

- 2 pydr, ʼw tw xrwsʼm, cšm ʼw tw pdrʼzʼm, ʼwmʼn gyʼnʼn prwʼn tw  
nygʼynd, kw tw pṭ ws ʼxšd ʼbr ʼmʼ ʼbxšʼhʼ, kw mʼn ʼdyʼwr fršʼwʼh ...

[a number of verses missing]

- 3 \*qʼdws̄ qʼdws̄ ʼw dwʼdys šhrʼn rws̄n wxybyḥ. qʼdws̄ qʼdws̄ ʼw  
šhrʼn rws̄nʼn, ky pṭ tw wzrgyft rdnyn pdmʼdg ʼhynd. qʼdws̄ qʼdws̄  
ʼw ʼndrwʼz jywndg, rws̄n ʼmbʼrg cy šhrʼn ʼrgʼw. qʼdws̄ qʼdws̄ qʼdws̄ ʼw  
zmyg ʼstʼwʼdg. qʼdws̄ kʼdws̄ ʼw dydn nysʼg cy mʼnyndgʼn ʼfrydgʼn ...

[a gap of unknown length]

- 4 qʼdws̄ qʼdws̄ ʼw tw wzrgyft, wysp dydn ʼbrdwm, hwcyhryft nysʼgyn  
cy ʼnʼsʼg. qʼdws̄ qʼdws̄ ʼw tw, \*pydr. qʼdws̄ qʼdws̄ qʼdws̄ qʼdws̄ ʼw tw  
šhrdʼryft ʼstʼwʼdg. qʼdws̄ qʼdws̄ qʼdws̄ ʼw tw, pydr. qʼdws̄ ʼw tw  
nʼm wjydg. qʼdws̄ qʼdws̄ qʼdws̄ ʼw tw, pyd. kʼdws̄ kʼdws̄ kʼdws̄ ...

[a number of verses missing]

- 5 \*kʼdws̄ kʼdws̄ kʼdws̄ ʼw tw ʼndyšyšn wzrg, ʼc kw hrwyn ʼndyšyšn  
kyrbg bwd ʼhynd. qʼdws̄ qʼdws̄ qʼdws̄ ʼw tw pyd. qʼdws̄ ʼw tw  
prmʼng wzrg, ʼc kw hrwyn prmʼng kyrbg ʼwd wzyšt bwd ʼhynd.  
kʼdws̄ kʼdws̄ kʼdws̄ ʼw tw pyd. kʼdws̄ ʼw tw wʼd wzrg ʼwd ʼstʼwʼdg,  
ky ʼbr hrwyn wʼd cy pd šhrʼn ...

3 **dwādes šahrān**: the Father, himself four-faced, is surrounded by 12 Aeons, the 12 Great Ones (below, **ah** 1), who stand three by three before each of his faces.

**kē ... radnīn padmādag ahēnd**: “who are apportioned (?) (as) Jewels” (?). The meaning is not wholly clear.

4 **kāduš ō tō, \*pidar**: Dr. Sundermann states that the words ʼw tw (omitted evidently by scribal error) are written in red above the line; instead of \*pydr, the reading \*pyd is also possible.

5 **tō wād ... kē abar harwīn wād cē pad šahrān**: “your air, above all airs within the worlds”. Probably both *kē* and *cē* are here relative particles.

Verses from hymns in honour of the Father of Greatness

[*Parthian*]

**ah**

- 1 ... dw'dyys dydym rwšn d'ryd, 'wš 'yštyynd prw'n \*dw'ds wzrg'n, wxybyh pwhr'n, h'ws'r dw'dys cyhrg b'myn cy pydr rwšn.  
 2 ws'n yzd'n bg'n 'wd rdyn, cy whyšt šhrd'r pdw'z, 'fryd xrwšt 'wd 'wst'd. 'wd byh 'c hwyn dw'dys wzrg'n nwxz'd'n, qw'n 'wd šhrd'r'n ...

[*a number of verses missing*]

- 3 ... zwrmd, yzd'n 'brdwm, wzrg'n xwd'y, bg'n bgyystwm. 'st'wyyšn 'w bg, rwšn'n frh. bwrzw'r rwšn šhr 'fryydg, kw tw m'nyyh, pw'g 'wd b'myyn, xwj 'wd hw'rmyyn, hmg pwr š'dyft, r'm 'wd wšydx, jywyr, nwš 'wd xwmbwyft.

**aj**

- 1 ... hrwyn šhr'n ... fryštg'n, ky 'c hw bwṭ 'hynd, hrwyn pṭ 'yw gy'n dhynd \*'st'wyyšn 'w hw dydn nys'gyn 'wṭ p'dgyrb 'rg'w. 'm'hyc 'd hwyn 'wṭ nyrd \*hrwyn nysp'd z'nwg. nm'c br'm 'wd 'fryn'm ...

[*a number of verses missing*]

- 2 'd pnj prm'ng ... 'rd'w'n m'd, pydr 'whrmyzd bg 'd pnj rwšn, hwyc fryh rwšn, 'rg'w b'myzyd, w'd jywndg 'd pnj pwhr'n ...

**ah**

**M 730**: *W.-L. ii* 553-54. The fragment contains hymns written in double columns. Only the 2 better-preserved columns (**R i** and **V ii**) are given here.

**1 dwādes didēm**: 12 kingly diadems are worn by the Father of Greatness. It has been suggested that these may represent the 12 millennia of the world's existence.

'yštyynd: ms. 'yš[y]ynd (sic); 'š[y]ynd, *W.-L. ii*.

**3 burzwār rōšn, šahr āfrīdag** ...: "the height of light, the blessed realm, where you dwell, (is) pure and radiant ...". *burzwār* is more commonly a substantive than an adjective (see glossary).

**aj**

**M 5262 (T II D 66)**: *W.-L. ii* 549. These few verses appear to be from a hymn honouring all the gods. The (unnamed) Father of Greatness is first revered.

**ak****From a hymn to the Father of Greatness**

[Parthian]

- 1 tw ʿstʷyšn ʿrjʿn ʿyy o pydr kyrbkr  
nyʿg hsyng o ʿfryd ʿyy tw bg kyrbkr
- 2 ʿlyf nxwyn tw xwdʿy o ʿwd tʿ ʿstwmyn  
pd tw ʿngd o ʿwd bwd ʿspwr tw kʿm kyrbg
- 3 bgʿn hrwyn ʿwd šhršhrʿn o yzdʿn rwšnʿn  
ʿwd ʿrdʿwʿn o dhynd ʿstʷyšn pd ws kʿdwsʿ
- 4 gyʿnʿn dʿlwg ʿwd hrw ... o ryst ʿfrynynd  
ʿwd dhynd nmstyg o pd hʿmʿxwnd
- 5 dhʿh ʿw ʿmʿh ʿgʿdg qyrbg o ...  
... \*brynd cyhrg o cymʿn ʿž dwr ʿndʿsʿd
- 6 hwʿxšd qrʿh hwʿmwjdyft o ʿwmʿn ʿbdys  
wxybyh cyhrg o pʿdgyrb ʿrgʿw cy pdbwsʿm
- 7 wytʿbʿh pd ʿmʿ frdʿb wxybyy o xʿnsʿr  
ʿnwšyn ʿwd wʿd jywhryn o ʿwd qrʿh tʿwg ʿw ʿmʿ zʿdgʿn
- 8 zwr ghrʿyʿd dwšmyn tʿryg o ʿd hw nbrdg qʿw  
wystmbg o ʿwd gryft qʿmʿd ʿw hw šhrʿn

**ak**

**M 94 V + M 173 V** with 2 small fragments : Boyce, "Some Parthian abecedarian hymns", *BSOAS* XIV 3, 1952, 438-40. The text consists of the first part of an abecedarian hymn written in verses of 3 lines each (the lines are marked off by punctuation-points, reproduced here). The first verse is outside the alphabetic pattern; the others begin each with a letter of the *abgad*, from *alif* to *z*.

**2a** *ālif naxwēn ... ud tā istomēn* : "the first Alif and the last Tau". F.W.K. Müller compared *Revelations* XXII 13 (*HR. ii* 8 n. 1).

**5b** ... *\*barēnd čihrag čē-mān až dūr \*andāsād* : "they bear (?) the form which we abandoned (?) afar". Readings and translation are doubtful.

**8a** *dušmen ... kaw* : this pair appear to represent *Āz* and *Ahriman*.

## aka

## From a hymn concerning Paradise and the Father of Greatness

[Parthian]

1 w'd 'nwšg wxšbwy prwrzyd 'w bg'n 'd zmyg 'wṭ drxt'n, cšmg  
 rwšnyn, d'lwg'n 'frydg'n, kwf'n nys'g wy'wr'g 'wṭ bgcyhr. rdnyn  
 'r'm 'sprhm'wynd wy'g, šhr'n 'n's'g, m'n m'n 'wṭ g'h g'h. tw scyd  
 'rg'wyft, šhrd'r'n msyšt.

nm'c 'wd 'st'wyšn 'w mry m'nyy wxšn'm, 'fryd 'fryyt pṭ nw'g rwc  
 wzrg 'w mr zqṭ 'mwcg 'd hmg rm rwšnyn.

## aka

**M 6232 R (T II D 178)**: H.H. Schaefer in R. Reitzenstein and H.H. Schaefer, *Studien zum antiken Synkretismus aus Iran und Griechenland* (Leipzig-Berlin 1926), 290 (as text a), H., "A Pahlavi Poem", *BSOAS* XIII 3, 1950, 645 (transcription with scansion, and emendations to readings). The last verses ('*ain* to *tau*) of an abecedarian hymn describing Paradise and invoking the Father of Greatness. The final *n* verse and a tailpiece invoke blessings on Mani, Zaku, and the whole Man. community. For Zaku see notes to ch.

**1 radnin ārām ...**: "The rest-house of the Jewels is a flowery place" (H.).

**2 pad nawāg rōž wuzurg ...**: "on the great New Year's Day" (H.).

## VI

## HYMNS ON COSMOGONY AND ESCHATOLOGY

**al****The Father of Greatness and Heaven***[Parthian]*

- 1 \*hrwyn bg`n `wd yzd`n o pd hw xrwšt `wd \*`wyst`d  
hrwyn pd hw w`rynd o `wd `w hw `st`wyšn \*dhynd
- 2 ... zmyg rwšn o pd pnj prm`ng pw`g  
pd w`d `nwšyn bwydd o t`byd pd hrw p`dgws
- 3 z`wr`n bg`n `wd yzd`n o rdnyn šhr`n wšmn`g  
d`lwg x`nyg `wd `brwd o pd hw w`rynd wysprwc

**am****The Prince of Darkness and Hell***[Parthian]*

- 1 dyw dwrcyhr ...  
`wd cyhrg ...
- 2 h`wyd wyg`nyd ...  
`sp`wyd ...
- 3 wzyd pd b`zwr w`dyn `bdyn o pd prg sn`cyd  
cw`gwn `byn o `wd xzyd cw`gwn t`ryg`n

**al**

**M 533 V**: art. cit. for **ak**, pp. 443-44. The text consists of 3 verses (*h w z*) from an abecedarian hymn.

**I harwīn bayān ... pad hō xrōšt**: "all gods were evoked by him (i.e. the Father of Greatness)". The *hō* in v. 3 evidently also refers to the Father.

- 4 **zyngyn** ʃštyd pd cfʳr hndʳm o cwʳgwn kd hwyn  
 ʳdwr zʳdgʳn o tmygʳn ʳbdyn pd hw cʳmynd
- 5 **jhryn** xʳnsʳ ʳzdmjnd ʳc hw o ʳwd dmynd ʳc hw  
 nyzmʳn \*dwdyn o \*cndyd dndʳn \*cwʳgwn cylʳn

[seven verses missing]

- 6 **syʳyn** ʳhynd pd nbdmn tʳryg o pd kʳmjnyft  
 ʳwd ʳwrjwg o zʳynd ʳyw byd ʳwd byd wygʳnynd
- 7 ʳstyhʳg ʳxšynd tʳryg o nydrxt ʳw hwyn  
 pnj ʳhrywr o pd wzrg ʳmʳn trs ʳwd dybhr
- 8 **pwr** ʳšyxt jhr ʳwd bzgyft o ʳc hw jfrʳn  
 ʳbr ...

## **an**

### The First Battle

[Parthian]

- 1 ʳxšd wsnʳd ...  
 pdmwxt tnbʳr ...
- 2 **brhm** hsyng o cy ʳwhrmyzd bg  
 kd pnj zʳdg o pdmwxt ʳw dwšmn

## **am**

**M 507**: art. cit. for **ak**, pp. 441-42. Verses *d-j* and *s-p* of an abecedarian hymn.

**4** **čawāyōn kad hawīn ādur zādagān** ...: "as when those children of Fire run against him in the manner of the beings of Hell"(?). Doubtful.

**5** **izdamēnd aš hō** ...: here the *hō* evidently refers to the Prince of Darkness.

**6** **siyārēn abēnd** ...: the subject of this and the following verbs appears to be the inhabitants of Hell.

**7** **panj ahrewar**: i.e. the 5 Hells (see intro. p. 4). Hell was divided against itself. The Prince ruled by fear and at times his subjects attacked him.

## **an**

**M 710 + M 5877 (T II D 138 c)**: art. cit. for **ak**, pp. 445-46. These badly-preserved verses celebrate the going of the First Man against the demons. Verses 4 and 5 foreshadow the ultimate victory. Some emendations to readings have been made by Dr. Sundermann.

**2** **kad panj zādag padmōxt ō dušman**: "when he (had) clothed the enemy with (his) 5 Sons". See intro., p. 5.

- 3 gryw d'd 'w t'r o pdbnd gryw wxybyh  
 'wd wys'd hnd'm o wsn'd hwyn z'dg
- 4 dws'mnyn 'ndyšt o z'dg'n 'njyw''d  
 'wd pd nmryft o bwj'd šhrd'ryft
- 5 ... 'gd o 'ym pydr qyrbkr  
 ... br'dr'n o 'wd \*bwxt wxybyy rwšn

**ao****Verses from a hymn on the Third Messenger and the Archons**

[Parthian]

- 1 'st'nyd rwšn 'c hw o pd ws gwng 'wd brhm  
 pd nmr 'wd pd 'stft o 'c bnd wys'hyd bstg'n
- 2 pw'cyd wxybyy jywhr o 'wd dhyd nmyzyšn 'w hwyn  
 kw wzynd pdyc hw dydn o 'wd hxsynd 'w hw p'dgyrb
- 3 cyhrg sdwys rwšn o nm'yd 'w hw šmg  
 pd wxybyy 'w hw dr'wyd o prm'yd kw bwn 'st
- 4 q'ryd ... 'bxrwsyd o kd ny wynyd p'dgyrb  
 pd \*'spyr rwšn z'yd o 'wd dhyd 'w 'bryn z'wr'n

3 **pdnd** : Dr. Sundermann's reading.

**wšād handām** : "he loosened (i.e. scattered) (his) limbs." This expression may be taken as the converse of *handām amwašt*, see above, notes to x 3.

**ao**

**M 741 R** : Boyce, "Sadwēs and Pēsūs", *BSOAS* XIII 4, 1951, 911-12. Verses from the latter part of an abecedarian hymn (*c-t*) concerning the beginning of the process of redemption by the Third Messenger.

1 **istānēd rōšn āz hō** : "He (i.e. the Third Messenger) takes the Light from it (i.e. the world) ...". The 'captives' (*bastagān*) are the elements of light.

2 **dahēd nimēzišn ō hawīn ...** : "he encourages them (i.e. the Archons fettered in the sky) so that they move after that apparition (i.e. the form of the Third Messenger himself) ...".

3 **parmāyēd ku bun ast** : "he (i.e. the Demon of Wrath, typifying all the Archons) thinks she is real". On this interpretation here of *bun* see E. Benveniste, *Rev. Ét. Arméniennes*, n.s. I, 1964, 8.

4 **dahēd ō abarēn zāwarān** : the subject of *dahēd* appears to be Sadwēs i.e. the Maiden of Light. The groaning of the demons is heard on earth as thunder.

- 5 **rymg** 'wd qrm<sup>bg</sup> o 'c hw tcyd pd zmbw<sup>dyg</sup>  
pdmw<sup>cyd</sup> hrwyn dydn o pd ws b'wg 'jyd
- 6 **šfrsyd** hw 'šmg t'ryg o cy pdrwft 'wd bwd brhng  
'w 'bryn ny pry'b'd o 'wd 'c pdr'st bwd 'h'z \*prgwdg
- 7 **tnb'r** twsyg wz'd o 'dr 'wsxt pd šrmgyft  
'w zmyg'n gr'b pdmwxt o 'c kw sd pd mgwnyft

**ap****Verses from a hymn on the imprisoning of Light in the world**

[Parthian]

- 1 'c 'br wnw<sup>h</sup> \*prxyzid o hw mw<sup>xš</sup> šhrd'ryft wzrg  
pdr'st 'w z'nynd'n o kw 'stym pd hw 'ngwynd
- 2 **bzkr** pysws t'ryg o pd mgwnyft hrw'gwc tcyd  
'w 'bryn 'wd 'dryn hnd'm o 'ngwn hmgyc ny dhyd
- 3 **gyrwyd** bndyd ršwn o pd hwyn šw<sup>h</sup> tnb'r wzrg  
pd zmyg 'b 'wd 'dwr o w'd d'lwg 'wd d'md'd
- 4 **dysyd** pd ws cyhrg o ng'ryd pd ws p'dgyrb  
prg'cyd pd bndyst'n o kw ny sn' 'w bwrzw'r
- 5 **hrw'gwc** wfyd 'wd ncynyd o phrgb'n hyrzyd 'ž 'br  
'z 'wd 'wrjwg 'd hw o kyrd 'hynd h'mbnd

5 **až hō**: again, the Demon of Wrath. It is the *rēmag ud karmbag* which flows from him that clothes itself in "all phenomena" (*harwīn dīdan*).

6 **ud až padrāst būd ahāz \*pargūdāg**: the 1st letter of [*p*]argūdāg is missing; rest. by H., who compares Pahl. *plgwī* (*GBd.* 43<sup>6</sup>) "free from, empty of" (with 'c); transl. "and he had been bereft (?) of what he had achieved".

7 **tanbār tusīg wizād**: the demon, still the subject, represents in this verse the active spirit of Āz, which now abandons the fettered Archons to inhabit the earth.

**ō zamīgān grāβ padmōxt ...**: "he was clothed (i.e. covered) in the womb of the earths, whence he rose in brutishness".

**ap**

**M 741 V**: art. cit. for **ao**, pp. 913-14. Verses from the first part of an abecedarian hymn (ʿ-), on the capture of Light by the Dark Powers, and the creation of Man as its prison.

2 **abarēn ud aḏarēn handām**: the exact significance is obscure.

3 **hawīn šoh tanbār wuzurg**: "the 6 great bodies" comprise the 4 elements of Greek philosophy (fire, air, water, earth) with the addition of plants and animals (H.).

5 **harwāgōz wafēd ...**: the reference is clearly to the linking of Man to the demons and planets in the sky, cf. y 43, 47, above. For *pahragbān hīrzed* cf. y 50.



- 6 wyw wyg`ng `myxt o pd hwyn šwh tnb`r wzrg  
dysyd wxybyy tnb`r o `wd wyg`nyd `w hwyn z`dg`n
- 7 z`wr`n rwšn`n `c `br o pdrwbynd hrwyn `šmg`n  
z`dg`n cy hw pysws o cy `st pd `bryn wy`g

## aq

### A cosmogonical hymn

[*Persian with Parthian words*]

mhr`n `gr`w`n `y zyndkryy

- 1 `wy dyw`n š`h ... ryšq pd rwšn ... q`myst kw h`n ... `pr`d `c `wy  
thm ... rzmywz`n qswc ... yzd `y yzd`n \*`brdwm ... zrw`n ... pd  
rzm `myxt ... pd t`r, zhr `wd \*swcyšn.
- 2 syryd `n`d `z, h`n \*drwynd m`d `y wysp`n dyw`n, `wš gr`n `šwb  
qyrd, hy`ryh r`y `y xwyš gryw. `wš `c ns `yg dyw`n, `wd `ž rym `y  
drwxš`n, kyrd `n`d `yn ns`h, `wš xwd `ndr `wyrd. ps`š `c pnj `mhr`spnd`n,  
zyn `yg `whrmyzd xwd`y, nhrysyd gy`n `y xwb, `wš bst `ndr ns`h.  
c`wnyš kwr `wd qr qyrd, `by`wš `wd wyftg, kw frtwm ny d`n`d bwnyšt  
`wd n`f `y xwyš. qyrdwš ns`h `wd zynd`n, `wš bst gy`n wydr`y. `wm,  
zynd`nyg, `pr hynd dyw, drwxš, `wd hrw pryg. r`stwš gy`n bst `ndr ns`h  
`y \*dwxwnd, `wš qyrd \*zyšt `wd drwnd, \*xyšmyn `wd kynw`r.

7 *zādagān cē hō pēsūs* ... : phrases such as “Hyle (i.e. Āz) and her sons” occur frequently in the Coptic psalms (e.g. *Psalm-Book*, 227-29). The meaning of the final words, *cē ast pad abarēn wyāg*, is obscure.

## aq

S 13 + S 9 R ii 30: Salemann, *Manichaica* iii 18-19, 9-13; H., “Ein manichäischer kosmogonischer Hymnus”, *NGGW* 1932, 214-28. Part of an abecedarian hymn, from *heth* (partly preserved) to *tau*, with final verses outside the alphabetic scheme. *ain* is represented, as elsewhere, by *alif*. The hymn is linguistically mixed, being mainly in MPersian but with a number of Parthian forms. The headline (which refers also to **ar**) is preserved on S 9 only.

1 *awē dēwān sāh* ... : these lines evidently refer to the initial assault on Paradise by the Devil. Presumably the lost verses *alif* to *z* contained descriptions of Heaven and Hell. The broken sentences of para. 1 are taken from several verses, and in places there are wide gaps between the words.

2 *sīrīd anād āz* ... : cf y 37, above.

*u-š az nas īg dēwān* ... : this verse contains a highly condensed account of the creation of man (*ēn nasāh*) by Āz by means of the plants and abortions. Cf. y 38 ff., above.

*čē`ōn-iš kōr ud karr kīrd* : “by her it was made as if (*čē`ōn*) blind and deaf”.

*zēndānīg* : Adam, imprisoned as soul in the “corpse” made by Āz, here speaks in the 1st person.

- 3 \*ps `whrmzyd `y \*xwd`y `bxs`ydwš `br gy`n`n, `wd pd \*dys `y mrdwhm`n `wxyst `n`d frwd `w zmyyg. šr`syn`dwš ``z `y drwnd, `wš kyrd `st cšmg`h `wš `šq`rg b` nmwd hrw cy bwd `wd bw`d. txyh`ywš qyrd pyd`g kw `yn ns`h `y pdyn ny `whrmzyd `yg xwd`y qyrd, `wš nyc gy`n xwd bst `n`d.
- 4 zyr gy`n `yg nywbxt` ryst`hyzyš bwd `n`d, wrwystwvš d`nyšn `y `whrmýzd `y nyw xwd`y. hrw wyspyš `ndrz, `wd frm`n, `wd mwhr `y xw`štyy, wzyštyh` pdyryft `n`d, c`wn gwrđ `y qyrdg`r, ns`hyš `y mrg fr`mwxt, `wd bwd bwxtg `w j`yd`n, `wd `wl `hr`ft `w whyšt, `w h`n šhr `yg prwx`n.

## ar

## A hymn concerning the Second Coming of Jesus

[*Persian with Parthian words*]

- 1 `w mn gw, šhry`r, `ry`m`n, `wvm `bhwm, pws `y fryhstwm, `br zm`n `yt `mdyšnyh, k` pd `bdwmyh ``yy. bwzygr wzrg, wcyh`gwm, gw `br h`n zm`n `wš nyš`n`n.

**3 pas ohrmizd ī xwadāy** ... : this verse is outside the alphabetic scheme. The First Man brings consciousness to the soul of Adam. This is usually the function of Jesus the Splendour (see intro. p. 7); H. (op. cit., p. 222) points out that its transference here to the First Man is to be regarded as peculiarly Iranian, since in MPersian the Iranian Manichaeans called the First Man *Ohrmizdbay*, and the Father of Greatness *Zurwān*. In Zurvanism Ohrmizd is the son of Zurwān; and it is the "son of God" who brings gnosis to Adam, all the Manichaeian gods being in fact the "sons" of the Father of Greatness. They are all also, as beings of Light, of the same substance as the imprisoned Soul; and the link between the First Man and the Soul is particularly close, so that he is as it were himself both Saviour and the Soul that is to be saved.

**4** The last verses, outside the alphabetic scheme, describe the ultimate salvation of Adam through gnosis.

**mubr ī xwāšū** : *xwāšti* "the performing of good works, good works" (*Av. hu. varšta-*) evidently came through popular etymology to be interpreted as "good peacefulness, peace" (cf. *āšt* "peace"). The word is often used, as here, as a synonym for the Man. religion.

## ar

**S 9 R ii 33 f.** : Salemann, *Manichaica* iii 9-14. A number of emendations to readings were made by H. in *Verbum*. A soul, or perhaps the Living Spirit, asks Jesus about his Second Coming, and receives a prophecy about that epoch and its "signs". The hymn is in MPersian with a few Parthian words.