

dl

From a polemical text against idol-worshippers

- 1 ... *wzyh'm 'c *šhr 'y bzqr'n 'w šhr 'y qyrbkr'n. gwyd hš'gyyrd
 'y qwdk, kw xwnq 'w wysp mrdwhm ky 'yn xw'h'd 'wd pwrš'd.
 twyc xwnq hy ky xw'hyh *kwt mnwhmyd bwrđ qwn'y, 'wd 'šnw'y
 tys 'yt *pyš 'bhwmhyd, wyptgyy 'y qyš'n, hmwg 'y *yzd'n, zyhr
 'wd mrg, kyrbgy 'wš ncyh'g, bzgyy 'wš q'r'g.
- 2 'šnw, mrdwhm 'y nymwš. hn'r cšm 'wd wyyn, c'wn ng'rd 'yrd
 pyš tw. pd 'yn ng'r 'wzdys'n, bšnbyd'n, pylg'n, 'wwš'n yzd.
- 3 hrwb mnwhmyd 'w mn, r'z, 'stw'nyy 'wš'n wrwyšn. pryst'n
 xrwhxw'nyy ...

[a few lines missing]

- 4 ... w'ng *'bgnynd c'wn sg'n. ny 'st r'styy pd gwyšn. 'n'y tw
 xwyš gryw d'n. gyr r'h 'y yzd'n.
- 5 nxwstyc pd sr 'y 'ymyn wysp'n 'y 'yrd ng'rd, 'yn 'st 'wzdyš'r,
 'yš xw'nynd qdg 'yg yzd'n. 'wd *'br n'm 'y qdg, yzd'n *ws bwynd.
 dwyynd ws'n. k' pwršynd kw 'w kw? gwynd kw 'w qdg 'yg yzd'n, 'w
 nm'c, dws'rmyy, p'rg 'y hndym'n. bšnbyd'nc w'ng 'bgnynd, 'wryd
 'w qdg 'y yzd'n.
- 6 'wd 'c 'ndrwn 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 *ēn nigār*.

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

3 *harrōb manohmed* ...: "collect (your) mind to me", i.e. concentrate your thoughts?
rāz āstawānī ...: "the sacraments, the profession and the belief in them", H. (*BSOAS*, XII 1, 1947, 46).

5 *ud 'abar nām ī kadag* ...: "and according to the name of the house, there are many gods (in it)".

namāz ... *ī handēmān*: apparently "reverence, love, offerings before (them)", i.e. before the gods.

6 *cē wādān mast kird hēnd*: lit. "for (their) spirits are made drunk", i.e. the spirits (or minds) of the worshippers.

dm**From a story, to show the sinfulness of mourning**

’br ’zynd ’c xybr’ nywš’gc’n

- 1 ... ps h’nc zn, ’y qnycg ’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 ’wznm. byc ’c nwn prwn ny gryym, ’wš ny ’wzn’n. ’wš ’st’r hyštn ’wd dws’rmyy xw’st. ghyš xwd’wn ’pryn ’y ws qyrd, ’wd ps ... *’c ’nwḥ b’ šwd.

dn**About the great Tīr-day**

- 1 ... ’wd c’wn mn ’yn bwxtgyḥ ’y ’yn dw rwcg ’w ’šm’ ncyst, ’wd ’yd’wnyš pd dhyn ’y nby’ ’wn gwg’y y nm’yd, kw pd tyrm’ yq rwc

dm

M 45: *HR. ii* 91-92, *MSt.* 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 Dārāwpuhr, see text **g**, above. Doctrinally the death of a virtuous person was a joyful event for Manichaeans, and not to be mourned. For them, as for Zoroastrians, grief belonged to the evil powers, and to indulge it strengthened them.

1 *kanizag ī 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.

*hāmrašt *wirāyān* : H’s restoration. The ms. has *h’mr’st wy[....] c’wn*.

dn

M 16: *HR. ii* 93-94, *MSt.* 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 Tīr-day”, i.e. the 14th day of the month Tīr (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 ēe’ōn man ... ud ēdā’ōn-iš ... a’ōn*: the *ud* before the apodosis is characteristically MPersian. An idiomatic English translation would omit it: “And even as I have taught

ʾst kw hrw kyš ʾšnʾsyd, ʾwd pd pʾky rwcg pdyš pʾyʾd, ʾyg ʾwy ʾc
wzrg ʾstʾr ʾbyʾstʾr *bwʾd ...

[*several lines missing*]

- 2 ... ʾwd ʾstʾr ... ʾst. ʾwd nʾm ʾy *tyr rwc ʾy wzrg ʾwy nbyʾ pd
xwyš nbyg bwrđ, ʾyd rʾy cy qʾr ʾy wzrg ʾwd ʾbzʾr pd hʾn rwc ʾy
chʾrdh sxt qyryhyd.
- 3 ʾwd pd ʾnyc zrdwštgʾn nbyg ʾʾwn nbysyd kw pd chʾrdh rwc ʾy
tyrmʾ kwnyšn ʾw qwnyšngr ...

do

Citations from the Letters of Mani

- 1 ... ʾwd zwd zwd swgnd mʾ xwryd ʾwd ʾw ʾnyz ks swgnd mʾ dyyd.
- 2 ʾwd pd prwrdg ʾy *mhystgʾn gwyd kw ʾywštyhʾ ... mʾ wyʾwryd.
ʾwtʾn *sxwn ʾy gwgʾnyšn ʾc dhyn mʾ *hyb ʾwzyhyd, cy pd sxwn
ʾy *gwgʾnyšn drwxš ʾy xwnyn ghwynyd.
- 3 ʾwd pd prwrdg ʾy htʾ gwyd kw *hwnywš bwyd *pd *gwyšn ʾytʾn
dhyn ... prgnʾd, byc šb ʾwd rwc ... phybwršyd, ʾstʾyd ... ʾwd pd hʾn cyyd
ʾy zyndkr *gwpt.
- 4 ʾwd pd ʾwnglywn ʾwd *gnz ʾy zyndgʾn gwyd kw pd zmyg ...

[*a gap of unknown length*]

- 5 ... dwšʾrmygr ... wywʾsinyd. ʾʾgnyn ... ʾwl hnʾryd, ʾwd yk ʾc
yk zryg ʾnʾmyd, ʾwd pd xwšyy ʾʾgnyn *pryy bwyd. hmyw pd ʾymyn

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

3 **nibēsēd**: the subject is not clear.

do

M 733: *HR. ii 31, MSt. 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 **zūd zūd**: the adv. phrase presumably modifies both verbs, *xwarēd* and *dayēd*.

3 **ud pad hān čayēd** ...: apparently "and lament (imp. pl.) for that which by the
Redeemer was said".

- nhwptgyh'n *cynyd, 'wd 'gnyd dysyd. 'wd 'ny pd *dys 'wd 'ywyng
 'y mn bwyd, 'ny ny. *'wh'y h'n kw ...
- 6 ... pseg ... br'dr'n ... hrwkyn 'šm'h whybg'r ... 'n'y pd h'n cym
 tw'n ... hrwkyn 'šm'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
 qwšydn 'wd hš'gyrd'nc 'ndrz qyrdn.
- 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 dwjdyl qwn'd kw pd šhr
 'ystyd. cy dwst' 'y dwst'n 'šm'h hyd, *nywš'g'n hynd ky pd rwcg ...

[a gap of unknown length]

- 3 ... s'r'r 'y br'dr'n 'wd xw'ryn pyd'g kyrd.
- 4 'c prwrdg myšwn 'y dw tñw'r gwyd kw 'm'h 'wd 'šm'h 'w xwyš
 pdyšt' 'y's'm 'wd prg'm'm šwdn. 'yn 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 *c*[...]. **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 *dōstān*).

dq

From the index to a Manichaean book

[Persian with some Parthian forms]

- 1 hnjft hynd 'ymyn gwyšn'n rwsn'n 'y ymg'nyg rwc'n. 'wš 'st 'c
'ndr pd yk mr wisp gwšg, PP' gwyšn'n cy yzdygyrdy.
- 2 'wnglywn 'y 'rβ ncyhyd.
'wnglywn 'y tww ncyhyd.
'wnglywn 'y wyst 'wd dw wdimwštyh'n.
'whrmzyzdbgyg
- 3 'br gwyšn 'y dw'zdḥ sxwn.
mrysysynyg
- 4 'br mrysysyn d'rgyrdyyḥ.
yyšw'yg
- 5 'br wyst 'wd dw k'rc'r 'yg ... 'mdyšnyḥ 'yg yyšw' zyndkr.
- 6 'br nw'cyšn 'yg yyšw'.
- 7 'br gwyšn 'y p'wlys frystg.
- 8 'br gwyšn 'y qynšryy *mdynt' ...
'rd'wyftyg

dq

S: Salemann, "Ein Bruchstück manichäischer Schrifttums im Asiatischen Museum", *Mémoires de l'Académie Impériale des Sciences de St. Pétersbourg*, VI 1904, 2-7, *MSt.* 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 *yamaḡān* days. These were two-day periods of fasting and intercession (H. deduced that *yamaḡ* 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 (*ardāwifī*). The 5 *yamaḡ* 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 ī arab ... tau: cf. text c, above, title and notes. Mani's *Evangel* stands first, before the texts concerned with the individual *yamaḡānig* days.

6 niwāzišn īg yišō': either "the kindly utterance of Jesus", or "the honouring of Jesus", i.e. the honour shown to Jesus.

8 *mdynt': Dr. Sundermann's tentative restoration, as the Syriac word for "town". MS. *md(y)* [...].

dr**A spell against fever**

- 1 'pswn 'y tb 'wd *w'd 'y ... 'wd xwnyhyd 'ydr'. 'wš sh phyqyrb 'st, 'wš pr c'wn pšqwc. 'wd 'ndr *'stg nšydyd, 'wd 'ndr mstgrg 'y mrdwhm'n. 'wd xwnyhyd tb *wzrg. 'ps'yhyd pd 'b ... rwyn 'wd 'dwrystr 'wš 'br 'ps'yy 'yd''wn ...

[a number of lines missing]

- 2 ... 'ync tb 'y 'w'hm'n, 'y 'w'hm'n pws, 'wzyh'd 'wd *wny bw'd, pd n'm 'y xwd'wwn yyšw' 'ry'm'n, pd n'm 'yš pydr bwrzysł, pd n'm 'y w'xš ywjdhr, pd n'm 'y hndyšyšn nxwstyn, pd n'm 'y 'yl ywjdhr, pd n'm 'y *bwbww, pd n'm 'y mwmyyn 'y *'ryrc'n, myx'yl 'wd rwf'yl 'wd gbr'yl, pd n'm 'y ... 'wd wsyxwr, pd n'm 'y ... cšwł 'wd bnd 'y rwšn 'wd pd ...

[a number of lines missing]

dr

M 781 + M 1314 + M 1315 (T I): 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 *wād ī ...: probably "fever and the *spirit [of fever]". H. points out that the ending of 'ydr' (Idra?) shows that this is a foreign word, the name possibly of the spell or the fever or its 'spirit'.

2 handēšišn naxustēn: "the First Intelligence" i.e. the First Man (although without the qualification *handēšišn*, 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 *parmānagēn yazd*).

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

mwmyyn 'y *'ryrc'n: for the last word the ms. has only 'ryrc[or 'ydr[. H.'s tentative rest. is to be read *ērīcān*, i.e. the patronymic of *Ērič (Iraj)*; but he points out that this is not particularly apposite, and that one could alternately restore, for example, 'ryrc[yd] or 'ryrc[ynd], from a present stem of *ērīxt* 'bound, condemned'. *mwmyyn* should then perhaps be regarded, not as a proper name, but "as a loanword (with strange ending) from Syr. *maumāthā* (pl. also *maumyāthā*), Talm. *mōmī* 'oath, exorcism'? ... Hence, 'in the name of the exorcisms that Michael, etc., 'bound'?" (H.).

- 3 ... h`m`g ... prydw nyr`m`d ... `wm šh phyqyrb `wd prwdg `y
 `dwryn *`ndr `yst`d hynd. `wd tbr *`y t̄yj `wd wšwb`g pd dšt d`rym,
 `wm ššf̄syr `wd *cyl`n `y hswd `y `rm`s `y p`k pyr`mwn `wb`yyd, `wm
 `spšwn `yg gwyšn `wd `šnwyšn `y prystg`n ... `b`g `st, `wd hft̄ cyl`n
 `sift̄ pwl`wd `ym pd dšt *gryft̄ ...

[a number of lines missing]

- 4 ... wysp`n ... `yg qdg, `wd wysp`n r`z`n `y qdg, `wd wysp`n
 w`d`n bzg`n `y qdg, wysp`n xyšmyn `pr`n `y qdg zn`n, `wš`n nyspwrđ
 `yryp`y`n bng`n, `wn kw zyy n̄y *`st`n`nd, `wd pdyrg mn n̄y *`yst`nd,
 `wš`n rwšn *`pr`n `wd `br xwyš `spyzyšn `bz`y`n, *`wš`n zwr `pr`n
 `wd `br xwyš zwr `bz`y`n.

ds

An amulet

[Parthian]

- 1 ... pd tw n`m, pd tw k`m, pd tw frm`n, `wd pd tw z`wr, xwd`y yyšw
 mšyh`. pd n`m mrym`ny, `njywg, yzd`n *fryšt̄g, `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-šān ... 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`n `wd pdyrg mn ... `yst`d*, where the verbs have been emended by H. to **`st`n`nd* and **`yst`nd* for the sake of sense. In the next sentence the ms. has *`wš zwr `pr`n*, where the sense requires **`wš`n*.

ds

M 1202 (T I a): H., "Two Manichaean Magical Texts", *BSOAS* XII i, 1947, 47-57. A Parthian amulet (*zāwar*), whose chief content is a Man. *yakša* catalogue. Each hour was held to be ruled by a Yakša 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 Yakšas 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, yakša, 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 Ammō at Balkh, where there must have been close contacts with Buddhists (H.).

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

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 'nyl 'wd ddyl, 'bryl, nysdyl 'wd rfyl ...
'w 'šm'h hrwyn dyw'n, yxš'n, pryg'n, *drwj'n, *rxšs'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 *zrw'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 yxš pdxš'hyd, byš p'rn n'm. 'w pwškw prxyzyd.
'wš 'st pwhr'n wyst hz'r. šwryn 'h'r 'xwrynd.
- 3 šhwm jm'n 'c rwc yxš pdxš'hyd, qwctr n'm. 'w ... prxyzyd. 'wš 'st
pnjwyst hz'r pwhr'n. ... 'h'r 'xwrynd.
- 4 hftwm jm'n 'c rwc yxš 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 yxš pdxš'hyd, *nrg'n n'm. 'w qšpyr prxyzyd.
'wš 'st ... hz'r pwhr'n. 'sprhryn 'h'r 'xwrynd.
- 6 nhwm jm'n 'c rwc yxš pdxš'hyd, ... n'm. 'w djrtbwhr prxyzyd. 'wš
'st pwhr'n ... hz'r. šyftyn 'h'r 'xwrynd.

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

***rxšs'n**: H.'s restoration, Skt. *rākṣasa*. 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. *yaxš* for *yakṣa*. The 1st vowel of *rākṣasa* would necessarily be shortened in Parthian (H.).

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

zāwar istaft ud saxwan: "the firm Power and Word" i.e. the amulet itself (cf. the use of Greek δούμας 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 *wryx[. 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 pārñ: i.e. Viśvapāñi, "who leads a shadowy existence in Northern Buddhism as the 5th of the 'Dhyāni-Bodhisattvas"; he is due to create the next world, the world of Maitreya. As his colleague Vajrapāñi appears frequently as a *yakṣa*, cf. Konow, *Acta Orientalia* VIII, 311-17, there is no reason why Viśvapāñi 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 *Nārāyaṇa* (in Sogdian *n'r'y'n*, VJ, 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 *-igān/-ikān* ... In the region of Tokharistan *-igān/-ikān* had become *-iyān* by the middle of the 5th century, see Marquart, *Ērānšahr*, 215, and this may be true also of *-agān*" (H.).

XVIII

PRAYERS AND INVOCATIONS

dt

pywhyšn 'y prystg'n

- 1 'wr, zyw xwd 'b'g prystg'n 'bz'r'n. nhwm 'wd p'y 'w dyn ywjdhr, 'wd hmb''w qm'r bwr, kst'r''n 'y xw'styyh.
- 2 rwp'yl, myx'yl, gbr'yl, sr'yl, 'b'g wisp''n prystg'n 'bz'r'n, xwd 'bz'y'nd r'm 'wd wšyd'x 'w h'm'g dyn 'y xwr's''n p'ygws.
- 3 'pryn 'w prystg'n thm'tr''n, r'hywnyg z'wr'n, nmr'n, kw xwd p'y'nd 'w dšnyz'dg''n 'c w'dyn 'wd pdyn z'wr''n.
- 4 'pwrym 'w by m'ny, xwd'wn. nmbrym 'w prh wzrg 'yt br'z''g. 'wrw'rym 'w w'xš ywjdhr, 'b'g prh'n 'wd prystg'n 'bz'r'n.
- 5 'pryn 'w prystg'n thm'tr''n. p'y'nd *'w dyn 'y yzd'n*, 'wd w'n'nd 'w wzyndg'r'n 'y r'styh.
- 6 prystg r'ymst, yzd dws'rmygr, wryhr pd dydyšn, nyrwg'wynd by 'gr 'w-n'm, prydw n š'h 'wd y'kwb nrym'n. xwd p'y'nd 'w dyn 'wd '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, MSt. 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, zīw ... : it is not clear who is invoked; and the final words, *hambāw kamār burr, kastārān ī xwāštīh*, are obscure. Apparently "sever (*burr*) the heads of the adversaries (*hambāw*), the foes of the Man. church (*xwāštīh*)". The sentiment seems un-Manichaean.

4 āfurēm ō bay mānī ... : cf. text **cu 4**, above.

6 frēdōn šāh : 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 *prydwn nryw* "brave Frēdōn" is linked in traditional Zoroastrian fashion with Mīhr Yazd.

- 7 `pryn `wd `st`yšn `c `m`h hrwysp pdyryh`d `w pyš sn`n xwdy`h`n, kwm`n xwd pryst`nd zwr `wd nyrwg pd `yn rwc `wd zm`n `y š`dyh.
- 8 `pryn ``y`d `c b`n `y b`ryst, `wd nwg `wwd`yšn `c zwr `y qyrdq`r, `br šhr `wd šhry`r, kw bwynd wrwyšnyg pd dyn ywjdhr.

pywhyšn `y br symws

- 9 nmbrym `w brsymws y`qwb, `wd `pwrym `w br..., kw xwd `bz`ynd ... nwg nwg š`dyh `w ... h`m`q `yn hnzmn. myhryzd pd`n, bwxt`r `wd xw`br, `b`g prydw nwy, `wd wysp`n prystg`n, p`y`nd `wd phryzyn`nd `w dyn ywjdhr, `w prwx s`r`r, xwd`y nywn`m.
- 10 rwsnygr xwrxšyd`, zyn`rys by, `b`g zyndg`n m`dr. myhr yzd hmys prystg`n pnz `wd dw`zdḥ. hrwysp `st`yh`nd `c dyn ywjdhr.
- 11 nwg `pryn, nwg pyrwyh` ``y`d `c by zrw`n `br prh`n `wd prystg`n, w`xš`n `yg `yn šhr, kw pdyr`d `w dyn ywjdhr. bwyd p`sb`n `c `ndrwn `wd byrwn, hy`r `wd p`d`r.
- 12 pywhym `w prystg`n thm`n zwrnnd`n, rwp`yl, myx`yl, gbr`yl, sr`yl, kwm`n p`ynd `c hrwysp pty`r, `wm`n *bwz`nd `c drwnd `hrmyn.
- 13 nmbrym `w by y`qwb prystg, `b`g prh`n, zwr`n `wd nyw w`xš`n, kwm`n xwd p`ynd pd zwr `y `bz`r, `wm`n xwd z`myn`nd `c `ndrwn `wd byrwn.
- 14 `wrw`rym pd š`dy y `w zwr `y `bz`r, y`kwb prystg, s`r`r `y prystg`n. tw pdyr `c h`m`g dyn ywjdhr nwg nwg `pryn `wd `st`yšn `bz`r.
- 15 r`myšn `wd nwg drwd ``y`d `c by zrw`n. `pryn `wd nwg š`dyh `c b`n `wd prystg`n wnyr`d `br `šm` prh`n `wd w`xš`n. xwdm`n *z`mynynd pd `yn r`h `y drwdyḥ.
- 16 nwg zwr ``y`d `c y`qwb prystg, nwg `wrw`hmy `c wysp`n prystg`n wnyr`d `br `yn šhr `wyst`m. xwd z`myn`nd pd nwg nwg r`myšn.
- 17 `wryd prh`n, w`xš`n `wd zwr`n. pdyryd dšn ...

8 *abar šahr ud šahriyār, ku bawēnd warrawišniḡ* : 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 *bawēd pāsbān* ... : 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`mynynd* : the ms. has *r`mynynd*.