Examples of antique *qames* with multiple fullers can also be seen in the Military Museum Tehran (see Moshtagh Khorasani, 2006:575, cat. 198). The blade has a strengthened tip. In spite of the fact that the blade has a strong blade of weighing 771 grams, it handles very well and has very good balance and harmonics. It is heavier and longer when compared to many antique examples that are kept in the Military Museums of Iran and selected, private collections. The following table shows the statistical dimensions of the *qame*:

Qame with etched inscriptions made by Ostad Farajian as

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Total Length: 63 cm

Width of the blade at the forte: 5 cm

Width of the blade in the middle: 5 cm

Weight without scabbard: 771 grams

Weight with scabbard: 1185 cm

The corners of the blade, close to the edge on both sides, are etched with inscriptions from the holy *Qur'an*. On the obverse side, the inscriptions are the ayats 1-3 from the sura *al-Nasr* (Help) (see *Al-Qur'an*, 1993:557):

Bismi Allah alrrahman alrraheem 1. *Itha jaa nasru Allahi waalfath*, 2. *Waraayata alnnasa yadkhuloona fee deni Allahi afwaja*, 3. *Fasabbih bihamdi rabbika waistaghfirhu innahu kana tawaaba*

In the name of Allah, most benevolent, ever-merciful. 1. WHEN THE HELP of God arrives and victory, 2. And you see men enter God's discipline horde on horde, 3. Then glorify your Lord and seek His forgiveness. Verily He is relenting.

Further, there are inscriptions ayat 1-3 from the sura *al-Asr* (Time and Age) (see *Al-Qur'an*, 1993:550) on the obverse side:

Bismi Allah alrrahman alrraheem

1. *WaalAAasr*, 2. *Inna alinsana lafee khusr*, 3. *Illa allatheena amanoo waAAamiloo alssalhati watawasaw biahqqi watawasaw bialssabr*

In the name of Allah, most benevolent, ever-merciful.

1. TIME AND AGE are witness, 2. Man is certainly in loss, 3. Except those who believe, and do good and enjoin truth on one another, and enjoin one another to bear with fortitude (the trials that befall).

Close to the handle there are two further inscriptions: *La Elaha Ellah Allah* (There is no G



od but Allah) and *Mohammad Rasool Allah* (Mohammad is his messenger). The reverse side of the blade is also etched with inscriptions from the holy *Qur'an*. These inscriptions are the ayats 1-6 from the sura *An-Nas* (Men) (see *Al-Qur'an*, 1993:561):

Bismi Allah alrrahman alrraheem. 1. *Qul aAAoothu birabbi alnnas*, 2. *Mailiki alnnas*, 3. *Ilahi alnnas*, 4. *Min sharri alwaswasi alkhannas*, 5. *Allathee yuwaswisu fee sudoori alnnas*, 6. *Mina aljinnati waalnnas*



In the name of Allah, most benevolent, ever-merciful. SAY: "I SEEK refuge with the Lord of men, 2. the King of men, 3. The God of men, 4. From the evil of him who breathes temptations into the minds of men, 5. Who suggests evil thoughts to the hearts of men – 6. From among the jinns and men.

There are also inscriptions ayats 1-5 from the sura *al-Falaq* (see *Al-Qur'an*, 1993:560):

Bismi Allah alrrahman alrraheem. 1. Qul aAAoothu birabbi alfala, 2. Min sharri ma khalaq, 3. Wamin sharri ghasiqin itha waqab, 4. Wamin sharri alnaffathati fee alAAugad, 5. Wamin sharri hasidin itha hasad

In the name of Allah, most benevolent, ever-merciful. SAY: "I SEEK refuge with the Lord of rising day, 2. From the evil of what He has created, 3. And the evil of evening darkness when it overspreads, 4. From the evil of sorceresses who blow the incantations on knots, 5. From the evil of the envier when he envies.

Close to the handle, there are inscriptions revealing the maker's name, Hossein Farajian, and *Yadollahi fogho Aydahum* (There is no hand above God's hand). Following the tradition, the handle is made of two horn scales riveted to the tang. The wooden scabbard is covered with leather. The scabbard fittings are made of brass.

Figure 1: *Qame* made by Ostad Haj Hossein Farajian with etched inscriptions from the *Qur'an*, the obverse side.

Figure 2: Same *qame* from the reverse side with etched inscriptions from the *Qur'an*.

Figure 3: A close-up of the blade.

2) *Qame* with gold-inlaid inscriptions

The second *qame* made by Ostad Haj Hossein Farajian has also a steel blade. There are gold-inlaid inscriptions on the forte of the blade on both sides. Close to the tip, there is further gold inlaying. The blade is multi-fullered. The wooden scabbard is covered in leather, and the scabbard fittings are made of brass. On the obverse side, close to the forte, there is the following gold-inlaid inscription: *Amal-e Hossein Farajian Zanjan* (The work of Hossein Farajian [from] Zanjan). On the same side, close to the tip of the blade, there is the following gold-inlaid inscription: *Hag, Hag, Ali, Ali* (Justice, Justice, Ali, Ali). On the reverse side, close to the handle, there is the following gold-inlaid inscription: *Yadollahi fogho Aydahum* (There is no hand above God's hand). Close to the tip on the same side, there is the following gold-inlaid inscription: *Enna Fatahna Lakka Fathan Mobina* (We have given you a splendid victory). This is the first ayat of the sura *al-Fath* (Victory) (see *Al-Qur'an*, 1993:439). The following table shows the statistical measurements of this short sword:

Qame with gold-inlaid inscriptions made by Ostad Farajian as mentioned above

Total Length: 70 cm

Width of the blade at the forte: 4.5 cm

Width of the blade in the middle: 4.4 cm

Weight without scabbard: 593 grams

Weight with scabbard: 893 cm

Figure 4: Another *qame made* by Ostad Haj Hossein Farajian with gold-inlaid inscriptions from the *Qur'an*, the obverse side.

Figure 5: Same *qame* from the reverse side with gold-inlaid inscriptions.

Figure 6: A close-up of the blade.

Part II to follow.

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ABOUT THE AUTHOR

Manouchehr Moshtagh Khorasani writes for PersianMirror from Germany. He is the author of the book "[Arms and Armor from Iran - The Bronze Age to the End of the Qajar Period](#)".

More information is at www.legat-verlag.de/e/programm_e.html.

Manouchehr is also the moderator of the American organization of Swordforum International, where he answers questions on Middle Eastern Swords. He is considered the specialist on Middle Eastern Arms and Armor and responsible for the forum Edged Weapon from the Middle East, Asia and Africa. For more visit: forums.swordforum.com/index.php?s=

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Qames and Qaddares Made by Ostad Haj Hossein Farajian

3) *Qame* with bronze blade

Ostad Haj Hossein Farajian casts a number of bronze blades, such as an Achaemenian *akenakes* and an Egyptian *kopesh*. Although *qames* with bronze blades do not have a historical provenance, I would like to introduce this *qame* made by Ostad Haj Hossein Farajian as it is truly a piece of art. The blade is cast from bronze and is chiseled in beautiful inscriptions in Persian. On the obverse side of the blade, there is the following inscription in Persian:

In tigh ke shire falakash nakhjir ast Shamshir Vakil an Shah keshvargir ast. Peivaste kelid fath darad dar dast An dast ke bar qabzeye in shamshir ast.

This sword which [is meant] to hunt the celestial lion, is the *shamshir* of the Vakhil, the king who conquers countries. He will always keep the key to victory in his hand [only if] one holds the handle of this *shamshir* in his hand.

Note that the above inscriptions are the same that are gold inlaid on the steel blades of the two *shamshirs* of Karim Khan Zand (one is kept in the Military Museum of Tehran, and the other in Pars Museum in Shiraz; see Moshtagh Khorasani, 2006:492-494, Cat 122, Cat. 123). Note that Vakil (representative) is the title that was used by Karim Khan Zand. Further inscriptions on the obverse side are taken from the *nohekhani* (mourning for Imam Hossein) during Moharram or the *taziye* (Shiite passion ceremony).

Ruz Ashura Goft An Shah Teshne Kaman in Chenin Sar
be rah dust dadan bahr man doshvar nist

Teshneam man teshneye adl va azadegi
Var na dar man zarei az teshnegi asar nist

On the day of Ashura, the thirsty king [referring to Imam Hossein] said, "Sacrificing oneself for one's friend is not difficult; [yes,] I am thirsty [but] thirsty for justice and freedom. Otherwise, I am not thirsty at all."

Close to the forte of the blade, there are engraved inscriptions in Arabic: *Yadollahi fogho Aydahum* (There is no hand above God's hand). On the reverse side of the blade, there are the following engraved inscriptions in Persian:

Dush Ahmad zad gadam botha shekast az hame Ali
Sakht viran kofr ra az amr-e hag andam Ali

(Yesterday, Ahmad broke the idols with the help of Ali, and he destroyed the blasphemy for the justice of Ali)

Anke az tigash separ afkand jebreil amin Bovad
Seifollahfog aydahom Ali

(The person who with his sword made loyal Gabriel lose his shield is the Sword of God, Ali)

Alam hame gatreand va daryast Hossein
Khuban hame bandeand va mola ast Hossein

The whole world is made of drops, and Hossein is the sea; all the good people are slaves, and Hossein is the lord

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bas ke karam darad va agha ast Hossein*

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I am afraid that he even forgives his killer because Hossein is so forgiving and generous.

Close to the forte of the blade, there are engraved inscriptions in Persian: *Sakht-e Hossein Farajian Zanjan* (Made by Hossein Farajian [in] Zanjan). The wooden scabbard is covered in leather and has iron fittings.



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Qame with bronze blade and engraved inscriptions made by Ostad Farajian

Total length:	63.5 cm
Width of the blade at the forte:	4.4 cm
Width of the blade in the middle:	4.4 cm
Weight without scabbard:	607 grams
Weight with scabbard:	762 grams

Figure 7: A *qame* with bronze blade and engraved inscriptions made by Ostad Haj Hossein Farajian.

Figure 8: Same *qame* from the reverse side with engraved inscriptions.

Figure 9: A close-up of the blade.

4) Qame with filigree decorations

The forte of the blade on the obverse side is blued and has multiple fullers. The scabbard is made of wood and covered with leather. The handle golmikhs are decorated with beautiful silver filigree as well as the scabbard fittings. On the obverse side, there are the gold inlaid-inscriptions *Enna Fatahna Lakka Fathan Mobina* (We have given you a splendid victory) that is the first ayat of the sura al-Fath (Victory) (see Al-Qur'an, 1993:439) and *Amal-e Hossein Farajian* (The work of Hossein Farajian). The following table shows the dimensions of the qame:

Qame with filigree decorations:

Total length:	44.2 cm
Width of the blade at the forte:	3.8 cm
Width of the blade in the middle:	3.7 cm
Weight without scabbard:	365 grams



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Weight with scabbard: 529 grams

Figure 10: A game with blued and gold-inlaid inscriptions and filigree decorations, the obverse side.

Figure 11: The same game from the reverse side

Figure 12: A close-up of the handle with filigree decorations

Figure 13: A close-up of the scabbard tip

See [Part I](#).

Part III to follow.

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ABOUT THE AUTHOR

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5) Dimensions of the games made by Ostad Farajian compared to antique blades

The following table shows the three games made by Ostad Haj Hossein Farajian in comparison to their antique counterparts:

a. Qame with etched inscriptions made by Ostad Farajian

Total length:	63 cm
Width of the blade at the forte:	5 cm
Width of the blade in the middle:	5 cm
Weight without scabbard:	771 grams
Weight with scabbard:	1185 grams

b. Qame with gold-inlaid inscriptions made by Ostad Farajian

Total Length:	70 cm
Width of the blade at the forte:	4.5 cm
Width of the blade in the middle:	4.4 cm
Weight without scabbard:	593 grams
Weight with scabbard:	893 grams

c. Qame with bronze blade made by Ostad Farajian

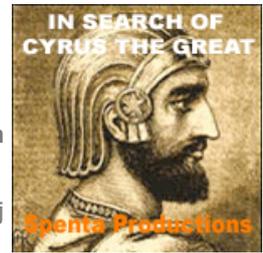
Total Length:	63.5 cm
Width of the blade at the forte:	4.4 cm
Width of the blade in the middle:	4.4 cm
Weight without scabbard:	607 grams
Weight with scabbard:	762 grams

d. Qame with filigree decorations

Total Length:	44.2 cm
Width of the blade at the forte:	3.8 cm
Width of the blade in the middle:	3.7 cm
Weight without scabbard:	365 grams
Weight with scabbard:	529 grams

e. Qame attributed to the Afsharid Period, kept in Reza Abbasi Museum (see Moshtagh Khorasani, 2006:574, cat.197)

Total Length:	54 cm
Width of the blade at the forte:	5.2 cm
Width of the blade in the middle:	5 cm
Weight without scabbard:	750 grams



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Weight with scabbard:	850 grams
f. Qame attributed to the Zand Period, kept in Military Museum Tehran (see Moshtagh Khorasani, 2006:575, cat.198)	
Total Length:	67.5 cm
Width of the blade at the forte:	5.2 cm
Width of the blade in the middle:	5.2 cm
Weight without scabbard:	680 grams
Weight with scabbard:	860 grams



6) Qaddare

The following qaddare has a beautiful fullered blade and is very sturdy. The inscription on the reverse side of the qaddare is ayat 115 from the sura al-Mum'minun (The True Believers):

Bismi Allah alrrahman alrraheem. 115. Afahasibtum annama khalaqnakum Aabathan waannakum ilayna la turjaAAoon

In the name of Allah, most benevolent, ever-merciful. 115. Do you think We created you for nothing, and that you will not return to us?

On the reverse side, there is also ayat 1 from the sura al-Fath (Victory) (see Al-Qur'an, 1993:439):

1. Inna fatahna laka fathan mubeenan (We have given you a splendid victory). There is also the maker's name on this side: Farajian.

On the obverse side, there are the following etched inscriptions: Bismi Allah alrrahman alrraheem (In the name of Allah, most benevolent, ever-merciful) and Nasron Min Allahi Wa Fathon Qareeb (Help from God and early victory), part of the ayat 13 from sure al-Saff (Formations), see Al-Qur'an (1993:482-483). There is also an etched inscription of the name Hossein Farajian.

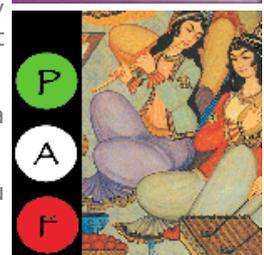
7) Dimensions of the qaddare made by Ostad Farajian compared to antique blades

a. Qaddare with etched inscriptions made by Ostad Farajian

Total Length:	70.2 cm
Length of the backedge:	15 cm
Width of the blade at the forte:	4.7 cm
Width of the blade in the middle:	4.5 cm
Weight without scabbard:	861 grams
Weight with scabbard:	1312 grams

b. Qaddare attributed to the era of Nassereldin Shah Qajar

Total Length:	70.2 cm
Length of the backedge:	15 cm
Width of the blade at the forte:	4.7 cm
Width of the blade in the middle:	4.5 cm
Weight without scabbard:	861 grams
Weight with scabbard:	1312 grams



c. Qaddare attributed to the era of Nassereldin Shah Qajar period (see Moshtagh Khorasani, 2006:568, cat. 189)

Total Length: 76.4 cm
Length of the backedge: 18.5 cm
Width of the blade at the forte: 4.4 cm
Width of the blade in the middle: 4.4 cm
Weight without scabbard: 770 grams
Weight with scabbard: 1042 grams

d. Qaddare attributed to the era of Mozaffareldin Shah Qajar, kept in the Military Museum Tehran (see Moshtagh Khorasani, 2006:569, cat. 190)

Total Length: 78 cm
Length of the backedge: N/A
Width of the blade at the forte: 4.4 cm
Width of the blade in the middle: 4.2 cm



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Weight without scabbard: 830 grams
Weight with scabbard: 1210 grams

e. Qaddare attributed to the Qajar Period (see Moshtagh Khorasani, 2006:570, cat.191)

Total Length: 62 cm
Length of the backedge: N/A
Width of the blade at the forte: 3.9 cm
Width of the blade in the middle: 3.9 cm
Weight without scabbard: 570 grams
Weight with scabbard: 710 grams

f. Qaddare attributed to the Qajar Period (see Moshtagh Khorasani, 2006:570, cat. 192)

Total Length: 77 cm
Length of the backedge: 17 cm
Width of the blade at the forte: 4 cm
Width of the blade in the middle: 3.7 cm
Weight without scabbard: 705 grams
Weight with scabbard: 985 grams

g. Qaddare attributed to the Qajar Period (see Moshtagh Khorasani, 2006:571, cat. 193)

Total Length: 86 cm
Length of the backedge: 14.5 cm
Width of the blade at the forte: 5.1 cm
Width of the blade in the middle: 5.3 cm
Weight without scabbard: 912 grams
Weight with scabbard: 1219 grams

h. Qaddare attributed to the Qajar period (see Moshtagh Khorasani, 2006:572, cat.194)

Total Length: 71.5 cm
Length of the backedge: 13.5 cm
Width of the blade at the forte: 4.4 cm
Width of the blade in the middle: 3.9 cm
Weight without scabbard: 715 grams
Weight with scabbard: 1011 grams

i. Qaddare attributed to the Qajar period (see Moshtagh Khorasani, 2006:573, cat. 195)

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