The literature on both the shorter and the longer Farāmarznāme is limited. The by far most in-depth research on Farāmarz and the Farāmarznāmes has been performed by Khaleghi-Motlagh. Initially, Khaleghi-Motlagh was unaware of the existence of the longer Farāmarznāme, so that the main focus of his research lay with the shorter poem. In this, he has followed and expanded the course set by his predecessors. Mohl apparently knew of only one text of the Farāmarznāme, that of the shorter one in the Paris ms Suppl. persan 498. In the preface to his Shāhnāme edition and translation, as part of the section dedicated to a number of later epics, Mohl discusses the Farāmarznāme in two paragraphs.1 The first one gives a nutshell synopsis of the story and the second one explains that Farāmarz appears in several other later epics that also appeared in the fifth century, i.e., the eleventh century AD. Mohl adds that he has no knowledge of the Farāmarznāme’s author and concludes that this text in all likelihood represents merely a fragment. Ṣafā largely repeats the information given by Mohl, including the story’s synopsis, but also adds some data based on Persian sources. He indicates that both the Mojmal al-tawārikh and the Tārikh-e Sistān mention a book about the adventures of Farāmarz and that brief references to this hero’s feats occur in two qaṣides by Farrokhi.2 Besides Paris, Ṣafā refers to a second text of the shorter Farāmarznāme, the London ms Or. 2946. The two manuscripts mentioned by Ṣafā are also the only ones listed by Monzawi.3

Apart from Khaleghi-Motlagh, later scholars provide no additional information on the poem’s contents or characteristics. But some of them do mention one or more other texts. In addition to the ones of Paris and London, Khaleghi-Motlagh, as does Rastegar, includes in his listings two other texts of the shorter Farāmarznāme, the interpolation in ms Or. 2926 (BL) and the one that is part

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2 Ṣafā, Ḥamāse sarāʾi dar Iran, 294–96. These sources are treated more extensively in the discussion below.
3 Monzawi, Fehrest-e noskhehaye khāṭṭiy-e Fārsī, vol. IV, 3020, nos 32526–27 (see chapter 6, note 1).
of the lithographed edition (L). In addition, Molé refers to the Oxford manuscript (MS Pers. e. 13). What is more, Molé knew of a manuscript that contained a different and longer redaction of the *Farāmarznāme*, the India Office Ashburner manuscript (RSPA). The most comprehensive list of texts is given by De Blois. To the texts cited by the other researchers, he adds references to five Indian collections and to one Russian interpolation (PNS). As chapter 6 has shown, this list, too, is not complete.

Khaleghi-Motlagh published two articles on the *Farāmarznāme* that manifest a very close resemblance. As he informs us, he learned of the existence of the longer poem only by chance. He happened to come across a copy of L after he had completed his article on the shorter poem, and therefore decided to make only minor changes to this article and to place the recently acquired information on the longer *Farāmarznāme* in an appendix. He subsequently reworked the article for republication. As a result, two near-identical articles by this scholar appeared in close succession in the early 1980s; the one in the Tabrizi periodical *Nashriyye-ye dāneshkāde-ye adābiyāt-o ‘olum-e ensānī* may have been published at a later date, but it clearly was written prior to, and has been superseded by, the one in *Irānnāme*. The latter article presents virtually all the same information as the former, and to a large extent repeats it verbatim, whilst integrating the section on the longer poem within the main text. The gist of both articles is concisely retold in the entry on the *Farāmarznāme* in the *Encyclopaedia Iranica*. Khaleghi-Motlagh’s research stands at the basis of the following discussion of Farāmarz and of the poet, period of composition, and possible origins of the shorter *Farāmarznāme*.

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5 Molé, ‘L’épopée iranienne après Firdōsī’, *La nouvelle Clio* 5, 377–93, at 384, n. 1, cites four manuscripts of the shorter *Farāmarznāme*, Paris, London, BL, and Oxford, as well as the *Farāmarznāme-ye kalān* in ‘MS Ashburner 176’ of the India Office (RSPA). He further notes that none of his predecessors, such as Mohl, Massé, and Ṣafā, were aware of the existence of the longer *Farāmarznāme*.
8 *Nashriyye* 31 appeared in the summer and autumn of 1362/1983, and *Irānnāme* 1 in the autumn of 1361/1982.