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Miguel Ángel Andrés-Toledo

The Zoroastrian Law
to Expel the Demons:
Wīdēwdād 10–15

Critical Edition, Translation and Glossary
of the Avestan and Pahlavi Texts

Harrassowitz Verlag

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und Maria Macuch

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To Alberto

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Preface

Many years have elapsed since WESTERGAARD (1852–1854) and GELDNER (1886–1896) edited the Avestan text of the *Wīdēwdād* and JAMASP (1907) did the same for its Pahlavi version. Since then, scholars of Iranian Studies and other related disciplines have been waiting for a revised and new edition of these texts, which has become particularly necessary after the recent discovery of new manuscripts of the Avestan and the Pahlavi *Wīdēwdād*. Also the research on them during the last decades has dramatically changed our knowledge about their written transmission and their role in the Zoroastrian ceremonies, and has also enhanced the importance of this largely forgotten text for the study of Zoroastrianism in ancient and medieval times.

By the present monograph, which only includes the Avestan and Pahlavi texts of the *Wīdēwdād* 10–15, I aim to partially fill this gap in the research. Nevertheless, I do not pretend it to be considered the definitive edition of the Pahlavi *Wīdēwdād*, but just a contribution to its better understanding. More research on this text is still needed, and it will be certainly continued by some of the best scholars in our field, either soon or in the future.

This publication is the result of more than 10 years' work on the Avestan and Pahlavi *Wīdēwdād* in different projects at the University of Salamanca, the Freie Universität of Berlin and the University of Copenhagen. It joins together a revised version of my PhD dissertation "*Vīdēvdād* 10–12: Critical Edition, Translation and Commentary of their Avestan and Pahlavi Texts", directed by ALBERTO CANTERA, and the main conclusions of my research in the project "Tierrecht und Strafen im ‚Gesetz zur Abwehr der Dämonen‘ (*Vidēvdād*), Kapitel 13–15. Kritische Edition des Avesta- und Pahlavitextes auf der Grundlage neuentdeckter Handschriften mit Transliteration, Transkription, Übersetzung, Kommentar und Glossar" ("Animal Rights and Punishments in the 'Law to Expel the Demons' (*Vidēvdād*) Chapters 13–15. Critical Edition of the Avestan and Pahlavi Texts on the basis of the recently discovered manuscripts, with Transliteration, Transcription, Translation, Commentary and Glossary"), directed by MARIA MACUCH and ALBERTO CANTERA and financed by the Deutsche Forschungsgemeinschaft.

The list of friends and colleagues I would like to thank for their tireless encouragement until this work in progress turned into a published book would be very long. The first of them is ALBERTO CANTERA, who opened to me the field of Iranian Studies, instilled in me his interest on the *Wīdēwdād*, and shared with me his large expertise on this and other Avestan and Pahlavi texts during

my stay at the University of Salamanca. I also want to thank ANA AGUD, member of the Indo-Iranian research group at the same university, for her many advices and help to improve my work, especially in its earlier stages. I would also like to thank the Trustess of The First Dastur Meherjirana Library (Navsari, India), the Trustees of the K.R. Cama Oriental Institute (Mumbai), the Bhandarkar Oriental Research Institute (Poona, India), and the curators of the Oriental Sections of the Bombay University Library (Mumbai), Det Kongelige Bibliotek (Copenhagen), the British Library (London), the Bibliothèque Nationale de France (Paris), the Bayerische Staatsbibliothek (Munich) and the Columbia University Library (New York) for kindly allowing me to collate the manuscripts preserved at their collections and to get digital copies of most of them, without which this edition could have never been undertaken. Finally, I owe special thanks to MARIA MACUCH for having welcomed me so warmly at the Institut für Iranistik in Berlin, for having enriched this publication with her suggestions and comments, and for having offered to me the honour of publishing it in the prestigious Series Iranica, which she directs.

I would not have been able to write a single page of this book without the constant support of my family, without which I would have certainly given up long ago. There will never be enough words on any page to express my deep gratitude and love to them.

MIGUEL ÁNGEL ANDRÉS-TOLEDO

Prolegomena

The Pahlavi Wīdēwdād and the Wīdēwdād ceremony

The term Wīdēwdād, sometimes written Vendidād, is the Pahlavi adaptation of the Avestan *vīdaēuua- dāta-* “prescriptions/law to expel the demons.”¹ Although this title only describes part of its contents, it is true that most of its text deals with regulations on purity and apotropaic formulas to drive demons away, and especially their worst representative on earth, the corpse’s demon (Av. *nasu-*), which pollutes everyone and everything that comes in direct or indirect contact with it.²

The oldest text of the Wīdēwdād was composed in Avestan, the most ancient Iranian language preserved, which was spoken during the 2nd and 1st millennia BCE in Central Asia. Avestan was (and still is) used in ritual recitations, but was probably understood with difficulty in the earliest centuries of the 1st millennium AD. This fact motivated several priests to render the Avestan texts into Pahlavi, the Middle Iranian language of the Sasanian dynasty (AD 224–651), from which they were eventually translated into New Persian in Iran, and into Sanskrit and Gujarati in India. Some glosses and commentaries were also appended to the Pahlavi translations during the Sasanian period, and most probably thereafter, which were incorporated to the collections of Avestan texts and transmitted together as a textual unit, called *abastāg ud zand* “the Avesta and its Pahlavi translation with commentary”.³

The Wīdēwdād has reached to us in two types of manuscripts: those with Pahlavi translation and those without it. In the Pahlavi Wīdēwdād manuscripts, the Avestan text is divided into 22 chapters or *fragard*, each of which is subdivided in its turn into short syntactical units in Avestan, immediately followed by their respective Pahlavi translation, to which eventually glosses and commentaries were appended. This kind of manuscripts is presumably the direct heir of the Wīdēwdād Nask, the 19th book of the 21 of which the Sasanian Avesta was composed, the rest being either lost or only partially preserved in

- 1 Vid. CANTERA (2006, pp. 61–62), according to whom Av. *daēuua-* refers especially to evil beings causing impurity, against BENVENISTE’s (1970, p. 42) interpretation of **vīdaēuua- dāta-* as “Loi d’abjuration des Dieux”.
- 2 According to SKJÆRVØ (2007, p. 122), the mythical significance of the Wīdēwdād “is about removing evil from the world of the living and about healing both it and the world of thought”.
- 3 Vid. CANTERA (2004a, pp. 1–34).

different manuscripts. The Wīdēwdād Nask corresponds to the word *drigubiiō*, the 19th of the *yaθā. abū. vairiīō* prayer, which inspired this division into 21 books by the Sasanian exegetes, as confirmed by the Pahlavi work Dēnkard.⁴ Although the account of the Dēnkard does not completely match all the texts preserved in the PV manuscripts, the textual sequence in it is exactly the same as the one attested in these manuscripts. Be that as it may, the identification of the Wīdēwdād with the 19th word of the *yaθā. abū. vairiīō* prayer is not only confirmed by the Dēnkard, but also by the second colophon of the PV manuscript 4610 and its copies, where we read:

abastāg ud zand nōzdahom mārīg ī yaθā abū vairiīō kū drægubiiō. xwānēnd nām ī nask ast juddēwdād hamē xwānānd

The Avestan (text) and its Pahlavi translation (with commentary), the nineteenth word of the *yaθā. abū. vairiīō*, which is called *drægubiiō*, as it is the name of the Nask, is usually called Juddēwdād.

The second type of manuscripts, the so-called Sāde or “pure,” only contains the Avestan text of the Wīdēwdād, without its Pahlavi translation. The Avestan text in them is not their only constituent however. Actually, it is just a part of one of the longest, most complex and still performed ceremonies of the Zoroastrian religion, the Wīdēwdād ceremony, consisting of the recitation of the Avestan texts of the Yasna with the intercalations of those of the Wīšperad and the Wīdēwdād, and the ritual instructions thereof in Pahlavi, New Persian, Sanskrit or Gujarati.

Scholars dealing with the Wīdēwdād were puzzled about the fact that these two text-types transmitted, with minor differences, basically the same text. Especially because glosses from the Pahlavi translations were introduced in the Wīdēwdād Sāde manuscripts, previous editors of this text, like WESTERGAARD (1852–1854) or GELDNER (1886–1896), supposed that the Sāde were copied from the Pahlavi Wīdēwdād manuscripts. However, thanks to KELLENS (1998; 2012), PANAINO (2012) and CANTERA’s (2012; 2014) contributions, now we know that the liturgical manuscripts and those with Pahlavi translation stem from different traditions. In fact, unlike the Pahlavi manuscripts of other texts, like the Yasna or the Wīšperad, which were composed by extracting the Avestan text from their liturgical equivalents and adding to it their Pahlavi translations, the Pahlavi Wīdēwdād manuscripts are originally independent from the liturgical manuscripts of the Wīdēwdād ceremony, although they eventually influenced each other.⁵

4 See the description of the Sasanian Avesta in the 8th and 9th books of the Dēnkard (MADAN 1911; WEST 1892).

5 Vid. (CANTERA 2014, pp. 8 and 56–58).

Contents and structure of V 10–15

V 10

V 10 deals with the texts to be recited twice, thrice or four times in order to expel Nasu, the corpse's demon. It is structured according to the following scheme:

- V 10.1: Zaratustra's question about how to fight Nasu (= V 9.45).
- V 10.2: first part of Ahura Mazda's answer: to recite some texts twice, thrice or four times (= V 9.46).
- V 10.3–4: texts to be recited twice (Y 28.1, 35.2, 35.8, 39.4, 41.3, 41.5, 43.1, 47.1, 51.1, 53.1).
- V 10.5–6: spells.
- V 10.7–8: texts to be recited thrice (Y 27.14, 33.11, 35.5, 53.9).
- V 10.9–10: spells.
- V 10.11–12: texts to be recited four times (Y 27.13, 34.15, 54.1).
- V 10.13–14: spells.
- V 10.15–17: summary of the effects of the spells.
- V 10.18: second part of Ahura Mazda's answer: to dig the nine holes (in the *barəšnūm-gāh*).
- V 10.19–20: other texts to be recited (Y 27.13, 46.7, 44.16; SrB 3).

The structure of V 10 and its correspondence with V 9 indicate that both texts could have been part of one single oral composition dealing with the purification ceremony of the *barəšnūm*,⁶ and that they probably became separated as independent *fragard* when the canon of 22 *fragard* came into being. Perhaps part of V 8, 9 and 10, where we find descriptions of parts of this ceremony, were included in this oral composition, and only afterwards they were scattered into different *fragard*. This conjecture gains plausibility if we take into account the parallel of V 13–14, where it is evident that the end of V 13 belongs to 14 and that they were wrongly divided.

From the point of view of the composition, V 10 is the result of the combination of different texts. V 9.45–46 is repeated in 10.1–2 with the only difference of the beginning of 9.45 (*Av. paiti. dim. pərəsata. zaratuštrō*) and the end of 9.46 (*Av. mənaiiən. bā. ... raðβiia. varəna*), which lacks in 10.1 and 10.2 respectively. From 10.3 to 10.17 the continuation of 9.46 is given. But 10.18–20 appears in an unexpected position with regard to the *barəšnūm* ceremony: the sequence of texts to be recited twice, thrice and four times (10.3–17) surely should not appear before the holes were dug (10.18). As a matter of fact, there is no parallel in the known variants of the *barəšnūm* ceremony where these formulas were prescribed before digging the holes. The reason is clear: before the enclosure

6 V 10 was already connected with the *barəšnūm* ceremony by DARMESTETER (1880, p. 134), PIRART (1995, pp. 18–19; 2007, p. 57–59) and CANTERA (2015, p. 85).

for the impurity has been built, it makes no sense to pronounce such spells. Accordingly, from the point of view of the ritual, 10.18–20 seems to have been misplaced. Apart from this misplacement, 10.18–20 is composed by using abridged texts from different sources not fully understandable by themselves, which however make sense only in the context of the *barəšnūm* ceremony:

- V 10.18a: in this passage the digging of the nine holes is prescribed. Some indications about where they must be dug follow in 10.18b–c, which seem to be glosses to 10.18a.
- V 10.18b specifies where the holes must be dug. It reproduces V 3.15b, but does not include the words *yaoždātō.zəmō.təməmca. huškō.zəmō.təməmca* of 3.15c.
- V 10.18c: the text *anaiβiš.x^varəða. pasu.vīra* “not drinkable by both flock and men” seems to be a gloss to 10.18b. It is related to V 6.32c *aiβiš.x^varəða. pasubiia. viraēibiia* “drinkable by both flock and men,” referred to the water made pure after removing the impurity caused by Nasu.

V 10.18a–c summarises some indications about the preparation of the *barəšnūm-gāh*. From 10.18d on, some formulas are recited. V 10.18d–f repeats V 5.21c–e. The insertion of this text in V 10 could be explained by the word *yaoždā* of 5.21c–d, interpreted as “purification”, which fits the context of the *barəšnūm* ceremony. Whether or not this text of 10.18d–f was a formula correctly used in some part of the ceremony, I cannot decide. However, the parallel of the modern practice can give us some hints to solve this problem. Indeed, the final words *humatāišca. hūxtāišca. huuarštāišca* of 10.18f resemble the words *humata, hūxta, huuaršta* which the candidate pronounces in modern practice when he enters into the *pāvi* B at the beginning of this ceremony (MODI 1922, p. 124). Here the person to be purified pronounces his name together with these words. Provided that 10.18f is to be interpreted in the same way, the meaning of this passage would be clearer: *yō. huuqm. daēnqm. yaoždāite* “he who purifies his own religious conscience” should be substituted with the name of the person to be purified in each case. After pronouncing his name, he would say the words *humatāišca. hūxtāišca. huuarštāišca* when he is going to enter into the *barəšnūm-gāh*. If my interpretation is right, 10.18d–f could be formulas to be recited at the beginning of the *barəšnūm* ceremony. According to this, the formula of 10.19a (*daēnqm. ... daēnaiiā*) could have been pronounced by the priest, and afterwards the person to be purified would have also repeated 10.18f (= 10.19b), possibly at the beginning of the ceremony. Finally, the formulas of V 10.20 (Y 27.13, 46.7, 44.16; SrB 3) would be used as a closing *bāj*.

V 11

V 11 deals with texts to be recited in order to purify each item mentioned.

The text-types of the PV and the VS differ in the structure of V 11. The PV manuscripts attest the following sequence:

- V 11.1: Zarduštra's question about how to purify the house and several other items.
- V 11.2: Ahura Mazda's answer: to recite some purification formulas.
- V 11.3: to recite the following prayers: (SrB 2; Y 27.13) x 5 + (Y 46.7, 44.16; SrB 3).
- V 11.4: to purify the house (Y 49.1); to purify the fire (Y 36.1).
- V 11.5: to purify the water (Y 38.3, 67.6); to purify the earth (Y 38.1).
- V 11.6: to purify the cattle (Y 35.4); to purify the plants (Y 48.6).
- V 11.7: to purify the righteous man and the righteous woman (Y 54.1)
- V 11.8: to recite the following prayers: (SrB 2; Y 27.13) x 8 + (Y 46.7, 44.16; SrB 3).
- V 11.9–10: to recite the apotropaic formula *pərəne* + evil being.
- V 11.11: to recite the following prayers: (SrB 2; Y 27.13) x 4 + (Y 46.7, 44.16; SrB 3).
- V 11.12–13: to recite the apotropaic formula *paršta* + evil being.
- V 11.14: to recite four *mazdā. at. mōi* prayer (Y 34.15).
- V 11.15–16: to recite the apotropaic formula *pərəne* + evil being (V 11.15–16).
- V 11.17: to recite the following prayers: (SrB 2; Y 27.13) x 5 + (Y 46.7, 44.16; SrB 3).

The textual sequence in the VS manuscripts runs parallel to that of the PV until V 11.16. From there on, the recitation of Y 54.1 four times and thereafter the apotropaic formula *paršta* + evil being are included in these manuscripts. The same text as that of V 11.17 in the PV closes this *fragard*.

A third textual sequence of the same text is reproduced in its Pahlavi version in the *Zand ī fragard ī Juddēwdād*. In this Pahlavi text the sequence is the same as in the PV and the VS until V 11.14. From there on, it prescribes the recitation of Y 54.1 four times, as in the VS, but thereafter, unlike them, the apotropaic formula *pərəne* + evil being. The same text as that of V 11.17 in the PV and the VS manuscripts closes this *fragard*. In my opinion, these three textual sequences can be interpreted as three parallel versions of the same *fragard* rather than as misplacements from an original one.⁷

As far as the contents are concerned, according to SPIEGEL (1852–1863, p. 178), followed by DE HARLEZ (1881, p. 124), the inclusion of the moon, the sun and the stars in the list of things to be purified in V 11.1, and even the apotropaic formulas against the demons, are interpolations. According to DARMESTETER

7 Vid. ANDRÉS-TOLEDO (2012a).

(1880, p. 139) and (1892–1893, II, p. 179), each apotropaic formula consisted of two parts: a line from the *Gāṇās* alluding to the item defiled by a corpse (V 11.4–7) and a spell (11.8–17 in the PV manuscripts), which is the same for each item to be purified. In this point, CANTERA (2015) agrees with DARMESTETER. Moreover, CANTERA observes that the prayers of V 11.3 and 11.17, which are not followed by the apotropaic formulas *pārāne* or *paršta* + demon, are used as the introductory *bāj* and the closing *bāj* of the purification ritual respectively. In his opinion, V 11 describes the same purification ritual with only slight variants after the introductory *bāj*, depending on the item to be purified (V 11.4–7). I believe CANTERA to be correct.

V 12

V 12 deals with the time the relatives must wait before entering and purifying the house on account of somebody's death, depending on the degree of kinship and therefore on the defilement produced by this death. The closer the kinship, the longer must the relative wait.

Each part of V 12 is divided by the formulaic repetition of the ceremonies to be performed to purify the house, according to the following decreasing sequence:

- V 12.1: the son with regard to his father, the daughter with regard to her mother: 30 days for the pious, 60 for the *tanu.pārāḍa*- sinners.
- V 12.2: ceremonies to be performed to purify the house.
- V 12.3: the father with regard to his son, the mother with regard to her daughter: 30 days for the pious, 60 for the *tanu.pārāḍa*- sinners.
- V 12.4: ceremonies to be performed to purify the house.
- V 12.5: the brother with regard to his sister, the sister with regard to her brother: 30 days for the pious, 60 for the *tanu.pārāḍa*- sinners.
- V 12.6: ceremonies to be performed to purify the house.
- V 12.7: the master of the house and the mistress of the house: 6 months for the pious, 12 for the *tanu.pārāḍa*- sinners.
- V 12.8: ceremonies to be performed to purify the house.
- V 12.9: the grandson with regard to his grandfather, the granddaughter with regard to her grandmother: 25 days for the pious, 50 for the *tanu.pārāḍa*- sinners.
- V 12.10: ceremonies to be performed to purify the house.
- V 12.11: the grandfather with regard to his grandson, the grandmother with regard to her granddaughter: 25 days for the pious, 50 for the *tanu.pārāḍa*- sinners.
- V 12.12: ceremonies to be performed to purify the house.
- V 12.13: the nephew and the niece: 20 for the pious, 40 for the *tanu.pārāḍa*- sinners.

- V 12.14: ceremonies to be performed to purify the house.
- V 12.15: the uncle and the aunt: 15 days for the pious, 30 for the *tanu.pərəḍa*-sinners.
- V 12.16: ceremonies to be performed to purify the house.
- V 12.17: the male cousin and the female cousin: 10 days for the pious, 20 for the *tanu.pərəḍa*-sinners.
- V 12.18: ceremonies to be performed to purify the house.
- V 12.19: the male cousin's son and the female cousin's daughter: 5 days for the pious, 10 for the *tanu.pərəḍa*-sinners.
- V 12.20: ceremonies to be performed to purify the house.
- V 12.21–22: an infidel relative does not defile the house.

As we can observe, the composition of V 12 is based on a decreasing sequence from the closest degree of kinship to the farthest. Only V 12.7 breaks not only the decreasing sequence of days, as SCHMIDT (1994, p. 267, n.55) also noticed, because it prescribes six months for the pious and twelve for the *tanu.pərəḍa*-sinners, but also the list of relatives, because it adds the master of the house (Av. *nmānō.paiti*-) and the mistress of the house (Av. *nmānō.paḍnī*-). According to DARMESTER (1892–1893, II, pp. 186–187), Av. *nmānō.paiti*- is to be interpreted as the chief of the family or common ancestor. As these persons would be more important than any other person, their relatives should wait a greater length of time. In my opinion, however, Av. *nmānō.paiti*- does not necessarily designate a relative, as his mention in other lists together with several kinds of rulers (e.g. in V 10.5 ff.) demonstrates. If it did, V 12.7 would be either misplaced or just an addition to the list, as it also breaks the sequence:

Dead relative	Days of impurity
Father and mother (V 12.1)	30/60
Son and daughter (12.3)	30/60
Brother and sister (12.5)	30/60
[Master of the house and mistress of the house] (12.7)	[6/12 months]
Grandfather and grandmother (12.9)	25/50
Grandson and granddaughter (12.11)	25/50
Nephew and niece (12.13)	20/40
Uncle and aunt (12.15)	15/30
Male cousin and female cousin (12.17)	10/20
Male cousin's son and female cousin's daughter (12.19)	5/10
Infidel relative (12.21–22)	0

I think that V 12.7 was inserted in the sequence after 12.5–6 because of the connection between the last **xšuuāštīm* “sixty” of 12.5 and the numeral **xšuuāš*

“six” of 12.7. From the point of view of the oral composition, this seems to be the most likely place for the addition, in the midst of a list of relatives, without distorting too much the sequence.⁸

Apart from the addition of V 12.7 and the exclusion of the infidel relatives, whose degree of kinship is not mentioned, this list follows a ninefold compositional pattern, although the degree of kinship is divided into six groups:

1. Father, mother, son, daughter (30/60 days).
2. Grandfather, grandmother, grandson, granddaughter (25/50 days).
3. Nephew, niece (20/40 days).
4. Uncle, aunt (15/30 days).
5. Male cousin, female cousin (10/20 days).
6. Male cousin's son, female cousin's daughter (5/10 days).

V 13

V 13 principally deals with the treatment of dogs and dog-like animals, and the punishments for mistreating or killing them. Its chapters can be divided according to the following structure:

- V 13.1–7: species of dogs and dog-like animals and their evil opposites.
 - V 13.1–4: the hedgehog and the punishment for killing it.
 - V 13.5–7: the scorpion and the merit for killing it.
- V 13.8–16: the punishment for killing or wounding dogs.
- V 13.17–28: the dogs' care and their sustenance.
 - V 13.17–19: their right place.
 - V 13.20–28: the punishment for improperly maintaining, mistreating or killing them.
- V 13.29–38: mad dogs becoming dangerous and their treatment.
- V 13.39–49: characteristics and praise of the dogs.
 - V 13.39–43: praise of the dogs as protectors against thieves and wolves.
 - V 13.44–49: characteristics of the dogs in comparison with humans.
- V 13.50–56: dogs and otters.
 - V 13.50–51: the spirit of the dog and its relation to the otter.
 - V 13.52–56: killing an otter causes drought.

V 14

V 14 deals with the atonement for killing an otter, more severe than the one for killing dogs and other dog-like animals. From a thematic point of view,

8 Regarding the additions of texts which break the expected sequence in the *Widēwdād* and their relation with oral compositional patterns, vid. CANTERA (2004b).

V 13.52–56 and 14 belong together and seem to have been artificially separated, perhaps, as in the case of V 9 and 10, when the division of *fragard* came into being. DE HARLEZ (1881, p. 149) considered V 14 as an appendix to V 13, and DARMESTETER (1880, p. 165) and (1892–1893, II, p. 210) its continuation. I am more inclined to think that V 13.52–56 and V 14 were a sole oral composition, and that either V 14 was only later detached from V 13, in order to create another *fragard*, or that the subchapters of V 13.52–56 were wrongly transmitted as part of the latter.

V 15

Although V 15 addresses different topics, most of it deals with the care of a pregnant young woman and her child as well as that of a pregnant bitch and its whelps. Each topic can be divided according to the following structure:

- V 15.1–8: the five actions that make someone a *pəšō.tanū*- sinner.
 - V 15.1–2: consigning a righteous man to one having another faith or another doctrine for learning an inferior pronunciation of the sacred texts.
 - V 15.3–4: giving to a sheepdog or a house dog not crushed bones or hot food that may hurt them.
 - V 15.5–6: killing, chasing, shouting or pursuing a pregnant bitch that may be hurt thereby.
 - V 15.7: having sex with a menstruous woman.
 - V 15.8: having sex with a pregnant woman and hurting her thereby.
- V 15.9–19: the responsibility of a man towards a young woman he got pregnant and their child, and the prohibition of abortion.
- V 15.20–45: the care of a pregnant bitch and its whelps.
- V 15.46–51: breeding of dogs.

Manuscripts of the Pahlavi Wīdēwdād

The Avestan text of the Wīdēwdād together with its Pahlavi translation and commentaries has been transmitted in several manuscripts, 44 of which are still extant. Some of them do not contain the complete text of the Wīdēwdād due to accidental loss or to a conscious decision of the copyist, who only copied part of it. Some others also include Sanskrit, New Persian and Gujarati translations of the Pahlavi version and its commentaries.

This is the first time that an edition of the chapters of the Pahlavi Wīdēwdād has been completed on the solid basis of a careful collation of all the extant manuscripts. In the following pages I provide the reader with an updated and complete list of all of them, based on the one published by ANDRÉS-TOLEDO/

CANTERA (2012), to which I have added the Pahlavi Wīdēwdād manuscripts preserved at the Columbia University Library that I could collate during my visit there in November 2014, and some new others that I have been able to collate at the K. R. Cama Oriental Institute in January 2016. This list, divided into manuscripts with or without date, is the result of years of uninterrupted work undertaken by A. CANTERA, J. J. FERRER-LOSILLA and myself in the Avestan Digital Archive project aiming to assemble, collate, digitize and make available all the Avestan manuscripts scattered all over the world. It is also intended to be used as a guide for future editions of other chapters of the Pahlavi Wīdēwdād, and will surely be enlarged by new discoveries in the coming years.

A) Manuscripts with date

- 4600 (L4; British Library, Ms. Avestan 4)
293 preserved folios, marked in Gujarati numerals, of which fols. 1–32 (V 1.1–3.15) and 57–152 (V 4.10–9.22) were partially completed by two different later hands. The manuscript breaks off in the PT of V 22.19 and its colophon is lost. Finished in AD 1323 (YE 6.8.692, Saṃvat 1378) by Mihrābān Keyxōsrō Mihrābān Spandiyād, according to the Pahlavi colophons preserved in some of its copies. It stems from Rōstām Mihrābān Marzabān's copy of Ardašīr Wahman Rōzweh Šāhburzēn Šāhmard's copy of Hōmāst Šādān Ohrmazd's manuscript. Description in GELDNER (1886–1896, p. ix), SANJANA (1895, pp. xli–xlii), DHALLA (1912, p. 388, no. IV). Published in ADA by CANTERA (2008).
- 4610 (K1; Det Kongelige Bibliotek, Copenhagen, Cod. Iran. 1)
340 folios, marked in Gujarati numerals, of which fols. 1–92 (V 1.1–5.26) are wanting and fols. 184–303 (V 8.74–18.71) are much damaged. Finished in Cambay in AD 1324 (YE 24.4.693) by Mihrābān Keyxōsrō Mihrābān Spandiyād. Colophons in Pahlavi (fols. 338v–340r), reproduced and translated by SPIEGEL (1860, I, p. 8) and SANJANA (1895, pp. xxxvi–xl). It stems from Rōstām Mihrābān Marzabān's copy of Ardašīr Wahman Rōzweh Šāhburzēn Šāhmard's copy of Hōmāst Šādān Ohrmazd's manuscript. JAMASP (1907) had access to fols. 2–32, called by him MU. Description in GELDNER (1886–1896, p. vi). Published in facsimile by BARR/IBSCHER (1941) and in ADA by ANDRÉS-TOLEDO (2015).
- 4615 (M13; Columbia University, New York; X892.5 Av3 S2)
323 folios, marked in Gujarati numerals, of which the first is not preserved and 76–80 and the last are blank. The numeration begins at fol. 2r. Fols. 65–80 unnumbered. Unnumbered fols. 283–287 are added by a second hand; the numeration follows as 284 after them. Finished in Baroch in AD 1588 (YE 11.10.957) by Hērbed Ardašīr Mowbed, according to the first colophon. According to the second colophon, it was finished in Baroch in AD 1595 (YE 17.6.964) by Hērbed Ardasīr Mowbed Zīwāg Wīkāg Ardasīr Rām Kāmdīn Šahryār Nēryōsang Dēnmowbed Šahryār Wahrām Mowbed Ohrmazdyār Hērbed Rāmyār from a manuscript written in AD 1185 (YE 17.4.554) by Ardašīr Wahman Rōzweh Šāhburzēn Šāhmard, who copied it from Hērbed Hōmāst Wehdād Bahršādān

- Ohrmazd. V 1 (fol. 2v), V 2 (fol. 12v), V 3 (fol. 30v), V 4 (fol. 52r), V 5 (fol. 73r), V 6 (fol. 110v), V 7 (fol. 127r), V 8 (fol. 152r), V 9 (fol. 185v), V 10 (fol. 208r), V 11 (fol. 213r), V 13 (fol. 218v), V 14 (fol. 238v), V 15 (fol. 246v), V 16 (fol. 260r), V 17 (fol. 270v), V 18 (fol. 275r), V 19 (fol. 293v), V 20 (fol. 309), V 21 (fol. 313r), V 22 (fol. 318r). Colophons in Pahlavi (fols. 2r–v, 321v–322v), reproduced and translated by SANJANA (1895, pp. xlii–xliii). It belongs to the group of 4610. Indian paper. Gift of Jivanji Jamshedji Modi. Description in SANJANA (1895, pp. xlii–xliv) and GELDNER (1886–1896, p. xi). Since GELDNER used it for his edition, this manuscript was considered lost. Published in ADA by ANDRÉS-TOLEDO (2016).
- 4000 (Ave976, University of Tehran; no. 11263)
Wīdēwdād ceremony to Sraoša, although the dedicatory in Y 0.8 is to Ahura Mazdā, the *amaša-spənta*- and the *frauuāši*-. 297 folios. Finished in Šarif Ābād, Yazd, in AD 1627 (middle colophon: YE 24.3.976 +20; final colophon: YE 29.4.976 +20) by Frēdōn Marzbān Frēdōn Wāhrom Rostom Bundār Šāhmardān Dēnyār. It contains the Wīdēwdād ceremony from the beginning to Y 72.10 and additionally the samples of the Wīdēwdād dedicatory in the three cases and the *nērang ī āb ud padyāb*. The Avestan text of the Wīdēwdād, with the exception of the *fragard* 1–2 and 12, is accompanied by an interlinear translation into Pahlavi that goes back to the lost manuscript IM (SKJÆRVØ 2014, pp. 9–10). The translation is sometimes discontinuous, especially for books 3 (which begins in 3.32) and 4 (the translation for 4.19–4.42 is missing). There are colophons before V 9 and at the end of the manuscript: 1. Pahlavi colophon before V 9 (fol. 160r–v); 2. Persian colophon before V9 (fols. 160v–161r); 3. Pahlavi colophon at the end (fols. 295v–297r); 4. Persian colophon, (fol. 297r). Ritual instructions in Pahlavi. A picture of the *yazišn gāb* appears in fol. 32v. Description in MAZDĀPOUR (1999 [1378], p. 4, no. 1). Published in ADA by CANTERA/FERRER-LOSILLA (2012).
 - 4620 (D62; K. R. Cama Oriental Institute, 3778)
344 folios, unnumbered. Finished in Navsari in AD 1742 (YE 1.2.1111) by Hērbed Sōhrāb Dastwar Rustom Mānek Mihr Kaykōbād Dastwarān Dastwar Māhyār-rānān. Rebound in complete disorder. Colophon in Pahlavi with Persian interlinear translation in red ink and in Persian (fols. 343–344). It goes back to 4610. Description in DHABHAR (1923a, pp. 15–16, no. 17).
 - 4630 (P2; Bibliothèque Nationale de France, Paris, Suppl. Pers. 26)
290 folios, marked in New Persian numerals. Finished in Surat in AD 1758 (YE 9.7.1127) by Mobed Dārāb Hērbed Frāmrōz Hērbed Minōcihr Hērbed Keršasp Hērbed Nersang Hērbed Asfār Uštā Wahman Uštā Hōšāng Hērbed Kāmdīn Hērbed Rōstam Hērbed Cāndā Frēdōn. Colophons in Pahlavi and Persian (fol. 243), reproduced by BLOCHET (1900, pp. 6–7) and UNVALA (1940, pp. 1–4), who also translated them. It goes back to 4610 but is partially collated with a manuscript that goes back to 4600. Description in BLOCHET (1900, pp. 6–7; 1905, p. 131).
 - 4640 (P5; Bibliothèque Nationale de France, Paris, Suppl. Pers. 39)
323 folios, marked in Gujarati and New Persian numerals. It contains the Pahlavi Wīdēwdād (fols. 2–292), finished in Surat in AD 1758 (YE 15.10.1127), the Pahlavi

Wišperad (fols. 296–306), the Bāj to be recited after urinating (fols. 306–307), the Sanskrit Srōš Yašt Hādōxt (fols. 308–312) and the New Persian Sīh-rōzag (fols. 316–323), finished in AD 1760 by Dastur Dārāb. Colophon reproduced and translated by UNVALA (1940, pp. 13–14). It goes back to 4610 but is partially colated with other manuscripts. Description in BLOCHET (1900, p. 8; 1905, p. 134).

- 4643 (K. R. Cama Oriental Institute; R583)
305 folios, of which fols. 1r, 275, 304r and 305 are blank, numbered in Gujarati numerals. Written in Surat in AD 1760 (AY 23.6.1129) by Mowbed Dārāb Frām-rōz Hērbed Minocihr Hērbed Keršāsp Hērbed Nēryōsang. V 1 (fol. 1v), V 2 (fol. 9r), V 3 (fol. 22r), V 4 (fol. 39r), V 5 (fol. 56r), V 6 (fol. 83r), V 7 (fol. 99r), V 8 (fol. 122r), V 9 (fol. 161v), V 10 (fol. 186r), V 11 (fol. 192r), V 13 (fol. 197v), V 14 (fol. 218v), V 15 (fol. 226v), V 16 (fol. 240v), V 17 (fol. 249r), V 18 (fol. 253v), V 19 (fol. 276v), V 20 (fol. 294r), V 21 (fol. 297v), V 22 (fol. 300v). Colophon in Pahlavi (fol. 303v). It goes back to 4600, but it is a corrected copy, insofar as it completes some of its lost Avestan texts and PTs, like for instance Av. *vōhū.nazagāmca. daraxtō. hunara.nāmca* in V 13.8a and *hazaṇhrāiš.sunīš. nairiō.nāmanō* in V 14.1a. There are many traces of blanks completed by a second hand, for instance in fols. 2v and 3v. Occasional interlinear New Persian translation. Headings in Pahlavi in red ink. 15 lines in each page. Indian paper and writing. New Persian text written by a different scribe and appended later in a more recent paper (fol. 304v), and probably belonging to another manuscript. Formerly belonging to Jamshedji Manekji Unvala's private collection (Ms-8). The stamp with his name sometimes appears in the manuscript, like for instance in fols. 1v and 305v.
- 4645 (DJJ; K. R. Cama Oriental Institute, R525 or KRC No. 114)
213 folios, of which fols. 201–213 are blank, numbered in Gujarati numerals. Fols. 186–189 were written by a different scribe and belong to another manuscript. Written in Navsari in AD 1767 (YE 5.3.1137, Samvat 1824, Śāka 1689) by Dastur Jamšīd Dastur Jāmāsp Āsā Faridun. Gujarati index (fol. 1r); same Pahlavi introduction as 4615 (fol. 1v); V 1 (fol. 2r), V 2 (fol. 8r), V 3 (fol. 20v), V 4 (fol. 36r), V 5 (fol. 49r), V 6 (fol. 69r), V 7 (fol. 80v), V 8 (fol. 97v), V 9 (fol. 119r), V 10 (fol. 134r), V 11 (fol. 137r), V 13 (fol. 140v), V 14 (fol. 153v), V 15 (fol. 158v), V 16 (fol. 166r), V 17 (fol. 171r), V 18 (fol. 174r), V 19 (fol. 185v), V 20 (fol. 200r), V 21 (fol. 202v), V 22 (fol. 205v). Colophons in Pahlavi (fols. 208r–209r, 209v), New Persian (fol. 209r) and Sanskrit (fols. 209r–209v) reproduced and translated by JAMASP (1907, pp. x–xvii). It includes the colophon of 4615, which in its turn goes back to 4610. It goes back to 4610, but it is a corrected copy, insofar as it completes some of its lost Avestan texts and PTs, like for instance *hazaṇhrāiš.sunīš. nairiō.nāmanō* in V 14.1a, but not as much as other copies of 4610. Headings in Pahlavi in black ink. Occasional interlinear New Persian translations. 26 lines in each page. Indian paper and writing. The stamp of Dastur Jamaspji Minocherji sometimes appears, like for instance in f. 1r and 19v. Description in JAMASP (1907, pp. x–xvii). Since he used it for his edition, this manuscript was considered lost.
- 4650 (K2; Det Kongelige Bibliotek, Copenhagen, Cod. Iran. 2)
348 folios, marked in New Persian numerals. Written in the 18th century by Dastur Dārāb. No colophon. According to a note written in Danish by R. Rask

(WESTERGAARD 1852–1854, p. 6), it was copied by Dastur Dārāb from a manuscript brought from Persia by Dastur Jāmāsp Irānī. It goes back to 4610. Description in GELDNER (1886–1896, p. vi).

- 4660 (G25; The First Dastur Meherjirana Library, Navsari)
144 folios, marked in Gujarati numerals, of which fols. 7–10 contain a Gujarati description of the contents of the Wīdēwdād. Finished in AD 1794 (YE 1.1.1163) by Mōbed Tehmur Mōbed Nōrōz Mōbed Rōstām Hērbed Wahrām Sanjana, the copyist of the Indian Wīdēwdād Sāde manuscript 4340 (Bh4). Only V 12–21, with Persian interlinear translation and some Gujarati glosses. Colophon in Pahlavi and Gujarati (fol. 142). It goes back to 4600. Description in KOTWAL/SHEFFIELD/GANDHI (2008, p. 7). Published in ADA by KANGARANI (2008).
- 4665 (K. R. Cama Oriental Institute; R512 also numbered KRC No. 321)
338 folios, of which fols. 1r and 84v blank, numbered in Gujarati numerals. Fols. 83–84 were written by another scribe in a thinner European paper with water mark and appended later. Fol. 133 was written by a third scribe in a thinner but Indian paper and appended later too. Fol. 318 was perhaps written by the main scribe but was appended later in Indian paper. Finished in Baroch in AD 1.2.1800 (AY 1169) by Kayus Spandyād Kāmdīn. V 1 (fol. 1v), V 2 (fol. 10v), V 3 (fol. 28v), V 4 (fol. 52r), V 5 (fol. 73v), V 6 (fol. 109r), V 7 (fol. 127r), V 8 (fol. 155r), V 9 (fol. 189v), V 10 (fol. 213r), V 11 (fol. 218v), V 13 (fol. 224r), V 14 (fol. 244r), V 15 (fol. 252v), V 16 (fol. 266r), V 17 (fol. 275r), V 18 (fol. 279v), V 19 (fol. 300v), V 20 (fol. 320r), V 21 (fol. 325r), V 22 (fol. 331r). Colophons in Pahlavi (fols. 336v–338v). It goes back to 4610, but it is a corrected copy, insofar as it completes some of its lost Avestan texts and PTs, like for instance *hazaybarāiš.sūnīš. nairiia.nāmanō* in V 14.1a, but not as much as other copies of 4610. The text of each page is framed by three squares, the outer being red and two innermost black. Avestan alphabet (fol. 129v): γ. ġ. g. h. k. x. ŋ. y. š. r. z. s. n. d. δ. t. ž. š. β. b. f. p. m. m̄. v. x^v. ŷ. j. š. c. ī. x^v. ŋ. n. a. ā. i. ē. o. ē. ē. u. ū. ā. ŋ. l. r. uu. ii. ā. t. Occasional New Persian translations of some words and New Persian glosses. 16 lines in each folio. Indian paper. M. B. D. is written in the restored cover.
- 4668 (Katrak 608; K. R. Cama Oriental Institute; R561 also numbered KRC No. 127)
259 unnumbered folios, of which fols. 1r, 3r, 4r, 5–7, 11, 27, 28r, 85, 258v and 259 are blank. Fols. 91–92, written in Gujarati, were appended later. Finished in AD 1810 (YE 29.2.1180, Samvat 1866) by Mōbed Frām Mōbed Aspandyār Mōbed Nōruz Mōbed Frām Pešōtan, surnamed Rabādih. Contents: Gujarati introduction (fols. 1v–4v); part of V 3 with PT with interlinear New Persian translation, written by a different scribe (fols. 8r–10v); Gujarati introduction (fols. 12r–26v); V 1 (fol. 29v), V 2 (fol. 37v), V 3 (fol. 52r), V 4 (fol. 68v), V 5 (fol. 86r), V 6 (fol. 109v), V 7 (fol. 121r), V 8 (fol. 140r), V 9 (fol. 162v), V 10 (fol. 179v), V 11 (fol. 183v), V 13 (fol. 187r), V 14 (fol. 200r), V 15 (fol. 205v), V 16 (fol. 215r), V 17 (fol. 221r), V 18 (fol. 223v), V 19 (fol. 236v), V 20 (fol. 248r), V 21 (fol. 251r), V 22 (fol. 253v). Colophons in Pahlavi (fols. 256r–258r), Sanskrit (fol. 257v) and Gujarati (fol. 258v). It goes back to 4600, but it is a corrected copy, insofar as it completes some of its lost Avestan texts and PTs, like for instance Av. *vōhū.nazagmca. draxtō.hunaranqmca* in V 13.8a

and *hazaṇṛāiš.suniš. nairiio.nāmanō* in V 14.1a. Headings in Pahlavi in black ink. Some blanks. Occasional interlinear New Persian and Gujarati translations by Aspandiyarji Framji. Indian paper and writing. Formerly belonging to Ervad Bomanji Aspandiyarji Dastur Rabadina's private collection (in fol. 28v it is written "Aspandiyarji Framji Aspandiyarji Rabadina Looladaruna Surat Rustompura"). Presented to Wadiaji Atashbehrām Library 22nd October 2005 by Dr K.B. Dastur. Wadiaji Atashbehrām collection no. 41. Description in KATRAK (1941, pp. 141–142).

- 4670 (F10; The First Dastur Meherjirana Library, Navsari)
318 folios, marked in Gujarati numerals. Two volumes, bound together. Finished in Navsari in AD 1815 (Vol. 1: Saṁvat 1.2.1872; vol. 2: Saṁvat 14.10.1872) by Dastur Sorabji Kavasji Sorabji Meherjirana. Vol. 1: V 1–8; vol. 2: V 9–22. With Persian interlinear translation. The 12th *fragard* is added in European paper at the end of the 2nd volume by a recent hand. Colophon in Pahlavi (fol. 307r) of the same original from which NM and 4678 stem, that is, a manuscript finished in AD 1773 (YE 11.12.1142). It goes back to 4610, with some corrections by a second hand which go back to other manuscripts of the group of 4600. Description in DHABHAR (1923c, pp. 7–8). Published in ADA by ANDRÉS-TOLEDO (2009a).
- 4675 (Bh11; Bhandarkar Oriental Research Institute, Poona)
299 folios, marked in Gujarati numerals until fol. 207. Finished in AD 1820 (YE 1189, Saṁvat 1876). It came from Surat. European paper with water marks. Two different manuscripts bound together. Part 1: V 1–6 (fols. 1–207), part 2: V 18–22 (fols. 208–299). The second part goes back to 4600 and preserves its lost colophon in Pahlavi (fols. 278r–281r). Gujarati colophon (fol. 285r). It stems from 4600. Description in CERETI (1996, pp. 444–445), who also reproduced its colophon on pp. 447–450. Published in ADA by FERRER-LOSILLA (2009).
- 4678 (DJR; K. R. Cama Oriental Institute; R560)
350 folios, of which f. 1r is blank, numbered in Gujarati numerals. Finished in Mumbai in AD 1823 (YE 14.12.1192) by Jamšēd Rostamji Xoršēdji Jamšēdji Jāmāspji Āsāji, who copied it from a manuscript finished in AD 1773 (YE 11.12.1142). V 1 (fol. 1v), V 2 (fol. 16v), V 3 (fol. 43r), V 4 (fol. 76v), V 5 (fol. 109r), V 6 (fol. 149r), V 7 (fol. 171v), V 8 (fol. 207r), V 9 (fol. 255r), V 10 (fol. 286r), V 11 (fol. 291v), V 13 (fol. 298v), V 14 (fol. 226v), V 15 (fol. 238v), V 16 (fol. 257v); V 17 (fol. 270r); V 18 (fol. 276r); V 19 (fol. 304v); V 20 (fol. 330r); V 21 (fol. 337r); V 22 (fol. 343r). Colophons in Pahlavi (f. 304), reproduced and translated by JAMASP (1907, pp. xviii–xx). It goes back to 4610, but it is a corrected copy, insofar as it completes *vōhū.nažγamca. darauxtō.hunaranamca* in V 13.8a and *hazaṇṛāiš.sūnīš. nairiio.nāmanō* in V 14.1. New Persian couplets at the beginning of some chapters. 17 lines in each page. Indian paper and writing. Big characters. Description in JAMASP (1907, pp. xviii–xx). Since he used it for his edition, this manuscript was considered lost.
- 4680 (G28; The First Dastur Meherjirana Library, Navsari)
267 folios, marked in Persian numerals. No colophon. It belonged to Ervad Manekji Unvala and, according to JAMASP (1907, p. xxii), who called it MU1, it was written by Dastur Sohrabji Framji Meherjirana of Navsari about 75 years before Jamasp's edition, that is, around AD 1830. It goes back to 4600. Description in

JAMASP (1907, p. xxii) and KOTWAL/SHEFFIELD/GANDHI (2008, p. 8). Published in ADA by MARTÍNEZ TROYA (2014).

- 4685 (DN; K. R. Cama Oriental Institute; R587, also numbered KRC No. 437) 276 unnumbered folios, of which fols. 1r and 129v (partially) are blank. Fol. 129 has been later appended and written by another hand in bigger characters. Finished in Mumbai in AD 1836 (YE 29.10.1205) partly by Hērbed Āsāji Dastur Nōširvānji Dastur Sāheb Bahmanji Dastur Jamšīdji Jāmāspji Āsāji (V 1–9) and partly by Jamšīd Dastur Ēdalji Dastur Bahmanji Dastur Sāheb Jamšīdji Jāmāspji Āsāji (V 10–22). V 1 (fol. 1v), V 2 (fol. 9v), V 3 (fol. 23v), V 4 (fol. 40r), V 5 (fol. 55r), V 6 (fol. 79r), V 7 (fol. 92r), V 8 (fol. 117v), V 9 (fol. 149r), V 10 (fol. 169v), V 11 (fol. 174v), V 13 (fol. 179v), V 14 (fol. 198r), V 15 (fol. 204v), V 16 (fol. 215r), V 17 (fol. 223v), V 18 (fol. 227v), V 19 (fol. 247r), V 20 (fol. 265r), V 21 (fol. 268v), V 22 (fol. 272r). Colophon in Persian (fol. 276r), reproduced and translated by JAMASP (1907, pp. ix–x). It goes back to 4610, but it is a corrected copy, insofar as it completes some of its lost Avestan texts and PTs, like for instance Phl. <spyn’k mynwg d’m d’t> in PV 13.2b, Av. *vōhūnažyama. druxtō.hunaranama* in V 13.8a and *hazayhrāiš.sūnīš. nairiō.nāmanō* in V 14.1a. Occasional New Persian translations of some words and New Persian glosses. 19 lines in each page. European paper with water mark. Description in JAMASP (1907, pp. ix–x). Since he used it for his edition, this manuscript was considered lost.
- 4700 (T44; The First Dastur Meherjirana Library, Navsari) 337 folios, marked in New Persian numerals, of which only fol. 304 is left unmarked. Finished in AD 1841 or 1839 (YE 1.2.1210 in letters, YE 1208 in numbers) by Mobed Sohrāb Dastur Frāmroz Sohrāb Rustom (Meherjirana). With Persian interlinear translation. The 12th *fragard* is added by the same hand on the last 9 folios of the manuscript, the first four and the last two of them being blank. Colophon in Persian (fol. 335r). It goes back to 4600. Description in DHABHAR (1923c, p. 125). Partially published in ADA by KANGARANI (in progress).
- 4704 (M14; Columbia University, New York; X892.5AV3 S4) 247 folios, marked in New Persian numerals, of which the last is blank. Finished in Navsari in AD 1858 (YE 5.7.1227) by Mobed Sōhrāb Pēšōtan Ratanji Sōhrāb Pēšōtan Limji Mīhrji, surnamed Denyār, from a manuscript finished in Navsari in AD 1833 (YE 14.11.1202) by Barzōr Dastur Pahlān Pēšōtan Kawēh Sōhrāb Pēšōtan Limji Mīhrji, surnamed Denyārag. V 1 (fol. 1v), V 2 (fol. 9r), V 3 (fol. 22v), V 4 (fol. 38v), V 5 (fol. 53r), V 6 (fol. 77r), V 7 (fol. 89v), V 8 (fol. 110v), V 9 (fol. 136), V 10 (fol. 154r), V 11 (fol. 158r), V 13 (fol. 162v), V 14 (fol. 178r), V 15 (fol. 184v), V 16 (fol. 194v), V 17 (fol. 202r), V 18 (fol. 205v), V 19 (fol. 221v), V 20 (fol. 236r), V 21 (fol. 239v), V 22 (fol. 242v). Colophons in Pahlavi (fol. 246r). It goes back to 4600. Indian paper. Presented to the Columbia University by Alexander Smith Cochran. Description in GELDNER (1886–1896, p. xi). Since he used it for his edition, this manuscript was considered lost.
- 4708 (Columbia University, New York; X892.5AV3 S) 371 folios marked in Gujarati numerals, of which the last is blank. Fol. 64v written upside down and deleted. Finished in AD 1892 (YE 1261) by Mobed Jāmāspji

Barzorji Pavri from a manuscript finished in Surat in 1833 (YE 21.11.1202) by Ervad Hormazd Barzor Ervad Dārāb Ervad Frāmroz Ervad Minodār Ervad Keršāsp Ervad Neryosang Ervad Asfār Ostād Wahman Wahman. V 1 (fol. 1v), V 2 (fol. 12), V 9 (fol. 34), V 4 (fol. 60), V 5 (fol. 86), V 6 (fol. 120), V 7 (fol. 138r), V 8 (fol. 170r), V 9 (fol. 210v), V 10 (fol. 235v), V 11 (fol. 241r), V 12 (fol. 247r), V 13 (fol. 255r), V 14 (fol. 276r), V 15 (fol. 284r), V 16 (fol. 298r), V 17 (fol. 307r), V 18 (fol. 312r), V 19 (fol. 337r), V 20 (fol. 356r), V 21 (fol. 360v), V 22 (fol. 366v). Colophon in Pahlavi (fols. 370v–371r). It goes back to 4600. Some interlinear New Persian translations. It includes V12. Indian paper partially eaten by worms in some pages. Gift of Jivanji Jamshedji Modi.

B) Manuscripts without date

- 4710 (G34; The First Dastur Meherjirana Library, Navsari)
296 folios, marked in Persian numerals. It was sold to Mancherji Faredunji by Faredun Kavasji Bharucha in AD 1835 (YE 1204). No colophon. It goes back to 4600. Description in KOTWAL/SHEFFIELD/GANDHI (2008, p. 8). Published in ADA by AFZALIAN (2009).
- 4711 (B1; Bombay University Library, BUL 27)
439 folios, marked in Gujarati numerals. Fols. 1–6, 72–73, 129 and the end are wanting, the first six being supplied by a later hand. According to Dastur Hošang Jamasp and M. Haug (GELDNER 1886–1896, p. i), it was purchased at Baroch in January 1865. No colophon. It goes back to 4610. Descriptions in GELDNER (1886–1896, p. i), SANJANA (1895, p. xlv), BANAJI (1901, p. 267). Published in ADA by CANTERA (2009).
- 4713 (E10; The First Dastur Meherjirana Library, Navsari)
168 folios, unnumbered. It goes back to 4600, preserves its lost three colophons and adds a fourth one in Pahlavi (fols. 166v–167r). However, it does not include a final colophon mentioning the place, date and copyist of E10. It stems from Mihrābān's copy (written in Navsari in AD 1363; YE 732) of L4. Description in DHABHAR (1923c, p. 66). Published in ADA by KANGARANI/CANTERA (2008).
- 4714 (F108; The First Dastur Meherjirana Library, Navsari)
Non vidi. Miscellaneous manuscript, containing the Pahlavi translation of V 1 (6 pp.). Description in DHABHAR (1923c, pp. 60–61).
- 4715 (M3; Bayerische Staatsbibliothek, Munich, Cod. Zend. 48)
287 folios, numbered by CH. BARTHOLOMAE. No colophon, but late. It goes back to 4610. Descriptions in GELDNER (1886–1896, p. x), BARTHOLOMAE (1915, II, p. 11). Published in ADA by ANDRÉS-TOLEDO (2009b).
- 4716 (P10; Bibliothèque Nationale de France, Paris, Suppl. Pers. 25)
439 folios, marked in Gujarati numerals, some of them with Persian interlinear translation. No colophon, but possibly written in the 18th century. It goes back to K1, but is partially corrected by a second hand copying from a manuscript that goes back to 4600. Description in BLOCHET (1900, pp. 7–8; 1905, p. 132).

- 4717 (R1; K. R. Cama Oriental Institute, 5363)
339 folios, marked in Persian numerals, but in various foliations. No colophon, but late. European paper with the water mark “1867”. It contains V 1, 2, 8, 5, 3 and 12, written in an Iranian style. At the beginning of V 12 it is written in Persian that this *fragard* was copied from a manuscript of Mobed Rustam Sanjana. Description in DHABHAR (1923b, p. 135, no. 1).
- 4718 (R3; K. R. Cama Oriental Institute, 5365)
14 folios, unnumbered. No colophon. It only includes the Avestan text of V 12 with its Pahlavi translation. Description in DHABHAR (1923b, p. 135, no. 3).
- 4719 (K3a; Det Kongelige Bibliotek, Copenhagen, Cod. Iran. 3)
40 folios, marked in New Persian numerals. It only contains V 1.1–2.32 with Persian interlinear translation. Description in GELDNER (1886–1896, p. vi). Published in facsimile by BARR/IBSCHER (1941).
- 4720 (K3b; Det Kongelige Bibliotek, Copenhagen, Cod. Iran. 3)
17 folios, unnumbered. It only contains V 1.1–2.18 with Persian interlinear translation. Avestan text written in red ink. Description in GELDNER (1886–1896, p. vi). Published in facsimile by BARR/IBSCHER (1941).
- 4723 (R2; K. R. Cama Oriental Institute, 5364)
291 folios, marked in Persian numerals. It only includes the Avestan text of V 6–8 with its Pahlavi translation and a Persian interlinear translation. No colophon. Description in DHABHAR (1923b, p. 135, no. 2).
- 4724 (RSPA 231; British Library, London)
300 folios, of which fols. 12r, 15v–18v, 28v, 52v–56v and 298v–300v are blank. The end of V 2, V 3–7, the beginning of V 8 and V 12 are lacking. It includes a Persian interlinear translation with some commentaries. No colophon. The Avestan text and the Pahlavi translation show that it belongs to the trend of corrected manuscripts in the 18th or 19th century. It seems to be related to P5 and K2 because of similar modifications in the Pahlavi translation, but there are also clear differences. Presented to the Royal Asiatic Society by Burjorjee Sorabjee Ashburner, May 1864. Description in ROSS/BROWNE (1902, p. 140, no. ccxxxi).
- 4725 (Ud 22; Dastur Pešotan Mirza’s collection, Udvada)
Non vidi. 363 folios. Pahlavi Wīdēwdād with Persian interlinear translation, with the Pahlavi Wīspērad attached to the last folios. No colophon. Description in KATRAK (1941, p. 155, no. 706) and MIRZA (1971, pp. 10–11, no. 22).
- 4750 (R398; K. R. Cama Oriental Institute, 5792)
Non vidi. 16 folios, unnumbered. It only contains V 8.79–80, 9.1–18c, with Pahlavi and Sanskrit translation. Description in MIRZA (1969, pp. 53–59).
- 4751 (R404; K. R. Cama Oriental Institute, 5798)
442 folios, marked in Persian numerals. 13 ll. to the page. It only contains V 1–9, written in Iranian style, with its Pahlavi, Persian and Sanskrit translations. Pahlavi translation in black ink. Many blanks left for the Persian translation, which is sometimes added, partially in red ink until fol. 96r and in black ink in the rest.

It also includes the Sanskrit translation after each Pahlavi translation in V 5.48 (fol. 202r), 8.79–80 (fols. 373v–374v), 8.106 (fol. 393r), 9.1–18c [Skr. transl. of *hōiium. hē. kašām. paiti.hiñcōiš* also included] (fols. 394r–405r), 9.28 (fol. 416r). This is the so-called Davar Ms. by UNVALA (1954), as already MIRZA (1969, p. 64) noticed.

- 4752–4756 (D63–67; K. R. Cama Oriental Institute, 3779–3783)
2358 pp., marked in Gujarati numerals. Avestan text with Pahlavi, Persian and Gujarati translations, written in separate columns. Five volumes: V 1–4 (pp. 1–609); V 5–7 (pp. 610–1068); V 8–10 (pp. 1069–1512); V 11–16 (pp. 1513–1922); V 17–22 (pp. 1923–2358). Written by Dastur Edalji Darabji Sanjana. No colophon. Description in DHABHAR (1923a, pp. 49–50, no. 70–71).
- 4757 (G10; The First Dastur Meherjirana Library, Navsari)
194 folios, marked in Gujarati numerals. It only contains V 1.1–5.44, with Gujarati transcription of the Avestan text and Pahlavi, Persian and Gujarati translations. No colophon. Description in KOTWAL/SHEFFIELD/GANDHI (2008, p. 4). Published in ADA by AFZALIAN (2009).
- 4760 (R589; K. R. Cama Oriental Institute; KRC No. 442)
Pahlavi Wīdēwdād 1–16 (interrupted at *haptāitīm. sraošō.caraniia*). 172 unnumbered folios. V 1 (fol. 1r), V 2 (fol. 10v), V 3 (fol. 29r), V 4 (fol. 49r), V 5 (fol. 66r), V 6 (fol. 94v), V 7 (fol. 110v), V 8 (fol. 138r), V 9 (fol. 175r), V 10 (fol. 202r), V 11 (fol. 208v), V 13 (fol. 214v), V 14 (fol. 240r), V 15 (fol. 249v), V 16 (fol. 164v–172v). It goes back to 4610, but it is a corrected copy, insofar as it completes some of its lost Avestan texts and PTs, like for instance *hazayharāiš.sūniš. nairiia.nāmanō* in V 14.1a. Occasional interlinear Gujarati translations. V 1–4 written by a different scribe. Headings in Pahlavi in black and red ink. New Persian couplets before V 1. Big size manuscript. 19 lines in each page. Indian paper and writing. No colophon but late.
- 4765 (R563; K. R. Cama Oriental Institute; KRC No. 1541)
Pāzand Wīdēwdād with no Avestan text. 281 folios, of which fol. 1 and 281 are blank, numbered in Gujarati in red ink. Gujarati index (f. 2r); V 1 (fol. 3r), V 2 (fol. 9v), V 3 (fol. 22r), V 4 (fol. 42r), V 5 (fol. 55r), V 6 (fol. 80v), V 7 (fol. 94v), V 8 (fol. 122v), V 9 (fol. 154v), V 10 (fol. 174v), V 11 (fol. 178r), V 12 (f. 182r), V 13 (fol. 187r), V 14 (fol. 203r), V 15 (fol. 209r), V 16 (fol. 221r), V 17 (fol. 229r), V 18 (fol. 233r), V 19 (fol. 251v), V 20 (fol. 267r), V 21 (fol. 269v), V 22 (fol. 275r). It goes back to 4600. Some annotations in Gujarati. Big size manuscript. 19 lines in each page. No colophon but very late, as confirmed by the European paper with the water mark “1883”.

Besides these manuscripts, we know by catalogues’ descriptions and by JAMASP (1907) about the existence of other Pahlavi Wīdēwdād manuscripts, the current location of which is unknown. I list them, according to their signature in the catalogues and editions, hoping that they will be eventually found again in the future:

- IM (JAMASP 1907)
Non vidi. 159 folios, of which fols. 1–20 are missing. It begins with V 3.32. Finished in Kermān in AD 1575 (YE 20.7.944) by Marzābān Frēdōn Wahrām Rōstām Bunyār Šāhmardān Dēnyār. Two colophons in Pahlavi: 1st colophon at the end of V 9 (fol. 98); 2nd colophon at the end of the manuscript (fols. 158r–159r), reproduced and translated by JAMASP (1907, pp. xxiv–xxx). It stems from Šahryār Ardašīr Ērij Rōstām Ērij Kavād Ērānšāh’s copy of Wēzan Wahrāmšāh Wēzan’s copy of Ardašīr Wahman Rōzweh Šāhburzēn Šāhmard’s copy of Hōmāst Šādān Ohrmazd’s manuscript. Description in JAMASP (1907, pp. xxiv–xxx).
- DR (JAMASP 1907)
Non vidi. Finished in Navsari in AD 1755 (YE 30.1.1125). Colophon in Pahlavi, reproduced and translated by JAMASP (1907, pp. xx–xxi). Description in JAMASP (1907, pp. xx–xxi).
- Katrak 741 (Dastur Xoršedji Firozji Pestonji’s private collection)
Non vidi. 266 folios, marked in New Persian numerals. Finished in Surat in AD 1766 (YE 6.7.1135) by Mōbed Framroz Rustom Xoršed Hošang Jamasp Bhajji Dastur Xoršed Sanjana Nēryōsang Dhaval. Some Persian glosses are added. Description in KATRAK (1941, p. 162).
- Katrak 754 (Dastur Xoršedji Firozji Pestonji’s private collection)
Non vidi. It only contains V 12. Finished in AD 1766 (YE 1135) by Mōbed Kaus Rustom. Description in KATRAK (1941, p. 168).
- Pt2 (Pešotanji Bahramji Sanjana’s private collection) (GELDNER 1886–1896; SANJANA 1895)
Non vidi. 159 folios. Finished in AD 1788 (YE 1.4.1157) by Mōbed Nōruz Dastur Rōstām Hērbēd Wahrām, surnamed Sanjānē. Colophons in Pahlavi and Sanskrit reproduced and translated by SANJANA (1895, pp. xlv–xlviii), who called it PB. It stems from Mihrābān’s copy, written in Navsari in AD 1363 (YE 732), of L4. Description in GELDNER (1886–1896, p. xii) and SANJANA (1895, pp. xlv–xlviii).
- NM (Sanjana 1895)
Non vidi. 391 folios. Finished in Navsari in AD 1808 (YE 11.7.1177) by Jamšīd Ēdal Wahman Jamšīd JamaspAsa. It stems from a manuscript copied in AD 1773 (YE 11.12.1142) by Hērbēd Nōruz Mōbed Šābuhr Zīvā Dārāb Kākā Kersāsp Asfandyār Kākā Dānpāl Laxmīdar Bāmā Laxmīdar Mōbed Kāmdīn Zardušt Mōbed Hormazdyār Rāmyār. Description in SANJANA (1895, p. xlv).
- Katrak 386 (Mr. Tehmurasp Kavasji Modi’s private collection)
Non vidi. Miscellaneous manuscript with the Wīspērad with Pahlavi translation (fols. 1–39), Srōš Yašt (fols. 40–48) with Pahlavi translation, Y 9–11, 23, 35–42, 65 (fols. 49–148) with Pahlavi and Gujarati translations, and V 3, 5, 8, 14, 19, 20, 21 and 22 with Pahlavi translation (fols. 149–312). The text of the Wīdēwdād was finished in AD 1821 (YE 26.06.1190). Colophon of the Wīdēwdād in Persian (fol. 164). Description in KATRAK (1941, p. 94).

- DJE (JAMASP 1907)
Non vidi. Finished in Poona in AD 1825 (YE 11.07.1194) by Hērbed Jamšīd Dastur Ēdalji Bahman Jamšīdji Jāmāsp Āsāji. Colophon in Pahlavi, reproduced and translated by JAMASP (1907, pp. xvii–xviii). Description in JAMASP (1907, pp. xvii–xviii).
- MU2 (current location unknown)
Non vidi. Finished in Surat in AD 1833 (YE 23.12.1202) by Hērbed Jamšīd Mānek Hērbed Rustom Hērbed Wahman Mōbed Nēryōsang from a copy in the possession of Dastur Tehmurji Naoroji Sanjana, according to JAMASP (1907, p. xxii). It only contains V 1–8. Colophon in Pahlavi, reproduced and translated by JAMASP (1907, pp. xxii–xxiii). Description in JAMASP (1907, pp. xxii–xxiii).
- T42 (The First Dastur Meherjirana Library, Navsari, although its current location is unknown)
Non vidi. 278 folios, marked in New Persian numerals. Finished in AD 1855 (YE 1.10.1224) by Sorab Framji Sorab Rustom Maneck Mehernoš Kaekobad Meherjirana from a manuscript of Mobed Rustom Mobed Behram Sanjana. It includes a Persian interlinear translation. The Avestan text of the 12th *fragard* together with its Pahlavi translation is added in six folios after the 22nd *fragard*. Colophon in Persian (fol. 273). Description in DHABHAR (1923c, p. 125).
- Katrak 67 (Mobed Mervanji Fardunji Nalladaru’s private collection; current location unknown)
Non vidi. 375 folios. Text ends in the middle of the 19th *fragard*, followed by 7 blank folios. V 12 is wanting. Description in KATRAK (1941, p. 19).
- Katrak 230 (Bai Motibai Edulji Aibādā’s private collection)
Non vidi. 288 folios. 5 volumes. Written by Aspandyarji Aibada. Colophon in Gujarati at the end. Description in KATRAK (1941, p. 54).
- Katrak 253 (Mobed Pirojśah Framroz Pavdi’s private collection)
Non vidi. Incomplete Wīdēwdād and Wīspērad with Pahlavi translation. Description in KATRAK (1941, p. 59).
- Katrak 646 (Ervad Bomanji Aspandyarji Dastur Rabadina’s private collection)
Non vidi. It only contains V 3, written by Framji Aspandyarji. Description in KATRAK (1941, p. 147).
- Katrak 665 (Ervad Bomanji Aspandyarji Dastur Rabadina’s private collection)
Non vidi. It only contains V 7, written by Framji Aspandyarji. Description in KATRAK (1941, p. 149).
- T43 (The First Dastur Meherjirana Library, Navsari, although its current location is unknown)
Non vidi. 90 folios, marked with New Persian numerals. No colophon. It only includes V 1–7.12. Description in DHABHAR (1923c, p. 125).

- MU3 (JAMASP 1907)
Non vidi. Written by Dastur Dārāb Pāhlan in the 17th century, according to JAMASP (1907, p. xxiii). No colophon. Description in JAMASP (1907, p. xxiii).
- Katrak 371 (Mr. Ardešir Nošervanji Dastur's private collection; current location unknown)
Non vidi. It only contains V 1–4 with Pahlavi and Persian translation. Description in KATRAK (1941, p. 90).
- Katrak 659 (Ervad Bomanji Aspandiyarji Dastur Rabadina's private collection)
Non vidi. 5 folios. Part of the Avestan text of V 3 with Pahlavi, Persian and Gujarati translation. Written by Mobed Framji Aspandiyarji Rabadi. Description in KATRAK (1941, p. 148).

Colophons of the manuscripts of the Pahlavi Wīdēwdād

Colophons preserve valuable information, not only about the date, place and name of the copyist(s), but also about the original manuscript they copied from, and sometimes even about its owner. Accordingly, they are one of our main sources to trace back the history of the written transmission of the Pahlavi Wīdēwdād. Moreover, they refer to relevant accounts for understanding the history of Zoroastrianism in periods in which other materials are scanty or just lacking. Finally, they are of linguistic interest to trail the development of the Pahlavi language in a period in which it was no longer spoken, but simply used for literary purposes.

Previous editors usually did not include the colophons in their editions. As a result, we can scarcely have access to the information contained in them, so we must trust the descriptions in the editions. I consider it more proper to provide the readers with direct access to this important material. However, since a deep study of the colophons would require many pages in these Prolegomena, I have preferred to only offer the complete transliteration and transcription of all the colophons of the Pahlavi Wīdēwdād manuscripts that were at my disposal, hoping that future research on them will shed more light on this unexplored part of the history of the written transmission of Zoroastrian manuscripts, their languages and the religious ideas contained in them.

1. Colophons of 4610 (K1)

1st colophon:

plcpt' PWN pl'mynyt' PWN ŠRM š'tyh l'mšn' ZNE kwl'sk PWN BYRH tyl
ŠNT QDM y 500 50 W ALBA YWM slwš plhw' MNW npšt' YKOYMW-N-'t
'yltšyl y whwmn' y lwcwyh šhbwlcyn šhmlt' MNW-š lwb'n' 'nwšk YHWWN-'t

MN YDE npyk 'nwšk lwb'n' 'ylpt' hwm'st' whyšt' b'hls't'n' y 'whrmzd BYN štr' syst'n' npšt YHWWN-t MN plm'nyh 'wst't hm'y hwnl ms NKB ŠPYL gwh'l scyy y st'dyšn' MNW-š lwb'n' 'nwšk YHWWN-t m'hd't 'twrwyh dynd'l MN ZK NPŠE hw'stk 'wcynk ptš krt' bwt PWN m'hd'l y m'h mtr' 'ylpt MN hndwk'n MN 'wck štr' MNW PWN kn'l y MYA synd MNW PWN dynnyk ŠPYL lwt KLYTWN-t 6 ŠNT PWN nzdyk 'ylpt'n sy st'n' YHWWN-t AP-š dyn' y MNDOM-1 hmwht' OL hndwk'n' mt' AP-š ŽNE dptl ywdtdywd't LWTE znd PWN ŽNE kwstk YHWWN-t AP-š MN ^{TME MN} 'hlb' d't wnd't YKOYMWN-t' W ZK y 'nd ZK kwstk MNW ZK YWM YHWWN-t HWE-d sp'hpt š'hmlt' m'hd'l 'ylpt' šhm'lt' m'hd'l y šhz't' y mtr'g'n ŽNE kwl'sk l'dynyt W drwst' krt'

frazaft pad frazāmēnīd pad drōd šādīh rāmišn ēn kurrāsag pad māh tīr sāl abar ī 554 rōz srōš farrox kē nibišt ēstād erdašīr ī wahman ī rōzweh šāhburzēn šāhmard kē-š ruwān anōšag bawād az dast-nibēg anōšag ruwān hērbed hōmāst wabišt bahršādān ī ohrmazd andar šahr sīstān nibišt būd az framānīh ōstād hamē hunar meh was weh gōhr sazīg ī stāyišn kē-š ruwān anōšag bawād māhdād ādurweh dēnyār az ān xwēš xwāstāg uzēnag padīš kard būd pad māhyār ī māhmīhr hērbed az hindūgān az uzag šahr kē pad kenār ī āb sind kē pad dēnīg weh rōd xwand šaš sāl pad nazdik hērbedān sīstān būd u-š dēn ī kas-ē hammōxt ō hindūgān mad u-š ēn daftar juddēwdād abāg zand pad ēn kustag būd u-š az ānōh az ahlaw-dād windād ēstād ud ān ī and ān kustag kē ān rōz būd hēnd spahbed šāhmard māhyār hērbed šāhmārd māhyār ī šāhzād ī mīhragān ēn kurāsag rāyēnīd ud drust kard

2nd colophon:

BYN YWM spdrmt BYRH plwltyn' nyd'pk MNW L dyn' bnndk lwst'm mtr' b'n y mlcp'n' š'hr'l 'ylpt MNW PWN ŽNE bwm' hndwk'n' mt hwm' AP-m pncyn' npšt' hwyšyh hwyš l'd 'pstk W znd nwc dhwm m'lyk y yt' hwwylywk' AYK drāgubiiō. KLYTWN-d ŠM y nsk AYT' ywdtdywd't hm'y KRYTWN-'nd KRA MNW KRYTWN-yt k'l plm'yt YHSNN-yt' LNE-c l'd MNW npšt' hw'dšnyk HWE-m MN KRYTWN-yt l'n' y ŽNE npyk QDM KLYTWN-yt' LNE l'd PWN 'dyb't krt' lc'nyk YHSNN-'nd PWN ptytyh AHL MN wltl' lc'nyk YHSNN-yt' AP-š gytyy ptn' hwsllwb' AP-š PWN mynwg lwb'n' 'hlwb' YHWWN-t

andar rōz spandarmad māh frawardīn niyābag kē man dēn bandag rōstām mīhrābān ī marzabān šāhyār hērbed kē pad ēn būm hindūgān mad hom u-m paccēn nibišt xwēšīh xwēš rāy abastāg ud zand nōzdahom mārīg ī yaḏā ahū vairiīō kū drāgubiiō. xwānēnd nām ī nask ast juddēwdād hamē xwānānd har kē xwānēd kār framāyēd dārēd amā-z rāy har kē nibišt xwāhišnīg hēm az xwandārān ī ēn nibēg cē xwānēd amā rāy pad ayādgar arzānīg dārānd pad patitīh pas az widard arzānīg dārānd u-š getīy tan husraw u-š pad mēnōy ruwān ahlaw bawād

3rd colophon:

L y dyn' bnndk 'ylpt' z't' mtr'p'n' y kyyhswlwb' y mtr'p'n' y spdy't y mtr'p'n' y mlc'p'n' y b'hl'm MNW PWN ZNE bwm hndwk'n' mt HWE-m AP-m ZNE pcyn' MN YDE npyk 'ylpt lwst'm y mtr'p'n' y npšt MN y b'hl npšt MN b'hl 'hl'dyh lwb'n' dwš'lm l'd npšt' cygwn PWN ndy'pk wn's wyc'lšn W krpk mzd W lwb'n' dwš'lm l'd npšt' KRA MNW KRYTWN-ṭ KRA MNW YHSNN-ṭ KRA MNW k'l' cš OBYDWN-ṭ KRA MNW pncyn' 'cš OBYDWN-ṭ LNE MNW npšt'l HWE-m hw'dyšnyk MN^{hm} KRYTWN-yt'l'n ZNE npyk QDM KRYTWN-yt LNE l'd PWN whyšt b'hl 'lc'nyk YHSNN-nd PWN ptytyyh AHL MN w'lt 'lc'nyk d'l'nd ~~OLE MNW plwt~~ npšt HWE-m 'ytwn' cygwn gwpt 'nwšk' l'd b't 'ylpt kyyhswlwb MNW-š plm'n' d't' PWN npšt' KRA MNW KRYTWN-ṭ 'w OLE l'd PWN 'nwšk lwb'n' 'lc'nyk YHSNN-nd KRA MNW ZNE kwl'sk YHSNN-ṭ KRA MNW KRYTWN-ṭ ch'l sng kwmb'ytyk l'd PWN <whšt> b'hl 'lc'nyk YHSNN-nd MNW-š MN b'hl 'hl'dyh <lwb'>n dwš'lm l'd ~~plmw't~~ npšt'

AP-m OZLWN-tn' ZNE kwl'sk BYN YWM dyn' BYRH <ty>l QDM 600 90 TALTA yzdkrtyk MLKA-'n' <MLKA> 'whrmzd'n' yzkr't štr'd'l npšt' BYN bwm <hndwst'n BYN> štr' y kwmb'y't' L dyn' bnndk hswlwb' <lw>stwm 'ylpt z't' mtr'p'n' y kyyhswlwb' ZNE <kw>l'sk l'dynyt drwst' krt' MN b'hl 'hl'dyh lwb'n' <dw>š'lm l'd nāi.smī. daēuuō. nk'nwm ŠDYA LWTE ŠDYA-twmk'n'

aēuuō. paṇṭā. yō. aṣahe. vīspe. anīiaēšqm. apəntqm. 'ywk-1 AYTL's y 'hl'dyh OLE-š'n hm'g 'l'syh ašəm. 'hl'dyh

man ī dēn bandag hērbēd-zād mīhrābān ī keyxōsrō ī mīhrābān ī spandiyād ī mīhrābān ī marzābān ī bahrām kē pad ēn būm hindūgān mad hēm u-m ēn paccēn az dast-nibēg hērbēd rōstām ī mīhrābān nibišt az bahr nibišt az bahr ahlāyih ruwān dōšāram rāy nibišt cīyōn pad niyābag wināh-wizārišn ud kirbag mizd ud ruwān dōšāram rāy nibišt har kē xwānād har kē dārād har kē kār aziš kunād har kē paccēn aziš kunād amā kē nibištār hēm xwāhišnīg az ham xwandārān ēn nibēg cē xwānēd amā rāy pad wahišt bahr arzānīg dārānd pad patitih pas az widard arzānīg dārānd ōy kē frōd nibišt hēm ēdōn cīyōn guft anōšag rāy bād hērbēd keyxōsrō kē-š framān dād pad nibišt har kē xwānād ō ōy rāy pad anōšag ruwān arzānīg dārānd har kē ēn kurrāsag dārād har kē xwānād cahār-sang kombāytig rāy pad <wahišt> bahr arzānīg dārānd kē-š az bahr ahlāyih ruwān dōšāram rāy framūd nibištān

u-m šudan ēn kurrāsag andar rōz dēn māh tīr abar 693 yazdagirdīg šāhān <šāh> ohrmazdān yazdagird šahryār nibišt andar būm <hindustān andar> šahr ī kombāyt man dēn bandag husrawīg rōstom hērbēd-zād mīhrābān ī keyxōsrō ēn kurrāsag rāyēnēd drust kard az bahr ahlāyih ruwān dōšāram rāy nāi.smī. daēuuō. nigānom dēw abāg dēw-tōhmagān

aēuuō. paṇṭā. yō. aṣahe. vīspe. anīiaēšqm. apəntqm. ēk-ē ast rāh ī ahlāyih awēšān hamāg arāhīh ašəm. ahlāyih

2. Colophons of IM (JAMASP 1907, pp. xxv–xxx)

1st colophon after V 9:

plcpt' PWN ŠRM Wš'tyh Wl'mšn' L dyn' bnndk mlcp'n' plytwn' w'hl'm lwstwm
bwnd'l npštm ŽNE plgl't y nhwm y ywdt-ŠDYA-d't' MN pcyn' y štr'dy'lyh
ylt'šyl 'ylyc' lwst'm y 'ylyc' OL MN pcyn' y 'nwšk lwb'n' wycn w'hl'mšh wcn
hm' OBYDWN-t' MNW-š lwb'n' hm'k 'hlwb' glwtm'nyk YHWWN-t' hndlc'
hm'y OBYDWN-m BRA OL ZK y NPŠE' przd'n' MWN YHWWN-d
W ZK-c y NPŠE' 'p'ryk mzdysn'n' MNW ŽNE 'pst'k W znd PWN hnsnnd
YHSNN-d pcyn' OBYDWN-d PWN 'hlmwk'n' LA YHBWN-d MNW-š'n
lwb'n' 'hlwb' YHWWN-t' BYN YWM dyn' PWN dyn' MN BYRH štrywwl
ŠNT bl 900 40 4

*frazaft pad drōd ud šādīh ud rāmišn man dēn bandag marzabān frēdōn wahrām
rōstom bunyār nibīštam ēn fragard ī nohom ī juddēwdād az paccēn ī šahryār ī
erdašīr ērēz rōstām ī ērēz ō az paccēn ī anōšag ruwān wēzan wahrāmšāh wēzan
hamē kard kē-šān ruwān hamāg ahlaw garōdmānīg bawād handarz hamē
kunam bē ō ān ī xwēš frazandān kē bawēnd ud ān-iz ī xwēš abārīg mazdēsān
kē ēn abastāg ud zand pad hunsand dārēnd paccēn kunēnd pad ahlamōgān nē
dahēnd kē-šān ruwān ahlaw bawād andar rōz day pad dēn az māh šahrewar
sāl bar 944 ∴*

1st colophon at the end of the manuscript:

plcpt' PWN ŠRM š'tyh l'mšn' ŽNE kwl'sk PWN BYRH tyl ŠNT' QDM 500
50 W ALBA YWM slwš plhw' MNW npšt' YKOYMWN-t' 'ltšyl whwmn y
lwcwyh šhbwlcy'n' y šhml't' whšt'b'hl MNW-š lwb'n' 'nwšk YHWWN-t' MN
YDE'-npyk 'nwšk lwb'n' 'ylpt' hwm'st' whšt' b'hl š't'n' 'whrmzd BYN štr'
syst'n' npštk YHWWN-t' MN plm'n' plm'nšnyh hm'k 'wst't' hm'k hwnl ms
... ŠPYL gwh'l y scyy y st'dšnyk MNW-š lwb'n' 'nwšk YHWWN-t' m'hd't'
W 'twrcwyh dynd'l MN ZK y NPŠE hw'stk 'wcynk ptš krt' bwt' PWN m'hd'l
m'hmt'r' 'ylpt' MN hndwk'n' MN 'wcynk ptš štr' y MNW PWN kn'lk y MYA
synnd MNW PWN dynnyk wyhlwt' KRYTWN-d ŠNT QDM 600 PWN
yzdkrt' MLKA-'n MLKA

*frazaft pad drōd šādīh rāmišn ēn kurrāsag pad māh tīr sāl abar 554 rōz srōš farrox
kē nibīšt ēstād ardašīr wahman ī rōzweh šāhburzēn ī šāhmard wahištābahr kē-š
ruwān anōšag bawād az dast-nibēg anōšag ruwān hērbed hōmāst wahištābahr
šādān ohrmazd andar šahr sīstān nibīštag būd az framān framāyišnīh hamāg
ōstād hamāg hunar meh ... weh gōhr ī sazag ī stāyišnīg kē-š ruwān anōšag
bawād māh-dād ud ādur-rōzweh dēnyār az ān ī xwēš xwāstāg uzēnag padīš
kard būd pad māhyār māhmīhr hērbed az hindūgān az uzēnag padīš šahr ī kē
pad kanār ī āb sind kē pad dēnīg weh-rōd xwānēnd sāl abar 600 pad yazdagird
šāhān šāh ∴*

2nd colophon at the end of the manuscript:

plcpt' PWN ŠRM š'tyh l'mšn' ZNE kwl'sk npšt' HWE-wm BYN YWM w'hl'n'
MN BYRH mtr' pylwogl ŠNT bl 900 40 4 MNW npšt' L dyn' bnndk mlcp'n'
plytwn' w'hlwm lwst'm bwnd'l šhmlt'n' dyn'dyb'l npštwm BYN plhw' bwm
klm'n' NPŠE-yh NPŠE l'd prznd'n' NPŠE l'd OD 100 W 50 ŠNT-k'n' PWN
'hl'dyh W pl'lwnnh k'l plm'yt W AHL MN 100 50 ŠNT-k'n' OL prznd'n'
plzynd hws'lw' ŠM 'hlwb' 'psp'lynd MNW-š'n' ptwnd PWN 'ylyh W wyhyh
BRA OLE swš'ns pylwogl ptwndyhyt W KRA MNW KLYTWN-'t' 'ywp
hmwc't' 'ywp pcyn' 'cš OBYDWN-'t' LNE l'd PWN whšt' b'hlyh 'lc'nyk
YHSNN-'t' AP-š gytyy cygwn tn' k'mk' AP-š mynwg lwb'n' glwtm'nyk
YHWWN-'t' WHT' ŠM L MNW npšt'l HWE-wm 'wslyt' 'ywp LMYTWN-yt'
LA 'hlwb'd't' MNW-š PWN mynwg'n' hncmn' ystw'stl'n' hmym'l HWE-wm
KRA cnd HZY-tl hwt'dyh dynnyk BRA YHMTWN-'t' dyn'bwl't'l'n' yzd'n'
MN dyn' nywkyh YHMTWN-'t' 'ytwn' YHWWN-'t' 'ytwn'tl-c YHWWN-'t'

*frazaft pad drōd šādih rāmišn ēn kurrāsag nibišt hom andar rōz warabrān az
māh mihr pērōzgar sāl bar 944 kē nibišt man dēn bandag marzabān frēdōn
wahrom rōstām bunyār šāhmardān dēnayār nibištōm andar farrox būm
kermān xwēših xwēš rāy frazandān xwēš rāy tā 150 sālagān pad ahlāyih ud
frārōnīh kār framāyēd ud pas az 150 sālagān ō frazandān frazand husraw nām
ahlaw abespārēnd kē-šān paywand pad ērih ud wehih bē ōy sōšāns pērōzgar
paywandihēd ud har kē xwānād ayāb hammōzād ayāb paccēn aziš kunād amā
rāy pad wahišt bahrih arzānīg dārād u-š gētīy cīyōn tan kāmag u-š mēnōy
rwān garōdmānīg bawād ud agar nām man kē nibištār hom ōsparēd ayāb
abganēd nē ahlaw-dād kē-š pad mēnōyān hanjaman isadwāstarān hamēmāl
hom har cand ahytar xwadāyīh dēnīg bē rasād dēn burdārān yazdān az dēn
nēkīh rasād ēdōn bawād ēdōntar-iz bawād*

3rd colophon at the end of the manuscript:

MN pcyn' y dptl štr'yd'l yltyšyl 'ylc lwstwm 'ylc kb't' 'yl'nšh MNW-š b'hl y
NPŠE-yh 'twr'gwsn'sp' štr'dyb'l wycn w'hl'mšh npšt' YHWWN-yt' '-š MN
pcyn' dptl wycn w'hl'mšh krt' YHWWN-yt' MNW-š'n' 'nwšk BRA lwb'n'
YHWWN-'t' MNW MN pcyn' y dptl y yltyšyl whwmn y lwcwyh šhbwlcyn'
y šhmlt' AYK BYN ŠNT y 500 50 ALBA npšt'k YHWWN-yt' PWN YWM
slwš whšt'b'hl MNW-š lwb'n' 'nwšk YHBWN OL MN pcyn' 'nwšk lwb'n'
'ylpt' hwm'st' whšt' b'hl š't'n' 'whrmzd ... systn' npšt'k YHWWN-'t' MN ...
plm'nšnyh ... hwnl ms NKB ŠPYL gwh'l scyy st'dšn'... 'nwšk YHWWN-'t'
m'hdt' 'twrcwyh dynd'l MN ... NPŠE hw'stk 'wcynt ptš krt' YHWWN-yt'
myhyh myhmtr' 'ylpt' MN hndwk'n' ptš krt' MN 'wcynt štr' y MNW PWN
kn'lk' y MYA synd MNW-š PWN dynnyk wyhlwt' KRYTWN-d ŠNT' QDM
600 PWN nzdyk 'ylptst'n' YHWWN-yt' AP-š dyn' MNDOM-1 hmwh't' OL
hndwk'n' mt' AP-š ZNE dptl ywdt-ŠDYA-d't' LWTE znd PWN ZNE kwst' ...

AP-š MN TME MN-š MN 'hld't' wnd't YKOYMWN-'t 'n' 'nd kwstk' MNW
 ZK YWM bwt HWE-nd sp'hpt' šhmlt' m'hd'l 'ylyc šhmlt' y m'hd'l šhz't y
 'ytwn' YHWWN-'t' 'ytwn'tl-c' YHWWN-'t' pylwc bād GDE y 'pyck wyhdyn'
 y mzdysn' hmyšk pwl KLYTWN-šn' W pwl pcyn' YHWWN-'t'

*az paccēn ī daftar šahryār erdešīr ērēz rōstom ērēz kawād ērān-šāh kē-š bahr ī
 xwēšīh ādur-gušnasp šahryār wēzan wahrām-šāh nibišt bawēd ā-š az paccēn
 daftar wēzan wahrām-šāh wēzan kard bawēd kē-šān anōšag bē ruwān bawād
 kē az paccēn ī daftar ī erdešīr wahman ī rōzweh šāhburzēn ī šāhmard kū andar
 sāl ī 554 nibištāg bawēd pad rōz srōš wahišt-bahr kē-š ruwān anōšag bawād ō
 az paccēn anōšag ruwān hērbēd hōmāst wahišt-bahr šādān ohrmazd ... sīstān
 nibištāg būd az ... framāyīšnīh ... hunar meh mādag weh gōhr sazē stāyīšn ...
 anōšag bawād māhdād ādur-rōzweh dēnyār az ... xwēš xwāstāg uzēnag padīš
 kard bawēd māhyār māhmīhr hērbēd az hindūgān padīš kard az uzēnag šahr
 ī kē pad kanārag ī āb sind kē-š pad dēnīg weh rōd xwānēnd sāl abar 600 pad
 nazdīk hērbēdestān bawēd u-š dēn ciš-ē hammōxt ō hindūgān mad u-š ēn daftar
 juddēwdād abāg zand pad ēn kust ... u-š az ānōh aziš az ahlawdād windād
 ēstād ān and kustāg kē ān rōz būd hēnd spahbed šāhmard māhyār ērēz šāhmard
 ī māhyār šāhzād ī ēdōn bawād ēdōntar-iz bawād pērōz bād xwarrah ī
 abēzag weh-dēn ī mazdēsnašn hamēšag purr xwānišn ud purr paccēn bawād*

3. Colophons of 4615 (Ml3):

The scribe wrote a colophon at the beginning of the manuscript. He also copied the first colophon of 4610 at the end of the manuscript, but omitted the two following. In the end he added another colophon of his own.

1st colophon at the beginning of the manuscript:

PWN ŠM y k'm ŠM hlwsp y 'k's d'n'k y twb'n'k twb'nkrt'l 'mwlyt'l whšdyškl
 hlwsp 'k's MNDOM YHBWN-t hm'k nywkyh bwn bl QDM-yk hm'y ŠM y
 ŠPYL PWN ŠM y d't'l 'whrmzd KON YTYBWN-yhyym nwcđhwm m'lyk
 yt'hwywlywk MNW-š *dragubiiō*. KLYTWN-d ŠM y AYT' ywdtdyw'd't'
 PWN hwp mlw'k hwp 'l'c'm W tn' drwstyh šn'dlēyšnyh KRA ŠPYL-'n pl'lwn'
 kwnšn'n' n'mcyštyk'n' MNW YTYBWN-yh-x₁ AYŠ-'n PWN 'nwšk lwb'n'
 'lc'nyk d'l'nd AP-š'n PWN gytyy W hm BYN hwsלב' AP-š'n PWN mynwg
 lwb'n' BYN 'hl'dyh YHSNN-'nd pr'c OBYDWN-m BYN YWM hwlš'yt
 BYRH dy y n'ck QDM ŠNT yzdkrtyk 900 pnc's 7 BYN bwm hndwk'n BYN
 štr' b'lw c hwsלבbyk ŠM-yk twm 'ylpt 'ldsyl mwbyt MN b'hl 'hldyh lwb'n'
 dws'lm l'd YTYBWN-ym 'nwšk lwb'n' YHWWN-'t MNE hwt 'wcynk ptš krt
 ZY-m npšt' AYK-š lwb'n' y'wyt'n glwtm'nyk YHWWN-'t 'ytwn' YHWWN-'t

*pad nām ī kām-nām harwisṣ-āgāh ī tuwānāg tuwān-kardār āmurzīdār
 wixšayīšn-kar harwisṣ-āgāh ciš-dād hamāg-nēkīh bun-bar abarīg hamē nām*

*ī weh pad nām ī dādār ohrmazd nūn nibēsihēm nōzdahom mārīg yaḏā ahū
vairiio kē-š drēgubiiō. xwānēnd nām ī ast juddēwdād pad xūb murwāg xūb
frazām ud tan drustiš šnāyišnīh har wehān kunišnān nāmcištiḡān kē nibēsihēd
kasān pad anōšag ruwān arzānīg dārānd u-šān pad gētīy ud ham andar husraw
u-šān pad mēnōy ruwān andar ahlāyīh dārānd frāz kunēm andar rōz xwaršēd
ud māh day nāzūg abar sāl yazdagirdīg 900 panjāh 7 andar būm hindūgān
andar šahr bāroc husrubīg nāmīg-tom hērbēd ardasīr mōbēd az bahr ahlāyīh
ruwān dōšāram rāy nibēsem anōšag ruwān bawād kē xwad uzēnag padīš kard
ī-m nibišt kū-š ruwān jāwēdān garōdmānīg bawād ēdōn bawād*

1st colophon at the end of the manuscript:

plcpt PWN plc'mynyt P-ŠM ŠRM š'tyh l'mšn' ZNE kwl'sk PWN BYRH tyl ŠNT
QDM y 500 50 W ALBA YWM slwš plhw' MNW NPŠE' YKOYMW-N-t 'yltšyl
y whwmn y lwcwyh šhbwlcyn šhmlt' MNW-š lwb'n' 'nwšk YHWWN-t MN
YDE npyk 'nwšk lwb'n' 'ylpt' hwm'st whyšt' b'hl's't'n' 'whrmzd BYN štr' syst'n'
NPŠE' YHWWN-t MN plm'nyh 'wst't hm'y hwnl ms NKB ŠPYL gwh'l scyk y
st'dyšn' MNW-š lwb'n' 'nwšk YHWWN-t m'hd't 'twrwyh dynd' l MN ZK NPŠE
hw'stk 'wcynk ptš krt' bwt PWN m'hd'l y m'h mtr' 'ylpt MN hndwk'n MN 'wck
štr' MNW PWN kn'l y MYA synd MNW PWN dynnyk ŠPYL lwt KLYTWN-t
6 ŠNT PWN nzdyk 'ylpt'n syst'n' YHWWN-t AP-š dyn' y MNDOM-1 hmwhr'
OL hndwk'n' mt' AP-š ZNE dptl ywdtdywd't LWTE znd PWN ZNE kwstk
YHWWN-t AP-š MN TME MN 'hlb' d't wnd't YKOYMW-N-t W ZK y 'nd ZK
kwstk MNW ZK ZNE YHWWN-t HWE-d sp'hpt š'hmlt' m'hd'l 'ylpt šhm'lt'
m'hd'l y šhz't y mtr'g'n ZNE kwl'sk l'dynyt W drwst' krt'

*frazaft pad frazāmēnīd drōd šādīh rāmišn ēn kurrāsag pad māh tīr sāl abar ī 554
rōz srōš farrox kē nibišt ēstād erdašīr ī wahman ī rōzweh šāhbūrzēn šāhmard
kē-š ruwān anōšag bawād az dast-nibēg anōšag ruwān hērbēd hōmāst wahišt
bahršādān ohrmazd andar šahr sistān nibišt būd az framānīh ōstād hamē hunar
meh was weh gōhr saziḡ ī stāyišn kē-š ruwān anōšag bawād māhdād ādurweh
dēnyār az ān xwēš xwāstag uzēnag padīš kard būd pad māhyār ī māhmīhr hērbēd
az hindūgān az uzag šahr kē pad kenār ī āb sind kē pad dēnīg weh rōd xwand šas
sāl pad nazdik hērbēdān sistān būd u-š dēn ī ciš-ē hammōxt ō hindūgān mad u-š
ēn daftar juddēwdād abāg zand pad ēn kustag būd u-š az ānōh az ahlaw-dād
windād ēstād ud ān ī and ān kustag kē ān ēn būd hēnd spahbed šāhmard māhyār
hērbēd šāhmard māhyār ī šāhzād ī mīhragān ēn kurāsag rāyēnīd ud drust kard*

2nd colophon at the end of the manuscript:

L y dyn' bndk 'ylpt' z't' 'pt' 'ylpt' 'lt'syl mgwpt zyw'k wyk'k 'ltsyl l'm k'mdyn'
y štr'd'l y nylywsng dynmwd štr'd'l w'hl'm mgwpt 'whrmzdd'l 'ylpt l'md'l
npšt' HWE-m MN b'hl lwb'n' dws'lm l'd npšt' cygwn PWN ndy'pk wn's
wyc'lsn W krpk mzd W lwb'n' dws'lm l'd npšt' KRA MNW KRYTWN-t KRA

MNW YHSNN-^t KRA MNW k'l 'cš OBYDWN-^t KRA MNW pwcyn' 'cš OBYDWN-^t LNE MNW npšt'l HWE-m hw'dyšnyk MN hm KRYTWN-^{yt}l'n ZNE npyk QDM KRYTWN-^{yt} LNE l'd PWN whyšt b'hl 'lc'nyk YHSNN-nd PWN ptytyyh AHL MN wltl 'lc'nyk d'l'nd npšt HWE-m 'ytwn' cygwn' gwpt 'nwšk' l'd b't 'ylpt 'ltsyl KRA MNW KRYTWN-^t 'w OLE l'd PWN 'nwšklwb'n' 'lc'nyk YHSNN-nd KRA MNW ZNE kwl'sk YHSNN-^t MN b'hl 'hl'dyh BYN YWM slwš BYRH šhlywl ŠNT bl 900 60 TALTA yzdkrtyk MLKA-ⁿ MLKA yzdkltyk 'whrmzdd'n BYN hndwst'n zmyk BYN štr' b'lwc npšt' PWN yzd'n k'm b't

nāi.smi. daēuuō. nk'nwm ŠDYA LWTE ŠDYA-twmk'n'

aēuuō. paṇṭā. yō. ašahe. vīspe. anīiaēšqm. apəntqm. 'ywyk-1 AYT l's y 'hl'dyh OLE-š'n hm'g 'l'syh y MNW-^{hl'dyh} ašəm. 'hl'dyh

man ī dēn bandag hērbēd-zād hērbēd ardasīr mowbēd zīwāg wīkāg ardasīr rām kām dīn ī šahryār ī nēryōsang dēnmowēd šahryār wahrām mowbēd ohrmazdyār hērbēd rāmyār nibišt hēm az bahr ruwān dōšāram rāy nibišt cīyōn pad niyābag wināh-wizārišn ud kirbag mizd ud ruwān dōšāram rāy nibišt har kē xwānād har kē dārād har kē kār aziš kunād har kē paccēn aziš kunād amā kē nibištār hēm xwāhišnīg az ham xwandārān ēn nibēg abar xwānēd amā rāy pad wabišt bahr arzānīg dārānd pad patitīh pas az widard arzānīg dārānd nibišt hēm ēdōn cīyōn guft anōšag rāy bād hērbēd ardašīr har kē xwānād ō ōy rāy pad anōšag ruwān arzānīg dārānd har kē ēn kurrāsag dārād az bahr ahlāyīh andar rōz srōš māh šahrewar sāl abar 963 yazdagirdīg šāhān šāh yazdagirdīg ohrmazdān andar hindūstān zamīg andar šahr bāroc nibišt pad yazdān kām bād

nāi.smi. daēuuō. nigānom dēw abāg dēw-tōhmagān

aēuuō. paṇṭā. yō. ašahe. vīspe. anīiaēšqm. apəntqm. ēk-ē ast rāh ī ahlāyīh awēšān hamāg arāhīh ašəm. ahlāyīh

4. Colophon of 4620 (D62)

plcpt PWN ŠRM š'tyh W l'mšn' BYN lwc y 'whrmzd BRA BYRH 'rtwhšt ŠNT QDM 1000 100 11 MN MLKA-ⁿ MLKA 'whrmzd'n yzdkrrtyk yztctl štr hdyb'l s's'n' twhmk BYN bl't y hndwk'n dl ksb y nws'ryk YKTYBWN-stm kwl'sk ywdt-ŠDYA-d't LWTE znd L bntg dyn' y ŠPYL m'zdysnyh kmtlyn y dstwbl'n' W mgwpt'n' W dyn' d'l'n' W dyn' c'syt'l'n' W yšt'l'n' W hmwht'l'n' p'st' p'sl'l' ylpt swhl'b BRE y dstwb'l lwstwm BRE y m'nk BRE y mtr' BRE y kykwbt BRE y dstwbl'n dstwbl m'h hdyb'l l'n'n nwyštm MN blh y nywk ŠM hwhym 'pyzk mynšn y l'st gwbsn y hltyh kwnšn' dyn' bwl't'l drywšn' plwl mgwpt YLYDWN-t y 'ylpt lwstmzyk BRE y nywk mynšn y ltnzyk BRE y 'nwšk lwb'n' m'nk zyk BRE y d't' zyk-BRE y lwstm zyk-YKTYBWN-nnyt OD 100 50 ŠNT-ⁿ KRA KLYTWN-^{yt}l'n' y ZNE 'pst'k W znd dlwt y ycynd lwbšnyh OD LOLMN l'snnd 'hl'dyh nywk ŠM-yh y KRA 2 'hw' 'pzwnyk