



## FARANGĪS

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**FARANGĪS**, eldest daughter of Afrāsīāb and wife of Sīāvakaš. In the *Bundahišn* (TD2, 35.21) her name is Višpān-fryā. In Ṭabarī (I, p. 604) it appears as Vasfāfarīd and Vasfafarah. In Ṭa‘ālebī’s *Ĝorar* (p. 205), however, it is recorded as Kasīfarī. On that basis, one might speculate that the no longer extant *Šāh-nāma-ye Abū Manšūrī* (See ABŪ MANŠŪR Moḥammad b. ‘ABD-AL-RAZZĀQ and ABŪ MANŠŪR MA‘MARĪ) also used this form or possibly Ĝisfarī. It was perhaps considerations of prosody that led Ferdowsī to reshape the word as Farīgīs (for a parallel instance see FARĪBORZ). Farīkīs is the form used in Faṭḥ b. ‘Alī Bondārī’s Arabic translation of the *Šāh-nāma* (ed. ‘A. ‘Azzām, Cairo 1350/1932). Later, in the surviving manuscripts of the *Šāh-nāma*, the name was changed to Farangīs, which became its established form (*Šāh-nāma*, ed. Khaleghi, II, p. 482).

According to the *Šāh-nāma*, after settling in Tūrān, Sīāvakaš married Farangīs. She was pregnant with his child when her father had her husband executed; but her own life was saved through Pīrān’s mediation. Her son, Kay Ḳosrow, was born in Pīrān’s house, and entrusted by him to herdsmen for the boy’s own safety. Later, Farangīs and Kay Ḳosrow, by then a young man, fled to Iran with the help of Gēv (*Šāh-nāma*, ed. Khaleghi, II, pp. 295-307, 343-75, 422-48; Ṭabarī, I, pp. 600-601; Ṭa‘ālebī, *Ĝorar*, pp. 205-16). According to an appended account in the *Šāh-nāma* (Moscow, IV, pp. 315-18), Farīborz (brother of Sīāvakaš) persuaded a reluctant Farangīs through the mediation of Rostam to marry him at Kay Ḳosrow’s court.



## BIBLIOGRAPHY

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(for cited works not given in detail, see “Short References”): given in the text.