2 pydr, 'w tw xrw's'm, cšm 'w tw pdr'z'm, 'wm'n gy'n'n prw'n tw ngy'nd, kw tw pt ws 'xšd 'br 'm' 'bxš'h', kwm'n 'dy'wr frš'w'h ... 

[a number of verses missing]

3 *q'dwš q'dwš 'w dw'dys šhr'n rwš'n wxybyh. q'dwš q'dwš 'w šhr'n rwš'ń, ky pt tw wzrgyft rdny'n pdm'dg 'hyn'd. q'dwš q'dwš 'w ndrw'z jywndg, rwš'n mb'rg cy šhr'n 'rg'w. q'dwš q'dwš q'dwš 'w zmyg 'st'w'dg. q'dwš k'dwš 'w dydn nys'g cy m'nyndg'n 'frydg'n ... 

[a gap of unknown length]

4 q'dwš q'dwš 'w tw wzrgyft, wysp dydn 'brdwm, hwcyhrf tys'gyn cy 'n's'g. q'dwš q'dwš 'w tw, *pydr. q'dwš q'dwš q'dwš q'dwš 'w tw šhr'd'ryft 'st'w'dg. q'dwš q'dwš q'dwš 'w tw, pydr. q'dwš 'w tw n'm wjydg. q'dwš q'dwš q'dwš 'w tw, pyd. k'dwš k'dwš k'dwš ... 

[a number of verses missing]

5 *k'dwš k'dwš k'dwš 'w tw 'ndyš'yš'n wzrg, 'c kw hrwyn 'ndyš'yš'n kyrbg bwd 'hyn'd. q'dwš q'dwš q'dwš 'w tw pyd. q'dwš 'w tw prm'ng wzrg, 'c kw hrwyn prm'ng kyrbg 'wd wzyš'bwd 'hyn'd. k'dwš k'dwš k'dwš 'w tw pyd. k'dwš 'w tw w'd wzrg 'wd 'st'w'dg, ky 'br hrwyn w'd cy pd šhr'n ... 

3 dwašes šahrān: the Father, himself four-faced, is surrounded by 12 Aeons, the 12 Great Ones (below, ah 1), who stand three by three before each of his faces. 

kē ... radnīn padmādag ahēnd: “who are apportioned (?) (as) Jews” (?). The meaning is not wholly clear.

4 kādūš ō tō, *pidar: Dr. Sundermann states that the words ṭw tw (omitted evidently by scribal error) are written in red above the line; instead of *pydr, the reading *pyd is also possible.

5 tō wād ... kē aber harwin wād ēē pad šahrān: “your air, above all airs within the worlds”. Probably both kē and ēē are here relative particles.
Verses from hymns in honour of the Father of Greatness

[Parthian]

ah

1  ... dw’dyys dydym rwšn d’ryd, ’wš ’yšttyyd prw’n *dw’ds wzrg’n, wxybyh pwr’n, h’ws’r dw’dys cyhrg b’myyn cy pydr rwšn.

2  ws’n yzd’n bg’n ’wd rdyn, cy whyšt šhrd’r pdw’z, ’fyrd xrwšt ’wd ’wst’d. ’wd byh ’c hwñ dw’dyys wzrg’n nwxz’d’n, qw’n ’wd šhrd’r’n ...

[a number of verses missing]

3  ... zwrmd, yzd’n ’brdwm, wzrg’n xwd’y, bg’n bgyystwm. ’st’wyyşn ’w bg, rwšn’n frh. bwrzw’r rwšn šhr ’fryydg, kw tw m’nyyh, pw’g ’wd b’myyn, xwj ’wd hw’rmyyn, hmg pwr š’dyyft, rm ’wd wşyyd’x, jywrh, nwš ’wd xwwmbwyyf.

aj

1  ... hrwyn šhr’n ... ’ryštg’n, ky ’c hw bw tł ’hynd, hrwyn pt tł yw gy’n dhynd *st’wyşn ’w hw dydn nys’gyyn ’wt p’dgyrb ’rg’w. ’m’hyc ’d hwyn ’w tł nyrd *hrwyn nysp’rd z’nwg. nm’c br’m ’wd ’fryn’m ...

[a number of verses missing]

2  ’d pnj prm’ng ... ’rd’w’n m’d, pydr ’whrmyzd bg ’d pnj rwšn, hwyc fryxh rwšn. ’rg’w b’myzd, w’d jywn’d ’d pnj pwhr’n ...

ah

M 730: W.-L. ii 553-54. The fragment contains hymns written in double columns. Only the 2 better-preserved columns (R i and V ii) are given here.

1  dwāošes didēm : 12 kingly diadems are worn by the Father of Greatness. It has been suggested that these may represent the 12 millennia of the world’s existence.

2  yšttyyd : ms. yšsil[y]nd (sic); šsil[y]nd, W.-L. ii.

3  burzwăr rōšn, šahr āfrīdag : ··“the height of light, the blessed realm, where you dwell, (is) pure and radiant ...”. burzwăr is more commonly a substantive than an adjective (see glossary).

aj

M 5262 (T II D 66): W.-L. ii 549. These few verses appear to be from a hymn honouring all the gods. The (unnamed) Father of Greatness is first reverenced.
ak

From a hymn to the Father of Greatness

[Parthian]

1 tw ʼstʼwyšn ʼryjʼn ʼyy o pydr kyrbrk
   nyʼg hsyng o ʼfrŷd ʼyy tw bg kyrbrk
2 ʼlyf nxwyn tw xwdʼy o ʼwd tʼstwmyn
   pd tw ʼngd o ʼwd bwd ʼspwr tw kʼm kyrbrg
3 bgʼn hrwyn ʼwd šhršhrʼn o yzdʼn rwšnʼn
   ʼwd ʼrdʼwʼn o dhynd ʼstʼwyšn pd ws kʼdwš
4 gyʼnʼn dʼlwg ʼwd hrw ... o ryst ʼfrynynfd
   ʼwd dhynd nmstyg o pd hʼmʼxwnd
5 dhʼh ʼw ʼm ʼh ʼgʼdg qyrbg o ...
   ... *brynzd cyhr̩ o cymʼn ʼz dwr ʼndʼsʼd
6 hwʼxād qrʼh hwʼmwjdyft o ʼwmʼn ʼbdys
   wxybyh cyhr̩ o pʼdgryrb ʼrgʼw cy pdbwsm
7 wytʼbʼh pd ʼm frdʼb wxybyy o xʼnsʼr
   ʼnwšyn ʼwd wʼd jywrhyrn o ʼwd qrʼh tʼwrg ʼw ʼm zʼdgʼn
8 zwk ghrʼy’d dwšmyn tʼryg o ʼd hw nbdrq qʼw
   wystmbg o ʼwd gryft qʼm’d ʼw hw šhrʼn

ak

M 94 V + M 173 V with 2 small fragments: Boyce, “Some Parthian abecedarian hymns”, BSOAS XIV 3, 1952, 438-40. The text consists of the first part of an abecedarian hymn written in verses of 3 lines each (the lines are marked off by punctuation-points, reproduced here). The first verse is outside the alphabetic pattern; the others begin each with a letter of the abgd, from alif to z.

2a ʾālif naxwēn ... ud tā istomēn: “the first Alif and the last Tau”. F.W.K. Müller compared Revelations XXII 13 (HR. ii 8 n. 1).

5b ... *barēnd ʾēhrag ʾē-mān az dūr ʾandāsād: “they bear (?) the form which we abandoned (?) afar”. Readings and translation are doubtful.

8a dušmen ... kaw: this pair appear to represent ʾAz and Ahriman.
aka

From a hymn concerning Paradise and the Father of Greatness

[Parthian]

1 w’d ’nwšg wxšbwy prwrzyd ’w bg’n ’d zmyg ’w† drxt’n, cšmng rwšyny, d’lwg’n ’frydg’n, kwf’n nys’g wy’wrg ’w† bckoierce. rdnyn ’r’m ’sprhm’wynd wy’g, šhr’n ’n’s’g, m’n m’n ’w† g’h g’h. tw scyd ’rg’wyft, šhr’d’r’n msoýt.

nm’c ’wd ’st’wýšn ’w mry m’nnyy wxšn’m, ’fryd ’fryyt pt Nguyen wrc wztg ’w mr qzw ’mwcp ’d hmg rm rwšyny.

aka


1 radn in ārām ... : “The rest-house of the Jewels is a flowery place” (H.).

2 pad nawāg rōz wuzurg ... : “on the great New Year’s Day” (H.).
VI

HYMNS ON COSMOGONY AND ESCHATOLOGY

al

The Father of Greatness and Heaven

[Parthian]

1 *hrwyn bg`n `wd yzd`n o pd hw xrwšt `wd *`wyst`d hrwyn pd hw w`rynd o `wd `w hw `st`wyšn *dhynd

2 ... zmyg rwšn o pd pnj prm`ng pw`g pd w`d `nwšyn bwyyd o t`byd pd hrw p`dgws

3 z`wr`n bg`n `wd yzd`n o rdyn `shr`n wšmn`g d`lwg x`nyg `wd `brwd o pd hw w`rynd wysprwc

am

The Prince of Darkness and Hell

[Parthian]

1 dyw dwrcyhr ...
`wd cyhrg ...

2 h`wyd wyg`nyd ...
`s`wyd ...

3 wzyd pd b`zwr w`dyn `bdyn o pd prg sn`cyd cw`gwn `byн o `wd xzyd cw`gwn t`ryg`н

al

M 533 V: art. cit. for ak, pp. 443-44. The text consists of 3 verses (h w z) from an abecedarian hymn.
1 harwin bayān ... pad hō xrōt: “all gods were evoked by him (i.e. the Father of Greatness)”. The hō in v. 3 evidently also refers to the Father.
4 zyngyn ‘styd pd cf’r hnd’m o cw’gwn kd hwyn
’dwr z’dg’n o tmyg’n ’bdyn pd hw c’mynd

5 jhryn x’ns’r ’zdmyn’d ’c hw o ’wd dmynd ’c hw
nyzm’n *dwdyn o *cndyd dnd’n *cw’gwn cyl’n

[seven verses missing]

6 sy’ryn ’hynd pd nbdmn t’ryg o pd k’mjnyfî
’wd ’wrjwg o z’ynd ’yw byd ’wd byd wyg’nynd

7 ‘styh’g x’synd t’ryg o nydrxt ’w hwyn
pnj ’hrywr o pd wzrg ’m’n trs ’wd dybhr

8 pwr ’şyxt jhr ’wd bzgyft o ’c hw jfr’n
’br …

an

The First Battle

[Parthian]

1 ’xšd wsn’d …

pdmwxt tnb’r …

2 brhm hsyng o cy ’whrmyzd bg

kd pnj z’dg o pdmwxt ’w dwšmn

am


4 čawāyōn kad hawin ādur zādagān …: “as when those children of Fire run against

him in the manner of the beings of Hell’(?). Doubtful.

5 izdamēnd až hō …: here the hō evidently refers to the Prince of Darkness.

6 siyārēn ahēnd …: the subject of this and the following verbs appears to be the

inhabitants of Hell.

7 panj ahrewar: i.e. the 5 Hells (see intro. p. 4). Hell was divided against itself.

The Prince ruled by fear and at times his subjects attacked him.

an

M 710 + M 5877 (T II D 138 c): art. cit. for ak, pp. 445-46. These badly-preserved

verses celebrate the going of the First Man against the demons. Verses 4 and 5 fore-

shadow the ultimate victory. Some emendations to readings have been made by

Dr. Sundermann.

2 kad panj zādag padmōxt ď dušman: “when he (had) clothed the enemy with

(his) 5 Sons”. See intro., p. 5.
Verses from a hymn on the Third Messenger and the Archons

[Parthian]

1 "st'nyd rwšn "c hw o pd ws gwng "wd brhm
   pd nmr "wd pd "střt o "c bnd wyš'hyd bstg"n
2 pw'cyd wxybyy jywhr o "wd dhym nmyzyšn "w hwyn
   kw wzynd pdyc hw dydn o "wd hxysnyd "w hw p'dgyrb
3 cyhrq sdwsy rwšn o nm'yd "w hw "šmg
   pd wxybyy "w hw dr'wyd o prm'yd kw bwn "st
4 q'ryd ... "bxeysyd o kd ny wynyd p'dgyrb
   pd *'spyr rwšn z'yd o "wd dhym "w 'bryn z'wr"n

3 pdbdn: Dr. Sundermann's reading.
   wššād handām: "he loosened (i.e. scattered) (his) limbs." This expression may be
taken as the converse of handām amwašt, see above, notes to x 3.

ao

M 741 R: Boyce, "Sadwēs and Pēšū". BSOAS XIII 4, 1951, 911-12. Verses from
the latter part of an abecedarian hymn (c-i) concerning the beginning of the process
of redemption by the Third Messenger.
1 istānēd rōšn až hō: "He (i.e. the Third Messenger) takes the Light from it
(i.e. the world) ...". The 'captives' (bastagān) are the elements of light.
2 dahēd nimēzišn ō hawin ...: "he encourages them (i.e. the Archons fettered
in the sky) so that they move after that apparition (i.e. the form of the Third
Messenger himself) ...".
3 parmāyēd ku bun ast: "he (i.e. the Demon of Wrath, typifying all the Archons)
thinks she is real". On this interpretation here of bun see E. Benveniste, Rev. Ét.
Arménienes, n.s. 1, 1964, 8.
4 dahēd ō abarēn ūwarān: the subject of dahēd appears to be Sadwēs i.e. the Maiden
of Light. The groaning of the demons is heard on earth as thunder.
Verses from a hymn on the imprisoning of Light in the world

[Parthian]

1. c 'br wnwh *prxyzd o hw mwxš shrdr'yft wzrg
   pdt'st 'w z'nynd'n o kw 'stym pd hw 'ngwyn

2. hzkr pysws t'ryg o pd mgwnyt hrrw'gwc tcyd
   'w 'brynl 'wd 'drynl hnd'm o 'ngwn hmgc ny dhyd

3. gryyd bndyd rwš o pd hwyn šwš tnb'r wzrg
   pd zmyg 'b 'wd 'dwr o w'd d'lwg 'wd d'md'd

4. dysyd pd ws cyhrg o ng'ryd pd ws p'dgyrb
   prg'cyd pd bndyst'n o kw ny sn 'w bwrzw'r

5. hrrw'gwc wfyd 'wd ncnyd o phrgb'n hyrzyd 'ž 'br
   'ž 'wd 'wrjwg 'd hw o kyrd 'hynd h'mbdn

5. až bô: again, the Demon of Wrath. It is the rēmag ud karmbag which flows from him
   that clothes itself in “all phenomena” (harvn didan).
6. ud až pdrärst bûd ahâz *argüdag: the 1st letter of [p]argüdag is missing; rest. by H.,
   who compares Pahl. plgwr (GBd. 43°) “free from, empty of” (with 'c); transl. “and
   he had been bereft (?) of what he had achieved”.
7. tanbâr tusig wizâd: the demon, still the subject, represents in this verse the active
   spirit of Az, which now abandons the lettered Archons to inhabit the earth.
   ō zamîgân grâb padmôxt ...: “he was clothed (i.e. covered) in the womb of the
   earths, whence he rose in brutishness”.

ap

M 741 V: art. cit. for ao, pp. 913-14. Verses from the first part of an abecedarian
hymn ('z-), on the capture of Light by the Dark Powers, and the creation of Man as its
prison.
2. abarēn ud aôarēn handâm: the exact significance is obscure.
3. havîn šôh tanbâr wuzurg: “the 6 great bodies” comprise the 4 elements of Greek
   philosophy (fire, air, water, earth) with the addition of plants and animals (H.).
5. harwâgöz wafêd ...: the reference is clearly to the linking of Man to the
demons and planets in the sky, cf. y 43, 47, above. For pahraghên hîrzêd cf. y 50.
6 wyw wyg’ng ’myxt o pd hwyn św̱h tnb’r wzrg
dysyd wxybyy tnb’r o ’w’d wyg’nyd ’w hwyn z’dg’n

7 z’wr’n rwš’n ’c ’br o pdrwbynd hrwyn ’šmg’n
z’dg’n cy hw pyswš o cy ’st pd ’bryn wy’g

aq

A cosmogonical hymn

[Persian with Parthian words]
mhr’n ’gr’w’n ’y zyndkryy

1 ’wy dyw’n ś’h ... ryšq pd rwš’n ... q’mys’t kw h’n ... ’pr’d ’c ’wy
thm ... rzmyzw’n qswc ... yzd ’y yzd’n *’brdwm ... zrw’n ... ... pd
rym ’myxt ... pd t’r, zhr ’wd *swcyš’n.

2 syrd ’n’d ’z, h’n *drwynd m’d ’y wysp’n dyw’n, ’wš gr’n *šwb
qyr, by’ryh r’y ’y xwyš gryw. ’wš ’c ns ’yg dyw’n, ’wd ’z rym ’y
drwšš’n, kyrd ’n’d ’yn ns’h, ’wš xw’d *ndr ’wyrd. ps’s ’c pnj ’mhr’spnd’n,
zyn ’yg ’whrmzyd xwd’y, nhrsyd gy’n ’y xwb, ’wš bst ’*ndr ns’h.
c’wnyš kwr ’wd qr qyr, ’by ’wš ’wd wyftg, kw frtwnm ny d’n’d bwnyšš
’wd n’T ’y xwyš. qyrdwš ns’h ’wd zynd’n, ’wš bst gy’n wydr’y. ’wm,
zynd’nyg, ’pr hynd dyw, drwšš, ’wd hw’r pryg. r’stwš gy’n bst ’*ndr ns’h
’y *dwxwnd, ’wš qyr ’zyš’t ’wd drwnd, *zyšmyn ’wd kynw’r.

7 zādagān ēh bō pēšāš ... : phrases such as “Hyle (i.e. Āz) and her sons” occur
frequently in the Coptic psalms (e.g. Psalm-Book, 227-29). The meaning of the final
words, ēh ast pad abaran wy’g, is obscure.

aq

kosmogonischer Hymnus”, NGGW 1932, 214-28. Part of an abecedarian hymn, from
bēth (partly preserved) to tāu, with final verses outside the alphabetic scheme. ’aın
is represented, as elsewhere, by alif. The hymn is linguistically mixed, being mainly in
MPersian but with a number of Parthian forms. The headline (which refers also to ar)
is preserved on S 9 only.

1 awē dēwān sāh ... : these lines evidently refer to the initial assault on Paradise
by the Devil. Presumably the lost verses alif to z contained descriptions of Heaven
and Hell. The broken sentences of para. 1 are taken from several verses, and in
places there are wide gaps between the words.

2 sīrid anād āz ... : cf y 37, above.

uš az nas ēg dēwān ... : this verse contains a highly condensed account of the
creation of man (ēn nasāh) by Āz by means of the plants and abortions. Cf. y 38 ff.,
above.

če ʾon-iš kōr ud karr kīrd : “by her it was made as if (čeʾon) blind and deaf”.

zēndānig : Adam, imprisoned as soul in the “corpse” made by Āz, here speaks
in the 1st person.
A hymn concerning the Second Coming of Jesus

[Persian with Parthian words]

3 pas ohrmizd i xwadāy ... : this verse is outside the alphabetic scheme. The First Man brings consciousness to the soul of Adam. This is usually the function of Jesus the Splendour (see intro. p. 7); H. (op. cit., p. 222) points out that its transference here to the First Man is to be regarded as peculiarly Iranian, since in MPersian the Iranian Manichaeans called the First Man Ohrmizdāy, and the Father of Greatness Zurwān. In Zurvanism Ohrmazd is the son of Zurwān; and it is the “son of God” who brings gnosis to Adam, all the Manichaean gods being in fact the “sons” of the Father of Greatness. They are all also, as beings of Light, of the same substance as the imprisoned Soul; and the link between the First Man and the Soul is particularly close, so that he is as it were himself both Saviour and the Soul that is to be saved.

4 The last verses, outside the alphabetic scheme, describe the ultimate salvation of Adam through gnosis.

muhr i xwāsū : xwāstī “the performing of good works, good works” (Av. hū.saršτa-) evidently came through popular etymology to be interpreted as “good peacefulness, peace” (cf. āšt “peace”). The word is often used, as here, as a synonym for the Man. religion.