

du

1 ... ʾw yʾqwb prystg, xwdʾy br symws, qptynws qyrdgʾr rwpʾyl
gbrʾyl myxʾyl srʾyl nrsws nstyqws ...

[*a number of lines missing*]

2 ... ʾyg pydr hyšt ... pywhyšn mʾ *prʾmwšyyd ʾwd wʾng ʾymʾn
ʾwhng, cy ʾc qyrbkrʾn hwm ʾwd ny ʾc *bzqrʾn.

[*a number of lines missing*]

3 ... wynyd ʾwd *ʾngʾr qwnyd pd ʾyn dyn ywjdhr, wywg ʾy šʾh.
ywjdh dšn ʾyg bwzygr hʾ pdyryptn prʾy ʾyg dyn kwš ...

[*a number of lines missing*]

4 ... cyyšn ʾwd rʾb ʾy dyn, ʾwš wʾng ʾyg ʾwhngyn, nywšydyš ʾšmʾh,
ʾwš pʾsbʾn bwyd. qyrdgʾryh wynyd ...

dv**Invocations of the redeeming gods and Mani**

[*Persian and Parthian*]

1 ... nwgmʾhʾ sd ʾc nwg whyšt, ʾwd nwg šʾdyy bwd ʾw hʾmʾg 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 *yoždahr dašn ig bōzigar hā padīriftan* ... : not clear. Apparently: “Is not (*hā*) 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 *-ʾ* or *-ʾh*, and even once extended to *-ʾyʾ*, presumably under the influence of *xwadāy-ā*.

- 2 wxšn'm yyšw', 'c bg'n 'frdwm. nwg m'h tw, bg, 'yy, 'wd *pydr 'rg'w
 'yy. pwr m'h yyšw', xwd'y' wxšn'm'h, pwr m'h yyšw', xwd'y'h
 wxšn'm', zyrd'n rwn' nm'z, 'wh zyrd'n rwn' nm'c.
- 3 yšw', qnyg, 'wd whmn', b'm-yzd' 'st'w'm, 'w bg nrysf yzd, 'w mry
 m'ny 'pwr'm.
- 4 nwg pwr m'h'y' 'wd wh'r ... xwd'y' m'ny'. 'pwr'm 'w prystg'n,
 yzd'n, ... nwg xwršyd ... zyn'rys *by ...

[a number of lines missing]

- 5 ... nwg pwr m'h t'b'd 'br dyn. drwd 'br tw, xwd'y'.
- 6 'wr' pd drwd', xwd'y. ryst, ... hw'xšd 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'dy.
 'h'r' wyn'r 'y zyndg'n pwr š'dyy.
- 8 k'dwš, yyšw', mn'st'r hyrz', bg m'ry m'ny, mn' rw'n bwj. k'dwš,
 bg, rwn', tw mn wyn, z'wr, jryft', bg', tw mn bwj.
- 9 mnbyc' 'šnwd myzdg 'ym šhry'r 'wd w'ng 'y xrxw'nyy ... *'y
 mn wygr'syn'g.

dw

A prayer for a Uigur prince

- 1 ... xwr's'n g'hd'r tngryy q'nymyz hmyšg d'r'nd 'bywzynd, 'b'g
 twhm 'y rwn''n. nywyh'h š'd zyw'y, m'ny pdr'm 'wd drwd.

7 **ahārā winār ī zīndagān** ...: 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 ī xrōhwānī** ...: the final letter of *xrōhwānī* (presumably *y* or *h*) is missing; several letters are missing after it, and then the ms. has *lymn*, presumably for 'ym'n, unless (in the light of the preceding singulars) 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 ī rōšnān: "the family of the Light Ones", either the Man. community, or possibly the royal family.

- zyw'y 'w j'yd'n, thm'tr *shyn 'rdyqr, nyrwg'wynd yzd w'c'fryd,
 gwrd'n *phlwm srhng, rzymwz hwnr'wynd.
- 2 y'qwb wzrg frystg, qyrdg'r'n frh'n, w'h's'n 'fwr'nd 'w tw, šhry'r,
 n'mgyn g'hd'r dydymwr.
- 3 tngry q'n qwyl, bylg' q'n, kw 'bz'y'nd nwg frwxyh, ... *r'myšn
 'wd nwg š'dyh. jdg 'wd nwg *pyrwyzh d' ... ps 'wd pyšyy 'y'd.
 bw'ndwt p'sb'n 'wd p'd'r yzd'n, b'n, 'wd frystg'n. r'myn'ndwt
 wysp rwc'n. g'hw't wnyr'd š'dyh'h 'bywzynd d' 'w dyr s'r'n, hmyšg
 m'n'y š'd ...

dx

A prayer for a Leader, with invocation of the gods

- 1 by bwrzyst 'nwšg xwdy', g'hd'r'n dwn'n rwn'n, 'bz'r zwrmnd
 srwšhr'y, bwzygr 'y gy'n'n m'ny xwd'wn, yzdygyrd sn'n šhry'r'n,
 l'myn wryhr yyšw'zyndkr, gwny'g 'gr'w knygrwšn, 'y'g'n 'brdwm
 whmn rwn, thm'tr'n 'ymyš'n b'n *wrc'wynd'n 'ymyš'n yzd'n thmyh'
 dy'nd nwg yzdyg 'fryn, w'ryšn 'wd nwg š'dyh, ... xwnkyh nwg
 bwxtgyy ...

[a number of lines missing]

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

yazd wāzāfurid: 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.

dx

M 74: *HR. ii 75-6, MSt. 14-15*, and see *Cat.* — A Turkish caption shows that this text invokes a blessing on a *f'mšyy*, i.e. a church leader; the Chinese Buddhist title *fapshi, fa-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 Manichaeans 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.

- 2 ... frzynd'n ... š'dgr ... 'wd *'yrnz'g ... zyw'y hmyw š'dyh' *pd 'bywzyndyy. ... frystg'nwt p'y'nd, w'xš'nwt r'myn'nd, tnyh' dryst 'yst'y 'wd pd rw'n bwxtg bw'y. dyr zyw'y ws'n s'r'n 'b'g xwys'n twhmg'n 'wd nykq'mg'n. yzd'nwt zwr dy'nd. wysp yzdyg sxwn pd w'bryy hnz'm'y. rw'nyn kyrdg'n, yzdyg r'y, d'syn by'nyg twxš'g bw'y. — 'wd 'ndrz'n 'y xwd'wn, 'wd pyys 'y bwzygr, * d'syn 'y 'bycg, bwndg 'wd 'spwr *hnz'm'm. — ps 'bdwm pdyr'y d'syn 'y frwx'n, 'wd nywbxtyy 'ndr *whyšt 'nwšg 'b'g b'n 'wd yzd'n, wysp'n *r'yms't'n ...

dy

A Prayer

- 1 ... pd hrwysp xrd 'wd brhm 'yg 'rd'yh, pd pnz'n 'ndrz'n nyw'n 'y xw'styy, 'wd pd sn'n mwhr'n 'gr'w'n, pd pnz'n j'mg'n wzrg'n, 'wd pd wygr'dyy 'wd wzyštyh...

[a number of lines missing or badly preserved]

- 2 ... pd twxšydynd 'y nywš'g'n 'w qyrbgyy 'wh kw hnzps'n pd pryh w'xš 'wd tnw'r, 'wd pd zwr 'y tw, xwd'wn, 'yrnz'n 'w sn'n drwxš'n wyyb'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'nyšn 'y yzd'n, ny 'wzdyspryst'n ky prystynd 'w phykr'n, 'w by 'y drwznyh, 'wd nyc qyš'n wyyptg'n ky pd ...

2 ruwānig kirdagān ...: "may you strive (for) spiritual acts (i.e. the *ruwānagān*), 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 *ardāyih* and *xwāštih* 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 druxsān: 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'n 'w ... *d'syn 'yg wisp'n qyrdg'r'n. 'wd dy zyyšn
'wd ''ypt 'y nyw'n 'w hwjdg 'wd 'st'ydg 'w'hm'n, xwd'yy, šhry'r
wzrg pdyxšr'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 Maitreya, 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*.