

‘y r’styh, ‘wd pty’r’n ‘y kyrbggy, ‘wd wysp ryzyšn ‘wd ‘yb ‘y
 ‘dwryn. cšm ‘y *ryškyn ‘wd dyl ‘y dwxwnd ‘hrmyn ...

[a number of lines missing]

3 ... zm’n ‘wh byh.

[end of the first hymn]

4 b’’n rwšn’n, ‘wd mhryspnd’n ‘st’yd’n, prystg’n rw’ncyn’n, pdyrw’g’n
 ‘y gryw zyndg, xwd pdyr’nd ‘c ‘mh ‘yn mhr, ‘pryn, ‘wd ‘st’yšn,
 ‘wd qyrbg qyrdg’n, b’r ‘wd whybg’ry ‘y whmn rwšn. ‘wš ‘zyš ‘y’d
 zwr ‘wd nyrwg, ‘wd p’sb’ny qyrbg ‘w hm’g dyn ywjdhr. pr’y ‘wd
 wyš ‘br ‘mh ‘rd’w’n ‘wd nywš’g’n ...

XIV

LITURGICAL TEXTS

cu

Part of a service-book

[*Persian and Parthian*]

mwhr dyb

- 1 ... 'yg šhr, 'wd 'mw, pws 'ym *dwšyst, 'wd 'c wysp'n przynd'n dwšyst'n 'ym 'b'g hynd. 'w wysp'n šwb'n'n hmcw'g'n 'wd 'spsg'n, 'wd 'w wysp'n wcydg'n *'wd nywš'g'n* ... 'wd wx'ryn, myh'n 'wd qyh'n, hwrw'n'n, 'spwrg'r'n. 'wd r'st'n, hrw ky 'yn myzdg't'cy 'c mn pdyrpt'h'd, 'wd 'w 'yn 'pr'h 'wd qyrbg qyrdg'n, 'ymyš ncyst, hwnsnd bwd h'd, 'wd 'bybxtgyh pd *wrwyšn hwstyg'n h'd. ks ks pd xwyš n'm.

ptymt mwhr dyb

nwyst mhr 'yg g'h

- 2 'yšt g'h'yg: 'w tw 'pwr'm'h m'ny xwd'wwn. 'w tw 'pwr'm' m'ny xwd'wn, šhry'r 'yg dyn ywjdhr, prystg'n *wzrg'n zydr.

cu

M 801 a: *BBB* 18-32, and see *Cat.* — The first part of a tiny service-book, which at some stage of its history has been roughly resewn, with some pages missing and others in the wrong order. The second part consists of a Sogdian confessional text. The first part comprises Persian and Parthian liturgical texts, mostly hymns. Sometimes Pth. forms occur in the Persian texts, and some liturgical instructions are in Sogdian.

1 muhr dib: see above, text o 2, note. This, Mani's last letter to his community, was read aloud at the Bema festival. Unfortunately only the very general ending is preserved here.

***ud niyōsāgān**: for this restoration see H., *Asia Major n.s.* III ii, 1952, 207 n. 6. Dr Sundermann considers there is sufficient space to restore in fact [*nywš'g'n br'dr'n*].

2 mahr ig gāh: a series of hymns for the Bema festival, when Mani was thought himself to return to earth to occupy the throne set for him in the face of each congregation, and to hear their confession. A painting of Mani was placed on this throne.

- 3 'pwr'm 'w tw n'm, by xwd'y m'ny. š'dwm kr, dwš'rmygr zywyn'g
 'yg mwrđ'n. tw dy 'w 'm'h zwr 'wd nyrwg, kw bw'm 'spwr pd prm'n
 'yg tw yzd.
- 4 'pwr''m 'w by m'ny xwd'wn, nmbrym 'w prh wzrg 'yt br'z'g,
 'wrw'rym 'w w'xš ywjdh r 'b'g prh'n 'wd prystg'n 'bz'r'n.
- 5 s'st'r mytrq mytr'gr mytr cytr, bg mšyh', m'nyw m'ny m'ny'
 xyws, 'njywg bg mrym'ny.
- 6 'c whyšt m'ny 'md. wyšmnyd, br'dr'n. bwd' rwc rwšnyn 'w 'm'
 dšnyz'dg'n.
- 7 'c whyšt br wš'd, 'w 'm'h' bwd š'dyh. s'st'r mytrg 'gd, m'ry m'ny
 xwd'y 'w nwg g'h.
- 8 'c whyšt 'b'd' br wyš'd yzd'n. pwsq, xwwd, dydym 'w 'm'h ...

[several pages missing]

mhr 'yg g'h r'y

- 9 ... tn p'yd, 'wm rw'n bwjyd. dhwdm 'g'dg qyrbg 'nwšg rwšn
 whyšt.
- 10 'w tw 'st'y'm yyšw'. 'w tw 'pwr'm, m'ny. rwšn rwc'g rwc bwd,
 rwšn rwc'g rwc bwd, xwd'y m'ny 'gr'w n'm'.
- 11 'w *tw 'st'y'm', rwšn šhry'r, šhry'r'n pws', m'ny xwd'wn. m'ny
 xwd'wn', rwšn šhry'r, 'st'yšn 'rz'n 'yy tw.
- 12 'w tw 'pwr''m, xwd'y m'ny, yyšw, qnyg 'wd whmn, 'wd g'h hwcyhr,
 'wd prystg'n.
- 13 'w tw xw'nym, xwd'y. twm pyw'c, xwd'y. mrym'ny xwd'y'', hyrzwm
 'st'r, xwd'y.
- 14 mytrg bwł 'gd', mrym'ny, fryštq. prywj''n ''wrd 'c bgr'štgr. nm'cwt
 br'm, bg'. hyrzwm 'st'r. bwj' mn rw'n'h, syn 'w nwg whyšt.

[several pages missing]

nryshyzd 'pwryšn

5 **maitrag maitrāgar maitr čaitr**: apparently incantational variations on the form *maitrag*, which is that in which the Buddhist lw. *maitreya* usually appears in the Man. texts (H.).

māni'ā xaios: apparently for *Manichaios*, the Greek form of Mani's name, thus appearing, remarkably, in an eastern Iranian text; see H., *ZDMG*, 90, 6.

10 **yyšw'**: so, with final *alif*.

11 **'w *tw 'st'y'm'**: ms. *twy*, evidently a copyist's mistake.

- 15 ... 'wd ny'g'n prwx'n, 'y xwd hynd rhy'n rwšn'n, w'ywg'n nyw'n
 'wd n'w'z'n wzyšt'n, prystg'n 'st'ydg'n, wn'r'g'n wzrg'n, 'wd zwr''n
 thm'tr'n, w'xš'n w'c'pyrd'n, šhry'r'n prwx'n, cyhr''n rwšn'n,
 yzd''n wyspwyh'n, bwxt'r'n wzrg'n, pry'd'g'n nyw'n, wys'h'g'n
 'wrv'hmygr''n, 'rdykr'n wzyšt'n, 'wd rzmywz'n thm'n, ky mrg zd 'wd
 dwšmnwn w'nyst, 'wd pd pyrwzyy 'hr'pt hynd, 'wd pd r'myšn
 wynyrd hynd. 'pwryh'nd myšg pd 'pryn 'y šhr'n rwšn'n, 'wd 'st'yh'nd
 pd 'st'yšn 'bz'r 'y dyn ywjdhr, 'wn kwš'n r'myšn wzrg, p'sb'n'y qyrbg,
 'wd prwryšn zyhr'n wynyr'd 'br hm'g dyn ywjdhr. pr'y 'wd wyš
 'br 'yn gy'g 'wd hnzmn 'prydg ...

[several pages missing]

srwš'hr'y *'pwryšn

- 16 ... 'w 'm'h hrwyn 'rd'w'n 'mwst'n, 'wt ngwš'q''n pwnwynd'n. 'w
 yhm y'wyd'n jm'n 'wh.
 17 'fryd 'wd 'st'w'd bw'h 'ym z'wr hynz'wr, bg rwšn 'wd qyrbkr, mrd
 'spwryg. x'n 'wt 'y'wz cy hrwyn rw'n'n, r'h 'wd pnd'n 'w hrwyn
 rwšn'n 'wt gy'n'n bwxtg'n. 'fryd bw'h kw wxybyh frd''b jyw'hryn
 t'b'h 'br dyn wjydg, 'wm'n qr'h r'm, drwd 'wd wšyd'x pt hrwyn
 šhr''n. 'wm'n p'y'h pd wyl'styn š'dyft, 'wt wxd pdgyrw' 'ym 'frywn pw'g,
 wcn jywndg, 'wd srwd bg'nyg 'c 'm'h hrwyn. 'w y'wyd'n jm'n 'wh.

hnjpt srwš'hr'y VI

nwyst yyšw'zyndkry *'pwryšn

- 18 'pwryh'd whyh ywjdhr, yyšw' 'spyxt'n, qnyg rwšn 'wd whmn
 wzrg, bwxt'r'n nyw'n, mwrđ'hyz'n 'y dyn ywjdhr. 'pryd hyb bwynd
 'ymyš''n bšyhk'n wzrg''n, byš'z'g'n 'y gryw bwrzys't, kw 'br 'm'hyž
 xwd 'bz'y'nd r'myšn 'wd drwd, š'dyy 'wd qyrbgyy, bwxtgyy 'wd
 pyrwzyy 'y rzmywz'n 'wd qyrdg'r'n. 'wm'n 'w wzrg prh 'wd dydym
 'yg j'y'd'ng 'rz'n qwn'nd. pr'zyšt 'wd j'y'd'n zm'n 'whbyh. qyrbkrz'dg.

15 p'sb'n'y: written as 2 words in the ms., *p'sb'n 'y*, evidently by mistake for the abstract.

16 srōšahrāy āfurišn: after verses from one hymn to the Third Messenger (para. 15), there is preserved the end of one hymn to the Column of Glory (para. 16), followed by a short complete hymn to this god (para. 17). The colophon shows that there were 4 preceding hymns to the Column of Glory contained on the missing pages.

18 yišō-zīndakkārī āfurišn: para. 18 comprises a complete hymn to Jesus. para. 19 the beginning of a second one.

- 19 'pryd 'wd 'stwwd hyb byh yšw' zyndkr, šhr 'y nwg, mwrđ'hyz w'bryg'n, 'yg xwd m'd zywyn'g 'yg 'wyš'n ky pd xyym 'wd *wyr 'yg 'z 'wd 'wrzwg mwrđ hynd, 'wd bšyhk 'w 'wyš'n ky pd wym'r 'y ns'h 'by 'wš grdynd. 'wd xwd bwd cšmw'r 'w kwr'n, 'šnw'g 'w qr'n ...

[several pages missing]

*'pwryšn 'yg prystg'n

- 20 ... *hpt'd 'wd dwn'n 'spsg'n, tyrst 'wd šst m'ns'r'r'n, wysp''n wcydg'n p'k'n 'wd ywjdhr'n, ky pd pnj 'ndrz 'wd sh mwhr 'spwr hynd. pd qyrbg qyrdg'n 'y'd hyb bwynd.
- 21 prh wzrg 'wd w'xš w'c'pryd 'y hm'g xwr's'n *p'ygws 'w 'yn rm 'wd 'rd'yh 'yg yzd'n p'sb''n 'wd prwr'g 'st. pd qyrbg qyrdg'n 'y'd hyb byh.
- 22 pd sr mry n'zwgy'zd, hmwc'g 'y xwr's'n p'ygws. pd kyrbg kyrdg'n 'y'd hyb byh.
- 23 'wd wysp'n 'spsg'n, m'ns'r'r'n, 'prynsr'n, xrw'xw'n'n zyr'n, dbyr'n nyw'n, mhrsr'y''n zgrw'c'n, 'wd wysp''n br'dr'n p'k'n 'wd ywjdhr'n. pd qyrbg qyrdg'n 'y'd hyb bwynd.
- 24 wx'r'yn dwxš'n 'wd ywjdhr'n, 'b'g xwyš hnzmn 'wd m'nyst'n. pd qyrbg qyrdg'n 'y'd hyb bwynd.
- 25 'wd wysp'n nywš'g'n, br'dr'n 'wd wx'ryn, 'c xwr's''n xwrnw'r 'brg 'wd 'yrg, ky pd yzd rwn zwr 'wd whyh 'stw'n hynd. pd qyrbg qyrdg'n 'y'd hyb bwynd.
- 26 'st'yšn, 'pryn, r'b, pywhyšn 'wd wyndyšn 'c 'm'h hrwysp'n pd

20 āfurišn ig frēstagān: Here paras. 20-26 contain the end of an MP hymn to the Apostles, paras. 28-31 a parallel Pth. version, whose opening words form para. 27. Both hymns evidently began with praise of the apostles, and from this passed to invoking blessings upon the church, their creation. Cf. text **ct**, above.

21 farrah wuzurg ud wāxš wāzāfrīd ...: "the great Glory and the word-created Spirit of all the Eastern Region", i.e. of the eastern patriarchate (see notes to **ck**, above). The *farrahān ud wāxšān* are often invoked in the plural, together with the *frēstagān* "angels", for protection. They are evidently to be regarded as tutelary spirits who watch over different regions and groups of men, see H., **BBB** 11.

22 mar nāzugyazd: the name of this Teacher of the eastern patriarchate also occurs in the heading of a Sogdian text (M 118 I) as *xwt'w βygh mry n'zwgyzd*; and H. considers it probable that he was himself a Sogdian. Most Manichaean churchmen seem to have borne Persian names, regardless of their own nationality (see **BBB** 11).

24 hanzaman: this word (Pth. *anjaman*) appears to be used, technically, for a small group, or parish, within the patriarchate. *čarag* seems to have much the same technical meaning (H.).

- p'kyy 'wd 'wyzxtyy 'whyr'd, 'wd pdyrypt bw'd, pyšm'n pydr'n
 xw'br'n 'wd ny'g'n pdyxšr'wynd'n. 'wm'n xwd pryst'nd zwr 'wd
 pry'dyšn, *bwxtgyy 'wd *pyrwzyy, *drystyy 'wd 'by-*wzyndyy, š'dyy
 'wd qyrbgyy, r'm 'wd wšyd'xw, *myhr 'wd p'sb'nyy, qyrbg twxšyšn
 'wd 'spwrg'ryy, 'wd 'st'r hyšt'n, w'bryg'n rwsn 'yg drwdyy. wnyr'd
 'br hm'g dyn ywjdhr, pr'y 'wd wyš 'br 'yn gy'g 'wd hnzmn 'prydg,
 'br mn 'wd 'šm'h, br'dr'n dwšyst'n, xw'r'yn dwxš'n 'wd ywjdhr'n,
 nywš'g'n hwrw'n'n. 'wh kw p'd 'wd phryst bw'm pd dšt 'yg
 *prystg'n rwsn'n 'wd jmyg'n qyrdg'r'n. pd 'yw n'm zyndg 'wd
 *ywjdhr 'w pr'zyšt 'wd j'yd'n zm'n 'wh byh.
- 27 'fryn'm 'wd 'st'w'm 'w fryšt'g'n rwsn'n ...

[one sheet missing]

- 28 ... m'ns'rd'r'n, 'frywnsr'n, xrw'xw'n'n, dbyr'n, 'rd'w'n pw'g'n,
 br'dr'n wx'ryn, ky pt wy'g wy'g 'st 'hynd, 'd wxybyy crg, 'njmn
 'wd m'nyst'n. p'd 'wd 'mwšt bwynd pt dšn cy wjyd w'd fry'ng.
- 29 'wd hm ngwš'g'n 'mwšt'n, br'dr'n 'wd wx'ryn, šyrg'mg'n 'wd
 drwd-z'dg'n, ky pt wysp šhr, mrz 'wd p'dgws 'st 'hynd, ky pt bg
 rwsn z'wr 'wt jyryft w'wryft 'h'd. pd kyrbg qyrdg'n 'by'd bwynd.
- 30 'st'wyšn 'wd 'fryw'n, ng'd 'wd nmstyg, pdw'n 'wd wyndyšn 'c 'm'
 hrwysp'n sn'h 'wd pdgryft bw'h prw'n bg'n 'wt yzd'n, kwm'n
 wxd frš'wynd z'wr 'wt 'brnng, kw pt fryh w'xš 'wt tnb'r 'ngdg
 'wt 'spwryg bw'm.
- 31 gryw jywndq 'w bwγ y'd', d'hw'nyg 'by'st'r bwynd, 'wt 'm'h
 hrw'yn bwxtqyft wynd'm. pt 'yw n'm zyndg 'wt ywjdhr pr'zyšt 'wt
 j'yd'n zm'n 'wh bwyndyh.

hnzpt 'pwryšn 'y pryst'g'n pd mr II

nwyšt 'pwryšn g'h'yg

- 32 'šnwg ngwcym pd zwpr nyz'yšn, nmbrym 'wd 'pwrym 'w 'wy yzd
 'bz'r, šhry'r 'st'yd'g 'wd xwd'y pdyxšr'wynd 'y šhr'n rwsn'n, ky tw,
 yzdm'n bwrzyst, pd k'm 'wd nmyzyšn 'yg 'wy 'w 'm'h 'md hy.

30 **ku-mān wxad frašāwēnd**: there is a ms. variant for *kwm'n*, namely 'wm'n.

31 **pad mr II**: *mr* is written in the usual way, without *alif*; but, perplexingly, there are two dots over the *m*, usually the sign for an omitted long vowel. Cf. **dq** 1, below, with note.

32 **āfurišn gāhīg**: the hymns to the Bema are in effect hymns to Mani, and have the alternate heading *āfurišn frēstag*. There were originally three of them in the book, of which the first is almost wholly preserved (paras. 32-34). Some words from the second are to be found on a very badly-preserved sheet (**BBB** ll. 368-83) not reproduced here. The last words of the third hymn form para. 35.

- 33 nmbrym 'w yyšw, xwd'wn, pws 'y wzrgyy, ky tw, dwšst, 'w
 'm'h pryst'd hy.
 nmbrym 'w qnyg 'st'ydg, jmyg rwšn, kyt pd wysp rzm'h h'mj'r 'wd
 h'mšwd'b bwd.
 nmbrym 'w whmn wzrg, 'yt pd dyl 'y hwrw'n'n wyn'rd.
 nmbrym 'w prh wzrg 'y tw, pydrn'n, prystg rwšn, m'ny xwd'wwn.
 nmbrym 'w 'yn g'h 'gr'w, 'wd nšym 'yg b'myw, ky 'br nšt hy.
 nmbrym 'w dydym br'z'g 'yt pd sr wyn'rd.
 nmbrym 'w 'yd dys 'gr'w 'wd phykyrb 'y hwcyhr.
 nmbrym 'w b'n 'wd prystg'n 'yt 'b'g 'md hynd.
 nmbrym 'w h'm'g wcydgyy 'wd ps'gryw 'prydg 'yg tw, xwd'wn.
 nmbrym 'w hmwc'g'n wzrg'n.
 nmbrym 'w 'spsg'n zwrmd'n.
 nmbrym 'w m'ns'r'r'n zyr'n.
 nmbrym 'w dbyr'n nyw'n.
 nmbrym 'w mhrsr'y'n zgr'c'n.
 nmbrym 'w 'rd'w'n p'k'n.
 nmbrym 'w dwxš'n ywjdh'r'n.
 nmbrym 'wd 'pwrym 'w hm'g rm rwšn, 'yt xwd wcyd hynd pd
 w'xš 'y r'styy.
 34 'wd 'c prh 'yg tw, xwd'wn, 'wd 'z prh 'yg 'ymyš'n hrwysp'n,
 xw'hym 'ypt pm wysp'n hn'm'n, kwm 'y'd 'y'dg'ryy 'w dyl, 'y'syšn
 'w 'wx, 'wšy 'w mnwhmyd ...

[at least two sheets missing and one very badly preserved]

- 35 ... rwšn, 'y pyd'g bwd hy pd šhr 'yg 'stmbg'n, 'wt hrwpt hynd
 xwybš'n h'mn'p'n.

hnzpt *'pwryšn 'yg g'hrwšn hmyr šh

nwyst mhr 'yg š'dcn'n

- 36 'spyxt 'yy, prmyn phyqryb, pd nyš'n 'y xwrxšyd, tw s'r'r 'y
 r'styy, h'mdys 'y by zrw'n. rwcyn'dwt dyl 'yg 'm'h pd xwyš pryh,
 pd 'yn rwž 'y š'dyy. 'wr' pd nyw drysty, prystg'ntw r'myn'nd.

33 *ēd dēs agrāw ud pahikīrb ī huzīhr* : i.e. the painted representation of Mani on the Bema.

35 ... *rōšn, ī paydāg būd hē* : "... light, whereby (i) you appeared in the world".

'pwryšn 'yg g'hrwšn : ms. *'pwryšnyg g'hrwšn*. In headings the idāfat is often written with the preceding word, the 'ain being dropped.

36 *mahr īg šādcanān* : The 7 short hymns preserved here celebrate Mani's coming, and invoke joy for his community and its leaders.

- 37 'pryd byh pd 'n mwrw' h'n s'r'r 'yg 'md pd rwc 'bz'r 'y š'dyy. b''nwt r'myn'nd, prystg'nwt phryzyn'nd, 'wt whmn *z'myn'd nwg zyhr 'yg j'yd'n.
- 38 'wr pd nwg jdg nw'k — 'wr pd nwg jdg 'wd nyw mwrw'h', 'wd pd rwc'n 'yg 'n'wdyr š'dyy, 'w 'yn hnzmn 'y b'n 'wd prystg'n. 'c h'rw p'ygws'n 'wd ws'n šhr'n prh'n w'xš'n 'wd b'n rws'n'n 'mwšt hynd pd š'dyy pd 'yn rwc, 'wh kw tw, xwd'y, s'r'r 'yg 'stwdn'm', pdyr'nd pd pryh, 'wt bw'nd *p'sb'n'n 'c wysp dwšmnwn 'wd dynwyzndg'r'n'. 'm'h pd 'bz'r š'dyh tw nmbm'm, 'wd pd tw'n prwxyh nyw prmy'n'm'. 'st'ydg.
- 39 pd pncyxz'n nw'k — 'wr xwrxšyd rwšnygr, 'wr pwrw'h 'y br'z'g, 'wr pryhrwd xwd'y, thm 'wd nyw r'ymst. pdyr nwg nwg 'pryn 'c whmn šhry'r. š'd b's 'wd wštyr pd 'n'wdyr w'ryšn.
- 40 pd 'md xwd'y m'ny — 'md, 'spyxt, rwcyst xwrxšyd rwšnygr pd 'sm'n'n, br'zystwš rwšnyy pd wysp'n šhr'n 'wd p'ygws'n. pscg 'm' br'dryh kwš pyšyy nmbm'm, kwm'n dy'd š'dyh 'wd zyhr 'yg j'yd'n.
- 41 'yn pd by hy 'bz'r nw'k — 'md drwdygr, drwdyn'g 'y hm'g dyn. drwd 'bz'y 'w erg, hnzmn 'wd wcydgyy. drwdwt 'y'd 'c by 'bz'r 'wd bwrzyst, drwdyn'dwt rwšn zwr 'wd whyh. 'stwd *bw'y 'wd 'st'yh'y 'c dyn ywjdh, r'myn'ndwd prystg'n prh'n 'wd w'xš'n. š'd zyw, w'r 'wd wštyr pd nwg r'myšn. rwcyn 'w przynd'n pd w'xš 'yg zyhr'n. — by-ry'm'n.
- 42 'yn pd swylyy zgr — 'md nwg xwrxšyd rwšnygr, 'wd nwg prystg, srwbr 'c xwr's'n p'ygws. 'wrd nwg š'dyy 'wd nwg wšyd'x 'wd nwg pr'dng 'bz'r hm'g dyn ywjdh. w'rynd prystg'n, prh'n, w'xš'n pd tw, prwx pyš'r, s'r'r 'yg 'stwdn'm. zyw'yy pd drystyy 'wd nwg r'myšn ...

37 whmn *z'myn'd: ms. z'myn'nd, by attraction to the preceding verbs in the plural.

38 *pāsbānān: the ms. is not clear. Possibly rather p'sb'n'.

istāyīdag: apparently the name of the composer of the hymn.

41 'stwd *bw'y: the *bw'y is supplied. It has apparently been omitted by scribal error. r'myn'ndwd: a variant in M 1368; M 801 b has by error r'myn'nd 'wt (for r'myn'ndwt).

bay-aryāmān: written in red, apparently the name of the composer of the hymn.

CV

A fragment of a liturgy, with the opening lines of hymns

[Parthian]

gy'nyg b's'h'n

- 1 ... šhr 'r'm. 'rj'n 'yy 'w mwxš.
 2 'wn, 'w tw, gy'n rwšn, ws pnd dh'm, kw bwg wynd'h.
 3 'syd, gy'n'n, 'w 'ym n'w rwšn.
 4 gy'nwm fryhstwm, wxšmyd 'wd 'rg'w, 'w kw frnft 'yy? 'b'c 'zwrt'h.
 5 wygr's, fryh gy'n, 'c xwmr mstyft, kw xwft 'štyh. 'rws dwšmnyn,
 kyt cwhr c'wyd mrm pdr'ynd. hxs'h 'w pdyšt, w'c'fryd zmyg, kw bwd
 'yy 'c nwx.
 6 'c 'z nbyn, 'c 'wrjwq wdysg'r, 'wd 'c 'dwr tbg wxryndg, bwrz
 brmyd gy'n wdr'y.
 7 fryštg 'c whyšt 'gd 'zdygr, 'ž šhrd'ryft. II.

cv

M 4 a (Parthian): *HR. ii* 49-52, *MSt.* 4-5. The correct order of the pages was established by R. Reitzenstein, *Das iranische Erlösungsmysterium* (Bonn 1921), 11-12; on various corrections to readings and translation see *Cat.* — A number of minor corrections by A.-H. to misreadings and misprints are incorporated here without particular comment.

The text appears to be a liturgical fragment consisting of opening lines or verses from groups of hymns. Each group is introduced by a caption and followed by a colophon. Most, but not all, of the hymns are abecedarian, the first verse beginning with *alif*.

Reitzenstein (loc. cit.) regarded the text as part of a service for the dead. In Manichaeism the release of the individual soul through death symbolises, and is part of, the general release of Light from the world. It is impossible, therefore, to be sure that **M 4** was designed for a funeral service rather than for, say, some general festival of redemption.

1 gyānīg bāsāhān: this title occurs elsewhere, but no complete "soul"-hymns have survived.

šahr ārām: obscure, owing to lack of antecedent. In the next words it is evidently the soul which is addressed.

4 ō kū franaft ay: "whither are you gone?". The image of an "absent" soul is probably similar to that of a soul "asleep" (see 5). Both represent the soul which has abandoned its task of conscious striving.

5 xwamr mastift: cf. notes to **ay** 1, above.

6 ādur tabag wxarendag: the "devouring blaze of Fire"; possibly a reference to the "fire in the body" see **ab**, above.

7 šahrdārift II: the numeral evidently shows that the hymn is to be sung twice. Similarly the other numerals in the fragment: see W. Bang, *Le Muséon* XXXVIII, 1925, 23.

hnjft gy'nyg b's'h'n nyw'n

nys'r'd 'zg'myg b's'h'n

- 8 'wyšt'd hym ywd 'c nyd'mg, pd hw cyhrg bg'nyg. 'wm dyd 'w
bwj'gr, kd xndynd 'w mn nw'cyd.
9 'gd 'w mn frmnywg, kw cyd bwd hym 'bystft. f'b'd pd mn
wyl'styft, wyšmyd kyrd 'w mn m'ng.
10 'gd rg pd nydf'r 'ng'wg cy mn jywhr. bwjwm 'c wdnng 'stft,
pd 'ym rwc 'zg'myg. III.
11 ''s'h, mn bwj'gr, pd 'st'wyšn, 'nnywg bg mry m'ny 'd hry bgpwhr'n.
12 'ndyš, yzd nywgr, pd 'ym wxybyy z'dg ngwš'g gy'n 'mwst, ky 'w
tw qyrd pdw''z.
13 yzd qyrbkr, 'ndyš pd mn. 'by''dwm bwd 'w rwc 'zg'myg.
14 'wr, bg, 'w mn wyn. hwfry'dwm pd 'ym ''g'm. II. dbryy.

hnjft 'zg'myg b's'h'n

nys'r'd tngy'ny b's'h'

- 15 'r'm qyrbg cy bwdyst'n. bw'h 'w mn ''r'm kyrbg.
16 'b'c ''s'h, pd mn m'n''h. bw''m h'm'xwnd pd tw qyrbg.

hnjft tn-gy'nyg b's'h'n

nys'r'd fršgyrdyg b's'

- 17 ''sm'n pdg'm, 'wd zmyg wy'w'r. 'zgwł'h, tw šhr, 'w xwd'y sxwn.

b's'h'n nyw'n: H.'s reading.

8 izgāmīg bāsāhān: no complete hymns of this category survive, but from the lines preserved here the *izgāmīg* hymns appear similar to the funeral-hymns in the Coptic *Psalm-Book*, 49 ff. They were evidently for use at the time of death, as distinct from the commemorative *parniḥrānīg* hymns.

12 andēš ... gyān: "think upon this believing soul of your own child, a Hearer".

14 dibērē: apparently "a scribe". The significance is obscure.

15-16 tan-gyānīg bāsāh: no complete hymns of this category survive. It is not clear who is addressed in 16.

bawām hāmaxwand pad tō kirbag: "may we be of one accord in (or "through") your piety (or "good acts")".

17 frašegirdīg bāsāh: this category is otherwise unknown, but the title shows that the hymns celebrate the end of the world. The spelling *b's'* (like *fršgyrdyg* and *rwšn'ny*) indicates a late pronunciation, with loss of final consonants.

āsmān padyām: the "message of the sky" is presumably the "great call" to be uttered from on high at the end of the world (see *z* 3, above). The "words of the Lord" are perhaps those of Jesus at his Second Coming. The *bazag žamān* in the next verse is plainly the evil time before the Second Coming, see *z* and *ar* 4, above.