du

1  ... 'w y'qwb prystg, xwd'y br symws, qptynws qyrdr'g rwp'yl
gbr'yl myx'yl sr'yl nrsws nstqws ...

[a number of lines missing]

2  ... 'yg pydr hyšt ... pywhyšn m' *pr'mwšyyd 'wd w'ng 'ym'n
'whng, cy 'c qyrbrk'r'n hwm 'wd ny 'c *bzqr'n.

[a number of lines missing]

3  ... wynyd 'wd *'ng'r qwnyd pd 'yn dyn ywjdhhr, wywg 'y š'h.
ywjdhhr dšn 'yg bwzygr h' pdyrptn pr'y 'yg dyn kwš ...

[a number of lines missing]

4  ... cyyšn 'wd r'b 'y dyn, 'wš w'ng 'yg 'whnnyn, nywšydyš 'šm'h,
'wš p'sb'n bwyd. qyrdr'ryh wynyd ...

dv

Invocations of the redeeming gods and Mani

[Persian and Parthian]

1  ... nwgm'h' sd 'c nwg whyšt, 'wd nwg š'dyy bwd 'w h'm'g dyn.

du

M 20: HR. ii 45, MSt. 9, and see Cat. — The remains of a small double sheet, with a few lines preserved on each of the 4 pages. It is somewhat similar in content to dt.

3  yozdahr dasn ig bōzigar hā padirfan ...: not clear. Apparently: “Is not (ḥā) the hallowed right hand of the redeemer to be grasped rather than (lit. 'more than') a religion where ...”: but the construction is strange, particularly with ig after the comparative adjective.

dv

M 176: HR. ii 60, MSt. 21, and see Cat. — A number of improved readings by A.-H. are given here without particular indication. The text consists of short repetitive invocations of Mani and gods of the Third Creation, some in Middle Persian, some in Parthian. Much use is made of the exclamatory final -ā, which is spelt either ' or 'h, and even once extended to 'y', presumably under the influence of xwadāy-ā.
2 wxşn’m yyşw’, ’c bg’n ’frdwm. nwgm’h tw, bg, ’yy, ’wd *pydr ’rg’w ’yy. pwrm’h yyşw’, xwd’y’ wxşn’m’h, pwrm’h yyşw’, xwd’y’h wxşn’m’, zyrd’n rwşn’ nm’z, ’w’h zyrd’n rwşn’ nm’c.
3 yşw’, qnyg, ’wd whmn’, b’m-yzd’ st’w’m, ’w bg nrysf yzd, ’w mry m’ny ’pwrm’.
4 nwg pwrm’h’y’ ’wd wh’r ... xwd’y’ m’ny’. pwrm’ ’w prystg’n, yzd’n, ... nwg xwrxşyd ... zyn’rys *by ...

[ a number of lines missing ]

5 ... nwg pwrm’h t’b’d ’br dyn. drwd ’br tw, xwd’y’.
6 ’wr’ pd drwd’, xwd’y. ryst, ... hws’šd m’ry m’ny bg’, *tw mn bwj, bg’, tw mn’ bwj, *bg’.
7 ’md nwg rwc ’wd nwg *š’dyy. ’md nwg rwc, ’wr’ nwg *š’dyň. ’h’r’ wyn’r ’y zyng’n pwryš’dyy.
8 k’dwš, yyşw’, mn’st’r hyrz’, bg m’ry m’ny, mn’ rw’n bwj. k’dwš, bg, rwşn’, tw mn wyn, z’wr, jyryft’, bg’, tw mn bwj.
9 mnbye’ ’šnwd myzdg ’ym šhry’r ’wd w’ng ’y xrwşw’nnyy ... *’y mn nywy’dyn’g.

** dw **

A prayer for a Uigur prince

1 ... xwr’s’n g’hd’r tngryy q’nynyaz hmyşg d’r’nd ’bywzynd, ’b’g twhm ’y rwşn’n. nywyh’h š’d zyw’y, m’n’y prdr’m ’wd drwd.

7 ahārā winār i zindagān ... : The initial a of ahārā is visible, although not given in the printed text. The meaning appears to be: “prepare the food of the living, full of happiness”.
9 wāng i xrohwānī ... : the final letter of xrohwānī (presumably y or h) is missing; several letters are missing after it, and then the ms. has ĭmn, presumably for ’ym’n, unless (in the light of the preceding singualr) it is rather to be taken for ’y mn, as is given in the present text.

** dw **

M 43 : HR. ii 78, MSt. 12, and see Cat. — A text invoking blessings on a Turkish ruler.
1 xwarāsān : i.e. Turkish Central Asia.
tōhm i rōsnān : “the family of the Light Ones”, either the Man. community, or possibly the royal family.
A prayer for a Leader, with invocation of the gods

by bwrzyst 'nwšg xwd'y', g'hd' r'n dwn'n rwš'n', 'bz'r zwrnmnd srwšhr'y, bwzygr 'y gy'n'n m'ny xwd'wn, yzdygyrd sn'n šhr'y'r'n, l'imyn wryhr yyšw'zndkr, gwny'g 'gr'w knygrwšn, 'y'g'n 'brdwm whmn rwšn, thm't'r'n 'ymyš'n b'n *wrc'wynd'n 'ymyš'n yzd'n thmyh' dy'nd nwg yzdyg 'fryn, w'ryšn 'wd nwg š'dyḥ, ... xwnkyḥ nwg bwxtgyy ...

[a number of lines missing]

*shyn : H.'s restoration. The ms. has sḥ[...].

yazd wāẓāfūrīd : a curious laudatory phrase, since it should mean "created by the word of God", hence 'spiritual', not material. Perhaps used mechanically in this late text.

3 dā ... pas ud pēše āyād : subject and meaning are obscure.

M 74 : HR. ii 75-6, MS. 14-15, and see Cat. — A Turkish caption shows that this text invokes a blessing on a fr'mšy, i.e. a church leader; the Chinese Buddhist title jupshi, ja-shih (on which see A.C. Moule, Christians in China before the year 1550, 35 n. 12, H.H. Schaeder, Iranica, 62 n. 2) was adopted by both Manichaean and Christians in Central Asia.

The hymn begins with an invocation of 4 divine entities representing God, Light, Power and Wisdom, namely 1) Zurvān, 2) the sun and moon (the Throne holders, the 2 Lights), 3) the Column of Glory (rather curiously typifying Power), and 4) Mani who, as a representative of the Nous, stands for Wisdom. The three Princes invoked after him appear to be a development of this 4th entity, since as redeeming gods they too are connected with the Nous.
dy

A Prayer

1... pd hrwysp xrd 'wd brhm 'yg 'rd'yh, pd pnz'n 'ndrz'n nyw'n 'y xw'štyy, 'wd pd sn'n mwhr'n 'gr'w'n, pd pnz'n j'mg'n wsr'n, 'wd pd wygr'dyy 'wd wzyštyy_h...

[a number of lines missing or badly preserved]

2... pd twxšynydn 'y nywš'g'n 'w qyrbgyy 'wh kw hnzps'n pd pry'h w'xš 'wd twn'w, 'wd pd zwr 'y tw, xwd'wn, 'yrynz''n 'w sn'n drwxš'n wyxb'g'n 'ym gy'n, 'wd 'stwyqwn'n 'w...

[a number of lines badly preserved or missing]

3... ny 'ngd'n 'b'g *gnz 'y yk zm'n, 'wd nyc *škwh'n 'y b' c d'nyš'n 'y yzd''n, ny 'wzdysprst'n ky prystnd 'w phykr'n, 'w by 'y drwznyh, 'wd nyc qyš'n wyyptg'n ky pd...

2 ruwänig kirdagän ...: "may you strive (for) spiritual acts (i.e. the ruwänagän), divine treasures (and) godlike gifts".

dy

M 174: W.–L. ii 555-56 with 588-91, and see Cat. — A badly-preserved prose text, in pure Middle Persian, embodying a formula of prayer. There is no indication of a late date for this text.

1 pad harwisp xrad ud brahm ...: "through all injunctions and morals of Righteousness (i.e. of the Man. community), the five good commandments of Piety ..." (see H. TPS 1945, 114, in a discussion of brahm). Both arvāyih and xvāsith here, as usually, represent the Man. community and faith.

panzān jāmagān: "the five Garments", not otherwise known, appear to represent virtues or precepts; see W.–L. ii, 590 with n. 1.

2 senān druṣsān: these 3 she-demons are also otherwise unknown.

3 nē angadān ...: for these readings see H. apud I. Gershevitch, Asia Major n.s. II i, 1951, 143 n. 2.
[a number of lines badly preserved or missing]

4 ... bw'nd 'rz'ñ 'w ... *d'syn 'yg wysp'n qyrdg'r'n. 'wd dy zyysn 'wd "ypt 'y nyw'n 'w hwjd g 'wd 'st'yd g 'w'h'm'n, xwd'yy, šhry'r wzrg pdyxš'r' wnd.

dz

A Prayer

[Parthian]

... mytr' wzrg 'rg'w', yzd'n 'jgnd, trqwm'n'n dyn ... yyšw'knygrwšn' m'rw m'ny', yyšw'knygrwšn m'rw m'ny', tw pd mn qr *'xšd, 'xšd'g rwšn'gr', bwj'h mn 'rw'n' cymyy z'dmwrđ', bwj'h mn 'rw'n' *cymyy z'dmwrđ.

dz

M 38 V: HR. ii 77, MSt. 11, and see Cat. — A few lines of a prayer, with some late forms. As Schaeder has pointed out (Urform, 104 n.) the invocations are all addressed to Mani himself, as the Maitreyaya, united essentially with the dual divinity of Jesus-the Maiden of Light.

1 tarkumānān: presumably a genitive, dependent on the noun missing after dēn, of which only the first letter, w, is preserved.

qr *'xšd 'xšd'g: the ms. has only qr 'xšd'g. Probably 'xšd has been omitted through haplography.

cymyy ... *cymyy: of the second word only the letters 'cym[...] are preserved. Both words are presumably late forms of 'c 'ym.