

- 9 pt 'bcr'n 'wd xrd, cyd 'c bwt pdgryft, bwrđ rsk dybt pd tw, qnyyg ql'n. kd hw sd 'w nybr'n, frm'dyš 'w tw kw 'yd bws 'w mytrg.
- 10 hmpđ qyrd 'mwjđ yyšw bdyg y'wr. 'wš cfr w'dđ pw'g 'w mn hwfry'd 'w'st, bst 'w hry w'd'n, wygnd 'w wryšlyym 'd b'rg'n cy 'šmgvyft.
- 11 jhr 'wd mrn t'st pd tw, qwm'r, zyštyft wsrđ 'šqrywt' 'd sr'yl z'dg'n. 'wd 'nyc ws 'njwgyft ...

[three lines illegible]

- 12 ... pštg ... pdycyhr ... fryštg'n ... rngs 'st, 'wt dw q'rw'n, ky pd mn rfynd, 'n's'g.
- 13 wzrg tw'n rzmg'h h'ws'r 'whrmyzd bg, 'wt frg'w 'mwrđyšn cw'gwn ryh rwšn'n. 'ymyc gryw jywndg, ky pd pyđ 'wt d'lwg, tw 'dg 'yy 'c 'z bwj'd.
- 14 hrw hry bg'n 'wd'y'd pd 'ym zhg, 'wš'n m'ry m'nyy bwj'gr 'w

9 pad abžārān ud xrad ...: "on account of the means (?) and the wisdom, which were received by you (-d) from the Buddha ...".

dībat ... kanīg kalān: Dilbat, the Semitic Venus. Mandaean has, besides the normal *lyb't*, the forms *dlyb't*, and also *dyb't* (variant *dybyt*) which accords with the Manichaean form; see W. Brandt, *Mandäische Schriften* (Göttingen 1893), 45 n. 7, 85 n. 4 (A.-H.). The goddess is for Mani one of the powers of Darkness.

kad hō sad ō niβrān: "when he (the Buddha) entered into Nirvana".

10 kird āmužd yišō' bidīg yāwar: The hymn-writer appears to be linking the coming of Jesus the God to Adam with the appearance of the prophet Jesus in Israel.

čafār wād pawāg: Cf. *W.-L. ii* 487 (138): "The ... new Jesus, whose four pure winds of salvation attest the great law, and bear witness to the Light". By the "new Jesus" the prophet is meant, as distinct from the god. It would be possible therefore to conclude that the four pure winds were the four Gospels, as against the three evil winds of the Torah, the Prophets and the Writings; but this is not very probable (A.-H.).

bāragān čē išmagift: either "the walls" of the city or "the steeds" of the demons of wrath.

11 žahr ud maran tāst pad tō ...: "the cup of poison and death, hatred was poured over you by Iscariot" (H., "Murder of the Magi" *JRAS* 1944, 141 n. 7).

12 frēštāgān ... rangas ast: "(the number) of the prophets is few" (or something similar) (A.-H.). Why there should be two armies assailing him is obscure.

13 wuzurg towān razmgāh ...: "your great battle (is) equal to (that of) the god Ohrmizd".

frayāw amwardišn: "the collection of treasure" i.e. the gathering of redeemed Light. Cf. *Psalm-Book*, 202.

14 hrē bayān: who these three gods are is not certain. Possibly the three redeeming gods who, together with the Father of Greatness and the Shape of Light, make up the five Fathers: namely, the Third Messenger, Jesus the Splendour and the Nous. See Polotsky, *Mani Fund*, 74.

mn fršwd, ky 'zw'st hym 'ž d'hyft, pd cym 'w dwšmnyn 'spyšt
'g'm'y pd trs.

15 **d'dwm** 'z'dyft 'w tw, mn h'mhyrz, ...

dd

Verses from an abecedarian hymn

1 'fryn ysn 'wd whm 'w ... xwd'wn, 'wd k'dwš n'm ...

[a number of verses missing]

2 ... 'y *xwmbwyy. xwrxšyd 'y rwn 'wd pwrn'h 'y br'z'g rwcynd
'wd br'zynd 'c tnw'r 'y 'wy drxt.

3 **mwrw'n** b'myw'n 'wy n'zynd š'dyh'. n'zyynd qbwtr fršymrw 'y
wysp *gwn. sr'wynd 'wd 'w'cynd ... 'y qnyg'n. 'st'ynd ... tnw'r
'y 'wy ...

de

Verses from a hymn

1 ... rymn'n qyyš'n 'wd hmwž'g'n. *myl'd, pymwg, pryng 'wd prng'n,
n'zyšn 'yg znyn 'wd srwd 'y š'dyh shynyy 'y xwd b'w 'wd bwyyst'n,
'wd p'rg, d'šn 'wd pdyst'wg'n, ny pry'dynd pd h'n rwc 'y wdngg.
phyqyrb 'y pydr, qnygrwšn, h'n 'y xwd pry'dyd pd h'n rwc 'y
*wdngg.

dd

M 554: *HR. ii 69, MSt. 29*, and see *Cat.* — A few, unusually charming, verses (*alif*, *k/x* to 'ain) of an abecedarian hymn. The broken context makes the significance of the imagery obscure.

de

M 727 a V: H., "Two Central Asian Words", *TPS*, 1945, 152-3. A few verses on the uselessness of earthly things to help the Soul at judgment-day.

I pahikirb i pidar, kanig-rōšn ...: i.e. the form of Light which appears to the victorious soul at death; see intro. pp. 7-8.

df**Verses from a hymn, on salvation**[*Parthian*]

- 1 ... mstyft ... cmyd wyd'r'n ... fr'mwcyd 'd ww'r 'wd 'nd'g, ywbhr,
zrw'n 'wd mrn 'n'wrd.
- 2 mwš pry'byd, wšyd'x 'by trs, š'dyft, drwštyft, yw'ngyft.

dg**Verses from two polemical hymns**

gwyšn 'yg jwwg 'yg 'bwrs'm

- 1 šhr'n wdmwšt bwynd pd 'wzdys'n wyptg'n, phykr'n 'y 'br dyw'r
'y d'rwyn 'wd sygyn.
- 2 trsynd 'w wyptgyh, ngwcynd 'wš nm'c brynd. hyštws'n pyd 'y pd
gr'sm'n, 'wd prystynd 'w wyptgyh.

[*end of first hymn*][*the first four verses of the second hymn omitted*]

- 3 h' dwdy 'ymyš'nc ky prystynd 'dwr swcyndg, 'c 'ydr xwd d'nynd
kwš'n 'bdwmyy 'w 'dwr?

df**M 789 V** : *HR. ii 68, MSt. 31*. A fragment from a hymn on the joys of salvation.**dg**

M 28 I R i 5-13, R i 33 – R ii 4, R ii 24-37 : *Mir. Man. ii 311 n. 2, HR. ii 94-5, MSt. 10, H., Zoroaster, 50 n. 1*, see further *Cat.* — Verses from two difficult polemical hymns, from which only selected verses have so far been printed, in different publications. Each verse is written separately in the ms., but within the verse the lines are run together, like prose. The end of the first hymn is directed against image-worshippers. In the second hymn Zurvanites, Christians and Jews are attacked.

gōwišn ig jōg abursām : “the (verse) homilies of the congregation of Abursām” (H.).

- 4 ʾwd gwynd kw ʾwhrmyzd ʾwd ʾhrmyn brʾdr hynd. ʾwd pdysʾy ʿyn
sxwn rsynd ʾw wnywdyḥ.
5 zʾwr ʾwd pʾdysʾgyḥ gwynd ʾbr ʾwhrmyzd, kwš mʾhmy dyw hmwxt
šhr rwšn qyrdn.
6 hnzynynd ʾwd nhʾynd dʾm ʿy ʾwhrmyzd ʾwd ʾhrmyn, ʾwd bwd hynd
dwšmyn ʿy hrw *dwnʾn twhmgʾn.

[two verses omitted]

- 7 xwʾnynd ʾw br mrym, pws ʿy ʾdwny hptwmyg. ʾgr hʾn ʾst xwdʾy ʿy
wysp, pwsyš ky kyrd ʾwbdʾr?
8 rsynd dʾdyḥʾ drwndʾn ʾw dwšwx, cyšʾn xwd kyrd bzgyy ʾwd wnywdyy
ʿyg bzqrʾn.
9 mʾnʾg hʾn cyšʾn kyrd, ʾwy yzd ʿy mrkywn cyš nʾyd, hʾn ʿy ny xwyš,
ʾwšʾn gryft ʾwd ʾwzd.

[seven verses omitted]

- 10 šʾrsynd pd ʾbdwmyy, hrw ky prystynd ʾw ʾwzdysʾn, pd hʾn rwc
ʾbdwmynd, ʾwd šwynd ʾw wnywdyḥ.

4 ku ohrmizd ud ahramen brādar hēnd ...: these words, together with the following verse, show that the “fire-worshippers” who are attacked are Zurvanites, who believed in the supremacy of Time (Zurvān) over the twin spirits, Ohrmazd and Ahriman.

5 māhmī dēw: see H., *Zoroaster*, 50-51. According to the Armenian writer Eznik, in Zurvanite myth Ohrmazd created the world but did not realise how to illumine it, till the demon Māhmī prompted him to create the sun (thus betraying his own master, Ahriman).

9 mānāg hān cē-sān kird ...: a difficult verse. V. 7 is plainly an attack on Christians. The *druwandān* of v. 8, (the antecedent of *-sān*) are presumably the Jews, attacked in verse 9 in the light of the teachings of Marcion, who held that the god of the Old Testament (here referred to apparently as *ōy yazd ī markyōn*) was not the supreme, beneficent God, the “father” of Jesus, but a cruel demiurge who ruled this world. Jesus therefore was not “his own”. Marcion subscribed moreover (like Mani) to the docetic doctrine that it was only a semblance or phantasm of Jesus which appeared on earth and was crucified; hence perhaps the use of *ēiš*. A tentative literal translation is: “like that which by them was done, (when) by that god of Marcion a thing was led-forward which (was) not his own, and by them it was seized and slain”.

dga**Verses from a Monday hymn**[*Parthian*]

- 1 **br**'dr'n 'mwst'n 'wṭ whyg'r'n, wjydg'n wyxtg'n 'wṭ 'z'd pwhr'n, gy'n'n rwsn'n, wjydg'yt 'rg'w, frhyft 'stwn'n 'wṭ b'm frzynd'n, **d**'ryd 'brng pd bg 'bdys kw bwyd 'spwr, kl'n, 'bynng.
- 2 **hr**wyn hnd'm pdr'st' d'ryd pd 'st'wyšn 'w 'njmn r'myšn. wyxt 'wd wjyd hyd 'c mdy'n ws'n, 'yw 'c hz'r'n 'wd dw 'c bywr'n. z'dg hyd cy jyryft 'bryn 'wṭ nwxz'd'n cy rwc 'spwryg.

[*two verses badly preserved*]

- 3 **t**'byd rwsnyft, frhyft' 'nwšg, dhyd b'wg 'w wrzygr wxybyy.
- 4 ywdyd pd 'brng pd 'ym dwšmbt, rwc 'frydg cy 'by'st'ryft. **kyc** kyc 'c 'šm'h pd wx'stw'nyft pdwhyd, wndyd 'wṭ 'frynyd. l'b 'wṭ nmstyg bryd 'ywbyd'n, hyrzyd 'st'r, 'nd'syd gwndg.
- 5 **my**hm'n rwsn, mrdwhm pšt'g, pd r'myšn 'w 'ngwn j'myd. nywryd 'škyft' pd tryxt cxš'byd, 'wṭ 'ndyšyd pd jfr jyryft.

dgb**Verses from a hymn**

- 1 'fryn nyw 'wd 'st'yšn 'w frystg'n 'y wzrgyy, r'myn'nd dyn 'y xwr's'n pd wysp šhr 'wd p'ygws ... **b**'n thm'tr'n 'wd b'sb'n'n 'y dyn.

dga

M 763: H., "A Pahlavi Poem", *BSOAS* XIII 3, 1950, 646. Verses *b* to *z*, and *l* to *n* of an abecedarian hymn, one of the category of "Monday" hymns. These hymns for the holy day are especially concerned with moral striving, confession of sins, prayer and praise. H. provides a transcription of the text, and scans the verses.

dgb

M 83 I V + M 82 R + M 235: H., "The Disintegration of the Avestic Studies", *TPS* 1942, 56, gives a transcription with scansion. Verses *alif* to *tau* of an abecedarian hymn, probably of late date, invoking general blessings on the gods, angels and the community. The *k* verse is represented by *x*, the '*ain* verse apparently by *alif*.

Some phrases, and verses extra to the alphabetic scheme, which were omitted by H., have been reproduced here from a photograph of the fragment.

1 dēn ī xwarāsān: The phrase evidently refers to the Man. faith. Possibly, if the text was composed in Islamic times, Manichaeism had come to be regarded as the "eastern religion" through having its surviving stronghold in the eastern patriarchate.

- 2 gyhb'n wgr'd, kftynws s'r'r, **dwš'rmygr** 'y nyw, y'kwb nrym'n.
hnmzn 'wzxt' 'y mhr'spnd'n nyw'n, **wcydgy** 'bz'r 'wd dyn 'y xw'styh,
zwryd'n 'bzw'd 'c pydr by zrw'n. **hmyw** 'st'yhyd 'c hmg wzrgyh, **thmyy**
 pdyryd 'c b'n 'y b'ryst, **yzdygyrdy** 'wt' 'st'yšn 'c zwr'n 'y wzrgyy.
- 3 xwd'wn yyšw', s'r'r 'yg frystg'n, **rwšnyh'h** w'ryn'd 'w 'šm'h thm'n.
- 4 **m**'nyy xwd'wn, pws 'y wzrgy, **nyrwg**'yn'd pd wyhyy 'w 'šm' xw'br'n.
- 5 s'g 'y wysp 'st'yšn 'wd 'fryn 'y zyndg 'c hmg yzdygyrddy 'w 'šm'h
 frwx'n. **pyw**'cydwm 'w w'ng 'wm bwyd fry'dg, **e'wnwm** 'c nwx 'wd
 frtwm pd zwr 'y 'bz'r. ***qryd** drwd 'wd r'myšn pd wysp'n šhr'n, **r**'mynyd
 'w xw'stygr'n 'wd sr'xšynyd 'w dyw'n. **š'dyh** 'bz'yd 'w r'yn'g'n 'y
 xw'styh, **t'xyh'h** w'rynyd 'w wysp'n hwrw'n'n.

dgc

Verses from an abecedarian hymn

- 1 ... mylysg 'wd pyrwg. **h**'n pr't 'y rwd'n *š'h 'zws bwn b' z'yd ... **hrw**
 *drxt'n prwryd pd prd'b 'y xwyš, **tyzyh**' phryzyd 'wd pršynyd pd wysp
 šhr.

5 'w **dyw**'n: There is a ms. variant *dyw*'n, for which see glossary.

dgc

M5755(TIHD 120 a): H. apud H. H. Schaeder, "Beiträge zur iranischen Sprachgeschichte", *Ungarische Jahrbücher* XV 1935, 581. Verses *h*, *h* and *t* of an abecedarian hymn. The first words, *mylysg* 'wd *pyrwg*, have not been published before.

XVII

PARABLES AND MISCELLANEOUS PROSE-TEXTS

dh**From a Manichaean version of "The Shepherd of Hermas"**

- 1 ... ʾw kwp ʾy tʾryg. ʾwš ... šwh ... qʾr-prmʾn ... ʾny hnzmn ʾy *wsyʾr myrdʾn, ky ... hʾmʾbyr dysynd. ʾwd hrwysp wym ʾy pd dr ʾndr ʾdyd, pd hʾmʾbyr *nysyhyst hynd. ʾwd hʾn ʾy pd dr ʾndr ny ʾdyd, wynst ʾwd ʾbʾc ʾw hʾn gyʾg bwrdynd ky ʾcyš ʾʾwrđ. ʾwš wycʾryšn *ʾydʾwn nmʾyd kw ...

[some lines missing]

- 2 ... ʾwd kwp ʾy dwdyg ʾy twhyg, ʾwysʾn hynd dysmwyʾn ʾwd ʾbystʾgʾnʾn ʾy drwnyy, ky bʾr ʾy ʾrdʾyy pdyš ny bwd, cʾwn qšʾn pd kwp tys ny bwd. ʾnʾy ʾwyn ʾbystʾwgʾnʾn bwynd. ʾwd ʾgr ʾwh kw ʾʾwhrʾnd, ʾgyšʾn ʾstʾr hyšt bwyd.
- 3 kwp ʾy sdyg, ʾy pwr xʾr ʾwd tšk bwd, ʾngdʾn hynd, ky pd xyrʾn ʾwd prgʾmyšnʾn ...

[some lines missing]

- 4 *kwp ʾy chʾrwm* ... bycyšʾn ... ny ʾst ʾwšʾn sxwn zyndg, ʾwd pd qyrdgʾn mwrđg hynd. ʾwd pd dw mnwhmyd ʾystnd.

dh

M 97: F.W.K. Müller, "Eine Hermas-Stelle in manichäischer Version", *SPAW* 1905, 1077-83, *MSr.* 34-5, and see *Cat.* — A passage from a Man. adaptation of the Christian apocryphal work "The Shepherd of Hermas", containing a parable of a chain of hills, diversely populated, which are interpreted as representing a series of groups of mankind.

- 2 **ēeʾōn ka-šān pad kōf tis nē bud**: "even as there was nothing for them on the hill".
ʾbystʾgʾnʾn: reading supplied by Dr. Sundermann.
agar ōh ku āwuhrānd ...: "if (it is) thus, that they do penance ...".

- 5 kwp pnzwm 'yg bwlnd, ky d'rwg 'y xwydg ws 'ndr, 'wyš'n hynd ky d'nyšn 'wd whyh ny pdyrynd, 'wd pd xwyš gryw 'styzg'r 'wd 'stwrn'n hynd, 'wd q'mynd hrw tys d'nystn 'wd 'zw'rdn, 'wd ...

[Some lines missing]

- 6 *kwp ššwm, 'y *... xwrdyg, 'wyš'n hynd ky bzgyy 'wd *zwrw'cyšn 'wd dr'yšn 'y gw gw gwym gwym yk 'br yq ... dr'yst.
- 7 kwp hptwm, ky *d'rwg 'wd hwzrgwn ... 'y ws 'br *rwst, 'wš d'm 'wd tsb'y 'y ws 'br crynd, 'yg 'wyš'n hynd ky pd wysp zm'n xwb 'wd xwš-r'y 'wd rw'ncyn hynd. 'wš'n 'zygryy hgryc pdyš ny bwd. 'wd pd yzd'n przynd'n š'd 'wd prmy'n *bwd hynd.
- 8 kwp *hštwm ...

dj

A parable

- 1 ... tw'ngr ... 'z'd'n, hm wysp ... pymwg, d'šyn ws *pyr'y ... pdyrpt. šwdynd. swr xwrđ. d'šn pdyrpt. š'd bwdynd.
- 2 xwr pd fryg bwd. mrd 'c *hwšnwdy cr'h'n pd zm'n ny 'brwxt. š'h pdgwm'n bwd. nzdyk'n gwpt kw 'yn myrd swr nyk qyrd, d'šn d'd, b' cr'h ny 'brwxt. m' 'gr wn'h k'myd kyrđn.
- 3 myrd 'xšyd. tyrs'd. 'by 'wš bwd ... ps 'sp'syg'n 'y 'wy myrd hz'r cr'h pyš š'h wyr'st. ps š'h 'g' bwd kw mrd 'bywn' 'c *fr'mwšyy 'yd'wn kyrđ, ny pd mnyšn 'y wd. š'h 'w myrd 'ndk nxrwhyd. ps d'šn d'd. pd dwsty nyky *hyšt.
- 4 wc'ryšn : 'škw h myrd nywš'g'n hynd ... š'h ... prystg 'y yzd'n ... *bwyst'n, rz, qdg, s'yg, rw'ng'n 'st, nywš'g'n 'w dyn kwnynd. m'nyst'n dysynd. nzdyk'n 'y š'h 'rd'w'n hynd.

6 kē ... drāyīšn ī gōw gōw gōwēm gōwēm ... drāyist: lit. "by whom it is shrieked shrieks of 'say, say! I say, I say' at one another", i.e. among whom there is constant aimless chattering.

dj

M 47 II: *HR. ii* 84-86, *MSt.* 13, see further *Cat.* — The text has since been re-edited by W. Sundermann, *KPT*, 86-89. A parable in late Middle Persian, told in highly condensed fashion, in much the same manner as the parables in **h**, above.

2 *hwšnwdy: ms. *hwšmwd oo*, presumably by scribal error.

3 *fr'mwšyy: ms. *fr'mwš o*.

- 5 pymwcn, pyr'yg 'y kyrd, ng'r 'wd nbyg hynd. cr'h whyy. h'n 'y pd zm'n ny 'brwxt, h'n 'st 'y nywš'g'n. pd zm'n zm'n 'c kyrdg'n swst 'wd fr'mwš bwynd. pwršyšn bwyd. ps pyrwyzy pdyrynd. rw'n bwxsyd.
- 6 'sp'syg'n ky cr'h'n 'brwxt, 'w myrd hy'r bwd. kyrbg kyrdg'n 'w nywš'g'n hy'r bwynd. c'wn 'yn 'znd, nywš'g'n. 'gr pd tw'n h'd, 'c dyl pd fryy 'w dyn prystynd, yzd'n dwst bwynd, 'c frh 'y dyn pyrwyzy pdyrynd.

dk

From homilies on alms-giving, and the fate of sinners

[Parthian]

jydg'n sxwn

- 1 *'wd hw mrdwhm* ky pd *dyn'bryft 'štyd *'wh z'nyndyh kw cw'gwn 'stym pd rw'n ... hw 'sp's cy 'w dyn'br'n pw'g'n kryd, 'wd

nīkī hišt: *nyky (h)št*, presumably for *hyšt*, is Sundermann's reading. Translate "he was left in friendship (and) goodness", i.e. the king departed with benevolent feelings towards his guest.

5 **paymōzan, payrāyag ... nigār ud nibēg**: a metaphor with chiasmic placing of its parts, since the symbolism clearly requires that *payrāyag* should represent *nigār*; cf. **da 3**, above.

6 **če'ōn īn āzend, niyōšāgān**: i.e. the Hearers resemble the main character in the parable, namely the rich man.

dk

M 6020 (T II D 162 I): H., "A Grain of Mustard", *AION* VI, 1965, 29-35. The full heading (across 2 pages) runs: *hanjaft saxwan jūdagān*, meaning probably "Finished (is) the discourse on the lives". Probably this particular discourse ends with what is given here as para. 4, after which a space is left blank in the ms.; a similar blank occurs before para. 1. The discourse is concerned with the doctrine of alms-giving by Hearers to the Elect; how even the greatest gifts or sacrifices by the Hearers cannot extinguish sins against the Living Self. As for the Elect, if they are pure, by eating the food given them by Hearers they save the elements of the Living Self in that food, and also benefit their own souls and those of the Hearers. But if they are not in a state of virtue, they cannot do this, and it is a great sin on their part to accept the food.

The second discourse, beginning with para. 5, describes the fate of apostates and sinners in hell.

1 ***hō mardōhm ... *ōh zānendih**: **hō mardōhm* (rest.), i.e. a Hearer. The 'wh is a conjectured emendation by H. for the ms. 'wd.

čawāyōn istem pad ruwān ...: "how the service that he performs for the pure Dēnāwars (i.e. the Elect) [accrues?] in the end to the Soul".

z'nyndyḥ hw b'r cy 'c d'hw'n z'yyd. 'b'w kd hmg qdg zrnyn 'wd mwrgr'rydyyn bwyndyḥ, 'wš rw'n r'd dhyndyḥ, 'b'wš ny c'r 'bxš'h'd. 'wd *'g 'wḥ kwš pyd cy *pd tnb'r 'st ngn *pwxt kyrd šhyndyḥ, 'wš pd wxybyḥ dst *frjnyndyḥ, 'wš 'w *dyn'br''n dhyndyḥ, c'r z'n'd ...

[a number of lines missing]

- 2 ... pwnw'r 'st'nyndyḥ cw'gwn qwf 'yw wzrg, 'wš bwj'd šhyndyḥ, 'b'wš wxrd c'r. hm wxd bwxsyd, 'wd 'w hwyc bwjyd kyš pwnw'r d'd. 'wd 'by wzynd y'dyd 'w bg'n 'r'm.
- 3 'wd ky pwnw'r 'st'nyndy cwnd šyfsd'n 'yw, 'wš bwj'd ny šhyndyyḥ, 'b'wš 'frdr ... 'dwr ...

[a number of lines missing]

- 4 ... ky wxybyḥ twxmn pd hz'r 'db'g wynd'ḥ.

[End of the first homily]

- 5 'wd hw mrdwhm ky kryd drwg pṭ bwt 'wd fryštg, 'wd dyn 'nd'syd, 'wd cxš'byd 'mzyyd, pṭ wzrg šrm 'wd trs w'st bwyd prw'n *d'dbr r'stygr, 'wš *ny šhyd* 'rws'd.

[a number of lines missing]

- 6 ... tnb'r wxrd. 'wš b'd b'd gwš frjnynd, 'wš b'd b'd *'zb'n pšqsg *hnjnynd. pd hm 'bdyn wisp *hnd'm frjnynd. 'wš b'd b'd rwd wdxtg 'w rwmb t'cynd, 'wd 'swn tftg wxrdn dhynd, 'wd 'swyn myx 'w gwš jnynd. 'wd ky šhyyd w'xtn 'spwr bzg gst tngg 'wd dyjw'ryft cy wyd'ryd hw dwšfr 'wd 'w'wryg mrdwhm ky dyn pw'g 'gwdyd?
- 7 *byc frwx hw mrdwhm *ky dyn* pw'g 'wd cxš'byd ... 'spwr d'r'ḥ ...

abāwiš nē cār abaxsāhād : "then he would not necessarily be forgiven".

ag ... pid ... nagn *poxt kird šahendih : "if he could [bake] the flesh ... (as) bread". Only the *p* of **poxt* is preserved in the ms.

2 punwār istānendih : the term *punwār*, occurring (thrice) in this passage only, appears to be a special term for the alms of food given to the Elect. H. suggests tentatively that it may be a compound of *pwn* (< *punya*) and *wx'r* "food" (which, although not attested in Parthian, may be safely presumed); see op. cit., p. 33 n. 1. — The missing subject of *istānendih* is plainly one of the Elect.

yādēd ō bayān ārām : the subject of *yādēd* is probably "it" implied, i.e. the Living Self contained in the food.