



KAYĀNIĀN VI. SIIĀUARŠAN, SIYĀWAXŠ, SIĀVAŠ

Siiāuaršan, “the one with black stallions,” is listed in the *Avesta* in *Yašt* 13.132 as a *kauui* and the third with a name containing *aršan* “male.” The only detail given in the *Avesta* is that his son Haosrauuaḥ sought revenge on Ayrāēraθa for killing his father (*Yašt* 5.49-50). In the *Āfrīn ī Zardušt* (3) Siiāuaršan is the model of a handsome male. According to the Pahlavi texts, he built the Kang castle (Kang-diz, see below; see also [KANGDEZ](#)).

The outline of the story of Siāvaš and Sudāba is already in the *Bundahišn* (33.10): Siyāwaxš went to Turkestan to fight Afrāsiāb, but, because of Sūdābī’s sinful behavior (*āhōg*), did not return to Iran. He married one of Afrāsiāb’s daughters (*Wispan-frīy*, *Bundahišn* 35.21), with whom he had Kay Husrōy, and was then killed in Turān.

According to the *Abar Madan ī Šā-Wahrām ī Warzāwand*, it was Rostam who avenged Siyāwaxš (*Pahlavi Texts*, p. 161).

The story is much elaborated by Ṭa’ālebi (pp. 171-213) and Ferdowsi (ed. Khaleghi, II, pp. 202-376; ed. Mohl, II, pp. 200-451; tr., II, pp. 191-333). It also features Afrāsiāb’s counselor Pirān, who brings Siāvaš to Khotan, where he builds Siāvašgerd. The narrative exhibits numerous features also found in the stories of Aśoka’s son Kuṇāla and the founding of Khotan (see Skjærvø, 1998; on local Central Asian traditions and archeological and literary evidence for



his origin as a vegetation deity, see Yarshater, 1983, pp. 448-51; see further SIĀVAŠ).

BIBLIOGRAPHY

See at end of [KAYĀNIĀN XIV. THE KAYANIDS IN WESTERN HISTORIOGRAPHY](#).