w yzd’n wynd”m, kwm”’”n bwjyn’d c’ym bzg jm’n stū, styy’h’g
’wd ’w’wryg.
wn fryš’t”g”n ’wd ym’g”n, bwjydm’n ’c hrw wdnnng.
gd fr’c hw jm’n, cy bwj’gr nbỳšt.

hnjft fršgyrddyy b’s’h
nys’r’d mwqr’nyg b’s’

bjyrw’ng Šnwhrg hym, cy ’c b’byl zmyg wyspryxt hym. wyspryxt
hym ’c zmyg b’byl, ’wd pd r’styšt br ’wyšt”d hym. sr’wg hym
bjyrw’ng, cy ’c b’byl zmyg frnft hym. frnft hym ’c zmyg b’byl, kw
xrws’n xrws pd zmbwdyg.
w Šm’ yzd’n pdwh’m, hrwyn bg’n. hyrzydw ’w mn ’st’r pd
’mwjdyft.

hnjft mwqr’nyg b’s’h
nys’r’d ’ngd rwšn’ny *b’s’h

’ngd rwšn’n fry’ng, pd ’xśd dhwm z’wr, ’wd hwfry’d pd hrwyn
d’hw’n.

20 āyad frāž hō žamān ...: the Manichaeans adopted the beginning of the Seleucid
era (311 B.C.) as the beginning of the 12th millennium, and therefore expected the
end of the world in A.C. 690; see H., Asia Major n.s. III ii, 1952, 196.
21 mwqr’nyg: an otherwise unknown word, for which no satisfactory explanation
has yet been offered. (For attempts see MSt. 95; Zair. Wb. 164 n.) M. Lidzbarski,
NGGW, 1918, 501-05, showed that the first hymn in this section, with its rhythmic
repetitions, is strongly Semitic in character. The original may well therefore have been
composed by Mani himself.

až bābel zamig wisprixt bēm ... až bābel zamig franaft bēm: probably there is a play
on ideas. Mani was born in Babylonia; but Babylon also symbolises materialism, which he
rejected.

sr’wg: a word which occurs elsewhere (see glossary), but whose meaning is unknown.
Hardly from Skt. śravaka ‘disciple’, since this would produce tautology (H.).
22 hyrzydw: possibly the w is simply a mistake; or possibly the Sogdian scribe began
to write the 2 words hyrzyd and ’w as one (it being a common practice in trans-
cribing Parthian words in Sogdian passages to run them together) (H.).
23 angad rōsānāi *hāsāh: ms. rwšn’nyb’. The words under this heading are the
opening words of the 1st canto of the hymn-cycle Angad Rōsānā. This whole cycle appears
concerned with the redemption of Light through death. Possibly therefore its 1st
canto, or a part of it, was used in the present liturgy (see further the notes to cw
and cy, below).
XV

VERSES FROM THE PARTHIAN HYMN-CYCLES

CW

Verses from the hymn-cycle Huwidadmān

[Parthian]

1 kym wyš’h’h ’c hrwyn o *gryhec ’wd zynd’n
cy ’nmbrynd ’wrjwg o cy ny wxš ’hynd
2 kym hynw’r wyd’r’ o cy zryh ’ywstå
zwnwz rzm’hyg o kw ’ngwn ny ’st
3 kym bwj’h ’c rwmb o cy hrwyn d’md’d’n
cy ’yw byd’n wyg’nynd o ’wť *sp’wynd ’by ’xšd
4 kym *prysp’n ’zw’y’h o ’wť p’rgyn wyd’r’h
cy pwtr trs ’wť lrz o cy dyw’n wyg’ng

CW

M 6221 (T II D 178 II): MHC 80-83, as Huwidadmān IV a 1-10. There are two long hymn-cycles in Parthian, both tentatively attributed to Mar Ammō (see above, notes to text h). The title of each is taken from its opening words, in the present case Huwidadmān from huwidadmān cē pad tō frawadād “Fortunate for us, because through you (we) knew ...”. The cycles are divided into cantos (called hāndām “limb, section”), and verses survive from 8 cantos of each cycle. There is a slight difference metrically between the cycles, but in content, as in general structure, they are similar. In each a Soul is lost and distressed amid the assaults of evil. It longs for a Saviour. Finally (in the 6th canto of each cycle) a Saviour appears and promises redemption. The liturgical use of Angad Rōşnān I in M 4a (cv 23, above) suggested that the cycles might be composed to celebrate the deaths of Elect, the lost Soul being the spirit which has left the body; but this is perhaps too limited an interpretation. Probably the cycles should rather be taken as works on a grand scale, concerned with the general theme of the lost Light in this world (embodied in the individual Soul) and its final redemption.

In Huwidadmān IV the Soul is encompassed by metaphoric perils, and longs for a Saviour.

3 ud *ispāwend: this is an emendation for ms. ’st’wynd, which would be a hapax, but is nevertheless possibly correct, with the meaning “overcome”. See Benveniste, JA 1936, 196, and MHC, glossary s.v.
More verses from Huwīdagmān

[Parthian]

šhwīn hnd”’m hwīdgm’n

M 93 II + 298a + 4970 (T II D 57): MHC 100-103, as Huwīdagmān VI c. For corrections to readings see MIO, IV 2, 1956, 320. In these verses the Saviour promises salvation to the soul, and speaks of happiness in the New Paradise with the First Man and the Fathers (i.e. the redeeming gods).

2 pidarān, wxēbeh sadf ... : “the Fathers, (my?) own divine entity (?)”.

7 mardōhmagān tanbār ... : i.e. all the forms of life, from highest to lowest, in which the Soul may be reborn.

10 absāmagān burzend xāzēndagān zāfrān : these words have been tentatively translated as “swallowing heights (and) devouring deeps”, but they could be construed in other ways.
4 'spyxt pdmwg pdmwj'h o 'wd 'zy'h' rwšn
   'wd 'wst'n pd tw sr o dydym šhrďryft

[six verses missing or badly preserved]

11 'pdn 'st šhrďryft o cy nwxz'd hsyng
   cy pd hw pdmwcyd š'dyft o 'wd šhrďryft dydym bnşyd
12 'wd 'w hrwyn 'dy'wr'n o dydym 'w hwyn bnşyd
   'wd š'dyft pdmcen o 'w hwyn tw pdmwcyd
13 'wd 'w hrwyn dyn'br'n o 'wd wcydg'n kyrbrk'n
   pdmwcyd 'st'wyšn o 'wš'n dydym bnşyd
14 'wd pdxš'hynd pd š'dyft o cw'gwn 'br n'm bwd pštğ
   'wd 'njwgyft wd'r'd o 'ž dst dwšmnwn

**cy**

**Verses from the hymn-cycle Angad Rūšnān**

[Parthian]

šhwm hnd'm 'ngd rwšn'n

1 'wť kd 'ymyn w'xtwm o pt' gryw wnhg
   dydwm bwj'gr o cy prw'n mn t''b'd
2 'wm dyd dydn o cy hrwyn n'w'z'n
   ky 'd hw 'wsxt o kwm gryw wyn'rynd
3 'wm cšm pdr'z'd o 'w hw kr'n p'dgws
   'wm dyd kw ngwst o hrwyn mrn fryštğ

11 noxzād hasēnag: i.e. the First Man.
14 čawāyōn abar nām būd pāṣtag: obscure. The verse has been tentatively translated:
   "They reign (now) in gladness, even as (once they had) been fettered for (their mere)
   name [i.e. as Manichaeans], and (had) undergone anguish at the hands of (their)
   foes" (H.).

**cy**

M 96 + 175 with other small fragments: MHC 138-41, as Angad Rōšnān VI. The first
words of this whole cycle are angad rōšnān friyānag "Rich Friend of the beings
of Light". This passage from the sixth canto is roughly parallel to that from
Huwdagmān VI given as ex, above. The Soul tells of the coming of the Saviour with other redeeming
gods, and the words of comfort spoken to it by the Saviour.
3 niyust harwin maran frēṣtag: "all deaths were hidden by the Envoy (i.e. the
Saviour)". Normal syntactic order is not always observed in verse.
More verses from Angad Rōšnān

[Parthian]

hītwm hnd’m 'ngd rwš’n’n

1 's’h tw gy’n o ’wd ms m’ tyrs’h
mrn kft ’h’z o ’wd ywbhr ’bnsft
2 ’wd ’bsyst pdm’n o cy rwc’n ’ywštg
’wš gd ’sp’w o pd myg’n ’dwrryn
3 ’s’h tw gy’n o ’wd fr’c c’m’h
’wd m’ bw’h ’wrjwg o ’br kdg dyjw’rft
4 ky hmg ’bn’s o ’wd ’njwgyft cy mwrt
’wd wxd wynw’d ’yy o ’c tw bwn ’r’m

5 ud harw čihrag ud yud-áwendag: ‘and all (was divine) nature, without peer (?)’ (H.).
5 'wd hrwyn tnneg o cy tw wm'd pd nrh
frh'h hw wd'r'd o 'c hs 'wd 'c nwx
6 ms 'wr 's'h o pd š'dyft 'by zryq
'wd hw'rw'm m' sy'h o pd mrny'n 'r'm
7 m' 'zwrt' 'wd wyn'h o tnbr'yyn cyhrh
cy synd pd dyjwr'o hwyn 'd šyrg'mg'n
8 'wd wnn'h 'zwrtynd o pd hwryn 'jwn
'wd pd hwryn hw'n o 'wd t'm'dg zynd'n
9 'wd wnn'h 'jynd o pd wysp d'md'd'n
'wd 'xṣyd hwyn wcn o pd bry'n swhyṣn
10 ms 'wr 's'h o 'wd m' bw'h fryḥ
 'ym hwcyhryft o cy pd hrw zng wygnyd
11 'wd kfyd 'wd wdcyd o cw'gwn wfr pd 'bd'b
'wd 'w hrwyn kryṣn o 'wyṣ't'dn ny 'st
12 'wd wyzmrýd 'wd wzwyd o cw'gwn w'r systg
ky pd 'bd'b hwṣyd o 'wd hw brhm wygnyd
13 ms 's'h tw gy'n o 'wd m' bw'h fryḥ
jmyn n 'sm'r o 'wd qmbyg rwc'n
14 'wd m' 'zwrt'h o 'br hrwyn dydn
mn 'wrjwg o ky 'w 'bn's w'yd

[two verses badly preserved]

17 kr' gy'n 'by'd o 'wt wyn'h *njwgyft
cy bwrd pd dybhr o cy hwryn wyg'ng
18 'wt wyn'h 'w šhr o 'wd zynd'n d'm'g
cy hrw 'wrjwg o 'c tgnbnd wygnynd
19 'wt pry'byd 'sp'w o 'dwr 'wd 'bn's
 'w hwyn hwryn o ky pd hw m''nynd
20 'wd 'bsynd bwzwr'r o 'd hrwyn m'nyst'n
 'wd hrw 'sm'n o kfynd ngw's'r 'w jfr
21 'wd 'strbyd tgnbnd o hw d'mg 'bn's
 'br hwyn dbgr o ky 'ndr ghr''yynd
22 'wd hmg šhr'dyft o 'd hrw 'st'rg br'zyṣn
y'dyd hwyn 'bn's o 'wṣ'n tng 'nrgypt

22 u-sān tang anargīft: “and the pang of their indignity”? Or “the indignity of their pang”?
23 ʾwd hrw ʾxšyndʾn o ʾwd wymnd wstmgbʾn
    pd ʾdwr ʾwxšyndg o ʾwd pd dyjwʾr yʾwydʾn

    [one verse badly preserved]

25 ʾwd hmg jywhr o cy wysp twxm ʾwd ʾbwn
    ʾc tgnbnd wygnynd o ʾwd yʾdynd ʾw ʾbnʾs

25 hamag ʾziwahr ...: "the whole of life, from every seed and *stem ...", *bwn is wholly
    restored, by H.
XVI

MISCELLANEOUS VERSE-TEXTS

da

Verses from a hymn-cycle, probably by Mani

1 dryst wys’y, bšn’ywm wzrg, dryst wys’y, cyhrwm b’myw, dryst wys’y, dyswm rwcg.

2 ... dryst wys’y, sxwnwm *’bz’r, ky zyhr ’yg j’yd’n ’zyš c’xšynwm.

3 ... dryst wys’y, swr ’bz’r, ky dwst’n ’cyš phyp’rwrm. dryst wys’y, j’im ’y bwzyšn, ky pryy’n pdyš w’rynwm. dryst wys’y, mgyndwm hwstyg’n ’wm šypšyr nyw ’y gwyšn ’wd ’šnwyšn, ’wm zyn hwbdṛ’st ’yg hm’g wygr’syšn. dryst wys’y, h’mj’r ’wd h’mpnd ’y pd wysp rzm’h.

db

A rendering of some of the same verses in Parthian

1 drwd ’br tw, mn tn wzrg. drwd ’br tw, p’dgyrbwm nys’gy nr. drwd ’br tw, cyrgwm rwšn.

M 842 R 1 – 4, 7 – 9, R 18 – V 13: H., “Mitteliranisch”, 103-04, with Mir. Man. ii 314 n. 4. These are probably verses from one of Mani’s Psalms, hence a MPersian translation from an Aramaic original. It is not certain which of the redeeming gods is invoked, but it seems probable that it is Jesus the Splendour.

3 magind-um ... u-m šefsér ... i gōwšn ud asnawišn: an instance of the idāfat-i tašbihī, or i used to express a simile; the simile is a twofold one, with chiastic placing of its parts, since active speech is compared with the aggressive sword, and passive hearing with the defensive shield (H.). Cf. dj 5, below.

zēn ... ig hamāq wigrāšn: H. points out that there is word-play here between zēn “armour, arms” and the derivatives of Av. začnah “wakefulness”. zēn means the whole equipment of a warrior (arms, armour, horse, saddle etc.), and then is often specialised to mean the most important aggressive item of it, the sword. Here it might mean another weapon, such as a spear (cf. bv, above, nyzg ... sfsyr), or armour in general.


1 "čirag: so, instead of the usual čhrag.
A dialogue between a god, probably Jesus, and the ‘Boy’, in the form of a hymn

[Parthian]

1 ... wsn’d wyly’tyft cf’r šhr’n ywyznd. twyyc, fry’n, ’yd drxs’h wsn’d gy’n’n, kw pd tw ’fryybd bwxtn.

2 *bøy-mēy : H.’s tentative restoration (on analogy with drøy-mēy) of what would be a hapax.

**dc**

M 42: *Mir. Man. iii*, i and see Cat. — This text contains verses from an abecedarian hymn, with the alphabet in reverse order. The opening lines are from the end of the p verse; the ’ain verse is represented by frhyft, which in the original ms. must have been written ’frhyft; the teth verse begins inexplicably with pt. There is a dot under the p of pt, which may be only a cramped variant of the usual punctuation-mark at the end of a verse, but which may have some particular significance (see *Mir. Man. iii*, 880, textual note).

The hymn, which was probably sung antiphonally, consists of a dialogue between a god, almost certainly Jesus, and the “Boy” (*kumār*). The verses are assigned to them alternately, the p verse being spoken by the god, the ’ain verse by the Boy, and so on. From the Coptic texts (see Polotsky, *Man. Homilien*, 87. 17 with n.) it appears that the Boy was the third emanation of the god Jesus. H., *Mir. Man. iii* 878 n.4, writes to the following effect: From M 42 it appears that, as in the beginning the Light-Elements were abandoned in matter by their father, the First Man, so also in the dim past the Boy was left behind in the world by a god. He strives ever for salvation, in continuous contest with the powers of Darkness. In order to help him in his struggle the Apostles are sent into the world. He has it in his power to rescue the Living Self (the lost Light-Elements), with which he is so closely linked that it can be said that he is the personified will to salvation of the Living Self, that is to say, more or less the same as the enthumesis of Life (see Polotsky, *Mani-Fund*, 80). The god who left the Boy in the world can hardly be other than Jesus, whose emanation he is. It is possible, therefore, to think that the Boy is himself the boy-Jesus, conceived as an independent and deified being (on the boy-Jesus see *Kephalaia*, 12.24ff.; and on the semi-divine “young Boy” of the Mandaeans see M. Lidzbarski, *Ginza*, Göttingen-Leipzig 1925, 234 f.). The god Jesus is in general distinguished in the Manichæan myth from the prophet, but in this hymn there seems an attempt to bring them into relationship; see in particular the heth verse.

1 ēd drxsāh wasnād gyānān ... : “endure here (i.e. in the world) on account of the
souls (i.e. the scattered elements of Light), so that through you salvation (bōxtan) will be created (lit. was created, i.e. has been and shall be created)".

2 bēz pad im ēw yōbām : "but I suffered at this one (time) ...". The first word of this verse is spelt pdhyt, the dots over pd (for fr) having been omitted.

3 hampadīṣ o zādāgān ... pad ūafrān andāsād : lit. "then by him to the children it was left in the depth", i.e. "then he left the children in the depth".

4 wīsē nē kārēh : lit. "you do not make dismissal/despatch", i.e. "you do not release (me) (from the world)".

5 man dād aḍīḍēs o manohmed wuzurg : since the Great Nous also is an emanation of Jesus, this verse makes the identity of the god who speaks almost certain (Mir. Man. iii 878 n. 4).

pad bārwarān rōšnān rāz : "like the burdened beings of Light", i.e. like the Light-Elements suffering in the world.

6 lōg ud zahāgān padruft : "the world and (its) children were disturbed (?)".

wizid man handām až haft pdgs rōšnān : pdgs is perhaps a mistake for p’dgws (A.-H.). Transl. "(by him) were chosen my limbs from among the Light-Beings of the seven regions".

7 kadh sātān frāwādād wasnād hō oṣanendīf : lit. "when by Satan it was understood concerning his (Zoroaster’s) descent (to the world)", Satan seeks to foil the apostles of God, see text by 2, above, and Polotsky, Man. Humilien 74.12, 76.13, 91.6-7 (A.-H.).

hasestar až padyāb : "sooner than a counter-thrust (was possible)!", i.e. before the gods could act.

ud waxīridād žrīfūt : "and distorted (was) wisdom", i.e. Zoroaster’s teaching was corrupted.

8 yōblīn angūd pad hō žamān až man, kad sākman būt ... ahēm : "Suffering ceased for (lit. from) me at that time, when by the Buddha Sakyamuni I was ...". For the form s’qmm cf. the title of a Turkish Manichaean fragment: s’kynn buroxan, von Le Coq, Türk. Man. I 10-11 (A.-H.).

cē-s až hindūgān bōzād : "which (i.e. the souls) were freed by him from among the Hindus".