

- 2 gw'g'n, 'rd'w'n 'wd wcydg'n, cy m'n'g hynd 'ndr šhr drwzn, gyh
'wd xw'stg ny nyssyynd. 'ym r'y mwrzyhynd.
- 3 h' 'yn xyšmyn p'dxš'y, d' 'w kyy nwn hmyw š'y'yhyd? wydr'y
'wd n'f 'y xw'sty, d' 'w qyy mwrzyhyd? zyr'n 'rd'w'n 'yy mwrzyhynd,
gw'm kwš'n cy p'dšnwhr? hw'mwj d twxm, gw 'br w'nyšn 'y *drwnd'n
'yg 'br'st' hynd.
- 4 thm 'wd nyw pws 'y dwšyst' wcystyš cymyš pwrzyd. jwtr h'n zm'n,
rzm'h r'y, s'r'n hmyys 'w'm'n, k' c'wn 'b pd rwd'n dwynd. nzdyk
md fr'c h'n zm'n. rwzd'n 'hlmwg'n, ky nwn n'zynd, w'nyhynd pd
tw 'y xyšmyn. mwrzyhynd, cwnyš'n mwrzyd, 'wd twzynd hrw cyš'n
wnst. n'zynd 'wys'n ky gryyd hynd, 'wd gryynd 'ymyn ky nwn xnynd.
swgw'r 'wd n'f 'y xw'sty bw'dyš rwyyšn 'wd phryzyšn; 'brdr 'c
qyš'n 'wd n'f'n š'yhyd 'yn dyn 'rd'yh. pd 'st'yšn dhyn wy'b'nd, cšmg'n
'yg 'b'n zyndg'n.
- 5 cyyd yzyyd 'wd frsr'y d, cy nzd h'n zm'n 'yš nyš'n'n. *xw'nyhyst
'nwdg'n wyh'd'n 'y šhry'r. rfydgyh 'wd 'wyšt'bydgyy h p'dšnwhryd
*c zyhr 'yg j'yd'n.

as

Verses on the triumph of the Light

[Parthian]

- 1 ... bwynd pdbst o hnd'm
... šhr nw'g o pd zmyg wzrgyft

4 pus ī dōsist : i.e. Jesus, as the son of God. H., *Verbum*, 245⁵, regards the form *wcystyš* as a copyist's error for *wcystwš*, since *u* is the regular linking vowel between the preterite and a suffixed pronoun. *čē-m-iš pursid* "which was asked by me from him" follows the rule that when 2 pronouns are suffixed, the agent takes precedence (cf. above, n 3).

juttar hān zamān ... : "different (will be) that time on account of battles, the years together with the epochs, when they (the years) run like water in rivers", i.e. when those evil days pass swiftly.

pad tō ī xēsmēn : again Jesus, filled with righteous wrath.

as

M 173 R + M 94 R : Boyce, "Some Parthian abecedarian hymns", *BSOAS* XIV 3, 1952, 438-40. The last verses (from *n* to *tau*) of a hymn whose verses are divided by punctuation-points into 5 short lines each. Their subject is the conquest of Darkness and the triumph of Light.

- 2 **sxt** bwynd pd hm o cw'gwn 'yw wym o 'wd
 'yw tnb'r o xwj 'wd 'škyft o y'wyd'ng
 3 'šmg t'ryg o 'd jfr wxybyy o ngnd bwynd
 'ndr o pd hw dysm'n o nw'g 'wd 'rg'w
 4 **pwr** krynd h'ws'r o hw zmyg rwšn o 'wd tcynd
 'ndr o x'ns'r bg'nyg o 'wd w'd 'nwšyn

[one verse badly preserved]

- 5 ***qrynd** 'wd wyr'zynd o ws g'h nys'gyn o
 *q'w 'stwmyn o 'd hrw pydr'n o bg'n *hw'ngd
 6 rwšn'n hrwyn o 'rd'w'n o 'wd ngwš'g'n o
 ky bwrđ 'bg'm o'd pydr gšynd
 7 *š'd bwynd w'rynd o 'wd pdxš'hynd o pd nw'g
 šhr'n o 'br hw dwšmnyn o 'wd wystmbg'n
 8 tšy rft 'd hw o 'wd hwyn prywxt o 'wd
 'stwb'd o 'w hw t'ryg o ky ghr'y'd

2 **saxt bawēnd pad ham**: the subject is shown by the previous verse to be the New Paradise and the Eternal Paradise, now rejoined (cf. ac 7, above).

4 **purr karēnd hāwsār hō zamig rōšn**: "they will make (it) wholly like the land of Light" (in preference to the translation previously proposed).

5 **wirāzēnd was gāh** ...: presumably "they will prepare many thrones (for) the Last God ...".

VII

HYMNS TO THE LIVING SELF

at

[Parthian]

grywjywndgyy b's'h

- 1 'gd 'yy pd drwd, tw gryw rws'n. bw' drwd 'br tw cy pydr wxybyh.
- 2 bgr'stygr, yzd'n 'brdwm, ky dydym 'wd frh y'wyd'n ... — 'st'wšn 'w tw, gryw jywng, q'dwš k'dwš, bg m'ry m'ny. — gš'd 'wd w'r'd hwmy'g rws'n'n, kd tw z'd 'yy pd šhrd'ryft. dw'dys *pwhr'n 'wd šhršhr'n *'ndrw'zyg bwd š'dm'ng. hrwyn yzd'n 'wd m'nynd'n, qwf'n d'lwwg 'wd x'ns'r'n, wyhm 'wstyg 'pdn 'wd tlw'r pd tw, fry'ng, wyšmn'd 'hynd. zbyn qnyg'n 'wd kwm'ren'n mnwhmyd wyspryxt, qdyš'n dyd 'yy, hrwyn h'mw'g pd 'st'wyšn 'fryd 'w tw, yw'n 'bynng.

VII

Hymns to the Living Self are characterised by paradox and startling appositions; for the Living Self, being that part of Light which was captured by Darkness, is itself god, but god imprisoned and in need of Salvation. Since it is of the same essence as the individual deities who come to redeem it, it can be considered both as the object of their endeavours and as one with them. It is the "saved Saviour," both prince and slave.

at

M 10 R 10 - V 22: *W.-L. i* 126, H., "Geburt und Entsendung des manichäischen Urmenschen", *NGGW* 1933, 306-18. An abecedarian hymn, with verses from *alif* to *'ain* preserved, and one non-alphabetic verse inserted between *b* and *g*.

2 *gašād ud wārād *humayāg rošnān*: the "Fortunate One (?) of the Lights" evidently refers to the Father of Greatness, the *bagrāštigār* of verse **b**. He rejoices at the birth of the First Man (who is addressed in verse **g** and the following verses), because he will save the Eternal Paradise. There follows a description of the joy throughout Paradise at the birth of the First Man, the "father" of the Living Self.

zabēn kanīgān ...: Paradise is described like an earthly king's domain, with palaces, gardens, and beautiful singing-girls, who celebrate the prince's birth. The exact force of *manohmed* in the phrase *manohmed wispryxt* is not clear. The Great Nous is not yet evoked, and *manohmed* should therefore mean "thought", either in general, or as one of the 5 "limbs" of the Soul. The expression perhaps stresses the spiritual nature of the apparently worldly concept.

tbyl šnng ʾwṭ nd pdxwnʾd, srwdʾn nwʾg ʾc hrw ʾgwc. yzdʾn hrwyn bwd hndymʾn ʾw tw, wyspwhr, šhrdʾr zʾdg. xwnyd wcn ʾc ʾndrwʾz, srwdʾn nwʾg ʾc zmygrwšn, kd ʾwh wʾcynd ʾw pydr rwšn kw zʾd rzmywz ky qryd rʾmyšn.

- 3 lʾmyn wyspwyh yzdʾn ʾbrdwm hry qʾr ʾw tw ʾbyspwrđ ʾhynd, mṛn wygʾn ʾh, ʾwjn ʾw dwšmnyn, ʾwt ngwnd ʾw hmg rwšn whyštʾw.
4 nmʾcwt bwrđ ʾwd ʾzgd ʾyy ʾw *rzm, ʾwt ngwst ʾw hmg rwšn whyštʾw. syzdyn ʾxšynd bst ʾyʾwydʾn, ʾwṭ wygnd ʾrʾm cy tʾrygʾn. ʾfryʾng rwšn, mrdwhm nxwyn, ʾwwd bwd yd kd pydr kʾm ...

au

[Parthian]

grywjywndgyg bʾšʾh

- 1 ʾrjʾn ʾyy nmstyg, bwxtg gryw rwšn. — drwd bwʾh ʾbr tw, gryw, ʾwd ʾmʾhyc bwʾh drwd. — gyʾn ʾyy ʾwd bʾm, dydn ʾyy ʾwd frđʾb. hwprnʾn ʾyy rzwrgr, wxš ʾyy ʾwd ʾnwšyn. zbyn ʾyy ʾbyngg, jyr ʾyy ʾwd pdmsʾg. hwmyʾg ʾyy hwjyʾg, twxšʾg ʾyy ʾwd myhrbʾn. ywlg ʾyy nysʾgyn, xrdmyn ʾyy ʾwd ʾzʾd. lwdgʾr ʾyy šhrdʾr, mšyhʾh ʾyy ʾwd dʾdbr. nyw ʾyy nyzwmʾn, srhng ʾyy ʾwd nʾwʾz. ʾjgnd ʾyy trkwmʾn, pʾsbʾn ʾyy ʾwd wynʾrʾg. cšm ʾyy pʾdgyrb, qyrdgʾr ʾyy bwxtg. rwšnyft ʾyy cymʾn. šʾdyft ʾyy ..., tw tw ʾyy gryw wzrg. nxwyn ʾyy ʾwd ʾstwmyn, ʾfryd ʾyy ʾwṭ ʾstʾwʾd pd ws ʾfrywn.

xunēd ... wāzēnd : the change to the present tense is evidently for vividness.

3 **hrē kār ō tō abespurd ahēnd** : after the joy at the First Man's birth, he is sent forth by the Father of Greatness to fulfill his tasks against the powers of Darkness. *maran* "death" represents the negative principle of evil. By going forth he "covers" or "protects" Paradise, since the demons accept him as their prey instead, swallowing the Living Self, his "bait" or "armour", to their own ultimate destruction, which is his victory.

ud niyund ... : *ud* is written (presumably by copyist's error) as ʾwt, instead of as ʾwd or ʾwṭ.

au

M 83 I R 6 – V 3 with other fragments : *W.-L. i* 117-18. A complete short abecedarian hymn, with a verse inserted between *alif* and *g*, and a final verse beginning with *n*. There is one MPersian form, *pāsbān*.

1 rōšnīft ay cē-mān : "you are our Light". The construction is unusual.

av

[Parthian]

grywjywndgyg bʾšʾh

- 1 ʾw tw ngʾyʾm, bg hwnrʾwnd, gryw jywndg, dʾhwʾn ʾc pydr. — ʾfryd ʾfryd tw, gryw rwšn, pd drwd snʾh ʾw pdyšt wxybyh. — hwʾngd zʾwr, wzrgyft wjydg, zwrmnd zʾwr, jyr ʾwd frzʾng, hrw bgʾn rwšnʾn tw rʾd ..., ywdynd wjydgʾn kwt wxd bwrzynd. Irzynd ... mdyʾn ... zmbwdyyg, ... ʾw tw, *srwšʾw zʾdg. ʾym ʾnjwgyft, pzd ʾwd dyjwʾr cy tw wydʾryh, ky šhyd wyfrʾštnʾ rwšnʾgr ʾxšdʾg šhrdʾr, ʾfrydg, thm ʾwd ʾrgʾw. nywgr mʾry mʾny, hmyw ʾfrynʾm hw frh yzdygyrd, ky ʾbdyšt synjyn ʾw tw, gryw rwšn.

aw

[Parthian]

- 1 ʾc rwšn ʾwd yzdʾn hym, ʾwd ʾzdyh bwd hym ʾž hwyn. ʾmwšt ʾbr mn dwšmnyn, ʾwšʾn ʾw mwrđʾn ʾydwʾst hym. — ʾfryd, kw bwxtg bwʾh, ky mn gryw bwjʾh ʾc wdng. — bg hym, ky zʾd ʾc bgʾn, bʾmyyn hwmyʾst ʾwd nysʾg, brʾzʾg xwmbwy ʾwd hwcyhr; *byc ʾwʾs gd hym ʾw nyʾz. gryft hym ʾnʾsʾg šmgʾn, gstgrʾn ky kyrd hym wrʾd, gryw wxybyy nmr kyrd, gšt ʾngʾfʾd ʾwd wxrd hym. dywʾn, yxšʾn ʾwd prygg, *dwjʾrws tʾryg ʾjdhʾg, dwrcyhr, gndʾg ʾwd syʾw — drdwm

av

M 7 II R ii – V i and **M 496a R**: *Mir. Man. iii g* 169-99; see further *Cat.* — A complete short abecedarian hymn, with a verse inserted between *d* and *h*, and a final verse beginning with *n*. The headline refers to **aw – az** also, for all this group of texts comes from the double sheet **M 7**, which contains only hymns of this category.

aw

M7 II V i – V ii: *Mir. Man. iii g* 201-34. The opening verses of an abecedarian hymn from *alif* to *hau*. Each line of the 4-lined verses begins with the appropriate letter of the alphabet, and the vocabulary is as rich as the verse-pattern. The verses were transcribed and scanned by H., *TPS* 1942, 55.

1 **āfrīd, ku bōxtag bawāh** ... : "(Be) blessed, that he may be saved, who saves my soul from distress".

***biž awās gad hēm** ... : the ms. has *byd*, emended tentatively by H., see *Mir. Man. iii* 897 s.v. *byd*².

***dwjʾrws** ... **aždahāg** : the adj. is a hapax, that could also be read as 2 words, and either as *dwjʾrws* or as *dwjʾdws*.

ws mrn dyd 'c hwyn. **hrw** 'bwxrwsynd 'wd rfynd, **hxsynd**, 'br mn pdrzynd ...

ax

[*Parthian*]

- 1 ... pdw'g kyrbg 'w 'šm'h ky b'šyd, wjydg'n, y'wyd'n jywhr wyndyd. pw'cyyd 'w gryw rwšn, kw wxd 'w 'šm'h bwj'h. **b**'šyd b'š'h wyl'styn, pd drwd, r'm 'wd wšyd'x. **gy**'nyn pndwrg rwšn wxšmyd 'wd wxš sr'wyyd. **dm**yyd šyfwr š'dgr, 'mwrdyd gy'n'n 'w bwg. **hw**'rmyn syynd bgpwhr'n pd 'ym wcn nw'g rmnyyg. **w**'cyd k'dwš k'dwš, 'myn 'myn xrwšyd. **zxsyd** jyryft rwšn, wy'wryd wy'w'r pw'gyn. **jywhr** sxwn cy r'štyft wyš'hyd bstg 'c bnd. **h**'mw'g ryst' 'st'wyyd, ky b'šyd 'wd ky pdw'g d'ryyd. **trs**, 'ndrz 'wd pre'r pt'byd pd hrw hnd'm...

[*the next two and a half verses badly preserved*]

- 2 ... ky cšm 'st 'wd gwš gy'nyn. **myhm**'n yzd'n z'dg nw'cyd 'w 'xwrn bg'nyyg. **nw**'gyft 'spynj wyr'zyd, nm'yd r'h 'w rwšn. **s**'cyd 'spwr hrw hnd'm pd pnj, hft 'wd dw'dys. 'ym 'st rdn hft nys'gyn, cy wxd šhr'n jywhryn. **pd** hwyn z'wr jywynd hmg lwg 'wd hrwyn gy'nbr. **cw**'gwn bzmg pd kdg, ky pd t'r rwšn t'byd.

[*the next three verses badly preserved*]

ax

M 7 I R i - V i: *Mir. Man.* iii g 1-80. An abecedarian text, preserved (but with gaps) from the end of verse *alif* to *tau*, with a final *n* verse. It appears to be a liturgical fragment, with citations of lines from other hymns; but it is not always clear what is citation, what text.

1 pad im wažan niwāg ramañig: "at the sweet melody of this sound". Possibly *wažan* refers back to the trumpet's call.

zaxsəd žirift rōšn ...: "Let sound the 'light Wisdom', make the pure response" (?).

žiwahr saxwan cē rāšūft: lit. "the life-word of truth" i.e. "the living word of truth". H. compares *St. John* XIV 6, XVII 17.

2 yazdān zādag: i.e. the Living Self, whose physical redemption is furthered at each of the ceremonial meals of the Elect.

panj haft ud dwādes: the sacred Man. numbers, under which gods and dogmas alike were grouped. The "7 bright Jewels" who follow are obscure. As H. points out, it is the 5 Light Elements which are "the life of the worlds" (see *Mir. Man.* iii 871 n. 4).

- 3 *tlw'r wynd'd, wjydg'n r'st'n 'wd ngwš'g'n pwnwnd'n. nys'zyd gryw 'w pw'cyšn, 'wd 'ym r'z r'st šwj d'ryd. nmwyyd 'w hwyn ky bwxsynd, 'wd 'ym r'z 'w hwyn wcyhyd.

ay

[Parthian].

- 1 'g k'myd, 'wt'n 'bdys'n 'c wyg'hyft̄ t̄šyy pydr'n hsyng'n. bwj'gr 'rd'w zrhwšt, kdyš wy'wrd 'd gryw wxybyy, gr'n mstyft̄ kw xwft 'štyy, wygr's' 'wd 'w mn wyn'h. drwd 'br tw 'c šhr r'myšn, cy 'z wsn'd t̄w fršwd hym. hwyc wy'wrd kw 'z 'z hym srwš'w 'n'z'r n'zgw z'dg, wmyxt 'št'm 'wd z'r wyn'm. 'zw'ywm 'c mnrn 'gwz. zrhwšt 'w hw p̄t̄ drwd pwr's'd wcn hsyng, mn'n hnd'm. jywndg'n z'wr 'wd msyšt̄ gyh'n drwd 'br tw 'c p̄dyšt̄ wxybyy. hxs'h 'w mn, nmryft̄ z'dg, pwsgrwšn pd sr 'wyst̄. f'wg'n z'dg, ky kyrd 'yy 'skwh, kw cyd byxšyh pd hrw wy'g'n ...

3 **im rāz rāšt sōz dārēd**: either “keep this true secret holy”, or “keep this secret truly holy”.

ay

M 7 I V i – V ii: *Mir. Man. iii g 82-118*. Verses *alif* to *teth* of an abecedarian hymn. This hymn has been called the ‘Zarathustra-fragment’, because of the occurrence in it of the name of Zoroaster, who appears sent to man as representative of the prophets (the *pidarān hasēnagān*) by the Great Nous. He speaks to his own soul as part of the Living Self imprisoned in the world. Apart from the name, there is nothing in the text to connect it specifically with Zoroaster or his teachings (H.).

1 **kaō-iš wyāwurd** ...: “when he spoke to his own self, (he said): ‘Great (is) the drunkenness in which (lit. where) you sleep’”. *mastift* is used of the state of spiritual torpor into which, without gnosis, the soul sinks.

ku az az hēm srōšāw anāzār nāzōg zādag: through what is evidently a confusion of the lines by a copyist, the ms. has instead: *srwš'w 'n'z'r kw 'z 'z hym n'zgw z'dg*.

pursād wažan hasēnag manān handām: apparently, “was asked the original question: ‘(Are you) my limbs?’”.

zāwandagān zāwar ud masišt̄ gēhān drōd: “the greeting of the strength of the living, and of the greatest world” i.e. the greeting of Paradise and its inhabitants. Cf. x 3.

az

[Parthian]

- 1 ... hrw 'st̄'r, 'ndryn 'wd b'yn, 'ndyš'd w'xt 'wd kyrd, cy myhg'r? sryšyšn cy 'ndyšyšn kyrbg 'wd bzg wcyh', 'wd wywd'h 'yw 'c byd'n. 'zw'r' wxybyy b'wg, sxwn pw'g cy wxd 'st̄ w'd'g 'w gy'n ky pd tnb'r. **pd** hwyc drwgm̄yg sxwn 'spwr frwd'h, ky w'yd 'w t'r dwjx, nrhyyg w'd'g. **cw'**gwn kd p̄t̄ tl'zwg rzwr, pdhynj'h bwxtg'n 'wd 'ndrxtg'n cy pd sxwn. **qr'h** 'by'd 'w 'jwn 'wd 'stf̄t̄ nrh, kw tryxsynd 'wd wxsynd gy'n'n pd 'njwgyft. **rw'nyn** 'brng d'r'h, sxwnyn frg'w, kw cm'h nyrd ...

[the next two verses badly preserved]

- 2 **nyr'm'** zyrd 'wd m'ng 'c 'šwb bzg, sn'h pd r'h r'myšn 'w rwšn pdyšt̄.

ba

[Parthian]

- 1 ... šwh y'wr hrysd 'wd 'ywnds bywr 'wd cf'r sd fryst'n. **pd** rwbyšn cy šb 'wd rwc 'c 'yw 'yw r'štwzn bwynd cmn wyst 'wd cf'r. c'wyd ds 'sm'n'n bwynd ...

az

M 7 II R i : *Mir. Man. iii g* 119-68. Verses from the latter part of an abecedarian hymn (*n* to the end, with a final verse beginning with *n*). The individual soul is addressed, as a part of the Living Self, and is urged to listen to the word of God (i.e. to accept gnosis) rather than be deceived by the Devil's sayings.

1 harw āstār ... čē *mehgār : "all sin ... what (is its) harm?"

srēšišn ... wīžehā : i.e. teach the fact that there is mixture ...

pad haw-iž drōymēy saxwan ispurr frawadāh : "through it (i.e. the pure Word) understand fully too the false Word ...".

čawāyōn kaō pad talāzīg razwar, ... : "as a judge with scales, (so) weigh (those) saved and condemned through the Word".

ba

M 33 I R i – R ii : *Mir. Man. iii h* 1-20. A few verses from the end of an abecedarian hymn, which appear concerned with the physical redemption of the Living Self.

1 šoh yāwar ... : the figure gives the number of *fristān* (10 seconds) in a year of 360 days.

[three verses missing]

- 2 ... pdychr 'w 'sm'n'n wyfr's. nmwy'm 'w tw frh, nm'c 'w mrym'ny, ky 'ym r'z r'st wcyh'd.

bb

[Parthian]

- 1 'w tw *w'c'm, mn gryw *wrdg. 'c pdyšt 'by'd d'r'h ...

[three verses missing]

- 2 x'zyndg'n 'by'd d'r'h, ky *prgšt 'wd x'z'd 'yy pd 'dbz ... ws'n ... t'ryg 'by'd d'r'h, cy tw ywšt 'wd 'n'w'd 'ndr jfr'n. zmbg 'stft hsyng 'by'd d'r'h, 'wd *ws'n rzmgh'n *cyd kyrd 'd t'r *z'wr'n.

[four verses missing]

- 3 ... 'by'd d'r'h, 'wt dyd 'w bwj'gr'n, kyt 'gd wx'zg. lrz brmg 'wd ww'r 'by'd d'r'h, cyd bwd 'dy'n kd pydr sd 'w bwrzw'r. mdy'n wymnd 'wd mrz cy dw z'wr'n 'by'd d'r'h ...

bc

[Parthian]

- 1 ... syzdyn bg'nyyg 'fry'ng'n pydr'n p'dgyrb wynyd. cyhrg bg'nyyg

bb

M 33 I V i: *Mir. Man. iii h 21-53*. III-preserved verses from an abecedarian hymn (*alif, hau to j, k to m*). The Living Self itself is addressed.

2 cē tō yušt ud ānāwād: doctrinally one would expect this to mean: "by whom you were troubled and moved"; but such a translation seems to require *ywšt 'wd 'n'w'd 'yy*. Grammatically therefore the sentence reads: "which was troubled and moved by you".

3 pidar sad ō burzwār: i.e. the First Man.

bc

M 33 II R i with M 367 V: *Mir. Man. iii h 55-66* and p. 912 n. 1. The end of an abecedarian hymn (*'ain* to a final *n*, with one extra verse), in which each half-line of the couplets begins with a letter of the alphabet.

1 sēzden ... wēnēd: "Behold the mighty, godlike form of the beloved Fathers" (i.e. of the gods).

kyrbkr'n wyndynd, r'st'n 'mwst'n, š'dcn ngwš'g'n. tlw'r bg'nyyg
nywgr'n wyndynd. 'ym 'st 'rd'w frwx, ngwš'g pwnwnd, 'wš 'ym
'st kyrbg cy c'r *bwxtn gryw.

bd

[Parthian]

- 1 ... *pwhr tšy hw pydr hsyng, 'wd wyspwhr, šhrd'r z'dg. d'dyš
gryw 'w dwšmnyn, pd bnd hw hmg šhrd'ryft. hrw šhr'n 'wd šhrd'ryft
hw wsn'd bwd swgb'ryg. wynd'd hw m'd jywndg, 'wš pdwh'd 'w
pydr wzrgyft, z'dg hwcyhr 'n'z'r wsn'd ky prgšt mdy'n dyw'n?

[four verses missing]

- 2 xrwštg ... dyb ... 'mwrđ' wxybyy hnd'm. I'myyn hwcyhr nys'gyn
cyhrg 'br sd 'w mrz wxybyh. m'dr gryft 'wš 'mbwy'd, kw 'gd 'yy,
z'dg 'zdyh. nydf'r', 'dyh' 'w rwšn, cyd twxmg'n nyw pdbwsynd.
s'c'd 'wd wyr'st zmyg 'wd 'sm'n ...

[five verses missing]

- 3 *š'dm'ng bwyd, 'rd'w'n 'wd ngwš'g'n, hnd'm'n rwšn'n. t'wg ...
bwyd, 'ngd gyh'n pd 'ym ng'n 'wd gzn 'frydg. nw'g dydym pd sr
*bndyd, 'wd bwyd k'mgr 'd hwyn wzrg'n.

u-š im ast kirbag ... : "and this is his piety, whereby (*čē*) the Self can be saved".

bd

M 33 II R ii : *Mir. Man. iii h* 68-112. Verses, with gaps, from *g* to the final *n* of an abecedarian hymn.

1 **dād-iš grīw ō dušmanīn** ... : the *š* as instrument may refer either to the First Man (the 'prince' of the preceding verse), or to the Father of Greatness (*hō pidar hasēnag*); or the instrument of the sentence may be *hō hamag šahrdārīft*, with the *š* merely possessive. *band* may mean either "fetter" or "prison". There are various possibilities in translation, therefore; but whichever is chosen, the meaning is substantially the same (H.).

2 **xrōštag ... dēb ... handām** : evidently the words of the god Xrōštag to the First Man in the depths; cf. x 3, above.

3 **angad gēhān** : "rich (may) the world (be) ...".