

IX

HYMNS TO JESUS THE SPLENDOUR

a. Verses to Jesus from Mani's Psalms

br

[Parthian]

- 1 'gd 'yy pd drwd, 'nnywg wzrg cy hrwyn 'nnywg'n. 'gd 'yy pd drwd, hrđyg wzrg, ky 'ndrbyd 'm'h 'wd pydr. 'gd 'yy pd drwd, grywm'n wyš'h'g 'c mdy'n mwrđg'n. 'gd 'yy pd drwd, cšm'n 'bryn, 'wm'n 'šnwdn 'zγwlg. 'gd 'yy pd drwd, dšnm'n hsyng, 'wm'n jywhr 'ndrw'z. 'gd 'yy pd drwd, 'm'h b'm 'mwštg, 'wm'n mnwhmyd r'št. 'gd 'yy pd drwd, 'wšm'n 'spwryg, 'ndyšyšn m'n wzyšt, 'wm'n prm'ng wydrd.

[a number of lines missing]

- 2 'gd 'yy pd drwd, brm'n wzrg, 'wd n'w cy 'm'h gryw'n. 'gd 'yy pd drwd, šhrđ'ryf'm'n nw'g, 'wm'n rm 'st'w'dg pwhr fry'ng. 'gd 'yy pd drwd, pydrm'n qyrbkr, 'wm'n frmnywg r'št. 'gd 'yy cw'gwn pydr, bzyškm'n qyrbkr, 'wyšt'd 'yy cw'gwn m'd, hwfry'd'd 'yy cw'gwn br'dr'n, fršwd bwd 'yy cw'gwn pwhr, 'wd prx'št 'yy cw'gwn 'spsg. 'dyh' rg' pydr qyrbkr, grywm'n wyn'r'h ...

IX

A number of hymns are addressed to Jesus the Splendour, who in most texts is identified as the redeeming god who brought gnosis to Adam. He is thus the saviour of mankind, and very closely linked with the Great Nous, see intro., p. 7.

br

M 680 + M 189 : *W.-L. i* 95-97. Probably verses from the Parthian version of one of Mani's psalms.

2 awištād ay čawāyōn māđ ... : such paradoxes, though most usual in hymns to the Living Self, are proper for any of the gods, who seek to redeem their own "Self".

bs

[Parthian]

- 1 'st'w'dg, jywndg, wygr'dg 'wd 'nwšg 'yy, tw nyš'n, gryw 'wd p'dgyrb, mry yyšw'zyw': rwn'n fryhstwm, šhrd'r mšyh'h. dhm'n, xwd'y, 'c wxybyy d'hw'n kyrbg, hw wsn'd cy hrwyn d'hw'n kyrbg sr ... tw 'yy bzyšk ... jywndg ... tw 'yy, xwd'y, ... bwj'gr, wyš'hg ...

[a number of lines missing]

- 2 'st'w'dg, jywndg, wygr'dg 'wd 'nwšg 'yy, tw nyš'n, gryw 'wd p'dgyrb, mry yyšw'zyw'h: rwn'n *'rg'wystr ..., frhygr 'wd kyrbkr, wzyšt, nys'g 'wd b'myn. twm'n 'yy xwd'y ..., šhrd'r, bg, ... 'nyjwg.

b. Hymns to Jesus**bt**

'st'yšn 'yg yyšw' zyndqr

- 1 ... hrwysp pd 'yw mnhyd. 'wd dst pd wndyšn pr'r'zwm, 'wd cšm 'w 'yd phyqyrb 'y tw hn'rwm. 'wd dhyn 'w tw xwndn wy'bwm, 'wd 'zw'n pd 'st'yšn pdr'ywm. 'w tw xw'nwm, 'y hm'g zyhr. 'wd 'w tw 'st'ywm, yyšw 'spyxt'n, šhr 'y nwg.
- 2 tw hy, tw hy *by r'stygr, bšyhk *'gr'w, pws prystwm, *gryw dwšyst. dryst 'wr, šhry'r 'wmwšt. 'wr pd whybg'ryh, w'xš 'y nyw, prystg 'y 'br r'myšn, pry'd'g 'y nrm'n 'wd w'n'g 'y 'bd'g'n. dryst 'wr, šhry'r 'y nwg. dryst 'wr, bwxt'r 'y wrdg'n, 'wd bšyhk 'y xst'n. dryst

bs

M 369: *W.-L. i* 118. Verses from the Parthian version of Mani's psalm, *Wuzurgān Āfrīwan*, cf. **af**, above. The repetitive formula *istāwādag žīwandag* ... recurs throughout the section of this psalm devoted to Jesus.

bt

M 28 II R i – V i: *Mir. Man. ii* 312-16. Part of a long hymn to Jesus, consisting mostly of invocations to the god. Some of the imagery (physician, Son etc.) shows the blending of the conceptions of Jesus the Splendour and Jesus the Messiah; see the study of the subject in *W.-L. i*. The title refers also to the hymns in **bu**. Some small emendations to readings in both texts have been supplied by Dr. Sundermann.

ʾwr, wygrʾsʾg ʾy xwptʾn, *hgjynʾg ʾy hwmrynʾn, *ʾhyzynydʾr ʾy mʾwrđn. dryst ʾwr, yzd ʾbzʾr ʾwd wʾng ywjdhr. dryst ʾwr, sxwn wʾbrygʾn, ʾspyg wzrg ʾwd rwšn prhyd. dryst ʾwr, šhryʾr ʾyg nwg. ʾwd rwc ʾyg nwg. dryst ʾwr, nwx ʾy šhrʾn, ʾwd zyyšn ʾyg wsʾn. dryst ʾwr, dʾšyn ʾy nywʾn, ʾpryn ʾy nrmʾn, ʾwd ysn ʾy ywjdhrʾn. dryst ʾwr, pyd dwsʾrmygr, ʾwd dʾywr xwʾbr ʾy ʾwysʾn kyt pnʾh grypt. dryst ʾwr, pyd ʾymʾn pwšt ʾbzʾr ʾwd wystʾhyh hwstygʾn.

[words only preserved from the next six lines]

- 3 ʾwmʾn ʾbxsʾyšn ʾwd dwsʾrm ʾbr qwn, xwʾbr ʾy hmʾg dwsʾrmyh, ʾwmʾn hmys wšwbʾgʾn mʾ hngʾr. pnʾh-gryptg ʾwdʾy, ʾwmʾn ʾbxsʾyšn ʾbr qwn.
- 4 ʾwh dwšyst ʾwd dwsʾrmygr, ʾmh tw, šhr ʾy nwg, dyd hy, ʾwmʾn pd tw *phybwst, ʾy hmʾg dwsʾrmyh. ʾwmʾn tw, xwdʾy ʾy dwsʾrmygr, dyd hy mdrʾm. ʾwd pd tw nʾm ʾstwʾn hwm, mʾm wsyn. wcʾrmʾn ʾc myʾn bzgʾn, ʾwmʾn ʾc myʾn ʾbdʾgʾn ʾbdʾc. xwdʾwn, tw xwyš hwm, ʾbr ʾmh ʾbxsʾyšn qwn. zwd nyxwʾr ʾwd bzqrʾn wʾn, cy ghrʾyst hynd, ʾwsʾn ʾwh gwpt kw ʾmh hwm, ʾwd ks hʾwnd ʾmh nyst. ʾhy bʾš *nyrwgʾwnd ʾwd ʾbdʾgʾn ... nyrʾm.

[the next three lines badly preserved]

- 5 ʾpwrwm tw nʾm, ʾy hmʾg *stʾyšn, ʾwt ʾgrʾw wzrgyh, ʾy hmʾg *šʾdyh. ʾstʾyšn ʾw ʾyd nʾm ʾy tw, pdʾn, ʾwt pdyxšr ʾw wzrgyh. prʾzyšt ʾwd jʾydʾn ʾwh byh.

4 *phybwst: a hapax, that might possibly be read instead *phyqwst* (equally a hapax). H. tentatively took *phybws- as a by-form to MP *pyws-*, Pth. *pdbws-* "desire, long for".

mdrʾm: a hapax. It cannot be read as *pd rʾm* (A.-H.).

mʾm wsyn: A puzzle. H. suggested very tentatively that the words might possibly represent an abbreviation of *mšyhʾ*, which word, remarkably, does not occur in the hymn. In Syriac texts *mšyhʾ* is quite commonly abbreviated by the Syriac letters *mim* and *šin*; this abbreviation might have been made pronounceable with an inserted "and", as *mym wšyn*, which, not understood by copyists, became corrupted as *mʾm wsyn*.

5 u-t padixšar ō wuzurgih: "and honour to your greatness".

bu

- 1 hmb`rwm `mh cšm pd `st`yšn, `wd dhyn pd *pywhyšn wy`bwm.
 `wd pdyxšr `wd wzrgyh `w tw, yyšw` `spyxt`n, šhry`r `wmwšt, `wd
 šhr `y nwg, dy`m.
- 2 tw hy, tw hy j`mg `y `pryn. tw hy br`d `y prystwm. `wr pd
 drwd, `y hm`g drwdy. `wr pd qyrbg, `y hm`g qyrbgyh. `wr pd dws`rm,
 `y hm`g dws`rmyh. `wr pd byš`z, `y hm`g byš`zyh. `wr pd `št, `y
 hm`g xw`štyh. `wr pd zyhr, `y hm`g zyhryh. `wr pd pyrwez, `y hm`g
 pyrwyzh. `wr pd šhry`r, `y hm`g šhry`ryh. `wr pd rw`ncynyh, `y
 hm`g rw`ng`n.
- 3 dryst `wr, šhry`r `y nwg, `wd bšyhq `y nwg. dryst `wr, bwxt`r `y
 nwg, `wmšt `y nwg. dryst `wr, yzd `y nwg, `spyzyšn `gr`w `wd rwšn prhyd.
 dryst `wr, nxwryg `y zm`n `wd zm`n `y *nwg. dryst `wr, rwc `y hm`g
 š`dyh. dryst `wr s`r `y hwy`rgr. dryst `wr, nxwyn `wd nxwryg nxwstyn.
 dryst `wr, `ymydg `y nyw `wd sdyg `y my`n *`m`h `wm`n pdr.

bv

[Parthian]

- 1 `wn t`wg pydr, ky *`c hrw rwmb`n `frywn `rj`n. `wn yzd`n pwhr,
 ky bxšyd `w ws`n jywhr. `wn xrwsg wzrg, ky wygr`nyd `ym mn
 gy`n `c xwmr. `wn lmyr nys`g, ky mn zyrd `wł cšm rwšn kyrd.
 `wn mwhr `spwryg cy mn dst, rwmb `wd `ndyšyšn. `wn nyzg qwm`r,
 mn jyryft `wd nys`n *prywj`n. `wn sfsyr nyw, cym `w šrg `stft pd
 hw ... `wn *fryhgwn mn wdrd prm`ng ... `wn cšm`n ... mn
 `zw`ryšn ...

bu

M 28 II V i – V ii + M 612 V: *Mir. Man. ii* 316-18. Another similar hymn to Jesus.

bv

M 32 R: *HR. ii* 63-4, *MSt.* 10. Verses *teth* to *c* of an abecedarian hymn to Jesus. The verso contains part of a hymn to the Third Messenger, see **bo**, above.

1 nēzag kumār: the significance is obscure.

pd hw: the reading *hw* is clear from the ms.

X

HYMNS AND PROSE TEXTS
CONCERNING JESUS THE MESSIAH**bw**

[Parthian]

d`rwbdgyftyg b`š`h`n

- 1 ... *pd r`štyft bgpwhr `st. `wṭ pyltys wy`wrd kw `z wnwḥ `c `ym bgpwhr gwxn `byy`d `hym. qtrywn`n `wd `strtywt`n `c pyltys frm`n `wḥ pdgryft, kw `ym r`z `ndrz d`ryd. `wṭ yhw`d`n wxd dhynd pdkyšg.
- 2 byd `bdysyd kw pd `yw-šmbt, pd mwrwg`g sr, `gd mrym, šlwm, mrym, `d `b`ryg ws jyn. `wš`n bwd`c`r wxš nyrd ``wrd. nzd `w dxmg `bnft `hynd. `wš`n ... fryštg ...

[a number of verses missing]

- 3 ... wynyd wrc, pdycq wyg`hyft cy qyrd mrym, šlwm, `wṭ `rsny`ḥ, kd dw fryštg `w hwyn pwrsynd kw m` jywndg `d mwrđg`n wx`zyd.

X

These various texts concerned with Jesus the Messiah are in part based on the Christian gospels. The surviving fragments show that "the Manichaean community in Central Asia made use of at least two harmonised versions of the gospels. The source of one could be Tatian's Diatessaron", see Sundermann, "Christliche Evangelientexte in der Überlieferung der iranisch-manichäischen Literatur", *MIO* XIV 3, 1968, 399.

bw

M 18: *HR. ii* 34-36, *MSt.* 9. Müller pointed out that the forms of loanwords (*qtrywn* and *`strtywt*) and of the proper name *šlwm* indicate the Syriac version of the Gospels as source, rather than the Greek one.

1 im rāz andarz dārēd: "keep (as) command this secret" i.e. "be commanded to keep this secret".

dahēnd pdkyšg: *pdkyšg* occurs in an unpublished Pth. text, apparently in hendiadys with *šm`r*. Perhaps therefore "the Jews themselves give account" i.e. are responsible?

2 maryam, šalōm, maryam: Mary Magdalene, Salome and Mary mother of James; *Mark* XVI 1, *Matthew* XXVIII 1.

yyšw^f sxwn ʾbyʾd dʾryd, cy pṭ glylʾh ʾw ʾšmʾh wyʾfrʾšt, kwm ʾbyspʾrynd, ʾwt qrynd dʾrwbḏg. hrḏyg rwc ʾc mwrḏn ʾxyzʾn. pṭ nydʾr šwyd ʾw glylʾh, ʾwt ʾzd qryd ʾw šymwn ʾwt ... ʾbʾryyg ...

bx

[Parthian]

dʾrwbḏgyfyyg bʾšʾh

- 1 ... *yyšw^f wsnʾd *nyʾg wjydgʾn wjyd. wrm ʾdwryn frsystn qʾmʾd, kw hmg šhr pd ʾdwr hʾwʾh. šhrdʾr ʾrgʾw wxybyh pdmwcn ʾzwšt, ʾwd pd syzdyft bwd ʾgs ʾw sʾtʾn. hmpd zmyg ʾwd ʾsmʾn wlrzʾd, ʾwd smyl qft ʾw jfrʾn. trkw mʾn rʾšt bwd ʾbxʾhyšn rwsn wsnʾd, cy dwšmnyn xʾzʾd. bwdyš sʾnʾd ʾc jfr ʾhrywr ʾw hw ʾyʾg ʾbrngyft ʾc kw ʾwsxt.
- 2 nmʾc ʾw tw, wzrgyft zʾdg, ky ʾbdʾcʾd wxybyh ʾrdʾwyft. ʾwʾsyc pʾy ʾmwecg mryzkw, pʾng wzrg cy tw crg nysʾgyn.

by

[Parthian]

- 1 wygrʾsyd, brʾdrʾn, wjydgʾn, pd ʾym rwc gyʾnyn bwxtgyft, pd myhr mʾh pd sxt cʾrds, kd prnybrʾd yyšw^f bgpwhr.

bx

M 104 + M 891 b: *Mir. Man. iii k 1-17*, and see *Cat.* — The contents show that the hymn was written in the time of the Teacher Mar Zaku. If he is to be identified with the Zaku who was one of Mani's earliest disciples (cf. text **ch**, below), then the hymn must be one of the earliest Parthian Man. compositions.

1 *yišō^f wasnād *niyāg wižidagān wižid: yyšw^f is restored by H., the words *wsnʾd* to *wjydgʾn* are preserved on M 891 b. *nyʾg can also be read as *nwʾg. With the above readings, transl.: "For the sake of the Ancestor (i.e. the Father of Greatness) the Elect (i.e. the disciples) were chosen by Jesus".

tarkumān rāšt: i.e. Jesus.

yʾg: probably a copyist's error for wyʾg. Transl. "It (i.e. the Light) had been raised up by him ... to that place (?) ...".

by

M 104 + M 734 R + M 459c: *Mir. Man. iii k 18-44*, and see *Cat.* — The date given in the hymn for the death of Jesus is mechanically "translated" from the 14th of the Syriac month Nisan to the 14th of the Iranian month Mihr (H.H. Schaeder apud A.-H.). This date, and the fact that the hymn is not abecedarian, may taken together indicate that the text is a translation from a Syriac original (H.).

- 2 ng'h kryd, hrw bg 'mwst'n, kw kd gd jm'n 'nj'myšn pd mrd pwhr frwd'd 'šmg'n. 'wd 'šyj'd hw bzg 'mwg xwd'y, db pdmwxt, h'm'fr's bwd 'hynd. 'ywyšt 'c 'br dw'dys g'h'n, 'w d'm 'dryn jhr ryxt 'w z'dg'n, 'wd pdr'y'd hw mrn t'st. yhwd'n, msyšt bg 'spsg'n, db 'wmws'd. swnd'g qft, pdycyhr 'x'zynd 'br mrd pwhr. bzgyft 'ndyšynd, z'wr wyg'h 'mwrtynd pd drwg. dwšfr s't'n, ky cyd 'ywyšt 'w fryšt'g'n, hw wxd 'šyft 'w crg cy mšyh'. kyrdws b'rg 'škrywt'h 'bzftg, fryhstwm 'mwst' 'c 'bjyrw'ng'n. nm'dyš pd dštbr 'dyšg, 'w dwšmnyn 'bysprd bgpwhr. 'byst'w'd 'c r'styft pd p'db'rg cy d'd yhwd'n, wxybyy xwd'y 'wt' 'mwcg prct.

bya

[Parthian]

- 1 ... yyšw' kyrd pswx 'w yhwd'n kw 'šm'h pwsyrd 'w nwn 'bjyrw'ng'n, kw cy 'st' 'mwg cymyš'n 'mwc'd, 'wd qyrdg'n cym frm'd 'w hwyn. nbyn 'wd dybhr pdmwxt qyf'h, qhn'n msyšt, 'd hrw yhwd'n, 'wd pd mryn drd 'bj'myšn ws 'bj'm'd 'w yyšw' fry'ng ... byd nmr pd 'whrmzyd by r'z ky ...

2 *žamān anjāmišn*: cf. *Mark* XIV 41, *Luke* XVIII 31, *John* XVII 1.

pad mard puhr frawadād išmagān: "through the son of man the demons were comprehended (?)"

dwāōes gāhān: "the 12 thrones" i.e. the 12 heavens. Opposite the gate of each heaven is set the throne of its guardian, see Flügel, *Mani*, 56 (H.).

masišt bay ispasagān: ironical, cf. *Daniel* III 32, taken over by the Christians, *Acts* XVI 17 ("servants of the Most High God") (H.).

kird-uš bārag iskariōtā: "by him Iscariot was made (his) steed", i.e. he made Iscariot his servant. Cf. the legend of Tahnūras riding the devil, *Šāhnāme*, Tehran ed., 1313/1934, I, 21 ll. 17-18.

bya

M 734 V: W. Sundermann, *MIO*, XIV 3, 1968, 397-98. A fragment concerned with the interrogation of Jesus by Caiaphas (see *John* XVII 21).

1 ammōg cē-m-išān ammōžād: lit. "the doctrine which by me to them was taught". On the syntax see note to **n 3**, above.

pursēd ō nun abžirwānagān: the construction is unusual. Probably *ō nūn* should be taken as a compound adv.: "question now (my) disciples ...".

byb

[Parthian]

- 1 ... yhwd'n ... 'c zmyg 'zgd ... 'w'gwn nm''d kw pd b'md'd 'mwcg'n *qhn'n dbyr'n 'wd hw dyns'r'r'n 'fr's qyrd 'wš'n 'yw 'ž byd pnd 'std qwš 'wjnynd.
- 2 'wš wx'št z'wrwyg'h'n, 'wš'n wyg'hyft 'yw 'd byd ny m'n'd. 'wš'n byd 'n dw 'w'st. 'wš'n w'xt kw 'ym mrd w'cyd kw 'dg hym kw 'ym 'pdn wyg'n'n *ky pd dst qyrd, 'wd pd hry rwc'n qr'n ky dst ny qyrd.

[a number of lines badly preserved or missing]

- 3 ... 'w's pr'c wynyd 'w mrd pwhr qd nšydyd dšn **'rg cy z'wr, kd 'syd pd ... cy *'sm'n.
- 4 *'dy'n hw qhn'n msyšt pdmwcn ... 'wš'n 'yw 'w byd w'xt kw ... 'c hw rwmb 'šnwd 'hym ... 'wjd c'r ... pyltys ...

[a number of lines badly preserved or missing]

- 5 ... bwj'd 'c 'ymyn hrwyn cy 'br hw 'gd, kd 'm'h hrwyn z'n'm kw, kd yyšwyc, mšyh'h, 'm'h hrwyn xwd'y, d'rwbdg bwd, 'w'gwn nm'y'd 'br hw kwš'n cw'gwn bzkr gryft, 'wš'n pdmwc'd swxrg qnjwg, 'wš

byb

M 4570: Sundermann, *MIO*, XIV 3, 1968, 390-94. The greater part of the text is concerned with events before the crucifixion. The last paragraph represents, it seems, the thoughts of the apostles thereafter.

1 u-š wxāšt zürwigāhān ...: meaning uncertain, since the antecedent of -š is missing. S. translates: "false witnesses were sought against him", taking -š as dative.

3 kad āsēd pad ...: S. cites *Matthew* XXVI 64 ("hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven").

4 ... padmōžan: "the high priest [rent] (his) garment". Para. 4 consists of phrases and words from several lines, with gaps between them.

5 ... bōžād až imīn harwīn: "... saved from all these (things) which came upon him (Jesus)". The subject of *bōžād* is uncertain.

awāyōn nimāyēd: who or what "shows" or "tells" is obscure, but the source must be meant from which the citations are taken (S.). Transl.: "Thus he (?) tells concerning him that ...". The transition from past to historic present is evidently for vividness.

grww pd *dšn d'd*, 'wd nm'c brynd ... prxnyd w'cynd kw *dyr
jyw'h* 'm'h mšyh''. 'wš'n byd 'w *d'lwg s'n'd ...

byc

[*Parthian*]

- 1 ... šwj ..., kd 'ndryw'd 'wd w'st pdyc wzrg hygmnw. 'wt̄ pyltys ...
pwrs'd kw p̄t̄ wyc'r š'h̄ 'yy p̄t̄ kdg y'kw̄b 'wt̄ p̄t̄ twxm sr'ył? trkw̄m'n
rzwr qyrd pswx 'w pyltys kwm šhrd'ryf̄t̄ ny 'c 'ym šhr 'st.
- 2 hmpd p̄t̄ 'wyšt'byšn cy yhw'd'n b̄st̄ ... 'w hyrdws š'h̄ ...

[*a number of verses missing*]

- 3 ... *'bgwš 'wyšt'd 'wd hyrdws š'h̄ pdmwc'd pdmwen 'wš
*pws̄g p̄t̄ sr 'wyst'd. 'w nm'c 'synd sryš fr'gwndynd, p̄t̄ nd jnynd p̄t̄
znx 'wd *rwmb, p̄t̄ hw cšm-pdyšt wfynd, 'wt̄ w'cynd kwm'n frwyn,
šhrd'r mšyh'.
- 4 byd hry y'wr frwm'y 'gd, 'wt̄ hry y'wr qf̄t̄ 'hynd ngws'r, cy wysp
jm'n cyhrg 'wt̄ wcn wxš p̄t̄ wr̄c *wzrg 'wš'n* wrtyd. jywndg ...

amāh mašihā : S. points out that the expression “our Messiah” is unknown from the canonical gospels, and suggests that in this Manichaean version it was the Jews and not the Roman soldiers who were represented as mocking Jesus.

byc

M 132 with **M 5861** : *HR. ii* 36, *MSt.* 18, see further *Cat.*, and W. Sundermann, *MIO* XIV, 1968, 394-95. — Verses concerned with the judgment of Jesus by Pilate (cf. *John* XVIII 33-36, *Luke* XXIII 7), and his mocking by the Roman soldiers (*Mark* XIV 65, *XV* 17-19, *John* XIX 2-3). Dr. Sundermann has since supplied by letter some additional readings from **M 5861 R ii**.

3 *pusag : almost wholly restored. The ms. has only jg.

ku-mān frawēn ... : “Prophecy for us, Lord Messiah!”.

4 **bid hrē yāwar** ... : Schaeder, *Iranica* 29 points out that there is no known original for this passage, in canonical or apocryphal gospels. Transl. “But thrice the Roman(s) (i.e. the soldiers) came, and thrice they fell down. For all the time (he) ... , sweet in aspect and utterance, through miraculous power ...”.

byd[*Parthian*]

- 1 ... qyrd d'rwbdg 'd bzkr'n hm. 'dy'n pyltys mwhrg nbyšt, *'br'ygg'w ywn'w 'wd frwm'w, 'wš 'c hw d'r 'gwxt. 'wd nbysyd kw 'yd 'st yyšw' n'cr'y, yhwd'n š'h. kyc 'ym pdfwrs'h, hyb z'nyd kw gwyndg 'br hw ny wynd'd.

byd

M 4574 : Sundermann, *MIO* XIV 3, 1968, 400-01. The editor points out that the account given in the canonical gospels (e.g. *John* XIX 18-20) is altered here, so that the writing on the cross is made into a declaration of Jesus' innocence.

1 ***abraīgāw** : the ms. has 'bdhygg 'w, as 2 words. In the Manuscript *d* and *r* are distinguished only by a dot; and the emendation to 'br'ygg'w, as a somewhat irregular form for "Hebrew", was suggested by Dr. D. N. MacKenzie. Hence "in Hebrew, Greek and Latin" (cf. *John* XIX 20). Dr. Sundermann is doubtful, because of the unsatisfactory nature of an emendation that yields an irregular form.