dl

From a polemical text against idol-worshippers

1 ... *wyzhr m c *shr *y bszr n *w shr *y qyrbrk r n. gwyd h s'gyyr d *y qwdk, kw xwnq *w wysp mrdwhm ky *yn xw'h d *wd pwrs'd. twc xwnq hy ky xw'h y *kwt mnwhmyd bwrq wqn'y, *wd *znw'y tys *py y *bhwmyyd, wyptgyy *y qys'n, hmwg *y *yzd'n, zyhr *wd mrq, kyrbyg *ws ncyh'g, bzyy *w's q'r'g.

2 *znw, mrdwhm *y nymwš. hnr *csm *wd wyyn, *cwn ng'r d *yrd pyš tw. pd *yn ng'r *wzdyš'n, bsnyd'n, pylq'n, *ws'n yzd.

3 hrwb mnwhmyd *w mn, r'z, *stw'nyy *ws'n wrwyš'n. pryst'n xrwhxw'nyy ...

[a few lines missing]

4 ... w'ng *bgnynd c'wn sg'n. ny *st r'styy pd gwyš'n. *n'y tw xwyš gryw d'n. gyr r'hl *y yzd'n.

5 nxwstyc pd sr *y *ymyn wysp'n *y *yrd ng'r d, *yn *st *wzdyšcr, *yš xw'nynd qdg *yg yzd'n. *wd *br n'm *y qdg, yzd'n *ws bwynd. dwyynd ws'n. k *pwrswd kw *w kw? gwynd kw *w qdg *yg yzd'n, *w nm'c, dwš'my, p'rg *y hndym'n. bsnyd'n w'ng *bgnynd, *wryd *w qdg *y yzd'n.

6 *wd *c *ndwrn pd qdg *yg yzd'n ny hynd yzd. wyptg'n ny *zw'rynd, cy w'd'n mst qyrd hynd. byc tw ...

dl

M 219: Mir. Man. ii, 311-12, and see Cat. — The editors suggest that the fragment is probably a page from an illustrated book, and that the text in part explains a lost miniature, referred to in it as en nigâr.

1 tis i-t pêš : the ms. has only 'yt [ ... ]š.

3 harröb manohmed ... : "collect (your) mind to me", i.e. concentrate your thoughts?

râz astawânî : "the sacraments, the profession and the belief in them", H. (BSOAS, XII 1, 1947, 46).

5 ud *abar nâm i kadag : "and according to the name of the house, there are many gods (in it)"

namâz ... i händmân : apparently "reverence, love, offerings before (them)", i.e. before the gods.

6 cê wâdän mast kird hênd : lit. "for (their) spirits are made drunk", i.e. the spirits (or minds) of the worshippers.
From a story, to show the sinfulness of mourning

"br "zynd "c xybr" nywš'ge'n

1 ... ps h'nc zn, 'y qncyg 'y wywg m'd, hndyšyd kw 'yn zn, kyš yk pws 'st, 'wš 'yn hrw wyr'yšn kyrd, 'wd mnc yk dwxt 'st. nwn hrw cy 'yn zn qyrd 'wd wyr'st, mnc h'mgwng ny'bg kyrdn. 'wd 'wyc zn nwyst h'mr'st *wyr'y'n ... c'wn 'wy *zn ... 

[a number of lines missing]

2 ... mn, ky d' 'w nwn ny d'nystwm kw, k' 'br pws 'y ns'hyn gryym, 'yg 'yn 'y gy'nyn 'wzynm. byc 'c nwn prwn ny gryym, 'wš ny 'wzn'n. 'wš 'st'r hyštn 'wd dwš'rmyy xw'st. ghyš xwd'wn 'pryn 'y ws qyrd, 'wd ps ... *'c 'nwh b' šwd.

About the great Tir-day

1 ... 'wd c'wn mn 'yn bwxtgyh 'y 'yn dw rwcg 'w 'šm' ncyst, 'wd 'yd'wnyš pd dhyn 'y nby' "'wn gwg'yy nm'yd, kw pd tyrm' yq rwc

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**dm**

M 45: *HR. ii* 91-92, *MS.t* 12, and see *Cat.* — The text has since been re-edited by Sundermann, *KPT*, 90. The woman Hearer who is named as *Xēbrā* in this story, whose son has died, appears to be the mother of Dārāwpurh, see text g, above. Doctrinally the death of a virtuous person was a joyful event for Manichaees, and not to be mourned. For them, as for Zoroastrians, grief belonged to the evil powers, and to indulge it strengthened them.

1 **kanizag i wayōg mād** ...: Sundermann's reading. Transl. "that woman, who (was) the mother of the girl who (was) a bride, thinks: 'This woman, who has a son, by her all this preparation has been made ...'". The "and" in *u-š* is idiomatic usage (cf. *dn* 1, note), but is superfluous to the sense.

hāmrāst *wirāyān*: H's restoration. The ms. has h'mr'st wŷ[.....] c'wn.

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**dn**

M 16: *HR. ii* 93-94, *MS.t* 8, see further H., "The Murder of the Magi", *JRAS* 1944, 134 n. 1. A few lines (probably from a homily on the virtues of fasting) concerning the "great Tir-day", i.e. the 14th day of the month Tir (on which see Biruni, *Chronology*, 220). The references to Zoroastrian written books makes the absence of a date for the fragment particularly regrettable.

1 **ud cēon man ... ud ēdāōn-iš ... aōn**: the *ud* before the apodosis is characteristically MPersian. An idiomatic English translation would omit it: "And even as I have taught
\[several \ lines \ missing\]

2 \ ... \ 'wd \ 'st\'r \ ... \ 'st. \ 'wd \ n\’m \ 'y \ *t\'r \ rwc \ 'y \ wzrg \ 'wy \ nby' \ pd \ xwy’s \ nbyg \ bwd, \ 'y\'d \ r\’y \ cy \ q\’r \ 'y \ wzrg \ 'wd \ 'bz\’r \ pd \ h\’n \ rwc \ 'y \ ch\’rdh \ sxt \ qyryhyd.

3 \ 'wd \ pd \ 'nyc \ zrdw\’stg\’n \ nbyg \ "wn \ nbysyd \ kw \ pd \ ch\’rdh \ rwc \ 'y \ tyrm" \ kwny\’n \ 'w \ qwyn\’ngr \ ...

\[do\]

**Citations from the Letters of Mani**

1 \ ... \ 'wd \ zwd \ zwd \ swgnd \ m' \ xwryd \ 'wd \ 'w \ 'nyz \ ks \ swgnd \ m' \ dyyd.

2 \ 'wd \ pd \ prwrdg \ 'y \ *mhystg\’n \ gwyd \ kw \ 'yw\’stgyh" \ ... \ m' \ wy'wryd. \ 'w\’l'n \ *sxwn \ 'y \ gwg\’ny\’n \ 'c \ dhyn \ m' \ *hyb \ 'wzyhyd, \ cy \ pd \ sxwn \ 'y \ *gwg\’ny\’n \ drwx\’s \ 'y \ xwnyn \ ghwynyd.

3 \ 'wd \ pd \ prwrdg \ 'y \ ht" \ gwyd \ kw \ *hwny\’wsh \ bwyd \ *pd \ *gwymn \ 'yt\’n \ dhyn ... \ prgn\’d, \ byc \ sb \ 'wd \ rwc ... \ phybwrsyd, \ 'st\’yd ... \ 'wd \ pd \ h\’n \ cyyd \ 'y \ zyndkr \ *gwpt.

4 \ 'wd \ pd \ 'wnglywn \ 'wd \ *gzn \ 'y \ zyndg\’n \ gwyd \ kw \ pd \ zmyg ... 

\[a \ gap \ of \ unknown \ length\]

5 \ ... \ dw\’s\’rmygr \ ... \ wyw\’synyd. \ "gyn \ ... \ 'wl \ hn\’ryd, \ 'wd \ yk \ 'c \ yk \ zryg \ 'n\’myd, \ 'wd \ pd \ xw\’shyy \ "gyn \ *pryy \ bwyd. \ hmyw \ pd \ *ymyn

you \ ... \ so \ he \ has \ thus \ borne \ witness \ through \ the \ mouth \ of \ Nabiya" ...". \ To \ whom \ the \ š \ refers \ is \ unknown, \ as \ is \ the \ identity \ of \ Nabiya.

3 \ nibesêd \ : \ the \ subject \ is \ not \ clear.

\[do\]

**M 733: H.R. ii 31, MSi. 31, and see Cat.** — The text consists of brief citations from various of Mani’s Letters, and also from other works by the prophet. It is badly preserved, but the original readings have been much improved upon, mostly by H. (see references in Cat.).

1 \ zûd zuûd \ : \ the \ adv. \ phrase \ presumably \ modifies \ both \ verbs, \ xwarêd \ and \ dâyêd.

3 \ ud \ pd \ hân \ cayêd \ ... \ : \ apparently "and \ lament \ (imp. \ pl.) \ for \ that \ which \ by \ the \ Redeemer \ was \ said".
nhwptgyh’n *cynyd, ’wd ’gyn dysyd. ’wd ’ny pd *dys ’wd ’wyng ’y mn bwyd, ’ny ny. *’wh’y h’n kw ...
6  ... pscg ... br’drn ... hrwkyn ’shm’h whybg’r ... ’n’y pd h’n cym tw’n ... hrwkyn ’shm’h hyy’r hym.

dp

Citations from the sayings of Mani

1  ... nyš’n ’y drdyn, k’ ’br xwrdyg ’”hwg ’”wryd. ’b’g ’byst’wg’n’n ny qwšyd’n ’wd hš’gyrd’nc ’ndrz qyrn.
2  mrdwhm pnz ’ž šhryg’n n’yd. ’b’g ’wyš’n gwyd kw syryšn ny bw’d. ’w nywš’g’n gwyd kw m’ ks ’šm’h dwjyḏl qwn’d kw pd šhr ’ystyd. cy dwšt ’y dwst’n ’šm’h hyd, *nywš’g’n hynd ky pd rwcg ...

[a gap of unknown length]

3  ... s’r’r ’y br’drn ’wd xw’yyn pyd’g kyrd.
4  ’c prwrđg myšvn ’y dw ţnw’r gwyd kw ’m’h ’wd ’šm’h ’w xwyš pdyšt ’y’s’m ’wd prg’m’m šwdn. ’yŋ whyh ’yt’n pdyrypt pd yk ’wx r’styh’ pt’yd. pd ’yws’rg pymwcn ’wd nhwyn, ’wd swr ’yg ’yw rwcg, ’wd pd wysp ... wys’n, pd ...

5  *cynyd: a doubtful rest.; the ms. has only ć[...]. *dys in the next sentence is wholly restored. *cyhr is also a possibility.

dp

M 731 : HR. ii 32-3, MSt. 30, and see Cat. — Brief citations of the sayings of Mani, with an extract from one of his Letters. The present tense is used throughout.
2  ku pad šahr ēstēd: “that you are in the world”, i.e. that you remain in secular life, rather than adopting the strictly religious life of the Elect (the dōštān).
From the index to a Manichaean book

[Persian with some Parthian forms]

1 hnijft hynd yyymn gywšn’n rwšn’n yyymg’nyg rwc’n. wš ’s’t ’cì’dndr pd yk mr wysp gwšg. PP’ gywšn’n cy yzygyrdyy.

2 ’wnglywn yy ’rβ ncyclhd.
’wnglywn ’y tww ncyclhd.
’wnglywn yy ywst ’wd dw wdymwštyh’n.
’whrmyzydbvg

3 ’br gywšn ’y dw’zdž sxwn.

mrysysynyg

4 ’br mrysysyn d’rgyrdyyh.

yyšyw’yg

5 ’br wyst ’wd dw k’rc’r ’yg .’mdušnyh ’yg yyšw’ zynkr.

6 ’br nw’cyšn ’yg yyšw’.

7 ’br gywšn ’y p’wlys frystg.

8 ’br gywšn ’y qynšryy *mduyt’ ...

’rd’wyftyg

S.: Salemann, “Ein Bruchstück manichaischen Schrifttums im Asiatischen Museum”, Mémoires de l’Académie Impériale des Sciences de St. Pétersbourg, VI 1904, 2-7, MS. 32; see further H., “The Manichaean Fasts”, JRAS 1945, 155 with n. 3. The fragment contains part of an index to a collection of texts relating to the yamagān days. These were two-day periods of fasting and intercession (H. deduced that yamag means “prayer” and especially “prayer of intercession”), of which there were 5 in the Man. year. Each fast appears to have been devoted to the memory of a martyr for whom intercession was made: the first to the First Man (the first and greatest of martyrs); the 2nd to Mar Sisin, Mani’s successor; and the 5th and last to Mani himself. The dedication of the 3rd and 4th fasts is not so certain, but according to the present fragment the 3rd is devoted to Jesus, and the 4th embraces the whole community (ardāwīfī). The 5 yamag days appear in Turkish (through Sogdian) as the yiti yimki “the 7 Yimki” (for the number 7 instead of 5 see H., op. cit., p. 148).

1 PP’: i.e. 45, see note to s 1, above.

pad yek mr wisp gōšag: obscure. mr is written with 2 dots over the m; cf. the colophon to cu 31, above, with note. Probably here, as there, it is the word for ‘number’, although it has been interpreted rather as standing for mhr “hymn” (see H., BSOS VIII, 1936, 588 n. 3). The meaning of gōšag is also problematic. A very tentative transl. is: “in one unit (lit. ‘number’) all details (lit. ‘corner(s)’)”.

2 ewangelyōn i arab ... tau: cf. text c, above, title and notes. Mani’s Evangeli stands first, before the texts concerned with the individual yamagānīg days.

6 niwāzišōn įg yīšō: either “the kindly utterance of Jesus”, or “the honouring of Jesus”, i.e. the honour shown to Jesus.

8 *mduyt’: Dr. Sundermann’s tentative restoration, as the Syriac word for “town”. MS. md(y) [...]
A spell against fever

1 ʼpswn ʼy tb ʼwd *w’d ʼy ... ʼwd xwnyhyd ʼydr’. ʼwš ṣḥ phyqyrb ʼṣṭ, ʼwš pr c’wn pṣqwc. ʼwd ʼndr ʼstg nṣydyd, ʼwd ʼndr mtstgrg ʼy mrdwhm’n. ʼwd xwnyhyd tb *wzrg. ʼps’yhyd pd ʼb ... rwyn ʼwd ʼdwryṣtṛ ʼwš ʼbr ʼps’yly ʼyd”wn ...

[a number of lines missing]

2 ... ʼync tb ʼy ʼw’ḥm’n, ʼy ʼw’ḥm’n pws, ʼwzyh’d ʼwd *wny bw’d, pd n’m ʼy xwd’wwn yyśw” ʼry’mn, pd n’m ʼyṣ pydr bwrzysṭ, pd n’m ʼy w’xš ywjdhr, pd n’m ʼy hndyṣṣn nxwstyn, pd n’m ʼy ʼyl ywjdr, pd n’m ʼy *bwbbw, pd n’m ʼy mwmyyn ʼy ʼyṛyc’n, myx’yl ʼwd rwf’yl ʼwd gbr’yl, pd n’m ʼy ... ʼwd wsyswr, pd n’m ʼy ... cβw ḫw’nd ḫw ṣwšn ʼwd pd ...

[a number of lines missing]

M 781 + M 1314 + M 1315 (T 1): H., “Two Manichaean Magical Texts”, BSOAS XII i, 1947, 39-47, see further Cat. — A spell or charm against fever, with incantational use of the names of gods and angels. It is evidently a popular product, which, as the editor remarks, would have shocked the founder of the Man. church. The text, together with ds, was published by H. from photographs, and a number of additional readings have been supplied by Dr. Sundermann from a study of the manuscript.

1 tab ud ʼwād i ...: probably “fever and the *spirit [of fever]”. H. points out that the ending of ʼydr’ (Idra?) shows that this is a foreign word, the name possibly of the spell or the fever or its ‘spirit’.

2 handēṣṣn nuxstēn: “the First Intelligence” i.e. the First Man (although without the qualification handēṣṣn, as the 4th of the 5 ‘limbs’ of the Soul, could also be used to represent the King of Glory, as the 4th of the 5 sons of the Living Spirit; cf. notes to y 3, above, under pirmnāgēn yaxdal).

*bwbbw: the word is clear except for the final letter.

mwmyyn ʼy ʼyṛyc’n: for the last word the ms. has only ʼyṛyc[ or ʼydl[. H.’s tentative rest. is to be read ērićān, i.e. the patronymic of ērić (Iraq); but he points out that this is not particularly apposite, and that one could alternately restore, for example, ʼyṛyc[yd or ʼyṛy[ynd, from a present stem of ērixt ‘bound, condemned’. Mwmyyn should then perhaps be regarded, not as a proper name, but “as a loanword (with strange ending) from Syr. muamātha (pl. also muamāṭha), Talm. mōmi ‘oath, exorcism’? ... Hence, ‘in the name of the exorcisms that Michael, etc., ‘bound’?’ (H.).
An amulet

[Parthian]

1 ... pd tw n'm, pd tw k'm, pd tw frm'n, 'wd pd tw z'wr, xwd'y yyşw mşyh'. pd n'm mrym'ny, 'njywg, yzd'n *fryştg, 'wd pd n'm cy tw'n *w'd wjydg*, 'st'w'dg, 'frydg, ky wyg'nyd 'w hrwyn dyw'n 'wd

4 wispān rāzān ... zanān, u-şān ... bannagān: “I shall smite all the occult-spirits, and their ... slaves”. In the subordinate clause the ms. has the following readings: "wn kw ... 'st'n'nd ''wd pdyrg mn ... 'yśūd, where the verbs have been emended by H. to "'st'n'nd and "'yśūd for the sake of sense. In the next sentence the ms. has "'wš zwr 'pr'n, where the sense requires "'wś'n.

ds

M 1202 (T I a): H., “Two Manichean Magical Texts”, BSOAS XII i, 1947, 47-57. A Parthian amulet (zāwar), whose chief content is a Man. yakṣa catalogue. Each hour was held to be ruled by a Yakṣa who occupied a certain country and had so-and-so many 1000 sons who ate this or that food. Of the 24 sections that must have made up the catalogue only 5 are preserved, and only 4 names of Yakṣas and their countries survive. The countries mentioned are in n.w. India. The fragment is closely related to a type of Northern Buddhist literature, although no known Buddhist text appears to offer a 5-fold series such as that of the Man. catalogue, namely hour, yakṣa, country, number, food. In using such seemingly meaningless enumerations as charms, or parts of charms, the Manichaeans were imitating the Buddhists, among whom this kind of literature appears to have been particularly flourishing in the 4th, 5th and 6th centuries. It is perhaps to the 6th century that one should assign the Man. text, which is written in a still vigorous Parthian. It is possibly a product of the church founded by Mar Ammā at Balkh, where there must have been close contacts with Buddhists (H.).

1 tawān wād wizidag: tawān may refer to Jesus, or perhaps to the Father of Light (invoked in missing lines).
Text ds

z'wr'n t'ryg. pd n'm 'y myh'yl, sr'yl, rwf'yl 'wd gbr'yl ... qftynws 'wd brsymws fryštg ... pd n'm 'nlyl 'wd ddyl, 'bryl, nysdyl 'wd rfyl ... 'w 'šm'h hrwyn dyw'n, yxs'n, pryg'n, *drwj'n, *rxš's'n, *wzdys'n t'ryg'n 'wd w'd'n bzg'n. hrwyn z'dg'n *t'ryg 'wd šb'nyg, trs 'wd 'hr's, drd 'wd *ywbhr, ... 'wd *zw'r'n 'c prw'n z'wr 'stft 'wd *sxwn ... 'c 'ym mrdwhm, ky pdmwxtg d'ryd, *wryxsyd ... 'wd 'bn'syd, 'spwhyd, 'zyhyd ... 'w dwr *wy'g ...

[a number of lines missing]

2 pnjwm jm'n 'c rwc yxs pdxš'hyd, byš p'r'n n'm. 'w pwškwrm prxyzyd. 'wš 'st pwhr'n wysz hz'r. šwyn 'h'r 'xwrynd.
3 šhwm jm'n 'c rwc yxs pdxš'hyd, qwctr n'm. 'w ... prxyzyd. 'wš 'st pnjwyst hz'z'r pwhr'n. ... 'h'r 'xwrynd.
4 hftwm jm'n 'c rwc yxs pdxš'hyd, nrg'n n'm. 'w cynyst'n prxyzyd. 'wš 'st pwhr'n hšt'd hz'r. mygdyn 'h'r 'xwrynd.
5 hštwm jm'n 'c rwc yxs pdxš'hyd, *nrg'n n'm. 'w qšpyr prxyzyd. 'wš 'st ... hz'r pwhr'n. 'sprhyn 'h'r 'xwrynd.
6 nhwm jm'n 'c rwc yxs pdxš'hyd, ... n'm. 'w djrtbwrh prxyzyd. 'wš 'st pwhr'n ... hz'r. šyftyn 'h'r 'xwrynd.

*družān*: H.'s restoration, Av. dru-. The word is not attested elsewhere in Pth.; the ms. has only [.]r[.]'n, without enough space for dru:x's'n (H.).

*rxš's'n*: H.'s restoration, Skt. rākhasa. The ms. has only r(x)[...]. The name of a class of demons is required, and in view of the Indian influence apparent in the fragment this restoration seems appropriate; cf. yxs for yaksā. The 1st vowel of rākhasa would necessarily be shortened in Parthian (H.).

*wzdys'n*: presumably a MPers. lw. in Pth.; the Pth. equivalent does not occur, but should be *zdys (cf. MPers. 'wzdhy, Pth. 'zdyh) (H.).

zāwar īstaft ud saxwān: “the firm Power and Word” i.e. the amulet itself (cf. the use of Greek δυναμις as “magically potent substance or object”), and the text of the amulet, which together, worn by “this man”, are to put to flight the demons threatening him (H.).

*wryxsyd ...*: the first of a string of verbs in the imp. plural. The ms. has only wrx. abnās- is elsewhere transitive. The reading 'zyhyd is a little doubtful, since there appears to be a gap of one or two letters between the h and y, but this may be due to the paper, which is broken, and has been badly fitted together (H.).

2 biš pārn: i.e. Viṣvāpāni, “who leads a shadowy existence in Northern Buddhism as the 5th of the Dhyānī-Bodhisattvas”; he is due to create the next world, the world of Maitreya. As his colleague Vajraṇāni appears frequently as a yaksā, cf. Konow, Acta Orientalia VIII, 311-17, there is no reason why Viṣvāpāni should not play such a homely role too” (H.).

4 naragān: “it is not altogether impossible that Naragān is an inverse spelling of *Narayān, which could be regarded as a popular or local form of Nārāyana (in Sogdian n'r'yn, VI. and P 8; Saka spellings apud H. W. Bailey, BSOAS X, 909, 914) ... The Middle Ir. ending -agān (earlier -akān) became -ayān and finally -iyān, which then was liable to confusion with -iyān from -iγān/-ikān ... In the region of Tokharistan -iγān/-ikān had become -iyān by the middle of the 5th century, see Marquart, Ėrānšahr, 215, and this may be true also of -agān” (H.).
XVIII

PRAYERS AND INVOCATIONS

dt

pywhyšn ῶ y prystg’n

1 ῶ wr, zyw xwd ῶ b’g prystg’n ῶ bź’r’n. nhwm ῶ wd p’y ῶ w dyn ywjdhr, ῶ wd hmb’w qm’r bwr, kst’r’n ῶ y xw’śṭỵỵh.
2 ῶ rwp’yl, myx’yl, gbr’yl, sr’yl, ῶ b’g wysp’n prystg’n ῶ bź’r’n, xwd ῶ bź’y’nd r’m ῶ wd wśyd’h x ῶ h’m’g dyn ῶ y xwr’s’n p’ygws.
3 ῶ prỵn ῶ w prystg’n thm’ṭr’n, r’hywngy z’ẉr’ṇ, nmr’n, kw xwd p’y’nd ῶ w dśnyz’dg’n ῶ c w’dyn ῶ wd pdyn z’ẉr’ṇ.
4 ῶ prwym ῶ by m’ny, xwd’wn. nmbrym ῶ w pr’h wzrg ῶ yt br’z’g. ῶ wrr’ym ῶ w xš ywjdhr, ῶ b’g prh’n ῶ wd prystg’n ῶ bź’r’n.
5 ῶ prỵn ῶ w prystg’n thm’ṭr’n. p’y’nd ῶ w dyn ῶ y zd’n*, ῶ w d’n’nd ῶ w wzṇd’g’r’n ῶ y r’stỵh.
6 prystg ῶ r’ỵmst, yzd dwš’rmygr, wryhr pd dydyšn, nyrwg’wynd by ῶ gr ῶ w-n’m, prỵdwn s’h ῶ w y’kwb nrm’n. xwd p’y’nd ῶ w dyn ῶ m’h przynd’n.

XVIII

This section contains late texts, most of which are in Middle Persian with an admixture of Parthian forms, and some odd and grammatically awkward constructions. The texts were presumably composed by Sogdians, and consist in the main of repetitive formulas and monotonous invocations of gods and angels.

dt

M 4 b (Persian): HR. ii 55-59, MSī. 6-7, and see Cat. — The text consists of verses or short prayers of praise and supplication; and there are some Parthian forms. A number of minor emendations by A.-H., not recorded in Cat., are given here without particular indication, together with others recently furnished by Dr. Sundermann.

1 awar, ziw ... : it is not clear who is invoked; and the final words, hamba’w kumr burr, kastārān i xwāštih, are obscure. Apparently “sever (burr) the heads of the adversaries (hamba’w), the foes of the Man. church (xwāštih)”. The sentiment seems un-Manichaean.

4 aforēm ῶ bā y mānī ... : cf. text cu 4, above.

6 frēdōn sāh : the Avestan hero Thraētaona, who is still thus invoked by Zoroastrians, as “King Farēdūn”, for help against sickness and other evils. Cf. para. 9, where pry’dwn nyv “brave Frēdōn” is linked in traditional Zoroastrian fashion with Mihr Yazd.
7  `pryn `wd `st’yšn `c `m’h hrwysp pdyrýh’d `w pyš sn’n xwdy’h’’n, kwm’n xwd pryst’nd zwr `wd nyrwg pd `yn rwc `wd zm’’n `y š’dy’h.
8  `pryn “y’d `c b’”n `y b’ryst, `wd nwg `wwd’yšn `c zwr “y qyrpdq’r, `br šhr `wd šhry’r, kw bwynd wrwyšnyg pd dyn ywjdhkr.

pywhyšn “y br symws

9  nbmrym `w brsymws y’qwb, `wd `pwrym `w br..., kw xwd `bz’ynd ... nwg nwg š’dy’h `w ... h’m’q `yn hznmn. myhrzyd pd’n, bwxt’r `wd xw’br, `b’g prydwny nyw, `wd wysp”n prystg’n, p’y’nd `wd phyryzn’nd `w dyn ywjdhkr, `w prwx s’r’r, xwd’y nywn’m.
10  rwšnygr xwršy’d, zyn’rys by, “b’g zyndg’n m’dr. myhr yzd hmys prystg’n pnz `wd dw’zh’d. hrwysp st’yh’n’d `c dyn ywjdhkr.
11  nwg `pryn, nwg prywrzy’h “y’d “c by zrw’n `br prh’n`n `wd prystg’n, w’xš’n “yg `yn šhr, kw pdyr’d `w dyn ywjdhkr. bwyd p’sb’n “c n’drwn `wd byrwn, hy’r `wd p’d’r.
12  pywym `w prystg’n thm’n zwrmd’n, rwp’yl, myx’y’l, gbr’y’l, sr’y’l, kwm’n p’ynd “c hrwysp pty’r, ’wm’n *bwz’nd “c drwnd “hrmyn.
13  nbmrym `w by y’qwb prystg, “b’g prh’n, zwr’n `wd nwyn w’xš’n, kwm’n xwd p’ynd pd zwr “y “bz’r, “wm’n xwd z’myn’nd “c n’drwn `wd byrwn.
14  “wrw’rym pd š’dy’y “w zwr “y “bz’r, y’kwby prystg, s’r’r “y prystg’n. tw pdyr “c h’mg dyn ywjdhkr nwg nwg `pryn `wd “st’yšn “bz”r.
15  “r’myšn “w nwg drwd “y’d “c by zrw’n. “pryn “w nwg š’dy’h “c b’”n “w drystg’n wnyrd “br “sm’ prh’n “w w’xš’n. xwdm”’n *z’mynyd pd “yn r’h “y drwdy’h.
16  nwg zwr “y’d “c y’qwb prystg, nwg “wrw’hmy “c wysp’n prystg’n wnyrd “br “yn šhr “wyst”’m. xwd z’myn’nd pd nwg nwg “r’mysn.
17  wryd prh’n, w’xš’n “w zwr’n. pdyrýd dšn ...

8  abar Šahr uš Šahriyār, ku bawīnd warrawišnī: H.’s readings. He suggests that bwynd may possibly be an old optative (cf. 13, p’ynd). “... upon the world and (its) king(s) (or ... ‘upon the land and (its) ruler(s)’), that they may become believing in the holy faith”.
11  bawīnd pāšān ... : it is evidently the farrahān and wāxšān who are addressed.
13  p’ynd: H.’s reading. Possibly another old optative? There are no dots to show the omission of a letter.
15  *z’mynyd: the ms. has r’mynyd.