XI

THE TWELVE DOMINIONS

bz

The twelve Light Dominions

[Parthian]

1  dw’dys šhrd’ryfť: šhrd’ryfť, jyrfť, bwxtgyfť, hwnsndyfť, ’brng, r’ṣṭyfť, hmwdyndyfť, drgmnyfť, rzwryfť, qyrbgylfť, hw’bs’gyft, rwšn.

cia

The twelve Dark Dominions

[Parthian]

1  dw’dys šhrd’ryfť t’ryg: nxwyn wdyšn’sgyft, bdgy ’wrjwg, hrdyg

The Manichaeans revered 12 qualities or virtues which are named collectively after the first of them, namely šahrdārīfť or šahryārī “Dominion”. The complete Iranian list is preserved only in Parthian. Set against the 12 “Light Dominions” are 12 evil qualities or “Dark Dominions”, to be abhorred. Their Iranian names are known only in Parthian.

The Light Dominions may be compared in some respects with the Zoroastrian Amāša Spantas. They are qualities to be possessed by the virtuous or “New Man”, and they are also personified deities. The Dominions are further associated with 12 of the chief gods of the Man. pantheon. The full series of equations is preserved in the Chinese Hymnscroll vv. 169-71, see W.-L. ii 490.

bz

M 14 V 7 - 12: HR. ii 44, MSt. 8, W.-L. ii 548 with 577. A Sogdian text in which are set out the constituent parts of the “New Man” (see intro. p. 7). Among these are the 12 Light Dominions, whose names are given in Parthian.

cia

M 34 R 6 – 15: HR. ii 44, MSt. 11. The text is concerned with the “Old Man”, and in it is set out the list of Dark Dominions.
Hymns in honour of the Light Dominions, with the corresponding divinities

cb

1 pd jdg 'wd py'r 'y xwb ... wyn'r'd 'br h'm'g dyyn ywjdrh, 'wd 'br xw'n 'y 'ry'm'n rwšn, 'wd 'br tw, s'r'r 'st'ydg, 'y 'ystyhd nyš'n 'y b''n rwš'n'n, 'wd 'br h'm'g wcydyg'h 'y rwšn.
2 nxwstyn šhry'r'yty, tw yzd'm'n *bwrzyst. "wn m'n'g hy c'wn zrw'n 'y p'dyxš'y dydymwr ...

[three lines badly preserved]

... ky pd ... 'wd dwš'rmy prwrwyd 'w hm'g b''n 'wd mhr'spnd'n, 'wš 'cyš pdyryn̓ d'sn 'yg *yzdygyrdyy, rwšnyh, hwchryy 'wd hwmbwyy, srwd xwš 'wd w'xš w'c'prydyy; 'wd s'd 'wd prmyn bwynd 'w j'yd'n. "wn twyc, pyd 'y *dwš'rmygr 'wd pyhrwd, prwrhy 'wd rwcyňh 'w wcydg'n 'wd nyws'g'n, ... 'wš'n ... pd why'ª 'y yzd'n.
3 dwdyg whyy, tw hmwc'g 'y nyw, m'dm'n rwdwr. m'n'g hy pd zyryy 'w m'dr 'y zyndg'n, dwšyst 'yg wysp'n yzd'n, kyš 'cyš 'wzyd wysp 'prh 'y qyrbg. "wn twyc m'd hy, dwš'rmygr, ky *pd why'h w'c'pryd z'yyny prynd'n pd w'c, 'ws'n prwrhy pd syr 'y w'xšyg, 'ws'n *z'mynyh 'w pym'n 'yg yzdgyrdyy.
4 sydg pyrwyh' ...
cc

1 *sdyg pyrwzyh, pd’n ’whrmyzd by. ’w tw, xwd’y, ’pwr’n. tw hy rzmywz ’y nyw, h’mgwn ’y wysp ’rdyyg, ’yrnj’g ’yg dwšmnyn ’wd ’bd’cg ’y dwst’n.
2 tswm hwnsndyñ, pnz’n mhr’spnd’n. ’w tw, xwd’y, ’pwr’n …

[a number of lines missing]

3 *hptwm … *myhryzd … jwdy kwnyd zyndg’n ’c mwrđg’n, rwš’n ’c t’ryg’n, ’wd bwxtg’n ’c ’ndrxtg’n.
4 hštwm bwrddyy, nryšh yzd. ’w tw, xwd’y, ’pwr’n, cy tw hy … rwš’n’xw …

[a number of lines badly preserved or missing]

5 dw’zdhwm rwšnyñ, whmn rwš’n. ’w tw, xwd’y, ’pwr’n, cy tw …

cd

’br dw’zdh šhry’ryh

1 nwwm r’styy, tw q’r’g ’y qyrbgyy. drxt hy ’y zyndg, ’stwn ’y hwstyg’n, ky pdyš wyn’ryy ’wyštn’n ’y whmn’n pd r’styy ’wd r’dyy, ’wš’n pywynyy pd wzr r’styy ’c dyn ’y yrdr ’w dyn ’y ’brdr. ’wt ’wrw’ryn’d srwšhr’y.

c

M 798a R ii – V ii : W.-L. ii 560 with 598-99, and see Cat. — A text similar to cb; but here the Dominion and the god with which it is associated are invoked together at the beginning of each verse. Some further emendations to readings have been supplied by Dr. Sundermann.

3 *haftom … *mihryzd: The 7th Dominion is identified with the Living Spirit in the Chinese Hymnscroll. The god’s name is missing in the present fragment. The Chinese text shows that the 5th Dominion is associated with the Friend of the Lights, the 6th with the Great Builder.

cd

M 738 : W.-L. i 561-62 with 599-603, and see Cat. — Here the verses are devoted to the Dominions themselves and the identification with the god is made only at the end of each verse.
1 īstūn ī hōstīgān: an allusion to the Column of Glory, with which the Dominion is identified.
den i abardar: i.e. the church or community of saved souls in Paradise (Lentz).
2 senan anosagani: the identification is not certain, but possibly the association of the Dominion with Jesus has led to a further connection with the familiar triad Jesus — the Maiden of Light — the Great Nous.
ray *ud newagirdi: the ms. has 'yd where Lentz emends to 'wd.
k-e-t pad asnohi ...: "whose (kê ... xwê) limbs are made to live through your grace".
3 tabenag i se des: obscure. Lentz read tentatively 'h(w)ng, which would be a hapax.
waxi zurwan: i.e. the Maiden of Light, called elsewhere (M 90 V 4 a-b, see W.-L. i 555) gyân i bay zurwan; cf. further e 1, above.
4 u-t-isân kird âzad ...: lit. "and by you it has been set free to them", i.e. "and you have set them free".
XII

HYMNS IN HONOUR OF MANI AND INDIVIDUAL CHURCH-LEADERS

ce

A memorial hymn for Mani

[Parthian]
prnybr'nyg b's'ḥ

1 cy wz'd ... mycrym p'dgws. I'lmyn kyrdg'r 'wyš't'd pd wyndyśn, pdwh'd 'w pydr pd 'frywn, kwm zmyq nmwšt 'wm kyš'n pr'gnd 'wm b'r jywhrny prw'n tw s'n'd. mn dyšt 'pdrn 'wd m'nys't''n hw'rmyn 'w tw'n mnwhty'd. 'wd w'd wjydg kystwm bwdst'n, 'sprhmec'r hwzrgwn, 'wm pwsg wyšmn'g pdyc tw j'ম'd. nys'gyn drxt'n mn kyrd b'rwr, 'wm r'ḥ' bdyšt 'w bwrzw'r z'dg'n. hnjfływm 'spwr tw

XII

These hymns form a miscellaneous group, since one or two are detailed and of high poetic quality, others (more fragmentary) appear conventional. Since each saved soul is part of the world of Light, and of the same nature as the gods, any departed saint may be addressed as if he were himself god.

ce

M 5: Mir. Man. iii d, see further ibid., p. 912, and Cat. — This abecedarian hymn (of which verses k onwards are preserved) appears to be based on the prose text given above as p, or on a very similar source. From internal evidence the hymn was composed in A.C. 384 (or A.C. 387, according to whatever date is accepted for Mani's death); but even at that comparatively early date Indian loan-words appear, see Mir. Man. iii 865 n. 1.

1 mişrem pādgōs: Egypt (here given in the Hebrew form of the name) represents the material world (ח "חכמ קירדגיא: i.e. Mani, who stands before his death in prayer to the Father of Greatness, and speaks in figurative terms of his labours in the world.

bar ziwhrēn ... pusag wišmenāg: metaphors for his harvest of saved souls. The appadan ud mānistān probably refer to the Man. church.

u-m rāẖ abīdōṯ b burzwār zādāgān: probably (since burzwār is more commonly subst. than adj.), "I have shown the way to the sons of the Height (i.e. Paradise, since men are the children of Light);" or, conceivably, "I have shown to the children the way to the Height".


frm’n kyrbg, cy ḥw wsn’d fršw’d hym ’w ʿym lwg. s’nḥ ʿw mn ʿw mwḵšyyg ʿngwn, kw ny wyn’n dwšmnyn p’dgyrb, ms ny ʿšnw’n hwyn wcn syzdyn. ʿymwm yʾwr dhḥḥ pwsb wzrg prwyj”n.
2 ʿẓgwłʾd pdwfn bgrʾstyr, ʾwš fršw’d fryštgʾn ʿwd d’hwʾn wzrgʾn, kw dhḥḥ ʾbdys ʿw wxybyy wjydgfelt, ʿwd tw ʿwr ʾbr s’nḥ ʿw rʾm ʾnwšg.
3 pd sxt cwhrm mʾḥ ṣhryywr, pd dwšmbt ʿwd jmʾn ʿywnds, kd hmyw ʿyštʾd pd ʿfrywn, frʾmwxtyyš tbʾr pdmwcn ʿbdyn. cwʾourney kd wrwc tgmbnd wytʾbʾd, rwšnystʾr ʾc myhryzd rwšnyfšl wybrʾzʾd wrdywn, ʿwd fryštgʾn wyʾwrd, ʿwšʾn drwd dʾd ʿw yzd rʾstyr. qdg ʾsmʾng ṣmbst ᵇw ṣḥyṯ ᵃrg, zmyg wrlzʾd, wcn wzrgʾ xšyʾd, ʾwd mrdbhmʾn ky ʿyʾm nyšʾn dyd whyrʾd ʿhynd ʿwd kfiʾ ʾbr dym. rwc ʾst drdny ʿwd jmʾn zʾryḥ, kd prnyбрʾd ʾfrʾỹṣg ῥwsn. ῥyṣṭš ymgʾn ky dyn pʾynʾd, ʿwš kyrd pd drwd hmng rm klʾn.
4 ʿḥrdʾr ᵇʾrgʾw wxybyy pdyst hnjʾmʾd, cyš ʿwʾtʾ ʿw ʾmʾḥ, kw ʾsmʾḥ wsnʾd prxyzʾn ʾc ʾbrʾ, pd wrdywnʾ bynʾn, ʿwtʾn ḥrw jmʾn ʾdyʾwryftʾ fršʾwʾn. ῥšyʿ wnwʾ ῥwʾ swʾrʾ sdʾd ʿwʾds sʾrʾn cy sdʾ ʿyʾyw ῥʾg, ῥʾ wʾnjmn ῥʾmyšʾn. ῥʾwʾs gd jmʾʾn kw ʾrdʾwyflʾ ῥwnyjʾḥʾ, ʾwd ʿyʾm gḥʾ wxybyy ʾbrdr pdrʾzʾḥʾ. nyʾw ʾskbyʾmʾn, šwbʾʾnʾ rʾstʾn, wjydgʾn ʾmʾstʾn ʾwʾd ngwšʾgʾʾn. ʾbyʾd ʾdʾrʾm yzdʾnʾ ʾndrz ...
Memorial hymns, probably for Mani

[Parthian]

prnybr’nyg b’s’h

cf

1 I’lmyrn nxwnw bwxtg pdgryf t ws ’rg’wyft ’c pydr ’wd *m’d rwšn, ’wd hrw br’dr’n hw’xšd. mrd whygr rwšn hsyng ’d pnj *pwhr’n rwšn’n …

[three verses badly preserved or missing]

2 fhž cy tw wzrgyft ky šhyd w’xt ’wt wyfr’s̨t? ’b’dyswt r’štyft špwr, qyrdg’n tšy rwšn ’wt t’r.

[four verses badly preserved or missing]

3 … d’m, z’dmwrđ zwnws, cy tnb’r hrw *ns’w ’b’yšn. fršgyrd rg ’bdrynjyd, ngwšy dy bwxt q’myd.
4 tšy w’xt hwrwn bwt’n, pydr’n hsyng’n, jyr’n, kw bw’h w d’m …

cf

M 8171 R i – V i (T III D 267): Mir. Man. iii f 1-35. The fragment is badly preserved, and is written moreover in a small very cursive script. A number of the readings are therefore doubtful. There also appear to be some scribal errors. Some of the more obscure lines are omitted here.

The second hymn on the fragment (eg. below) is certainly a memorial hymn to Mani, and the present one is probably to the prophet. It is abecedarian, with verses k to taw wholly or partly preserved.

1 až … mǎd: the reading m’dr is also possible (H.).
2 *aβdēs-ut rāstīf: “teach your righteousness”? (H.). The ms. has an inexplicable ’bdynmwr.
3 cē tanbār harw *nasāw abāyšn: the reading ns’w is slightly doubtful, and even if it is accepted, the meaning is not very clear. “For (there is) need of it (i.e. of zādmurd?) for every nasāw of the body”, i.e. every physical embodiment is subject to reincarnation.
   *abdrenjēd: H.’s restoration; a hapax. The ms. has ’bdynjyd.
Memorial hymn for Mar Zaku

[Parthian]

1 'wn 'mwcg wzrg, mryzkw ... šwb’n. 'wn bzmг wzrg, ky wzwd tгnbnd. sy’wg bwd ‘w ‘м’h csм, tnd ‘wd nb’m. ‘wn гwrd rzmyywz, ky ‘sp’d hyst. гryфи prм’w gwnд, ‘wd whyrd k’rw’n. ‘wn d’lwг wzrg, ky bsn’n ‘мšt, bwd wnhg ‘w mwrg’n ky ‘hy’ng wyngd. ‘wn xwrşşyd wzrg, ky ‘c šhr nwrd. т’r bwd ‘м’h csм, cy rwśn ngwst. ‘wn wzyľ sttw’, ky ‘bhyş st’rt pd wy’b’n, dšt, kwф’n, ‘wd

M 8171 V ii (T III D 267): Mir. Man. f 37-45. This hymn was identified by H. with M 1, line 236, and the opening words, abar sәr panjәst үd, are restored from there. The present fragment begins with the words panj až parnifrәd. M 1, 126 has instead až parнibrәn, which is evidently correct. The hymn was thus composed in A.C. 332 or thereabouts. Only parts of verses alif to b are preserved.

2 бәд брамаг wuzurğ әңә: Mani is similarly described in Man. Homilien (60. 22), where also (54.29 and 56.19) he is said to have wept at his last prayer (H.).

M 6: Mir. Man. iii e, with p. 912 n. — The Mar Zaku of this memorial hymn is almost certainly the Zaku who was one of Mani’s earliest disciples (see Flügel, Mani 75.2: 51.8), and who can hardly therefore have lived to much beyond A.C. 300. The hymn, which contains Indian loan-words, is one of the finest surviving pieces of Man. Parthian literature, and is almost perfectly preserved on M 6. Only the opening words, аңә amәзәg wuzurğ Mar Zaku, are restored from M 1, line 239. From the end of the 2nd paragraph, тәбәд ә any pә’dәs, the text is partially preserved on M 281, with some minor variants.

There is slight irregularity in the alphabetic scheme, in that both the h of the hau verse and the k are represented by x. (xwarxәd may originally have been spelt hwarxәd). The s verse cuts across the general sense, and appears to be a canon or antiphonal verse.

1 тнд ‘wd nb’m: these words were discussed by E. Benveniste, JA 1936, 200; but nb’m occurs also in an unpublished text where the meaning suggested unfortunately does not fit. See also Mir. Man. iii 903, s.v.
dr'n. 'wn zyrd 'wd gy'n, ky 'c 'm'h 'pyd. wx'z'm hw tw ḫwnr, pdm's 'wd frḥ.

2 'wn jywng dzryḥ, ky hwšk bwd. nhxt rwd'ń cmg, 'wd ms ny tcyn. 'wn hwzrgwn qwf, kw myš'n crynd. wrg'n šyft 'bsyst, myš'n z'ryḥ 'ndmynd. 'wn ḫ'wg pydr, ky ws zḥg ywbynd, ḫwyn frzyn ky bwd sywg. 'wn ywdy'g xwd'y, ky bwdry wyg'w. dyrd 'b'd 'w bg kdg pd ḫrw cyš. 'wn x'n'yg wzrg, ky cšmg frbst. nhxt prwrz wxš 'c 'm'h rwmb. 'wn ḫmtyr nys'g, ky rwšn frd'b ḫ'bd 'w 'ny p'dgws. 'm'h bwd nyš'm.

3 'wn mryzqw, šwb'n, 'mweg frwx, zwwr'm'n 'w'h's bwd 'c tw ww'r. nyt wyn'm ms pd 'byn cšm, 'wt ny 'šnw'm 'nwšyyn sxwn. — srwš'wyzd wxš'n'm, b'myn xwd'y, ḫ'ws'ryt ny 'st pd ḫrw bgyšt. — 'frg'r'm, 'ndx'm 'wd z'ryy brm'y. 'by'd 'r'm hmyyw hw tw frḥyṯ. p'dg'hyg bwd 'yy pd ḫrw ṣhr'n. ḫhr'd'r'n 'wd wzrg'n 'w tw nyz'y''d. cyhrg zbyn fryḥgwn, wyw'r crb, ky dybhr txl ny kyrd ḫ'd'c.

4 q'w wzrg zwrmd ky pd bwrdfyṯ, bwrwdw 'w ḫrw qyc, bwd 'yy n'mgyn. ḫ'st yr prdr, 'n'z'r, 'xšd'g, d'hw'n'yg, r'd, rwdwr, myhrb'n. š'dgr 'w trxytg'n'n, ky 'n's'g gryw bwj'd 'c wdnɡ, j'm'd 'w pdyšt. thm nyw kyrdg'r, ky wynd'd g'h, cw'gwn hrwyn fryštg'n, bwt'n 'w'd bg'n. nm'cwd pd sr br'm, 'z z'dg ksyšt, ky sywg 'wd 'zdyl wz'd hym 'c tw, pydr.

3 zwwr'm'n 'w'h's būd aẓ ṭō wiwār: both zwwr (assuming -m''n to be a suffix) and 'w'h's presents difficulties, discussed by H., Mir. Mon. iii 866 n. 2. He suggests taking zwwr for the more usual z'wr, despite the fact that this is a daevic word. An emendation of 'w'h's to 'w'z's is tempting and would yield good sense; but the word occurs in the same spelling in both M 6 and M 281.

andamān ud ...: ud is only in M 281.

ḥō ṭō friḥiṣṭ : ḫō is only in M 6.

4 kaw wuzurg zōrmānd ...: The verse can be variously translated. Probably: “Great, mighty Giant who (are) patient; you bore with everyone, you were renowned”.

šādgar ẓ trixtāğān: M 281 has šādgar čē trixtāğān.

būẓād aẓ widang: M 281 has būẓād aẓ narah.
cj

The opening lines of three hymns to Šād-Ērmizd

[Persian and Parthian]

1. 'pryn'm 'w tw, xwd'y', bg šd-'wrmyzd', bwj'gr. tw bwd 'yy 'w
'm'h' nw'g mwr'd'hyz', 'njyw.g.
2. nmbrym 'w šd'-whrmzd, zyndkr 'ym'n gy'n. pscg 'w tw, dwšyst,
'st'yšn 'wd nwg 'fryn.
3. 'w tw 'st'y'm', by šd-'whrmzd, pws 'y dwšyst" m'ny xwd'wn,
šhry'r 'y dyn'. tw 'rz'n hy" 'st'yšn 'wd 'fryn ws.

ck

Lines in honour of Wahman-Xwarxsēd

1. ... 'rd'w'n p'k'n o l o r'ynd'ryy 'wd pyšwb'y 'y xwd'ym'n
'pryd-g-n'm o m o mry whmn-xwrxšyd, hmwc'g 'y hwr's'n p'ygws ...
o n o n'mgyn s'r'r 'y ch'r ţwgryst'n.

cj

M 315 1 R 9 – 21: W.-L. i 60, and see Cat. — The opening lines of hymns in honour of the founder of the Dēnāwars, composed therefore not earlier than the 7th century. The 1st and 3rd hymns make free use of the suffixed invoking alif. The variant spellings -'wrmyzd and -'whrmzyzd suggest a relatively late date for the ms.

ck

P 2: HR. i 351, MSt. 32, H., “Argi and the ‘Tocharians’”, BSOS IX 3, 1938, 551. 3 verses from an abecedarian hymn in honour of an otherwise unknown Teacher, head of the ‘eastern patriarchate’. This patriarchate comprised all the Man. communities east of the Pamirs, the Teacher's seat being at Qočo, at least during the reign of the northern Uighurs. The Leader is also here given the title "Head of the Four-Tyur country", possibly the original name of his patriarchate, before the conversion of the Uighurs led to a more ambitious title. The "Four-Tyur Country" appears to have comprised Bišbaliq, Qočo and Qarašahr (H.). The elegant setting out of the text, with each verse preceded by the appropriate letter of the alphabet, written separately, is unusual. The proper signature of the fragment is IB 8259.