



## CODICES HAFNIENSES

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**CODICES HAFNIENSES**, forty-three Avestan and Pahlavi codices acquired by Rasmus Kristian Rask (1787-1832) in Bombay, India, and Niels Ludvig Westergaard (1815-1878) in Persia, all originally deposited in the library of the University of Copenhagen but later transferred to the Royal Library. They include some of the oldest and most valuable such manuscripts in the world (Geldner, *Grundriss* II, p. 12 n. 3).

*History of the collection.* Rask traveled to the Orient in 1819 with the primary purpose of finding the “source” of the Icelandic language, but he had also been commissioned by the Danish government to acquire Avestan and Pahlavi manuscripts. He went to Bombay via Astrakhan and Persia, and, though he considered this part of his strenuous journey unsuccessful, he did become well acquainted with Persian, which later proved helpful in his Avestan and Pahlavi studies in India. He also visited Persepolis, where he examined the cuneiform script, recognizing that it was written from left to right and remarking that he expected to be able to understand it once he had acquired the necessary knowledge of Indian languages and Avestan. Rask arrived in Bombay in 1820 and succeeded in acquiring several Avestan and Pahlavi manuscripts, though the funds allotted were insufficient to buy all that was available and desirable (Eyser). He returned to Copenhagen on the Danish ship *Juliane Marie*, arriving on 5 May 1823 with an invaluable collection of manuscripts (codices K 1-K 34 of the present collection; Westergaard, 1846a, pp. 111-15). While in India he published the first version of his famous monograph *On the Age and Genuineness of the Zend Language and the*



*Zendavesta* (Madras, 1821), a significant advance in defining the position of the Iranian languages within the Indo-European language family. It later appeared in Danish (*Om Zendsprogets og Zendavestas Ælde of Ægthed*, Copenhagen, 1826) and in German translation (F. H. von der Hagen, *Über das Alter und die Echtheit der Zend-Sprache und des Zend-Avesta, und Herstellung des Zend-Alphabets . . .*, Berlin, 1926).

Westergaard went to India about twenty years after Rask, also with financial support from the Danish government. He reached Bombay on 15 November 1841 and remained until 1843. He then sailed to Persia, arriving at [Būšehr](#) on 20 February 1843 and proceeding to Kermān and Yazd, with the intention of learning about the religion and customs of the native Zoroastrians, the fire-worshipping “Gabrs” (1846b). More specifically, he wanted to study their literary heritage and to acquire manuscripts (1845, pp. cxcvi, cclxxxiii ff.). In his diary (ms., Royal Library, Copenhagen, Ny Kgl. Samling 1320) Westergaard vividly described the Gabrs and gave an account of his difficulties in persuading them to sell manuscripts (Eyser, pp. 169-70; see also Westergaard, 1846b, pp. 349-50). He did, however, obtain a few valuable manuscripts (codices K 35-40, 42-43; Westergaard, 1846b, p. 350). Shortly after his return to Denmark he was appointed the first professor of Indian and Oriental studies at the University of Copenhagen (1845-78).

*The manuscripts.* In April 1912 the 16th International Congress of Orientalists, assembled in Athens, resolved that complete facsimile editions of the Avestan and Pahlavi manuscripts in the library of the University of Copenhagen should be published. Although World War I delayed realization of the plan, in 1931 the publisher Ejnar Munksgaard undertook publication of the twelve-volume *Codices Avestici et Pahlavici Bibliothecae Universitatis Hafniensis*, edited by [Arthur Christensen](#), who wrote the introductions to volumes I-VI, and [Kaj Barr](#), who wrote those to volumes VII-XII. The manuscripts were restored and prepared for reproduction by the German conservator Hugo Ibscher, who also restored and classified the Coptic Manichean manuscripts in the [Chester Beatty Library](#) (see S. Dahl, in XII, p. vii; Barr, in VII, p. 8; Ibscher). The contents of the volumes are: I (1931) K 20, K 20b; II (1932) K 26; III (1934) K 35 pt. 1; IV (1934) K 35 pt. 2; V (1936) K 43 pt. 1; VI (1936) K 43 pt. 2; VII (1937) K 5 pt. 1; VIII (1938) K 5 pt. 2; IX (1939) K 5 pt. 3; X (1941) K 3a, K 3b, and K 1 pt. 1; XI (1942) K 3a, K 3b, and K 1 pt. 2; XII (1944) selections from K 7 and K 25 and tracings of K 1. Of the remaining manuscripts only K 27 (Hampel) and K 43 (Andreas) have been published in their entirety.



K. F. Geldner included the Copenhagen codices in his description of the manuscripts that he used in preparing his edition of the Avesta (1895, pp. ii-xiv); references to his list, which is arranged alphabetically, have been omitted here. The abbreviations used in the following list have been adopted from Geldner's work: B = university library, Bombay; E = collection of E. D. R. Sanjana, Bombay; F = collection of F. F. Madan, Bombay; H = collection of H. Jamaspji, Poona; J = collection of J. M. Jamasp-Asana, Bombay; Jp = collection of J. P. Sanjana, Bulsar; L = collection of de Guise, India Office Library, London; M = collection of M. Haug, Munich; Mf = Mulla Firuze Library, Bombay; Ml = collection of M. L. Hatria, Tehran, now Bombay; P = collection of A. H. Anquetil-Duperron, Bibliothèque Nationale, Paris; Pt = collection of P. B. Sanjana, Bombay.

The manuscripts contain a great variety of texts in Avestan, both with and without (*sāda*) Pahlavi and Sanskrit versions and sometimes also with New Persian versions; Pahlavi, Pazand (i.e., Middle Persian or New Persian in Avestan script); and Persian (see [Table 54](#)). Of special importance are K 7a (1268?), the oldest Avestan manuscript extant; K 5 (1323), with the slightly earlier J 2 representing the oldest known text of the Indian Pahlavi *Yasna*; K 1 (1324), with L 4 the oldest copy of the Pahlavi *Vidēvdād*; K 4 (1723), with Mf 2 and Jp 1 representing the oldest known version of the Iranian *Vidēvdādsāda* (i.e., the Avestan text without the Pahlavi version); and K 20 (after 1351), K 35 (1572), and K 43 (before 1600), among the oldest extant Pahlavi manuscripts and therefore of utmost importance for establishing the original texts.

K 1 is a manuscript, originally 340 folios, of which fols. 93r-303 are in Copenhagen and an unknown number in India (Christensen and Barr, X, pp. 9ff.; Unvala, pp. 123ff.; Tavadia, 1944, pp. 295ff., 312-13, 319; Mirza, pp. 330ff.; Katrak, pp. 229-30, 233-34); K 34 has been detached from it. K 1 contains the *Vidēvdād* with a Pahlavi version and was copied by Hērbad Mehrābān Kay-Ḳosrow (Mihiravan/Mihirapan Kaikhusru) from a manuscript written by his great-uncle Rostam Mehrābān (Rustom Mihiravan, Pahl. Rōdstahm Mihrābān; see K 7); it was completed in Cambay on 17 May 1324 and is therefore one of the five oldest extant manuscript copies of Avestan texts. Mehrābān Kay-Ḳosrow was also the copyist of K 5 and K 20 and a year earlier (28 August 1323) had made the copy now known as L 4 from the same original; he also copied J 2 (Geldner; Dhabhar, 1949, pp. 2-3). According to Geldner (p. xxiv), Rostam's manuscript represented the Sīstān recension of the *Vidēvdād*, rather than that of Yazd. For his edition of the *Vidēvdād* Hushang Jamasp collated



folios 2-32 of this manuscript (*Vd.* 1.3-3.14), then in the possession of Ervad Manekji Rustamji Unvala (Jamasp, pp. xxi-xxii, ms. MU). Many descendants of K 1 are known, including M1 3 (1594), from which B 1 and K 3b are in turn descended (Geldner, p. xvi); B 1 is the archetype of P 2 (1758), K 3a, and M 3 (Geldner, pp. xiv-xviii).

K 2 is a manuscript of 677 pages (pp. 644-47 missing) from the early 19th century, containing the *Vidēvdād* with its Pahlavi version. It was copied by Dastur Dārāb (high priest of the Wadiaji Atashbahram and principal of the Sir J. J. Zarthosht Madrasa in Bombay; private communication of M. JamaspAsa) and has no critical value (Geldner).

K3 includes fragments of two different manuscripts of the *Vidēvdād*. K 3a, possibly from the 16th century (Christensen and Barr, V, pp. 8ff.), is a descendant of P2, copied from K 1 (Geldner, p. xvi). It consists of 39 pages from the beginning of the text (*Vd.* 1-2.32), with its Pahlavi version and a Persian interlinear translation; it breaks off in the middle of *Vd.* 2.32 and was probably never completed. K 3b, a direct descendant of K 1 (Geldner, p. xvi), includes only 17 folios and is of a somewhat later date (Christensen and Barr, V, pp. 8ff.). It also contains the beginning of the *Vidēvdād* (*Vd.* 1-2.18), with the Pahlavi version and a Persian interlinear translation.

K 4 was completed in Kermān on 26 July 1723 by Vehmard, son of Fereydūn (cf. Geldner, pp. vi, xxxvi). The first 94 of its 230 carefully written folios are missing. The text is a *Vištāsp sādā* (cf. Geldner, p. xxxv), containing the *Yasna*, *Visprad* (see also K 8), and *Vištāsp yašt* (collated by Westergaard, 1854, pp. 485-86). It is closely related to Mf 2 and Jp 1, all three being descended from a manuscript written about 1510 (Geldner, p. xxxv; Unvala, pp. 123ff.; Mirza, p. 233).

K 5 was completed in Cambay on 17 November 1323 by Mehrābān Kay-Kosrow from a manuscript in the hand of Rostam Mehrābān. Folios 1 and 70-77 of a total of 327 are now missing, though a copy of the badly damaged folios 70-77 (K 5b) was made by Westergaard (Geldner). The manuscript contains the *Yasna*, with its Pahlavi version; together with J 2 (another copy of Rostam's manuscript by Mehrābān, completed on 26 January 1323), it is the principal representative of the Indian branch of this manuscript tradition. (For an analytical index compared with Geldner's edition, see Christensen and Barr, VII, p. 14, VIII, IX; cf. VII, pp. 7-13, X, p. 11; Unvala, pp. 128ff.; Mirza, p. 321; Katrak, pp. 225ff.; Tavadia, 1944, pp. 318ff.; Dhabhar, 1949, pp. 2ff.). B 3, L 17



(1551), and M 1 (1734) are descendants of K 5 (Geldner, p. xxxi).

K 6 is a careful copy of J 3, written in India. Its 437 folios contain part of the *Yasna* (Y. 1-57.29), with the Sanskrit version made by Neryosang Dhaval (end 11th or early 12th century; see Boyce, *Zoroastrians*, pp. 168-69; cf. K 15). The manuscript was collated by Friedrich Spiegel (pp. 14-15) for his edition of the Sanskrit *Yasna* but not by S. D. Bharucha. The modern manuscript 14 is descended from K 6.

K 7 consists of three different manuscripts. The first is in two parts labeled by Westergaard and Geldner K 7b (fols. 23-108, 71 and 80 missing) and K 7a (fols. 108v-159, 110 and 131 missing); it was copied, by Hērbad Rostam Mehrābān and dated 28 December in 637 Y., the exact equivalent of which is uncertain: either 1268 (Christensen and Barr, XII, pp. xiii ff.; Katrak, p. 221), 1278 (Geldner, pp. vi-vii, xxxix; Unvala, p. 132; Tavadia, 1944, p. 317; Mirza, pp. 327, 334), or 1288 or later (Christensen and Barr, XII, pp. xi ff.). K 7a contains the short *Visprad*, with its Pahlavi version (fols. 23-104), and is the archetype of all other Pahlavi *Visprad* manuscripts (Geldner, pp. xxxviii-xxxix); its most direct descendant is M 51a, b (M 51a from 1397; Haug and West, p. 4; West, *Pahlavi Texts* I, p. xxix; Bartholomae, pp. 38-72), from which M 49 (colophons dated 1737, 1787, 1810; Bartholomae, pp. 15-31), J 15, and P 14 are in turn descended. Folios 104v-106v contain the *Nīrang ī ātaš* (Westergaard, 1846a, p. 317), folio 106v an Avesta fragment (p. 331 fr. I); the colophon is on folios 107-08). K 7b (fols. 1-104) contains the *Visprad sāda* with *nīrang*. The second manuscript, K 7c (30 fols.) contains *Ḳorda Avesta*, with a Gujarati translation, including *Ḳvoršīd nīāyeš*, *Māh nīāyeš*, *Ātaš nīāyeš*, *Ohrmazd yašt*, *Hōm yašt*, *Patī*, *Āfrīnagān dahmān* (fragmentary), *Āfrīnagān ardā-fravaš*, and *Āfrīnagān gāhānbār* (fragmentary; Geldner). The third manuscript of K 7 is a Persian *Rivāyat* on the *baršnūm* dated 1009 Y./1640, with an Avesta fragment (Westergaard, p. 333, fr. VI “in a treatise about the Barshnūm, composed in” 885 Y./1516). It resembles M 55 (Bartholomae, pp. 151ff.).

K 8 is a beautifully written manuscript of the late 18th century, in 128 folios, containing extracts from a *Visprad sāda*, apparently copied from K 4 (Westergaard, 1846a, p. 112; Geldner, p. vii and n. 2; Unvala, p. 133).

K 9 is a careful copy of Mf 2 (see K 4) in 703 pages, dated 1746. It contains the *Vidēvdādsāda*, including the *Yasna*, *Visprad*, and *Vidēvdād* (Westergaard, 1846a, p. 112; Geldner, p. xxiii; Unvala, pp. 133ff).



K 10 is a badly worn manuscript of 294 folios (fols. 3-6 missing) written after 1743; it is a *Vidēvdādsāda*, including the *Yasna*, *Visprad*, and *Vidēvdād* (Geldner, xxi; Unvala, p. 135). According to Geldner, it belongs to the superior of two categories of Indian *Vidēvdādsāda* manuscripts.

K 11 is a manuscript of 317 folios, dated 1647. It contains the *Yasna sāda*, *Sīrōza*, and *Visprad sāda*, with frequent corrections by a later hand, and appears closely related to a *Yasna* manuscript in Emmanuel College, Cambridge, donated by the British merchant Moody (Eyser, p. 154; Geldner, p. xxxvii; Unvala, p. 135; Mirza, p. 329). It also contains three Avestan fragments (Westergaard, 1846a, pp. 331-32, frags. I, III, IV).

K 12 is a *Ḳorda Avesta*, including all the *yašts*. It is dated 1801 and is very poorly written (Westergaard, 1846a, p. 113; Geldner, pp. vii, xlv; Unvala, pp. 136-37). It also contains the *Āfrīn ī paygāmbar Zardušt* (see Westergaard, 1846a, pp. 300-01).

K 13 consists of the *Farvardīn yašt*, an Iranian manuscript of 55 folios, dated 1721 (Westergaard, 1846a, p. 113; Geldner, pp. vii, xlvi; Unvala, pp. 137ff.). H 5 is a careless copy of this manuscript.

K 14 is a late, carelessly written manuscript copy of the *Farvardīn yašt* and the *Āfrīn ī paygāmbar Zardušt* (cf. Westergaard, 1846a, pp. 300-01; see also K 19, K 25, below).

K 15 is an undated modern codex containing five different works: *Yasna* with Neryosang's Sanskrit version (fols. 1-39), a copy of P 11, which is itself a copy of J 3 (Geldner, p. xxxi n. 2; cf. K 6); *Āfrīnagān dahmān*, with a Sanskrit version (incomplete; fols. 40-47); *Patīt Pešmano*, *Ḳvoršīd nīāyeš*, *Māh nīāyeš*, and *Ātaš nīāyeš*, with Sanskrit versions (fols. 48-92); *Namaskāras* and *nīrangas*, as well as some Avestan fragments (Westergaard, 1846a, pp. 331-34, frs. I, II, IV, VIII; fols. 95-181); and *Tīr* and *Mehr yašts* (fols. 182-277; Geldner, pp. vii-viii) copied from E 1 (Geldner, p. xlii).

K 16 is a modern manuscript of 63 folios, containing *Bahrām*, *Ḳordād*, *Dēn*, *Aštād*, and *Rām yašts* (Westergaard, 1846a, p. 113; Geldner, p. viii), copied from E 1 (Geldner, p. xliii).

K 17, a *Ḳorda Avesta* from Surat, is dated 1681. Its 208 folios contain several *bājes* (q.v.), the smaller and larger *Sīrōzas*, and similar texts (Geldner, p. viii; Unvala, pp. 143-44), as well as an Avestan fragment (Westergaard, 1846a, p.



333, fr. V).

K 18 is a codex containing texts copied from three different manuscripts of the *Ḳorda Avesta*: K 18a, containing prayers, *Nīāyeš* 1-3, *Ohrmazd yašt*, the two *Sīrōzas*, *Āfrīnagān gāhānbār*, *Āfrīnagān dahmān*, and *Yašts* 11 and 3, all with Pahlavi versions; K 18b, containing *Ātaš nīāyeš*, *Ābān nīāyeš*, and *Mehr nīāyeš*, with Pahlavi versions; and K 18c, containing prayers and *Niyāyišn* 1-3, with Persian versions (Geldner, p. viii; Unvala, pp. 144-45). Geldner (p. xlvi) classified it in the second, inferior group of Persian *Ḳorda Avesta* manuscripts.

K 19 is less than half a complete codex of the *Ḳorda Avesta*. It is a modern manuscript of 318 folios, containing prayers; *Nīāyeš* 1-5; *Gāh* 1, 2-5; *Yt.* 1-5.50; *bājes*, *patīt*, *nīrang*s, and all the *āfrīnagān*s, *āfrīn*s, *gāh*s, and *namaskāras* (Westergaard, 1846a, p. 114; Geldner, p. viii; Unvala, p. 145). The *yašt* fragment is descended from Pt 1, which was copied in 1625 from F 1, the archetype of all existing *yašt* manuscripts (Geldner, p. xlv; Hintze, *passim*). It also contains the *Āfrīn ī paygāmbār Zardušt* (Westergaard, 1846a, pp. 300-01) and four Avestan fragments (pp. 331-32, frs. I-IV).

K 20 is a codex consisting of Old Avestan and Pahlavi texts, somewhat carelessly written, originally in 178 folios in fifteen fascicles (K20a; fols. 1, 121, 145, 154, 155 missing, fol. 178 blank) plus a later fascicle (K 20b; Geldner, p. viii). It contains three colophons copied from older manuscripts (cf. Unvala, p. 145), dated 690/1321, 720/1351, and 700/1331. E. W. West has argued for a date not much later than 720/1351 for K 20 itself, which was the prototype for both K 21 and a manuscript in the Bibliothèque Nationale (suppl. pers. P 7; West, *Pahlavi Texts* I, pp. xxvii-xxviii; Haug and West, pp. v-viii; Geldner, p. viii; Christensen and Barr, I, pp. 10ff.; cf. Kotwal, p. 6). It is closely related to M 51 (Bartholomae, p. 9; see West, I, p. xxx). The contents of K 20a include *Ardā Wirāz-nāmag* (fols. 2-29; Haug and West; Gignoux; Vahman, with facsimile); *Mādayān ī Yōišt ī Friyān* (fols. 29-38); an excerpt from *Šāyest nē šāyest* (fols. 38-39) on the length of a man's shadow at noon and in the afternoon (tr. West, *Pahlavi Texts* I, pp. 397ff.; Kotwal, pp. 86ff.); a fragment of *Hādōxt nask*, with its Pahlavi version (fols. 39-51); an excerpt from *Šāyest nē šāyest* on Ahriman's directions to the demon Xēšm (see [aēšma](#); fol. 51; Kotwal, pp. 76-77); *Šāyest nē šāyest* (fols. 51-74; Tavadia, 1930, pp. 2-4); *Frahang ī oīm* (fols. 74-88; Klingenschmitt); *Indian Bundahišn* (fols. 88-129; facs. ed., Westergaard, 1851; Justi, esp. pp. xii-xviii; see also [bundahišn](#)); *Bahman yašt* (fols. 129-43; cf. B. T. Anklesaria, 1957; Hedāyat); *Andarz ī Ōšnar ī dānāg* (fols. 143-48; cf. Dhabhar, 1930, pp. xiii-xiv); *Mādayān ī Gujastag Abāliš* (fols. 148-52; cf. Barthélemy, who



was forced to rely for his edition on two copies of K 20, rather than the original); Ādurbād ī Mahraspandān's answers to the questions of the Persian king (fol. 152, ll. 8-19), in Pahlavi (ed. with transcription and translation, Asmussen, 1971); a *Yašt* fragment, in Avestan and Pahlavi (fols. 152-53); *Srōš yašt hādōxt* (*Yt.* 11; fols. 156-59), Avestan text with a Pahlavi version; extracts of the *Yasna* in Avestan and Pahlavi (*Y.* 11.17-18, 12, 13, and the beginning of 29.6; fols. 159-65); various texts from *Šāyest nē šāyest* (fols. 165v-175r), including the recital of the *Yaθā-ahūvairiō* prayer (Kotwal, pp. 76ff.; this text is also in K 27, pp. 11-12), a miscellany of Zoroastrian teachings (Kotwal, pp. 22-39), *Čim ī gāhān*, on the meaning of the Gathas (Kotwal, pp. 40ff.), and a work on the Drōn sacrifice (Kotwal, pp. 54ff.); and *Patīt ī xwad* (fols. 175-77; Asmussen, 1965, pp. 90-98). K 20b consists of 20 folios in one hand (16th or 17th century) and one folio in another (first half 14th century) containing the *Indian Bundahišn*; the first two are lost. It belongs to the same manuscript tradition as K 20a and M 51 but represents an earlier stage of the text (Christensen and Barr, I, pp. 15-16; West, *Pahlavi Texts* I, pp. xxviii-xxix; Tavadia, 1944, pp. 314 and 317ff.; Mirza, p. 345-46; Katrak, p. 222; cf. Barthélemy, p. 4).

K 21 is a careless modern copy of K 20, in 173 folios, the last 14 of which contain repetitions of parts of the text (Geldner, p. viii; Haug and West, pp. vii-viii). According to Rask, it was copied by Dastur Dārāb (cf. Barthélemy, p. 4).

K 22 is an undated manuscript of 53 folios (West, *Pahlavi Texts* III, pp. xix-xx), containing a rather corrupt text of the Pahlavi *Mēnōg ī xrad*, with Neryosang's Sanskrit translation, and *Srōš yašt hādōxt* (*Yt.* 11), with a Pahlavi translation (Kreyenbroek, pp. 58-70, 96-105).

K 23, in 168 folios, is a Pazand *Mēnōg ī xrad* with Gujarati translation, dated 1662 (Westergaard, 1854, p. 11 n. 4; Unvala, pp. 145-46; Mirza, p. 353).

K 24 is an Indian manuscript of *Šefat-e Sīrōza* in 40 folios, copied about 1820 (Rask, handwritten note; Westergaard, 1846a, p. 114).

K 25 is an undated Pahlavi codex of 135 folios, containing various texts, primarily from *Ḳorda Avesta* but also excerpts in Pazand; according to Barr, it was probably copied after 1600. It has not yet been published in its entirety. The texts include *Šefat-e Sīrōza*; *Frahang ī pahlawīg* (fols. 49r-73v), with interlinear Pazand transcription, used by H. F. J. Junker only at the proof stage of his edition, which thus includes only a selection of its readings, but fully



collated by H. S. Nyberg (pp. xi-xii); the Avestan and Pahlavi alphabets (fol. 74r) in the order of the Arabic alphabet (Nyberg, p. 33); *Izeshne rafitwan*; *Āfrīnagān rapīθwin*; *Āfrīn ī paygāambar Zardušt* (Westergaard, 1846a, pp. 300-01); *Sīrōza* and *Ḳorda Avesta*; and Avestan fragments (Westergaard, 1846a, p. 333, frs. V, VII).

K 26 consists of 53 carefully written folios (numbered fols. 8-40, 49-50, 55-72), according to Haug probably written before 1670. It is closely related to K 20 but not a copy of it and is probably also related to the Pazand manuscript H 18 (cf. Bartholomae, p. 223, M 63). It contains the greater part of *Ardā Wirāz-nāmag* and *Mādayān ī Yōišť ī Friyān* (Haug and West, pp. viii-ix).

K 27 includes a miscellany of prayers, magical formulas, and calendrical texts in Pahlavi and Pazand (ed. Hampel). It is undated but contains numerous modern Persian grammatical forms and words, both in the Pahlavi and Pazand (mostly unrecognized by Hampel, e.g., ms. p. 10 l. 2: Pazand *fāīta* = Pers.-Ar. *fā'eda* “profit,” read by Hampel, p. 20, as *pāīta* and equated with Mid. Pers. *paydāg*).

K 28 contains the incomplete text, in 66 folios, of *Škand-gumānīg wizār* in Pahlavi, Pazand, and Neryosang’s Sanskrit version, written about 1750 (West, *Pahlavi Texts* III, p. xxx; ed. Menasce).

K 29 is an incomplete version, in 16 folios, of the Pahlavi *Pand-nāmag ī Zardušt* (or *Čīdag-handarz ī pōryōtkēšān*) with an interlinear translation in New Persian (Plate CLXVII).

K 30 is a large codex of 244 folios, containing a collection of Persian *rivāyats*, a Pahlavi *nīrangī dēn*, parts of *Vidēvdād*, a Pahlavi glossary, a *nīrangī āfrīn*, and other short texts in Pahlavi and Persian (Westergaard, 1846a, p. 115).

K 31 contains a Pahlavi glossary (36 fols.) and Y. 43-45, with a Pahlavi translation (15 fols.).

K 32 is a manuscript, in 37 folios, of *Frahang ī pahlawīg* (Unvala, p. 146).

K 33, in 138 folios, consists of Pahlavi glossaries, among them a list of words compiled and copied by Mulla Kā’ūs b. Rostam while he was studying with Dastur Dārāb (27 fols.; Unvala, pp. 146-47).

K 34 is a set of 36 folios plus some unwritten pages detached from K 1,



according to the card index of the University of Copenhagen library (not listed in Westergaard, 1846a).

K 35 was copied in 1572, but only folios 72-256 are extant; folios 255-56 were discovered by P. K. Anklesaria in a manuscript in Bombay and reproduced in facsimile by him (pp. 191-94). The Copenhagen codex contains *Pahlavi Rivayat* accompanying *Dādīstān ī denīg* (*Pahlavi Rivayat* I; fols. 72-99r); *Dādīstān ī denīg* (fols. 99r-201v); *Pahlavi Rivayat* II (fols. 202v-206r); *Epistles of Mānuščīhr* (fols. 206r-233v); and the *Wizīdagīhā ī Zādspram* (Selections of Zādspram; fols. 233v-254v). The last text was used by B. T. Anklesaria in his edition (1964). The manuscript was purchased by Westergaard in Kerman in 1843 and donated to the university library with his own signature a few hours before his death on 9 September 1878 (for a detailed description, see P. K. Anklesaria, pp. 13ff; see also Sohn, pp. 49, 57; Unvala, pp. 147ff.; Mirza, p. 346; Nyberg, *Manual* I, p. xx).

K 36 is a Persian manuscript of the greater part of *Ḳorda Avesta* in 167 folios (fols. 1 and 101-15 missing), dated 1704 (Geldner, p. viii): prayers, *Nīāyeš* 13, *Āfrīnagān dahmān*, *Āfrīnagān gāhānbār*, *Āfrīnagān Gāhhā*, *Ātaš nīāyeš*, *Ohrmazd yašt*, *Ard yašt*, *Srōš yašt*, *Srōš yast hādōxt*, *Bahrām yašt*, *Gāh* 2-5, *Yasna* 16, both *Sīrōzas*, *Ābān yašt*, *Ātaš nīāyeš*, and Avestan fragments (Westergaard, 1846a, p. 333, frs. VI, VII, ms. “M1”).

K 37 is a modern manuscript of *Ḳorda Avesta* in Avestan, Pazand, and Persian, consisting of 108 folios. It includes *Yašts* 1, 3, 11, and 14 in Persian script, *Yašt* 13 in Avestan script, and parts of the *Yasna* (Y. 28-34, 23.26, 65) and *Ātaš nīāyeš* in Avestan script (Geldner, p. viii).

K 38, in 108 folios, was copied in Persia in 1814 (cf. Geldner, p. viii). It contains *Bahrām yašt*; the beginning of *Druwāsp yašt*; *Darūn yašt*; *Farvardīn yašt*; *Sīrōza*; *Hāvan gāh*; *Haft Amahraspand yašt*; fragments of other *yašts* (cf. Unvala, pp. 150-51), and Avestan fragments (Westergaard, 1846a, pp. 331-34, frags. I, IV, VIII, ms. “M3”).

K 39 contains *Yašt* 18 (fols. 1-9), copied in 1818 (Unvala, p. 151), and a Pazand *Patīt ī īrānīg*.

K 40, in 348 folios, contains *Yašts* 3, 6, 7, 10, 14, and 15 and was copied for Westergaard in 1842.



K 41 is a copy, in 104 folios, of *Nīrangistān* in Avestan and Pahlavi, dated 10 February 1836, without independent critical value (West, in *Grundriss*, pp. 85-86; Unvala, p. 151; Mirza, p. 337; Sanjana, pp. 2-3).

K 42, in 27 folios, contains *Aogəmadaēcā* (q.v.) in Pazand, Sanskrit, and incomplete Gujarati versions. It is related to M 66, and M 67 is descended from it (facs. in *JamaspAsa*, pp. 11-17; Bartholomae, pp. 260-61, 265-66).

K 43 is Pahlavi codex in four parts copied just before 1600, with copies of colophons dated 369/1020, 936/1587 (by Mihrābān), 938/1589, and 943/1594; the first 129 folios and the end are missing. K 43a (fols. 130-275) contains a fragment of the *Iranian (Great) Bundahišn* (fol. 130; Andreas); a Pahlavi *Mēnōg ī xrad* (fols. 131-76; Andreas; cf. T. D. Anklesaria, pp. 6-7); *Dēnkard*, book 6 (fols. 177r-259r), said to be closely related to the more nearly complete Bombay manuscript of the *Dēnkard* (ed. Dresden; Shaked, pp. xlv-xlv; for concordances see *Dēnkard*, ed. Dresden, pp. 30-34); *Bahman yašt* (fols. 262r-275v; B. T. Anklesaria, 1957, pp. i-ii; tr. Hedāyat, pp. 29-125); and the beginning of a Pazand *Jāmāsp-nāmag* (fol. 275v). K 43b (fols. 1-42) consists of fragments of *Dēnkard* (fols. 1-3v: bk. 3, fols. 3v-21r: bk. 5, fols. 21r-42v: bk. 9). K 43c consists of two folios numbered 186 and 191, containing a text on the *paragra* ceremony (a preliminary to the *yasna* ceremony), and K 43d is a single folio with fragments of *Srōš yašt* (Unvala, p. 152; Mirza, pp. 341, 352; Christensen and Barr, V, pp. 7-12, VI, pp. 7-8; cf. West, *Pahlavi Texts V*, pp. xxxix-xl, xxxiv, xviii-xix; Nyberg, *Manual I*, pp. xix-xxi).

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**Table 54.** Conspectus of Codices Hafnienses.

**Plate CLXVII.** Folio 4, codex K 29, written in Pahlavi with an interlinear translation in Persian. Photograph after Asmussen, 1968, p. 293.