

- 93 I R 25a [ʾwd frʾmw]štyft¹ n[y ʾst o]
pd hw[yn ʾndyššn]
- 93 I R b [(n)[. .]w[o]
[hrw] (c)[y] ngws[tg ʾštyd]
- 93 I R 26a [(.w)d ʾ[. .]² o
(u) db[³]
- 93 I R b []s [o]
(. .) ryg []
- (*One verse missing*)
- 603 V + dj R 28a (w)šynd⁴ ʾwd ʾnjwgyft⁵ o
ny (ʾ)[st pd hw zmyg]
- 603 V + dj R b (ʾ)wd (ny) tšyndyft⁶ o
c(y) []
- 603 V + dj R 29a [ʾb] cy hrwyn zryhʾn⁷ o
frbwy(d)⁷ [ʾškyft]
- dj R b [hynwʾr u n](x)ʾb⁸ o
hmgyc [pd hwyn ny ʾst]
- (*Two verses missing*)
- 93 I V 32a [ʾc]¹ wrwc ʾskʾdr o
hwyn cmg tyrgystr
- 93 I V b [pd]¹ tnbʾr cy dʾrynd o
ywbhr ʾndr ny ʾst
- 93 I V 33a [. . .]yg prxyzyšn o
cy hrwyn zʾwrʾn
- 93 I V b [. . .]byd hwyn ny ʾst
ny rf u zmbq
- 93 I V 34a [ʾwd tr](s)¹ u ʾspʾw o
pd hwyn wyʾg ny ʾst
- 93 I V b u⁹ [. . . .p]d hwyn zmyg o
wygʾn pd hwyn ny ʾst

¹ H.'s restoration² The (w) is not the beginning of a word; there is enough space between *d* and ʾ to make it uncertain whether or not they belong to the same word³ It cannot be seen whether this is a complete word or not⁴ In 603 only⁵ In dj; ʾn(j)[603⁶ tšyndy(f)[603;

]dyft dj

⁷ In dj only⁸ *k* or *x* certain⁹ *u* written after a dot at

the end of 34a

- 25 [There is no forget]fulness in [their thoughts] . . .
 [They see . . . all that is] hidden (?)¹
- 26 . . . deceit² . . .

(*One verse missing*)

- 28 Hunger and anguish (are) not [known in that land].
 (There is) no thirst, for . . .³
- 29 [The waters] of all (its) lakes give out a [wondrous]
 fragrance. [Floods and] drowning are never [known
 among them].⁴

(*Two verses missing*)

- 32 Their walk is quicker by far than lightning.⁵ In the
 bodies they possess, there is no sickness.⁶
- 33 The . . . activities of all (Dark) Powers⁷ . . . are not in
 them, nor attacks and battles.⁶
- 34 Fear and terror do not exist in those places,⁸ and . . .
 in those lands there is no destruction.⁶

¹ The first line of the Chinese runs: 'The community of saints are always enlightened and with wonderful wisdom'. 'Wisdom' was written in the T'ang period with a character now used for 'kindness' (correctly translated by Waldschmidt; see W.-L. ii, p. 517 n. to 135b). In the second line there is an illegible character before the word 'forget'. The third and fourth run: 'of limitless worlds, the marks of all things, they see as if standing in front of a bright mirror' (W.).

² In the Chinese the second line is: 'pretending and deceit, emptiness, are naturally not theirs'. There is no word for 'affectation' (W.).

³ The Chinese of 28 is as follows:

- a) The fire of hunger and the distress of heat
 b) are all absent from the World of Light where happiness prevails,
 c) for ever free from hunger and thirst, and from mutually injuring one another,
 d) there also there are no salty, bitter waters.' (W.)

⁴ The Chinese of 29 is as follows:

- a) The hundred rivers and seas and springs,
 b) waters of life, all clear to the bottom, with a fragrance that is marvelous,
 c) if you enter, you will not drift away and be drowned,
 d) also (there are) no violent waters (i.e. floods) coming to cause destruction.' (W.)

⁵ The Chinese also has lightning (rendered as thunderbolt by Tsui Chi) (W.).

⁶ Henning's translation (loc. cit.).

⁷ *z'wr'n* is used in the hymn-cycles exclusively for the dark powers. It is rendered here simply by the Chinese word for 'devils'.

⁸ Cf. M 178 42-43 (loc. cit.).

- 93 I V 35a [](.)wd '(d)[o]
 [d'l](w)g¹ ny wš'nynd
- 93 I V b [](y) sry(.)²[o]
 [] hrwyn mygdg
- 93 I V 36a [sy']ryft³ o
 [pd hw]yn b(')[r⁴ ny 'st]
- 93 I V b [hmg pwr rwšn]yft³ o
 ['c] by[h 'wd 'c 'ndr]
- (One verse missing)*
- dj V 38a ['wd hrwyn bwdyst](')n o
 frbwynd kw[]
- dj V b [hyštyg 'wd 'skd³]
 [hm](g)yc pd (h)[wyn ny 'st]
- dj V 39a [hmg hw zmyg](o)
 br'zyd (')wd prw[]
- dj V b ['bgw]st (o)
 (mdy)[''](n) hwyn []
- (Eight verses missing)*
- by R 48a [hrw ky] 'br hwy[n] zmyg o
 snyd u z['nyd]
- by R b ['st'wyd 'w h](w) dydn o
 'st'[w'd]g u kyrb[kr]
- by R 49a [s'yg³ t'ryg n]y 'st (o)
 'w hrw ky m(d)y('n) (...) []
- by R b [hrw tnb']r u dydn o
 cy [']br (hw) zmyg (')[spyxt]³
- di R 50a ['w]š'n šhrd'(r)[yft o]

- di R b u jfr'n cy (h)[w zmyg o]
 [wymnd 'w hw ny 'st]³

¹](w)g almost certain; but it is just possible that the (w) might be the second part of an ' ² sry clear, and the preceding (y) almost certain. The word-division is doubtful ³ Restoration suggested by H. ⁴ The first part of the ('') alone is visible; a dot which perhaps belongs to a succeeding r appears over the gap which follows

35 . . . the trees (?) do not shake down . . . all the fruits.¹

36 . . . decay (?) [does not exist in] their fruit.² [Within and] without [it is all full of brightness].

(*One verse missing*)

38 [All the gardens] give out fragrance, so that (?) . . . [Bricks and thorns are] never [found] among [them].

39 [The whole of that land] gleams and . . . revealed (?) amidst them³ . . .

(*Eight verses missing*)

48 [Each who] ascends⁴ up to their land, and [who has the Knowledge,⁵ will praise] His manifestation, lauded and beneficent.⁶

49 None who is among . . . has [a dark shadow]. [All the bodies] and appearances upon that land (are) [radiant].

50 Their dominion⁷ . . . The depth of that [land has no boundary].⁸

¹ Cf. M 178 30-33 (*loc. cit.*).

² The first line of the Chinese is: 'Bitter poison, the sour and the rough, . . .' The final character is very rare and of doubtful meaning (W.).

³ The third line of the Chinese has either 'precious lands in layers' or 'precious lands of all kinds'. The left part of a character has been omitted (W.).

⁴ The Chinese word which presumably renders the Parthian *snyd* (translated by Tsui Chi as 'has sprung') is used, e.g., of fountains leaping up. It sounds strange in this context (W.).

⁵ i.e. each who possesses religious enlightenment; cf. M 741 10b (*BSOAS.* xiii, p. 913).

⁶ i.e. that of the Father of Light.

⁷ *šahrdārīft* is a natural restoration in the light of 50b, but is not supported by the Chinese version, in which the first two lines of this verse are concerned with the inhabitants and not the land. These lines have no logical connexion with the last two, however, and Dr. Waley thinks they may be misplaced. (It seems possible that the translator in some way confused 49b with 50a, for there is some repetition in his version.) The literal rendering of the Chinese for 49b is:

'c) all the characteristics of his body are unusual,

d) and whatever (grows) on the precious soil is always halcyon-blue.'

The first two lines of 50 are as in Tsui Chi's translation (but with 'magnificent' for 'solemn' in b). The last two lines run as follows:

'c) downwards penetrating the precious earth without boundary or limit,

d) wanting to know its limit would not make sense.' (W.)

⁸ Cf. M 178 19-21 (*loc. cit.*).

ck R+df R+di R	51a	'rg'w 'hynd hwy(n) [o] [pd cyhrg 'by wyg'n]
ck R+df R+di R	b	'wd ny nyz'wryft ¹ o 'w[d zrw'n pd hwyn hnd'm]
ck R+df R	52a	'wd 'ywyc mrdwh[m o] [pdm'n ny šhyd kw w'c']
ck R+df R	b	'wd z('n(') ² cw(n)[d ³]
ck R+df R	53a	hwyn dydn 'bgws[⁴ tg o]
ck R+df R	b	w[. . . .]š'n (')b(.)[o]
df R	54a	['wt] (hr)wyc [o]
df R	b	[(z)myg '[]
df R	55a	['wt] (h)rwy[n o]
<i>(Two verses missing)</i>		
by V	58a	[]'(. .)'d gr'n tnb'r o mdy'n [hwyn ny 'st]
by V	b	[](. .)b(. .) ('n)dyšyšn o pdy[]
by V+cb R	59a	['wd] (w)šmy(d ⁵ 'štynd ⁵ o pd nys'g 's[t'wyšn]
by V+cb R	b	[hmyw] (p)d nm'c o 'w hw bwrz u (s)[⁶]
cb R+di V	60a	[hmg pwr š]'dyft ⁷ o u wxš nw'g rmnyg ⁸
cb R+di V	b [h]rwyn m'nyst'n ⁹

¹ So in df; nyz'wryf[di; ny(z)[ck ² Thus in ck; it would be possible also to read z('n(nd), but the traces favour the reading given in the text. In df the word is wholly illegible ³ Restoration suggested by H. from ck only; cw certain; (n) almost certain ⁴ In ck only ⁵ In by only ⁶ bwrz u in both; (s)[in cb only ⁷ In cb only ⁸ In di only ⁹ m'ny[cb;]'nyst'n di

51 Precious are they, [with forms that are free from injury]. Feebleness and [age do not affect their limbs].¹

52 There is not one single man [who can tell their measure], or know how much (?) . . .²

53 Their forms revealed (?) . . .

54 Even all . . . the land . . .³

55 All . . .

(Two verses missing)

58 . . . [no] heavy bodies [are found] among [them] . . . thoughts⁴ . . .

59 They are joyous, (uttering) wonderful praises.⁵ They [continually] do reverence to the exalted and . . . [Lord].

60 [All is filled] with happiness and sweet delightful song . . . all the monasteries.

¹ Cf. M 178 45-47. The last two lines of 51 in Chinese are literally:
'c) powerful and always peaceful and without decay or old age,
d) one must say that they have no decrease, and their bodies are continually strong.' (W.)

² The literal translation of the Chinese is as follows:
'None but the great Holy One knows the measure of their bodies.
How could ordinary mortals calculate and speak it?
Their diamond bodies cannot be imagined.
The size of their conformations only the Holy One can distinguish.' (W.)

³ Dr. Waley emends the second line of the Chinese by the small alteration of the character for 'impossible' to that for 'certainly'. The verse then runs as follows in a literal translation:

'Man and heaven and holy people and ordinary people—
all their different varieties of form—

All other forms the carnal tongue can certainly describe.
The Buddhas are really difficult to imagine,
And the precious soil of diamond is just the same.' (W.)

⁴ The fourth line of the Chinese verse is as follows: 'Their thoughts are all manifest and are all the same.' (W.)

⁵ The second line of the Chinese verse is as follows: 'They perform marvelous chants without ever stopping.' (W.)

ck V+df V+di V	61a
	[ʻy](w) bydʻn ¹ ʻstʻwynd
ck V+df V+di V	b [hrwyn pd drwštyf]t̄ o
	ʻštynd yʻwydʻn
ck V+df V	62a
	ʻwt̄ s[r] ² ʻw hw ny ʻst̄ ³
ck V+df V	b
	[](š)(. .)n h(r)wyn wyʻgʻn
ck V+df V	63a
	[] hwyn ny ʻst ⁴
ck V+df V	b
	[] wzrgyf[t]
df V	64a [nxšg hrwyn mʻnystʻn o]
	[ʻwd] (tr)s ⁵ ʻndr ny ʻ[st]
df V	b
	[](kr) ʻwd [ʻ]š[]
df V	65a
	[]š(.)[]
	(Two verses missing)
cb V ⁷	68a [ʻwd] hmg pwr rwšn o
cb V	b [šʻd]yft̄ ʻwd pdyštr o
cb V	69a [. . .]d pd šʻd[y]f(t) o
	u r(ʻ)[myšn ⁸]
cb V	b [jmn](y)n pdm[ʻn o]

(Nine verses missing)

(End of the first *handām*)

¹ [(b)y]dʻn di; [(w) byd] df; [(d)ʻn ck ² Restoration suggested by H. from df only ³ so in ck; ʻst̄ is not present in df, and was presumably written at the beginning of 62b ⁴ ʻs(t) ck;]t̄ df ⁵ H.'s reading ⁶ There is a dot above the letter missing immediately after ʻwd ⁷ cb R is rendered by *Hymn-scroll* 59 and 60 and cb V should therefore be rendered by 69 and 70, instead of by 68 and 69; but see opposite, p. 77 n. 7. ⁸ H.'s restoration

61 . . . they praise one another.¹ They [all] dwell [in health²] eternally.

62 . . . and it³ has no end . . . all places.

63 . . . is not [in] them . . . greatness . . .

64 [The monasteries are all splendid, and] fear is unknown therein⁴ . . .

65 (*Traces only are legible*)

(*Two verses missing*)

68 All (is) full of Light . . . [Happi]ness and esteem⁵ [are unbroken].

69 . . . in happiness and joy (?). . . . The reckoning [of hours (?)]⁶ . . .

(*Nine verses missing*)⁷

(End of the first canto)⁸

¹ The literal translation of the second line of the Chinese is: 'In antiphony their songs rise, recounting marvellous virtues' (W.).

² The Chinese word is that used in the sense of the Arabic *salām* in greetings (W.).

³ i.e. the land of Paradise.

⁴ The word in the second line of the Chinese which is rendered as 'criticism' by Tsui Chi may mean 'exile'; but the reading is doubtful (W.).

⁵ The third line of the Chinese verse is literally 'esteem and joy have no gaps between' (W.).

⁶ In the last line of this verse the Chinese has 'the Three Terminations', i.e. the three kinds of death (by sickness, violence, or old age) (W.).

⁷ Although the Chinese version has only seventy-seven verses, in the superscription it is said to contain seventy-eight (see *BSOAS*. xi, p. 199). Presumably the translator has omitted a verse. This would account for a discrepancy between the texts; see p. 76 n. 7.

⁸ For the identification of the verses in *H*. I see above, pp. 7 and 32.

Huwīdagmān II

T II K178² R+T II D δβtykw 'n(δ)[m'y γwyδkm'n]
 178° R (Sogd.)
 T II K178² V+T II D [γnt']kkr'yty p'tβr's¹
 178° V (Sogd.)
 pty'mty δβtyk 'nδmy
 γwyδkm'n²

*Huwīdagmān III

[No title]

dc R³ 1a
 [](b)'my[n]
 dc R b [](f)t o
 ny wzmryd y'wy[d'n]
 dc R 2a []d o
 u xwmbwyft (b)[]
 dc R b [br']zyd o
 'br hrwyn (q)⁴[]
 dc R 3a [. . . .](d)'(d) 'štyd o
 (')[. . .](y)d x[]
 dc R b ['w]t ny 'st '(s)[o]

 dc R 4a ['(s)prhmg[o]

 dc R b [n]y 'st p̄t h[wyn o]

 dc R 5a [wy](?)g 's[t o]

(Five verses missing)

¹ H.'s reading and restorations; see above, p. 32 ² L.'s reading (with *pty'm(?)ty* corrected to *pty'mty*—H.); see W.-L. i, p. 67 ³ No margins are preserved in this fragment, and the identification of its recto and verso pages is based on the contents ⁴ Or (*m*)

Huwīdagmān II

Second canto of [*Huwīdagmān*]: The punishment of
[sin]ners.

Finished (is) the second canto of *Huwīdagmān*¹

*Huwīdagmān III

[*No title*]

- 1 . . . radiant . . . will never wither.
- 2 . . . and fragrance . . . gleams (?) upon all . . .
- 3 . . . exists . . . and there is no . . .
- 4 Flower[s] . . . there is no . . . in them (?).
- 5 It is a place (?) . . .

(*Five verses missing*)

¹ The title and colophon only of this canto are known, in the Sogdian translation. Traces of the last verse survive, but they are not sufficient for a reconstruction to be made; see above, pp. 32-33.

dc V	11a [br]m'd o (ʒ)[]
dc V	b [ʷ](m) gy'n 'ndm(y)d o p[]
dc V	12a [] pṭ 'xšd o frhyg[r]
dc V	b [] 'c hwyn o 'wṭ d[]
dc V	(<i>Space of one verse left blank</i>) (End of the third (?) <i>handām</i>)

*Huwīdagmān IV

[No title]

dc V	1a ¹ [w]xybyḥ 'm(y)[ʰst] ²
dc V	b [] hrwyn wdng
dc V	2a [by]rwly(y)[n] ²

(End of the first fragment of the fourth (?) *handām*)

*Huwīdagmān IVa

[No title]

dm R	1a ky(m) wys'h'ḥ 'c hrwyn o g(r)yhcg ³ u zynd'n
dm R	b cy 'nmbrynd ⁴ 'wrjwg o cy ny wxš 'hynd
dm R	2a kym hynw'r wyd'r' o cy zryḥ 'ywštḡ
dm R	b zwnws rzm'hyg kw 'ngwn ny 'stṭ

¹ This verse is preceded by a blank space (see *H. III) and must therefore be the opening verse of a canto ² Restoration suggested by H. ³ Andreas' reading (see H., *BSOS*. ix, p. 83); *g'(r)hcg* L. ⁴ H.'s reading; 'mbrynd L. The *n* is clear

11 . . . wept (?) at . . . [and] my spirit sighs . . .

12 . . . in mercy, friend (?) . . . from them and . . .

(End of the third (?) canto)¹

*Huwīdagmān IV

[*No title*]

1 . . . own . . . was wreathed (?) . . . all constraints . . .

2 . . . of crystal (?).

(End of the first fragment of the fourth (?) canto)¹

*Huwīdagmān IVa

[*No title*]

1 Who will release me from all the pits and prisons, in
which are gathered (?) lusts that are not pleasing?

2 Who will take me over the flood of the tossing sea—
the zone of conflict in which there is no rest?

¹ For the allocation of these verses see above, pp. 40-41.

be R ¹ +dm R	3a	kym bwj'ḥ 'c rwmb o cy hrwyn d'md'd'n
be R+dm R	b	cy 'yw byd'n wyg'nynd o 'wṭ 'st'wynd ² 'by 'xšd
be R+dm R	4a	k(y)m [p]rys(p)'n ³ 'zw'y'ḥ o 'wṭ p'rgyn wyd'r'ḥ
be R+dm R	b	cy ⁴ pwr tr(s) ['w](t) ⁵ lrz o cy dyw'n ⁶ wyg'ng
dm R	5a	kym 'jwn 'zw'y'ḥ o 'wṭ 'c hrwyn '[bd]'c ⁷
dm R	b	'wṭ 'c hrwyn wrm o kw 'ngwn ny 'st
dm V	6a	'wṭ 'br gryw brm'm o kw 'g bwxs'n '(c) (h)w
dm V	b	'wṭ 'c d'md'd'n 'sp'w o ky 'yw byd'n x'zynd
dm V	7a	mrđwhmg'n tnb'r o mwrğ'n 'ndrw'zyq
br R (?) ⁸ +dm V	b	zrhg m'sy'g'n o cwħrb'd'n u wysp dywg
br R (?) +dm V	8a	kym 'ymyn wyd'r'ḥ o 'wṭ 'c hrwyn bwj'ḥ
br R (?) +dm V	b	kw ny wrt'n 'wṭ k(f)'n o pṭ hwyn nrḥ 'bn's
dm V	9a	'wṭ gšt pṭ hwyn ny wyd'r'n o pd 'jwn ny 'zw(r)[t'n] ⁹
dm V	b	cy wysp zng d'lwg o (')[z]gry(f)tg ⁷ pṭ (. . .)t'n
dm V	10a	'wm k(y) [b]wj'ḥ ¹⁰ 'c hw o 'bš(?)g'n ¹¹ bwrzynd
dm V	b	x'zyndg'n jfr'n o cy hmg nrḥ 'wṭ tng

¹ The identification of be and dm is not certain; see above, p. 39 only; probably a mistake for 'sp'wynd, but possibly caus. to 'stwb- (H.); see glossary ² In dm only. H.'s reading; [.]dys[.]n L. ³ In dm only. H.'s reading; [.]dys[.]n L. ⁴ qy L.; cy is clear in both MSS. ⁵ H.'s reading; t(r)[.]m L. ⁶ dyw(')n L.; the ' seems clear ⁷ L.'s reading ⁸ br is a tiny fragment with no margins; it is impossible, therefore, to identify its recto and verso ⁹ H.'s reading; 'zw(')[.]n L. ¹⁰ So; there is a hole where the b should be; ky bwj'ḥ L. ¹¹ H.'s reading; 'bš...g'n L.

- 3 Who will save me from the jaws of all the beasts who destroy and terrify (?) one another without pity?
- 4 Who will lead me beyond the walls and take me over the moats, which (are) full of fear and trembling from ravaging demons?
- 5 Who will lead me beyond rebirths, and free me from (them) all—and from all the waves, in which there is no rest?
- 6 I weep for (my) soul, saying: May I be saved from this, and from the terror of the beasts who devour one another!
- 7 The bodies of men, and of birds of the air, of fish of the sea, and four-footed creatures and of all insects¹—
- 8 who will take me beyond these and save me from (them) all, so that I shall not turn and fall into the perdition of those hells?
- 9 so that I shall not pass through defilement in them, nor return in rebirth, wherein all the kinds of plants (are) taken out in . . . ?
- 10 Who will save me from the swallowing heights (and?) the devouring deeps,² which are all hell and distress?

¹ See Henning, *BSOS*. ix, pp. 82, 90; Polotsky, *Abriss*, p. 250.

² These words can be construed in more than one way.

(Two verses missing)

be V	13a	[.]g
be V	b	[.] pd nxcyr
be V	14a	[.]tynd
be V	b	[.]synd

(Three verses missing)

br V(?)	18a [.]g'n o
br V(?)	b [.](w)s(?)n o

(End of this fragment of the fourth (?) *handām*)

Huwīdagmān IVb

[No title]

dl R	1a 'ymyn frbdynd o 'br hrwyn dysm'n	
dl R	b 'w(t) p̄t hw'n 'wt̄ 'bn's o hrw z'wr'n wygnynd	[p]
dl R	2a 'wt̄ dyjw'r pry'byd o 'w hrwyn m'nyndg	
dl R	b 'w(t) [n](rh)yg ¹ 'bn's o kw 'mwjd ny 'st̄	
858e R+dl R	3a kym bwj'h̄ 'z̄ ² 'ymyn o 'wt̄ ³ 'z̄ ⁴ hrwyn wyd'r'h̄ ⁵	
858e R+dl R	b kw x'z'd ny bw'n pd ⁶ tng o cy hwyn nrh̄ jfr'n	P
858e R+dl R	(Space of one verse left blank)	
	(End of the fourth <i>handām</i>)	

¹ H.'s reading; .r.yg L.
dl² 'z dl³ u 858e⁴ 'c dl⁵ wyd'r'⁶ p̄t dl