

DATABASE OF MANICHAEAN TEXTS (eDbMT)

*THE ART OF THE MANICHAEAN SCRIBE*

V



SOGDIAN TALES  
AND  
THE MURDER OF THE MAGI

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𐭆𐭃𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥𐾦𐾧𐾨𐾩𐾪𐾫𐾬𐾭𐾮𐾯𐾰𐾱𐾲𐾳𐾴𐾵𐾶𐾷𐾸𐾹𐾺𐾻𐾼𐾽𐾾𐾿𐿀𐿁𐿂𐿃𐿄𐿅𐿆𐿇𐿈𐿉𐿊𐿋𐿌𐿍𐿎𐿏𐿐𐿑𐿒𐿓𐿔𐿕𐿖𐿗𐿘𐿙𐿚𐿛𐿜𐿝𐿞𐿟𐿠𐿡𐿢𐿣𐿤𐿥𐿦𐿧𐿨𐿩𐿪𐿫𐿬𐿭𐿮𐿯𐿰𐿱𐿲𐿳𐿴𐿵𐿶𐿷𐿸𐿹𐿺𐿻𐿼𐿽𐿾𐿿

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CAMBRIDGE (UK)

21.2.2024

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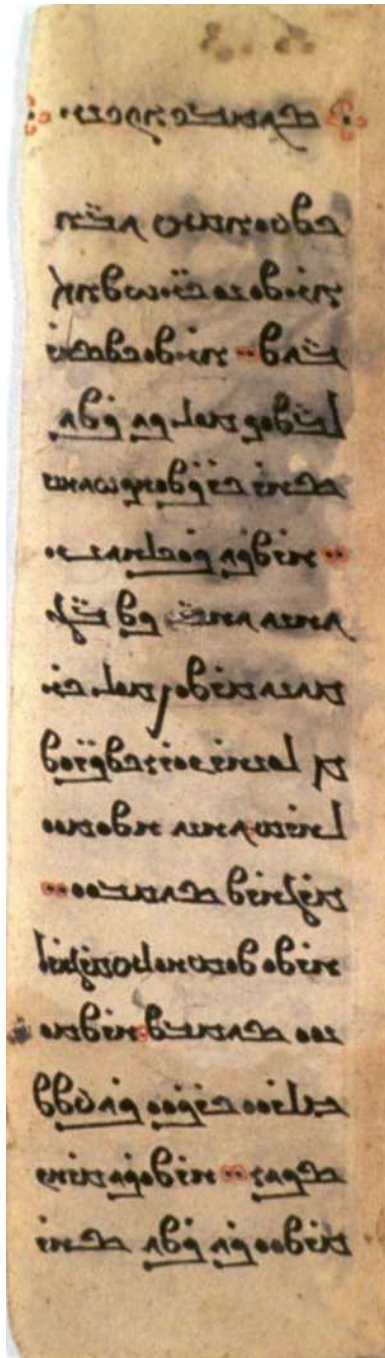
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# Tale A

(Tale of the Pearl-Borer)

## M135a I Recto



✿ swmby 'zynd ✿

✿ <Pearl->borer story (of) ✿

(1) 1/ ptjy' mc wβ'

... there was a quarrel, it

(2) 2/ 'rtyny<sup>sic</sup> fršt'h

could not be settled. So on

(3) 3/ βwt<sup>oo</sup> 'rty pts'r

the next day they went before

(4) 4/ δβtyk myδ kw xtw

a judge (5) for a judgement.

(5) 5/ s'r pr xty'k šw'nd

The owner (viz. of the pearls)

(6) 6/ ° 'rtxw xypδ'wnd

spoke thus: my lord, (10) I

(7) 7/ w'nw w'β kt βγ

hired this man for one day, at

(8) 8/ mwnw mrty I myδ pr

a hundred gold dēnārs, that

(9) 9/ C δyn'r zym ptxryt

he should bore my pearls. He

(10) 10/ δ'rm ° w'nw 'tymy

has not bored any pearls, but

(11) 11/ mry'rt swmbyy °

now demands his wages from

(12) 12/ 'rty tym 'ydc mry'rt

me.

(13) 13/ nyy swmbt ° 'rtmy

(14) 14/ qδryy prxyy xwjtt

(15) 15/ skwn ° 'rtxw mr'z

(15) The workman humbly

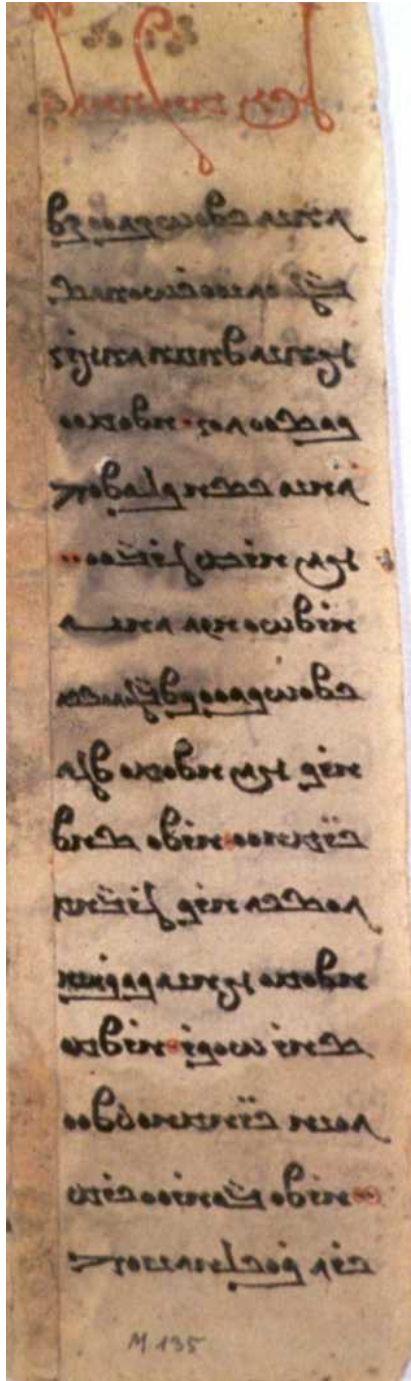
(16) 16/ mrtyy xw<sup>sic</sup> xtw s'r

the judge

## Tale A

(Tale of the Pearl-Borer contd.)

## M135a I Verso

Hd./ **cn mry'rt** ❁

- (17) 1/ w'nw ptyškwy k̄t  
 (18) 2/ βγ ywnyy f̄sy'ws  
 (19) 3/ c'nw t̄'m' w'crn  
 (20) 4/ kwsyy wyn ° 'tymyy  
 (21) 5/ w'nw ps' k̄dwt̄yh  
 (22) 6/ cw 'rq γrbyy °°  
 (23) 7/ 'rt̄šy 'zw w'nw  
 (24) 8/ ptyškwy k̄t βγ wyspw  
 (25) 9/ 'rk cw 'tymy t̄yw  
 (26) 10/ frm'yy ° 'rty s't̄  
 (27) 11/ wyspw 'rk γrβ'm  
 (28) 12/ 'tymy c'nw kw x'n'  
 (29) 13/ s'r šykr °° 'rt̄my  
 (30) 14/ wyn' fr'm'y j̄tyy  
 (31) 15/ °° 'rty βy'ryy prm  
 (32) 16/ prw xyp̄δ'wndyh

Hd./ **of the pearl-**

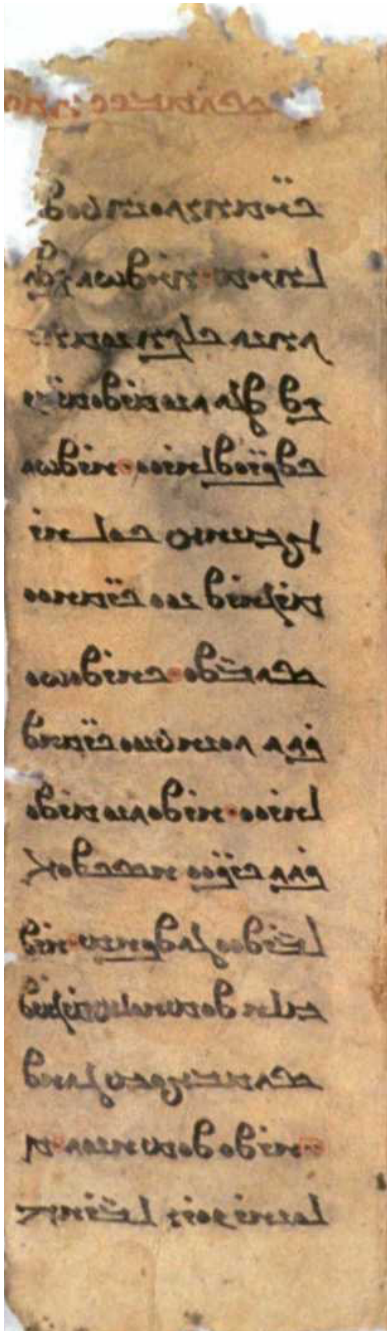
thus humbly addressed: my lord, when this gentleman saw me at the side of the bazaar, (20) he asked me: "Hey, what work can you do?" I (humbly) replied: "Sir, whatever work (25) you may order me (to do), I can do it all."

When he had taken me to his house, (30) he ordered me to play on the lute. Until night-fall I played the lute at the owner's

## Tale A

(Tale of the Pearl-Borer contd.)

## M135b I Recto



Hd./ swmbyy

(33) 1/ frm'n wyn' jyt(w)

(34) 2/ δ'rm ° 'rtšw xtw

(35) 3/ w'nw pδk' nym'y

(36) 4/ kt̄ tyw wny mrty mr'z

(37) 5/ ptxrytd'ryy ° 'rtšw

(38) 6/ cqn'c pyδ'r

(39) 7/ mry'rt̄ nyy frm'y

(40) 8/ swβty ° p'rtysy

(41) 9/ xww wyn' jnyy frm't̄

(42) 10/ δ'ryy ° 'rty wny mrty

(43) 11/ xww prxyy 'sptyh̄

(44) 12/ δβrtyy γwtk'm ° 'rt̄

(45) 13/ qδ' tym 'yδc mry'rt̄

(46) 14/ swmbcyq γw't̄

(47) 15/ ° ° 'rty tym 'nyw ° C

(48) 16/ δyn'r zyrm δβr'h̄

Hd./ borer

bidding.

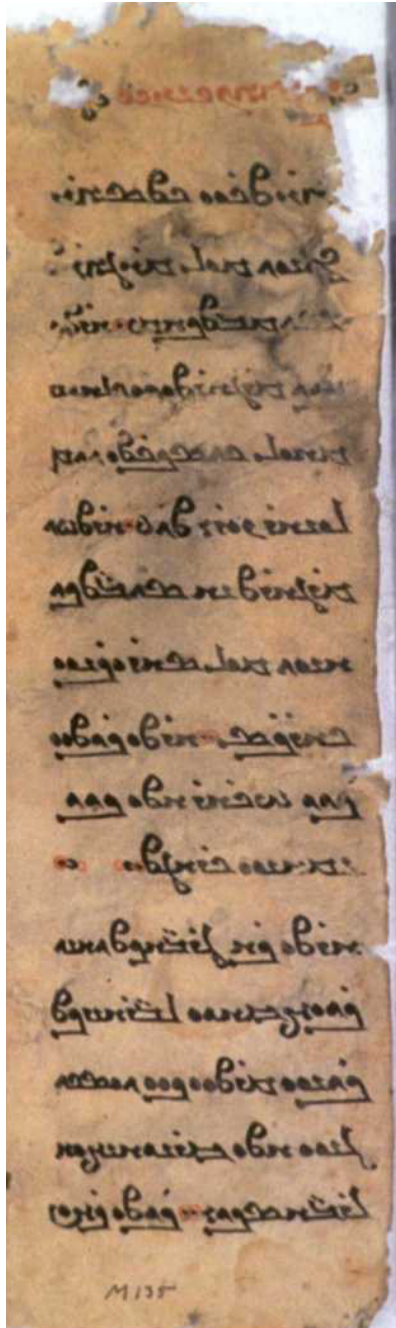
The judge pronounced (35) the verdict thus: You hired this man to do work (for you), so why did you not order him (40) to bore the pearls? Why did you bid him to play the lute instead? This man's wages will have to be paid in full.

(45) If again there should be any pearls to be bored, give him another hundred gold dēnārs

## Tale A

(Tale of the Pearl-Borer contd.)

## M135b I Verso



Hd./ ❁ 'zyndyy ❁

(49) 1/ 'rtfyy p̄ts' r

(50) 2/ 'nyw myδ mry' rt

(51) 3/ swmbtk' m ° 'rty

(52) 4/ xww mry' rty xypδ' wnd

(53) 5/ m' yδ pwskfyy ww C

(54) 6/ δyn' r zyrm t̄wj ° 'rtšw

(55) 7/ mry' rt n' swβt kw

(56) 8/ 'nyw myδ s' r yxnyy

(57) 9/ p' rxs ° ° 'rty xwtyy

(58) 10/ kww šf' r 'ty kww

(59) 11/ nm' ny pr' γt ° ° °

(60) 12/ 'rty x' grb' kt w' nw

(61) 13/ xwycq' wy δβr' nd kt

(62) 14/ xwnyy mrtyy kyy wyspw

(63) 15/ γnyy 'ty qrnw' ncy'

(64) 16/ γrβ' skwn ° ° xwty xcy

Hd./ ❁ explanation ❁

and he shall then bore your pearls (50) on another day.

Thus without protest, the owner of the pearls paid the hundred gold dēnārs, his pearls remained unbored, (55) left for another day, and he himself was filled with shame and contrition.

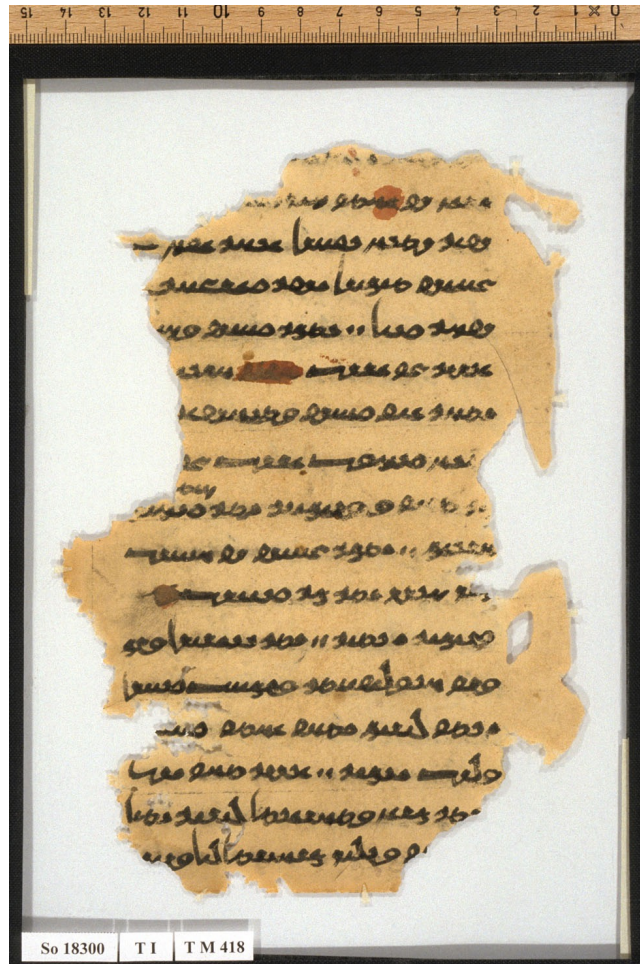
(60) The Wise (Ones) (*pl.*) give this allegorical explanation: that man who understood all arts and crafts, represents [the body]...



## Tale A(S)

(Tale of the Pearl-Borer)  
Version in Sogdian Script

## So 18300 Recto



1/ {weak traces of letters} ... °° ...

2/ (mr)'z kw 'xtw s'r w'n'kw ptyš\_

3/ \_kw'y ktβγ ywn'k 'βšy'ws

4/ c'n'kw t'm'k ZKwy w'ren'y

5/ kwsy wyn °° rtmy w'n'kw ps'

6/ 'YKZY cw 'rkh γrβ'[y] °°

7/ rtšy 'zw w'n'kw ptyškw'y

8/ kt βγ wysph 'rkh cw ZY\_

9/ \_my tyw prm'yy rty s't wysph{?}

10/ γrβ'm °° rtmy c'n'kw kw x'n'kh

11/ (s'r) šykr rtymy wyn'kh

12/ pr'm'y zyt'y °° rty βy'r'k prm

13/ prw xypδ'w'nty prm'nh wyn'k

14/ zytw-δ'r'm rtšw 'xtw w'n'kw

15/ pδkh nym'y °° 'YKZY tyw ZKN

16/ mrty mr'z ptxr'yt-δ'r'y rtβ

17/ ckn'cw pyδ'r mry'r L' pr('m)['yy]

{weak traces of letters} ... °° ...

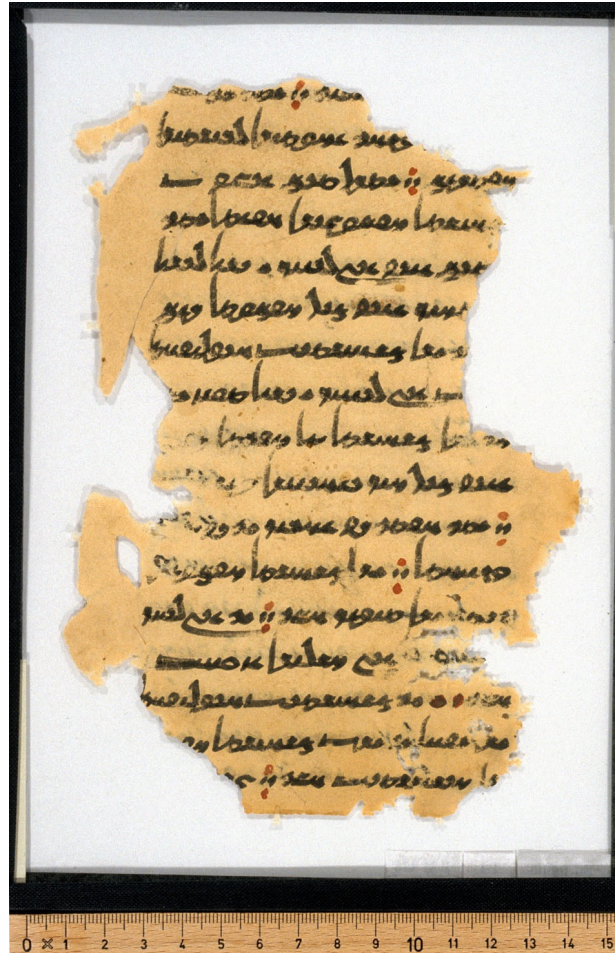
The workman addressed the judge thus: my lord, when this gentleman saw me at (5) the side of the bazaar, he asked me: “Hey, what work can you do?” I replied: “Sir, whatever work you may order me (to do), (10) I can do it all.” When he had taken me to his house, he ordered me to play on the lute. Until nightfall I played at the owner’s bidding.

The judge pronounced (15) the verdict: You hired this man to do work (for you), so why did you not order him to bore the pearls?

## Tale A(S)

(Tale of the Pearl-Borer)  
Version in Sogdian Script

## So 18300 Verso



- (18) 1/ [swβty p'rZYšy ZK wyn'kh zn'y]  
 (19) 2/ [prm't-δ] r'y °° rty (ZKn)  
 (20) 3/ [mrty ZK] (p)rxxy 'spt'k δβ'rt'k  
 (21) 4/ γwtk'm °° rtkδ tym 'ycw –  
 (22) 5/ mry'rt swmpcyk γw't rty  
 (23) 6/ tym 'nyw 100 δyn'r zyrm δβr'  
 (24) 7/ pts'r 'nyw myδ swmpt-k'm  
 (25) 8/ rty ZK mry'rtyh xypδ'w'nt  
 (26) 9/ [ZK](w)h 100 δyn''r zyrm tw'z rty\_  
 (27) 10/ \_šy ZK mry'rt n'-swβt kw  
 (28) 11/ 'nyw myδ s'r'y xyn'k p'rxs  
 (29) 12/ °° rty xwty kw 'šβ'r ZY k(w nm'n'k)  
 (30) 13/ pr''yt °° ZK mry'rt-sw(m p'k)  
 (31) 14/ (xwty) ZK tnp'r xcy °° ZY 100 δyn'r  
 (32) 15/ (zyrn) 100-srδ'k 'zw'nh  
 (33) 16/ xcy °° ZY mry'rtyh xypδ'w'nt  
 (34) 17/ ZK rw'n ZY ZKh mry'rt-sw[mpsy']  
 (35) 18/ ZK šyr'krtyh xcy °° c[. . .]

Why did you bid him to play the lute instead?  
 This man's wages will have to be paid in full. If  
 again there should be (5) any pearls to be bored,  
 give him another hundred gold dēnārs, and he  
 shall then bore your pearls on another day.

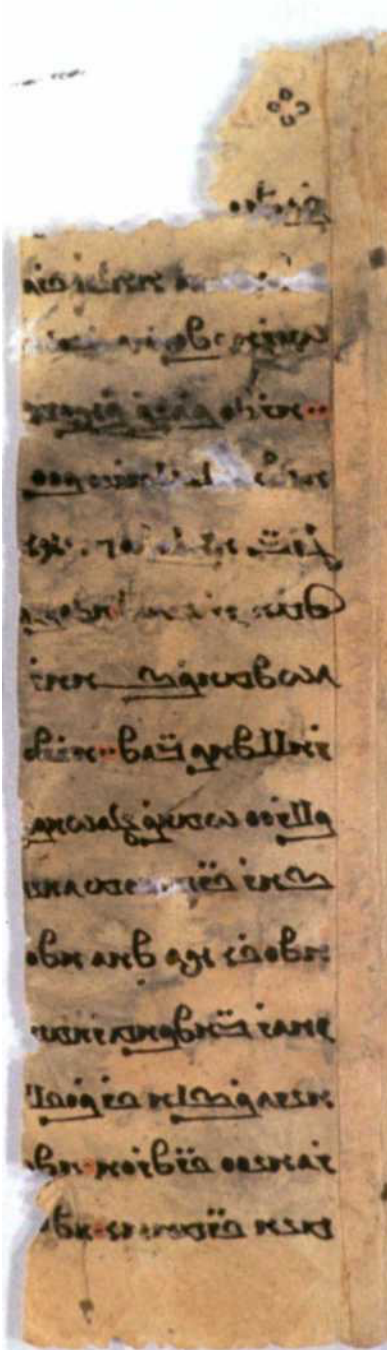
The owner of the pearls paid the hundred gold  
 dēnārs, (10) his pearls remained unbored, left for  
 another day, and he himself was filled with  
 shame and contrition.

The pearl-borer is the body. The hundred [gold]  
 dēnārs represents (15) a life of a hundred years.  
 The owner of the pearls is the soul, and the boring  
 (?) of the pearls represents piety.

## Tale B

(Remainder of M135)

## M135b II Recto



Hd./ \*j[ ]

(1) 1/ xwtyy

(2) 2/ [..]t[..] ''δyy prw

(3) 3/ šyr'kty' [ . . . ]

(4) 4/ °° 'rty xwnx xcyh

(5) 5/ 'rt'w δy(nδ')ryy kyy

(6) 6/ yrβ 'ydytyh cn

(7) 7/ tm' zryncı ° 'ty kww

(8) 8/ wštm'xs''r

(9) 9/ r'δδt'k βwt' °° 'rty

(10) 10/ kδδryy šm'x nγwš'kt

(11) 11/ s'r frm'ym w'nw

(12) 12/ 'tyfn cn t'w 'ty

(13) 13/ z'wr β'tk'm r'mnd

(14) 14/ 'ndwxsδ' pr xypδδ

(15) 15/ rw'nyy frtry' ° 'ty

(16) 16/ mn' frm' 'n ° 'ty

Hd./ \*j[ ]

self ...

someone with righteousness.

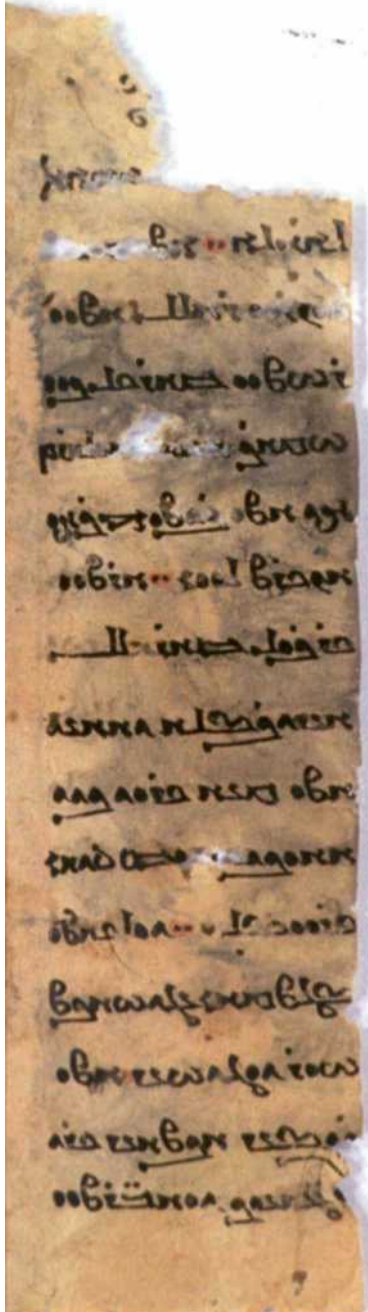
(4) That one is a Righteous Dēndār who saves many people from Hell, and sets them on the way to Paradise. And now I command you, Hearers, that so long as there is strength in your bodies, you should strive for the salvation of your souls. Bear my orders and



## Tale B

(Remainder of M135 contd.)

## M135b II Verso



Hd./ [. . . ]

(17) 1/ [pšt'wn pr] ('šy)'h

(18) 2/ δ'rδ' °° 'ty mwnw

(19) 3/ wyzryy r'δδ 'tyy

(20) 4/ rštyy q'rpδ kyy

(21) 5/ šm'x ['nšt'tδ]'rm

(22) 6/ cw 'ty xwtyh xcy

(23) 7/ 'zprt dyyn °° 'rtyy

(24) 8/ pr xyδ q'rpδδ

(25) 9/ 'ndwxsδ' w''nw

(26) 10/ 'ty mn' pryw kww

(27) 11/ ''ykwncyq jw'n

(28) 12/ pryysδ' °° wyδp'ty

(29) 13/ sytm'n nywš'kt

(30) 14/ šyr wyγwšnd ° 'ty

(31) 15/ xwsnd 'kt'nd prw

(32) 16/ βγ'nyk wy'βrtyy

Hd./ [. . . ]

[injunction in] mind and that Straight Path and (20) True Mould which I have shown to you, viz. the Sacred Religion. (25) Strive through the Mould so that you will join me in the eternal life.

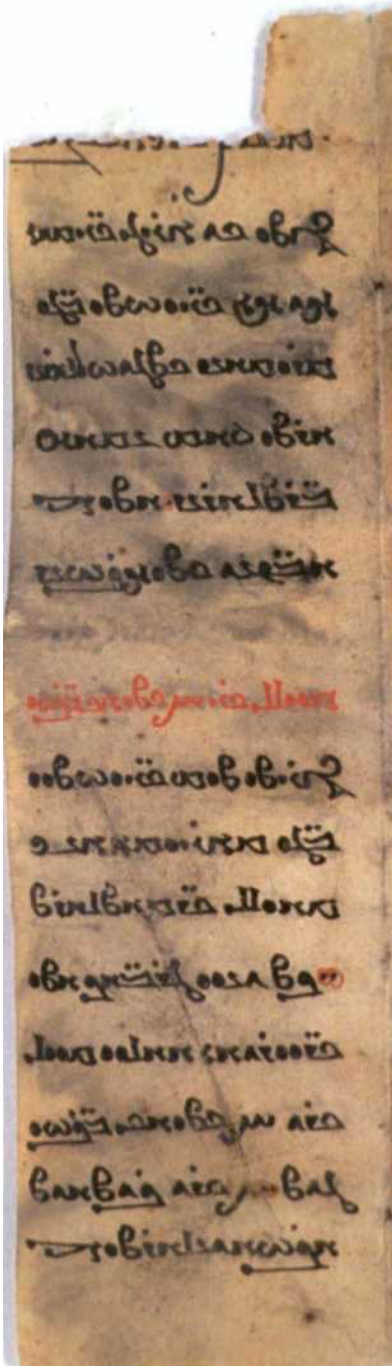
Thereupon all the Hearers become very joyful and (30) happy on account of the divine words



Tale B

(Remainder of M135 contd.)

M135a II Recto



Hd./ myδδ III pty' p βxšy

(33) 1/ 'ty pw 'ry frm'n

(34) 2/ cw cn fryšty βgy

(35) 3/ mrym'ny ptywštd'rnd

(36) 4/ 'rty j'm nm'c

(37) 5/ βrtd'rnd ° 'tyh

(38) 6/ 'βznw ptycxšnd

(39) 7/ *myyδδ pr 3 pty' p βxšy*

(40) 8/ 'rty tym fryštyy

(41) 9/ βgy m'rym'ny

(42) 10/ m'yδδ frm'td'rt

(43) 11/ ° kt wnyy γrβ'k 'ty

(44) 12/ fryyrw'n 'δyy myyδ

(45) 13/ prw 3 pty' p βxšy

(46) 14/ γwt ° 1 prw xwt'wt

(47) 15/ 'xš'wnd'rtyh

Hd./ day three parts division

and priceless orders which they had heard from the Apostle, the (35) Lord Mar Mani. They paid exquisite homage, and received the benediction (?).

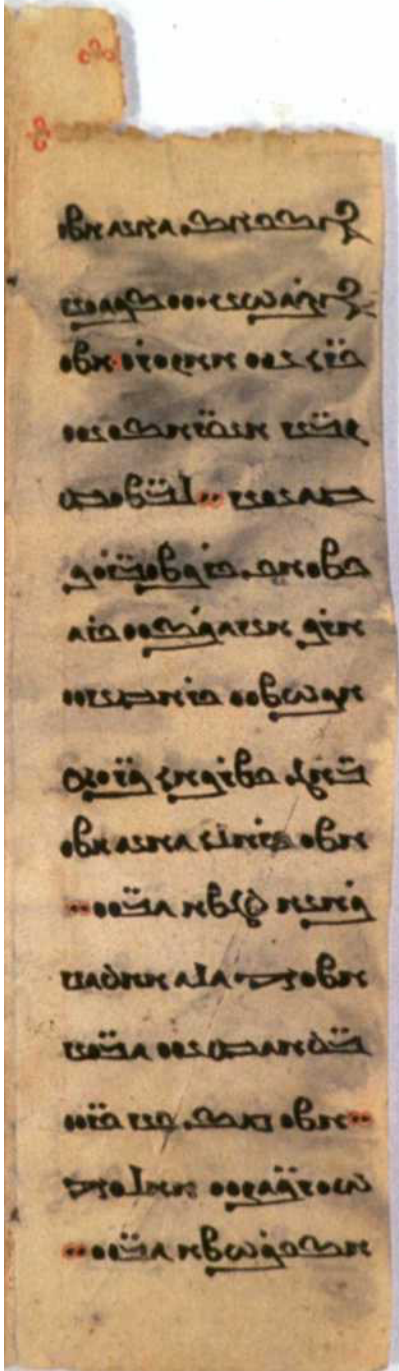
*To divide the day into three parts*

(40) And again the Apostle, the Lord Mani spoke thus: The wise and soul-loving person should divide the day (45) into three parts. The first (part should be devoted) to the service of kings and lords

## Tale B

(Remainder of M135 contd.)

## M135a II Verso



Hd./ myy[δδ pr] 'δryy

(48) 1/ 'sp's w'nw 'ty

(49) 2/ 'xwšndyy skwynd

(50) 3/ frn nyy ''zyry °° 'ty

(51) 4/ zβnd 'nfr'sy nyy

(52) 5/ qwnynd °° δβtyq

(53) 6/ pty'p pr ktybryk

(54) 7/ 'rk 'ndwxssy prw

(55) 8/ 'kštyy pr'qndyy

(56) 9/ β'γ ptrk'n xryc

(57) 10/ 'ty pr'δn w'nw 'ty

(58) 11/ x'n' jyt' wβyy °°

(59) 12/ 'tyh wδw ''jwnd

(60) 13/ βj'wq nyy wβynd

(61) 14/ °° 'ty ms pnd fryy

(62) 15/ šyrxwzyy ''δyh

(63) 16/ 'spxšt' wβyy °°

Hd./ [day in] three parts

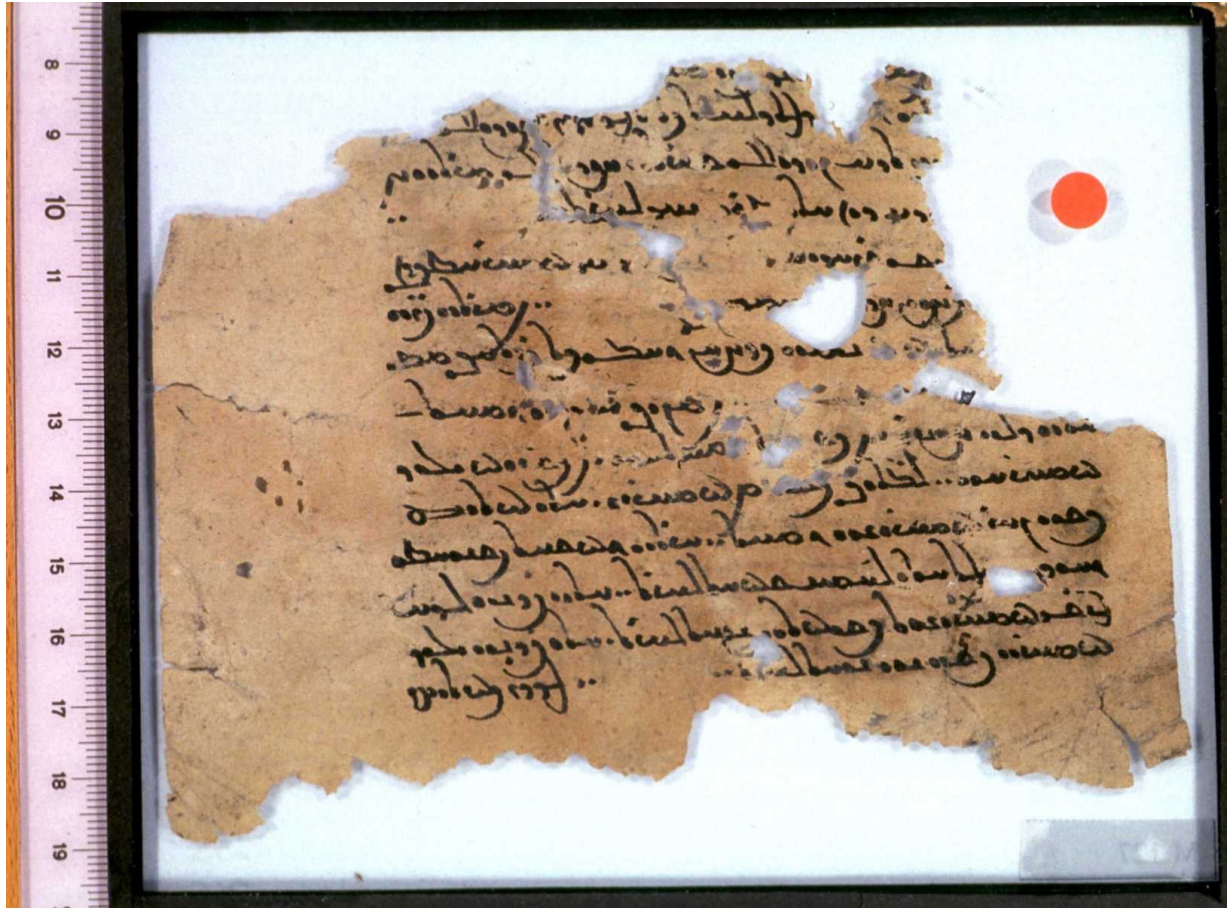
so that they be well content that their (50) majesty be not infringed, and that they do not start quarrelling and scheming.

The second to the pursuit of wordly affairs, to (55) tilling and sowing, to allotments and hereditaments, to buying and selling, so that the house be maintained, that wife and children be not (60) in distress, and that kinsmen, friends, and well-wishers can be well served ...

## Tale C

(Tale of the Three Fishes *etc.* ed. and tr. Morano, 175-76)

## M127 Recto



{Lines missing}

- 1/ [ 5-6](I mr)[tyy ..](.n)w (x)[r](y)y m(')[ 19-20 ]  
 2/ [ 7-8 ](δy)y (w)['nw ]wγtwδ'(r)t kt (t)γw (cn c)ywy(δδ  
 m)[s']  
 3/ [ 5-6](.w)y tw' zywyδδ p(')rt(yy) 'kw(rδ)δ mrtyy.  
 4/ [ 5-7 ](t)w' wyn 'ty (srw) n'wδ('rt °) ° °  
 5/ [ 5-6 ](.p) (p)r'w ym[...](...w (n') š(m)'r'skwn  
 6/ [ 6-7 ] xcyw cw [...](.m.k °) ° I mrtyy xryy  
 7/ [ 4-5 ](.t.š..r) n('w)yy kwc' w'β kt (xw)t'k ms  
 8/ [ 18-19 ] ° ° I mzyx ('wzy)y wm't  
 9/ '(t)yy wōyy (c)[y](n)d(r III) k(p)[yš](t) [w]m't('nd) I kpyyš  
 'yw  
 10/ šm'r'yy ° ° δβtyk (kp)[yy] C šm'ryy ° 'ty štyq  
 11/ kpyy z'r (š)m'rynyy wm't ° ° 'rtyy wšp't kpy' sy  
 12/ w'yw(k) [pr](γ)t 'ty δ'm' pš'tδ'rt ° ° 'tyy xwnyy δw'  
 13/ γrf šm'rynyy kpyšty(y) ny'tδ'rt ° 'ty xwnyy 'yw  
 14/ šm'ryy kpyy nyy ny'tδ('rt) ° ° ° γwwr kštycy

[...] one m[an ...] a [...] donkey [...]  
 [...] thus spoke: you from that he[re]  
 [...] you he threatened (?), then where  
 the man [...] your aspect and shook his  
 head. (5) [...] in that [...] was not  
 thinking [...] is what [...]. One man  
 [...] a donkey [...] twisting his mouth  
 said: you also [...]. There was a big lake  
 and in it there were three fishes. The  
 first fish was One-(10)Thought, the  
 second fish was Hundred-Thoughts, and  
 the third fish was Thousand-Thoughts.  
 At some time a fisherman came and cast  
 his net. He caught those two fishes of  
 many thoughts, that of one thought he  
 did not catch. A wild ass [... into] a  
 cultivated field



## Tale C

(Tale of the Three Fishes *etc.* contd.)

## M127 Verso



{Lines missing}

- 1/ [...] (k/c) [ 6–8 ] (sk)wn [...] (pt) [...] (c'p/f) [ 7–8 ]  
 2/ '(st)yy °(°) °° I mwškyc [m](ryyy) [ 6–7 ]  
 3/ wytwō'rt (kt) (')ys 'tyy mn' [ 14–16 ]  
 4/ m(r)yy w'[nw] (p'tcγ)nyy kwnd(') kt ('z)w c(n) [ 8–9 ]  
 5/ ''jwyr' (k)c w'nw γ(r)β'm sk(w)[n] (kt) kyy (t/δ.) [ 6–7 ]  
 6/ wβ't γyyr ny jwtk' (m °°) [°°] (I) mrtyy (I) [xγwšyy]  
 7/ ny'tδ'rt ('ty) xγwšyy wnyy m(rt)yy (s) ['] (r w) (nw) [ w'β ]  
 8/ kt mn' (δ')r(yy) x(wt)yy m(y)ryyk' [m] kt [ 12–13 ]  
 9/ δβ'mpn myrtyk' m ° 'tm(yy kδ') ptxw'yy z'ty p(myrt)[y]  
 10/ k'm °° °° I mrty pr I [..](δp'')δδ xwštryy.  
 11/ βjystyy wm't ° 'ty n' (ft) ps'tδ'r'nd kt (k)ww  
 12/ šwyskwn ° w'nw p'tcγnyy kδ'rt kt 'ws' šw'm  
 13/ skwn kww 'tmyy β'rycyk škr't °° (°° 'ty) kyy  
 14/ k'syy δwm δ'ryy δrtyc s[p]nyy s'r škrtyy °° °°

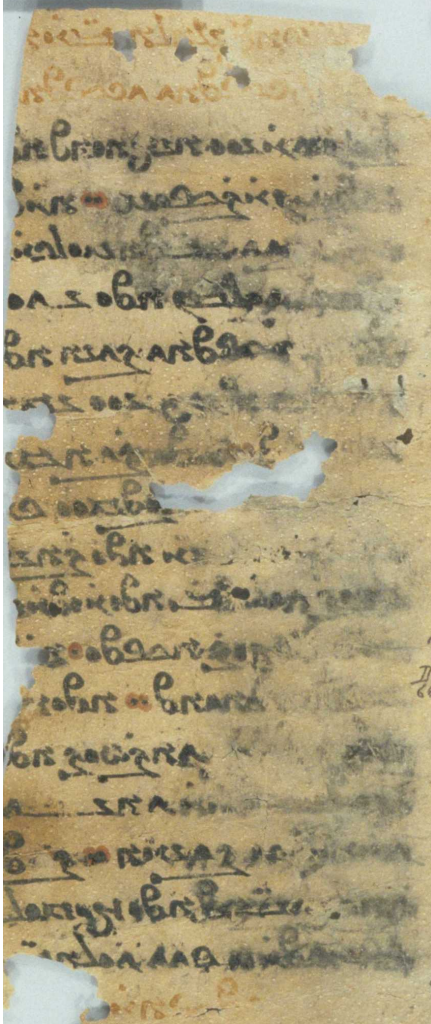
{Lines missing}

[...] [...] is. A wild cat [...] a bird [...] said: come and [...] me [...] the bird thus answered: I [...] from [...] (5) evil intent, thus I understand that he who is [...] late will not live. One man caught a [hare] and the hare thus said to the man: if you hold me, you will die yourself; if [...] (your) wife will die; and if you kill me, (your) son will die. (10) One man was on the back of a [...] camel. As people asked: where are you going? He thus answered: I am going there, where the mount may take me. He who holds the pig's tail, is led to dirt and filth.

## Tale D

(Story of the Merchant and the Spirit)

## M5270 Recto



- 1/ wyδβz't ny'δ' βr'  
 2/ 'ty wyst'w wyst'w  
 3/ xyδ zwrnyy 'nc'y't 'ty  
 4/ m'x zrxsym °° 'rty  
 5/ [...] kww 'βt'myδprm  
 6/ [...] wyδβz 'ty nwyδ  
 7/ [...] wyst'w kwn' 'ty  
 8/ [.....]c nyy nm'  
 9/ wyst'w't °° 'rty xw'qr  
 10/ šym'r °° ktmyy pr  
 11/ knd kwtr 'ty x'n'  
 12/ mzyx wyδ'β 'ty rytry'  
 13/ [.....]cyk 'sty °° 'rty  
 14/ nm' wyst'w't °° 'tyh  
 15/ xw'qr kw w'xšyk 'ty  
 16/ cytyy s'r w'nw  
 17/ wyst'w kwnd' °° kt  
 18/ (w'nw) wβ't 'ty cymyδ  
 19/ smwtr' pww wyδ'β  
 20/ 'ysn ° pts'r . . .

“ . . . pray and swear the oath”,  
 the very moment it will calm  
 down and we shall be saved.”

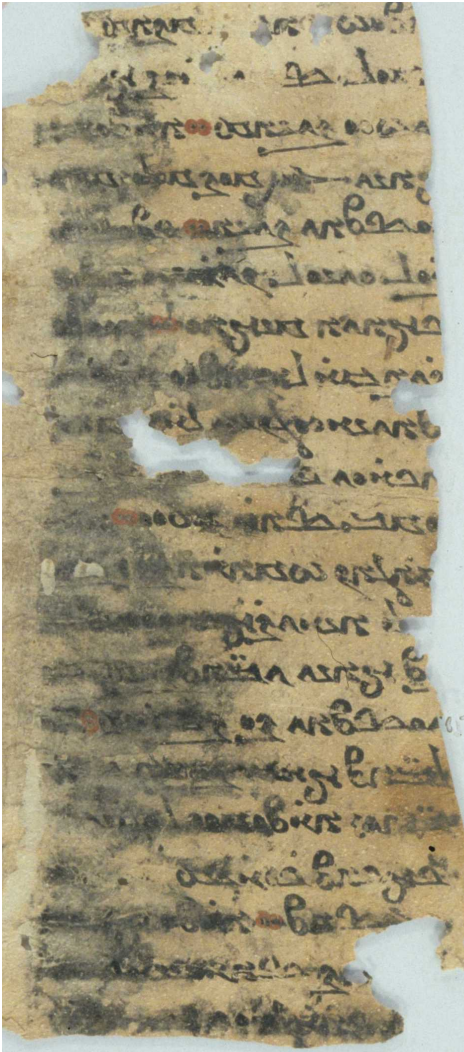
(5) For a full week . . . [he  
 pressed him], “take the oath,”  
 but he did not lend himself [to  
 it].

The merchant (10) [thought],  
 “great injury and decline is  
 [threatening] my house,” and  
 [gave in]. Before the spirit and  
 demon (15) the merchant took  
 this oath: “If it be that without  
 injury from this ocean (20) I  
 could come, then . . .”

## Tale D

(Story of the Merchant and the Spirit contd.)

## M5270 Verso



(22) 1/ 'tyšw 'smk'm 'ty  
 (23) 2/ δymyδ smwtryk cyty  
 (24) 3/ jwšy kwn'm °° 'rtyh  
 (25) 4/ c'nw 8-myk myδyy mwnw  
 (26) 5/ wyst'w kwn' °° pts'r  
 (27) 6/ xyδ ywnyδ zwrnyy 'ty  
 (28) 7/ pc'w' mnc'y °° 'rty  
 (29) 8/ xw'qr δn z'tyy 'tyh  
 (30) 9/ t'wndyy γznyy γr'myy  
 (31) 10/ 'pryw pww wyδ'β kww  
 (32) 11/ zmb s'r nyjyy °° 'rty  
 (33) 12/ m'γ'z šm'r'kyn xrt  
 (34) 13/ p'δy 'ndwxcn'k 'wšt't  
 (35) 14/ kt c'nw wβ'tk'm prw  
 (36) 15/ wyst'w ky kδ'rm °°  
 (37) 16/ δβ't c'nw x'n' s'r  
 (38) 17/ pnd β'wn 'rtymy δwγt'  
 (39) 18/ pcp't pyrnm  
 (40) 19/ 'ys't °° 'rty c'nw  
 (41) 20/ [ ]k s'r pnd β'wn  
 (42) 21/ pts'r γryw qncyk . . .

[...] I shall take it and offer it to the spirit of the sea.”

When on (25) the eighth day he had taken this oath, at once that very moment the turmoil ceased, and the merchant with his son and (30) huge treasure and wealth came out on the shore in safety.

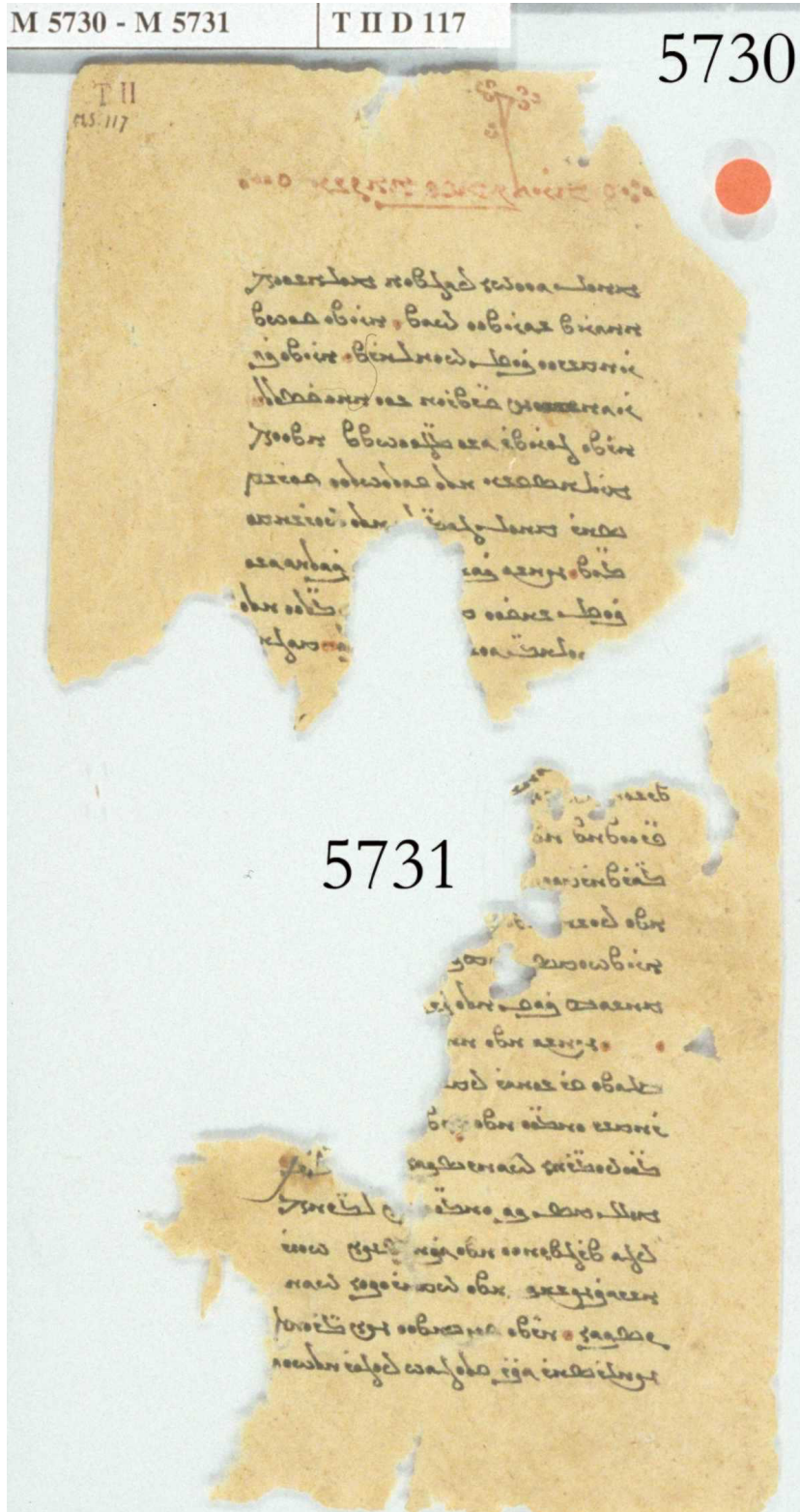
But he began to walk deep in thought, to stand still anxiously, (thinking) (35) “How will it be with the oath I took? Perhaps when I approach my house, this time my daughter will come as the first to meet me? But if I approach the ..., then the ... girl (?) [will meet me first] ...]



Tale E

(Story of the Magian or 'Place of the Gods' Βαγίστανον ὄρος)

M5730 + M5731 Recto



## Tale E

(Story of the Magian *or* 'Place of the Gods' Βαγίστανον ὄρος)

## M5730 + M5731 Recto

**Hd./** mwγ'ny mrtxmyy 'znd

The story of the [Magian?] man

1/ m'yδ wyyšn jwγty' myδ'nyyh  
 2/ 'wr̄t nwr̄tyy šw̄t' ° r̄ty pyšt̄  
 3/ r'mndyy xypδ šy'δ' r̄t' ° r̄ty xw  
 4/ rw'(nm)yc fr̄try' nyy 'yfst̄t' °  
 5/ 'r̄ty γyr̄tr wny βγγyšt̄t' 'tyyh  
 6/ mrδ'spnd 'ty pwt̄yšt̄tyy pyrnm\_  
 7/ \_s'r m'yδ γwβ(t̄)[y] 'ty šyrn'my  
 8/ βw̄t' ° c'nw xw(n)[y] ] xw̄t'w wny  
 9/ xypδ n'fyy m[yδ'nyy γw]βtyy 'ty  
 10/ [pw] wyδ'β wyn[.....]ty °° mwγ'ny  
 {Line left blank}  
 11/ [w'nw ]  
 12/ tr̄ny' [ ](...)[ ]  
 13/ fryyt' t̄' t̄[y ]  
 14/ βwrt̄'rmy(k)[y'] ]  
 15/ 'ty jyn' [ ]t̄[ ]  
 16/ 'rt̄šyms [t̄]ym k[ ]  
 17/ m'nwq xwp 'ty (.)n(.)[ ]  
 18/ ° ° c'nw 'ty ''[ ]  
 19/ qδw̄ty pr ny'wr jmn[w ]  
 20/ r'mnd y'βyy 'ty ('z)ty[w ]  
 21/ βyyjyβr'n šw'zskwn[ ]1  
 22/ myδδ ms kw y'βy[y] (cn) δβr'h  
 23/ jγw tr̄ytz'yy 'ty wx'scn šyyr  
 24/ 'ndwxcn'k 'ty šm'rykyn šw'\_  
 25/ \_zskwn' ° r̄ty pcp'tyy cn βry'h  
 26/ c'δrs'r wxr ptyγwš jyγyr 't̄šyy

... so he goes to and fro amidst those cruel ones,  
 but always keeps his consciousness so that his  
 spiritual welfare is not perverted. (5) And later on,  
 before the gods, elements and Buddhas (apostles),  
 he is honoured and cheered in the same way as the  
 [...] king is honoured amidst his people and (10)  
 [without] danger visible [...] Magians (?)  
 {Line left blank}

[thus ...] submissiveness [...] charity, [faith,  
 perfection], patience, [and wisdom] [...] (15) and  
 body ... and also his ... is goodlike [...]

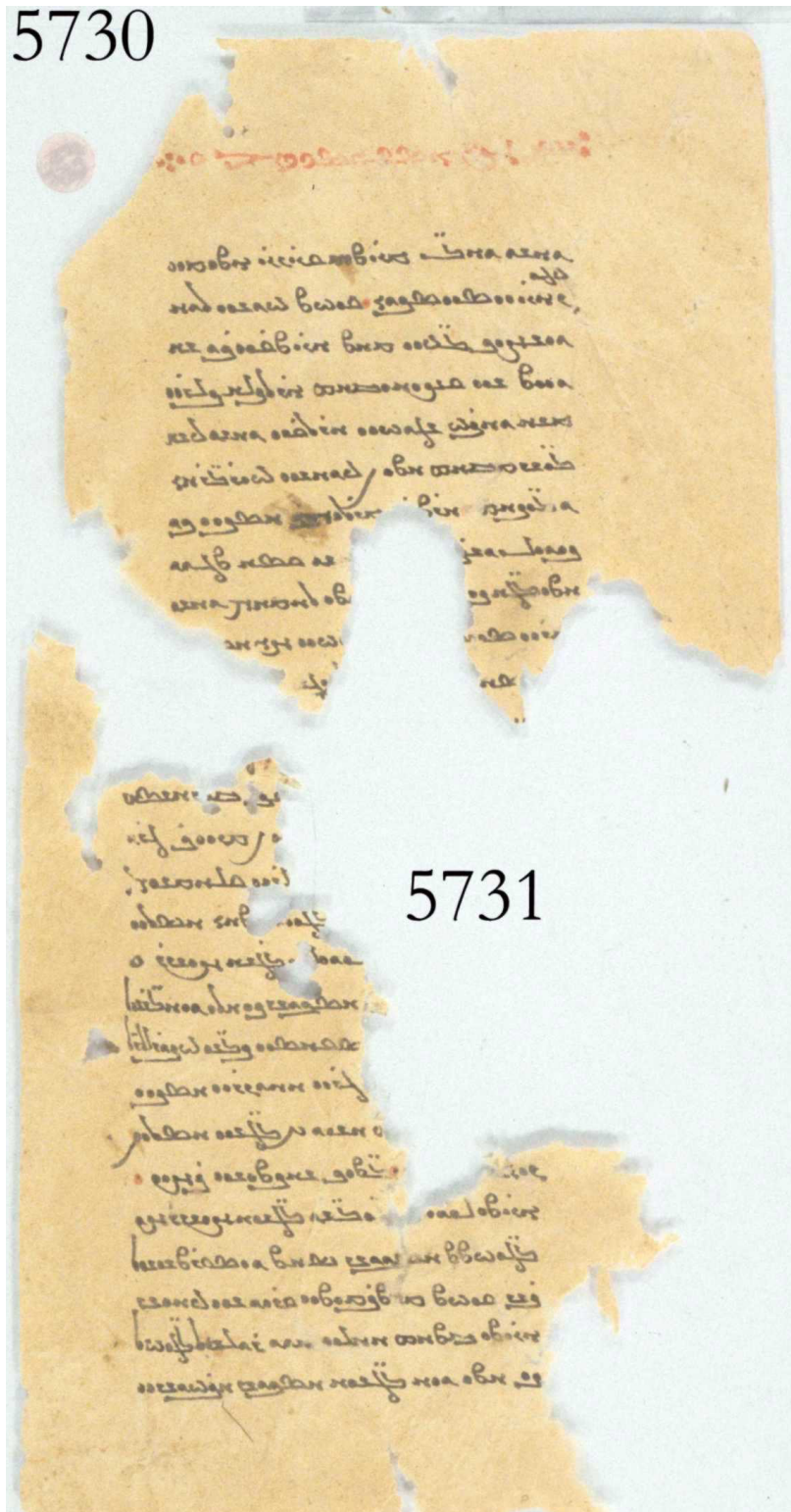
As at other times he always used to go (20) roving  
 and [...] in an unhappy frame of mind, so one day,  
 too, he went out of the door for a ramble, very  
 depressed and troubled, in great anxiety and deep  
 in thought. (25) This time he heard a voice coming  
 down from the air. It called him and



Tale E

(Story of the Magian or 'Place of the Gods' Βαγίστανον ὄρος contd.)

M5730 + M5731 Verso



## Tale E

(Story of the Magian *or* 'Place of the Gods' Βαγίστανον ὄρος contd.)

## M5730 + M5731 Verso

Hd./ cn 'sp'syyh ❀

On service ❀

27/ w'nw w'β mrty' przr 'tymyy  
 28/ jγw z'ryysyskwn ° pyšt šwnyy tw'  
 29/ wyncyk βjyy m't rtfyy xw n'\_  
 30/ \_wyyt nyy pcy'yq'm rtkδ' kδryy  
 31/ mn' w'xš nγwšyy rtfyy w'nw jn'  
 32/ βyndmq'm ty 1 jw'nyy šyrβr'n  
 33/ wβyk'm ° r[xw] mrty(h) 'skyy kw  
 34/ kywyδ wnx[r s'r w']nw ps' tγww  
 35/ 'tyβγ' ky ['yš 't]y t'm'h w'nw  
 36/ [z](')ryysy(y)skwn ° r[y]šyy cn '(s)[kyy]  
 37/ [c'δr]s'[r w'nw p'](tc)γ(n)[yy kwn']  
 {A lacuna of undetermined extent}  
 38/ [ (s)k[y] qyr'ns'r  
 39/ [ ] 1 mzyyx γrw  
 40/ [ (γ)ryy pδ'mnyh  
 41/ [ ] βγγy[s]t'n 'styy  
 42/ [ δ]ywyδ βγn' cyndr  
 43/ [γrf (?) βγγšt] 'skwnd ky 'ty wy'βrnyt  
 44/ [xnd pyšt (?) cn 'sp'syy kβny škwrδtrt  
 45/ [xnd r'tms ? pr] γryy 'wzryy 'skyy  
 46/ [ ty](m) 'nyw 2 βγγny 'sty 1  
 47/ zyr(ny)[nyy 'ty δ]βtyk n'ktyyny xcyo °  
 48/ 'rty δywy[δ δ]yβnw βγγny' cyndr cw  
 49/ βγγšt 'skwnd s't wysprtnynty  
 50/ xnd pyšt mrtxmytyy pryw nyy j'ynd  
 51/ 'rty qt'm ''δyy (')ww rwδnyt βγγšt  
 52/ ky 'ty wy' βγγny' 'skwnd 'xšwndyy

spoke thus to him: "Man, I feel so very great pity for you. However, in your walk of life that which was visible to you, was evil. So might not (30) the unseen help you? If you will listen to my words now, I shall imbue you with such knowledge that you shall be happy for your whole life." The man (looking) upwards to that voice asked thus: "You, (35) my lord, who are you that you feel such pity for me?" From above the voice replied thus to him, [.....]

{A lacuna of undetermined extent}

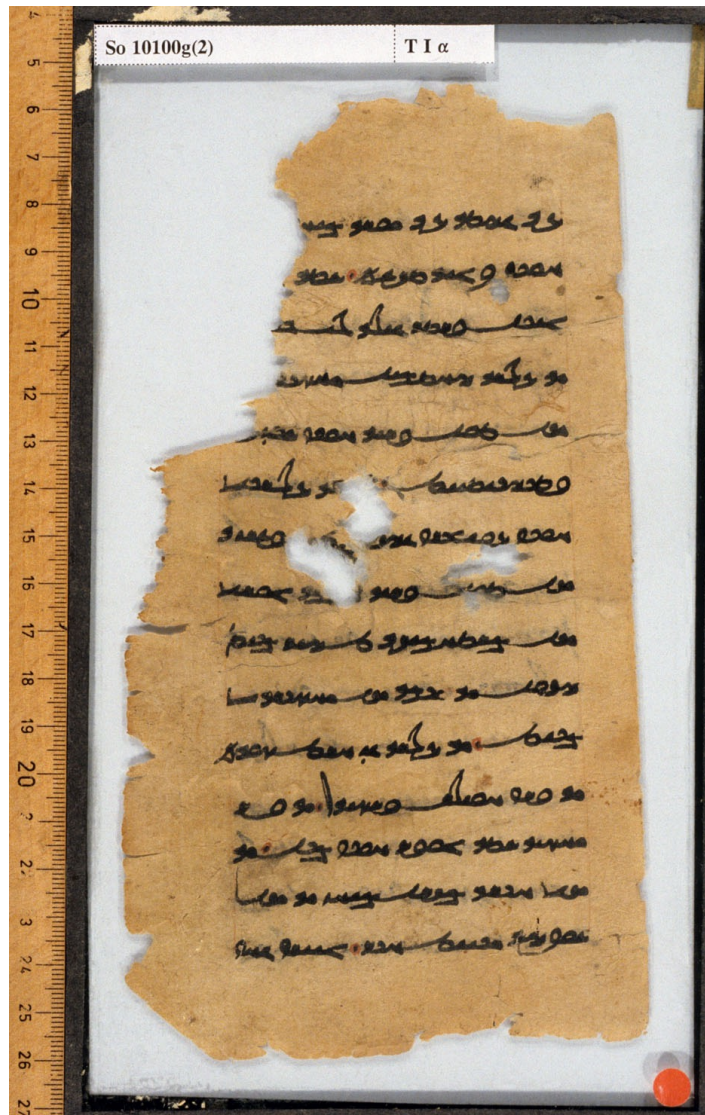
... northwards ... a great mountain ... (40) [...] on the skirts of the mountain there is [...] a place of the gods (*Bayistān*).

In the temple there are many gods who are endowed with speech, but they are rather difficult to serve (45) [... on the flanks (?) of the mountain, upwards, [...] there are another two temples, one of gold, the other of silver. What gods there are in both those temples, they are set with all kinds of jewels, (50) but they do not talk with men. Whoever satisfies the brazen gods who are in the temples [...]

## Tale F

(Story of the Monkey and the Fox)

## So 10100g (2) Recto



- 1/ ky `sty ky nwry m`x[w cwpr]
- 2/ xwβw pc`ytk`m ° rty [cnn]
- 3/ c`β` ptrr ``dy L` β(w)[t]
- 4/ ZY kōry sγtm`n nxšyr[t]
- 5/ ZKn tw` prny xwβw ryz-(k)[ry]
- 6/ ptysynt`nt [°] [rt](β)y kōryh
- 7/ xwβw kwncykw `sk[w]`nt [°] p`rZ-Y
- 8/ ZKn tw` prny [ny]my CWRH
- 9/ ZKn mrtxm`kyt s`r mynt
- 10/ skwn ZY nymy ZKn nxšyryh
- 11/ mynt ° ZY kōry `z-γrt šwym
- 12/ ZY prw γw`δk prš`yδ ° ZY pr
- 13/ nxš`yrty cwpr xwβw myn ° ZY
- 14/ ZKh xyry mkr` {mnxz}<m`γz> ZY ZKn
- 15/ rwpsy nβ`nt xyr ° c`nkw `xw

... Who now will be the right king for us? There is none better than you! All animals have approved (5) Your Excellency as absolute king and are at the point of declaring you king. For Your Excellency's body is half like a man's, and (10) half like an animal's. Let us now go quickly, and you shall seat yourself on the throne and be king over the animals."

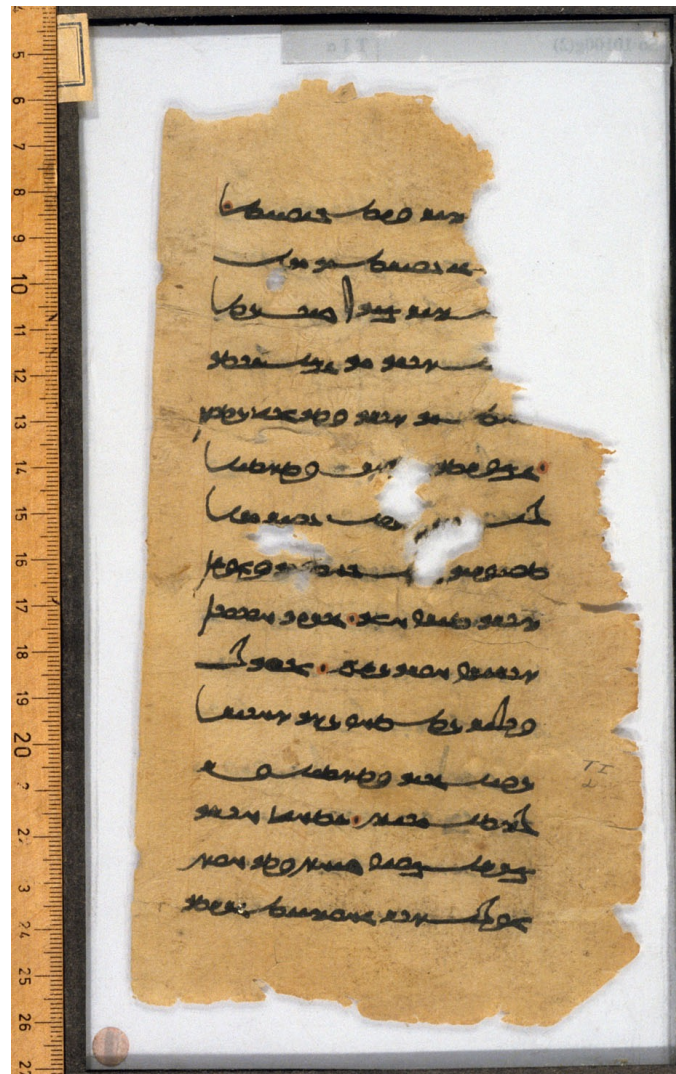
The foolish monkey got up and went along with (15) the fox. When they approached



## Tale F

(Story of the Monkey and the Fox contd.)

## So 10100g (2) Verso



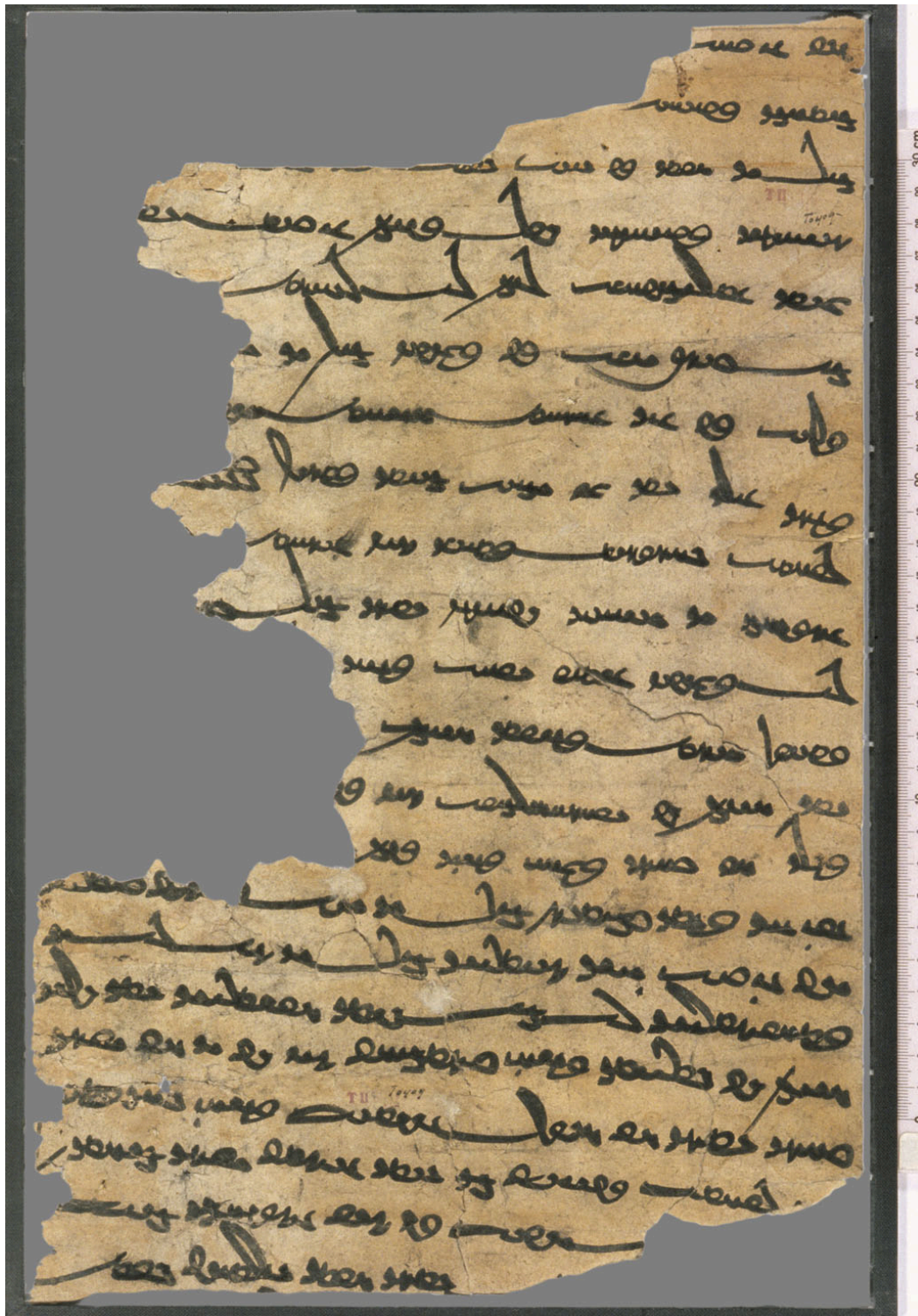
- (16) 1/ [.....] s' r pnt β' w' nt °  
 (17) 2/ [rwpsy] 'z-yw'rt ZY ZKn  
 (18) 3/ [mkr] ' s' r m' yδ w' β kt  
 (19) 4/ {[cnt]n} šyry ZY- 'mn ryty  
 (20) 5/ [']yt ZY šyry ptycyh ktyš  
 (21) 6/ ° 'mpty [..] 'k ptšt' n  
 (22) 7/ L' [..]y-skwn yw' r ZKn  
 (23) 8/ tw' prny [s] 't βty ZY pcp' n  
 (24) 9/ sβryt' kw xcy ° 'YKZ-Y xwβwy'  
 (25) 10/ šyr' kw xwry-k' m ° cywyδ  
 (26) 11/ pyδ' r kt tyw kšy šxy' k  
 (27) 12/ kwn' 'yny ptšt' n pr  
 (28) 13/ δst' ny' s ° rtxh xyry  
 (29) 14/ mkr' mwnw w' xš ptyγwš  
 (30) 15/ cpδ' šyr' xws' nt 'krty . . .

the [trap?], the [fox] turned back and spoke thus to the [monkey]: “Good ..... (20) has come before us and you have been placed before a good thing. Filled .... you would not .... the thigh / haunch, but it is all presented and ready prepared for Your Excellency so that you shall eat (25) well like a king. So if you will now take the trouble, take this thigh / haunch into your hands.” The foolish monkey heard these words, (30) at once he became very glad ....

Tale G

(Story of the Daēnā)

Ch / So 14731 Verso



## Tale G

(Story of the Daēnā)

## Ch / So 14731 Verso

(1) 6/ 'yw 'zw'nh [..	]	...one life ... a man's punya ... so that
(2) 7/ mrtxmy pwny'nyh [..	]	he will be free of guilt (?) ... pious and
(3) 8/ m'δ ZY xwty pw r'yh βwt [...	]	meritorious as long as he lives ... does
(4) 9/ šyr'nk'ry pwny'nk'ry kwδ prm <sup>1</sup> 'zwyrt rty		not hurt even the demonic creatures ...
(5) 10/ cyty 'tōrmkw'nch δ'm L' δβ'yšt kwnty rty		without fear of anything so that ...
(6) 11/ MN wyspn'ch pw pckwyr m'δ ZY nwšy 32 βγyšt		immediately after ... without interval
(7) 12/ pδyh pw 'y 'xš'nt γ'r'nt ZKwy škš'pt#p'šy		... they obtain (?) ... the watcher. And
(8) 13/ 'δy rty cw zmnih myrty pstrδ 84 1LPw		a whatever time he dies, 84,000 girl
(9) 14/ δwγth βγšpšyt pt'yey-s'r 'ys'nt [...	]	angels will come to meet him: "Fear
(10) 15/ 'sprmy ZY zyrm'yny kwn'k'r rtšy myδ w'β'nt [...]		not, righteous soul, for you have no part
(11) 16/ L' pckwyr 'rt'w rw'nh p'rZY [...	]	in ... but come forward ... step forward
(12) 17/ pty'p nyst p'rwty xr'm trδ ZKw [...	]	to the Light Paradise, without ...,
(13) 18/ rty xr'm kw rwxšn'γrδmnwh s'r pr 32 βγ'yšt ...		receive joy. For in this [world] you
(14) 19/ pyδy xw wγšy pcy'z p'rZY prm 'zw'nty δ'm MN		have abstained from slaughter, you felt
(15) 20/ 'wz'ny p'ty wm'tyš m'δ ZY ZKn wyspw w'tδ' rty		compassion with the lives of all
(16) 21/ ZKw 'zw'nh z'ry sy'tδ'ry m'δ ZY-šn L' ZY		creatures so that you did not kill them
(17) 22/ ptxwstδ'ry L' MN y'ty xwrtδ'ry rty kδry		nor eat of their flesh. Now step forward
(18) 23/ xr'm kw βwδ'nty p'ryz wštm'xw s'r kw ZY xw nwšy		to the fragrant, wonderful Paradise
(19) 24/ wγšy rtšy xw xypδ 'krtyh p'ryz βγy ptyc#		where there is eternal joy.
(20) 25/ [βγy] δwγth pwr'ycw my ryty 'ystw nwšy myrty		And his own action, as a wondrous,
(21) 26/ ZY xw cš'nt ZKwyh pr srw 'sprmy-mynch		divine princess, a virgin, will come
(22) 27/ ps'kw xw ... rtšy xwty r'δt'kw βwt		before his face, immortal ... on her
28/ [	](δ)[	head a flowery ..., she herself will set
	]	him on his way [to Paradise ...]

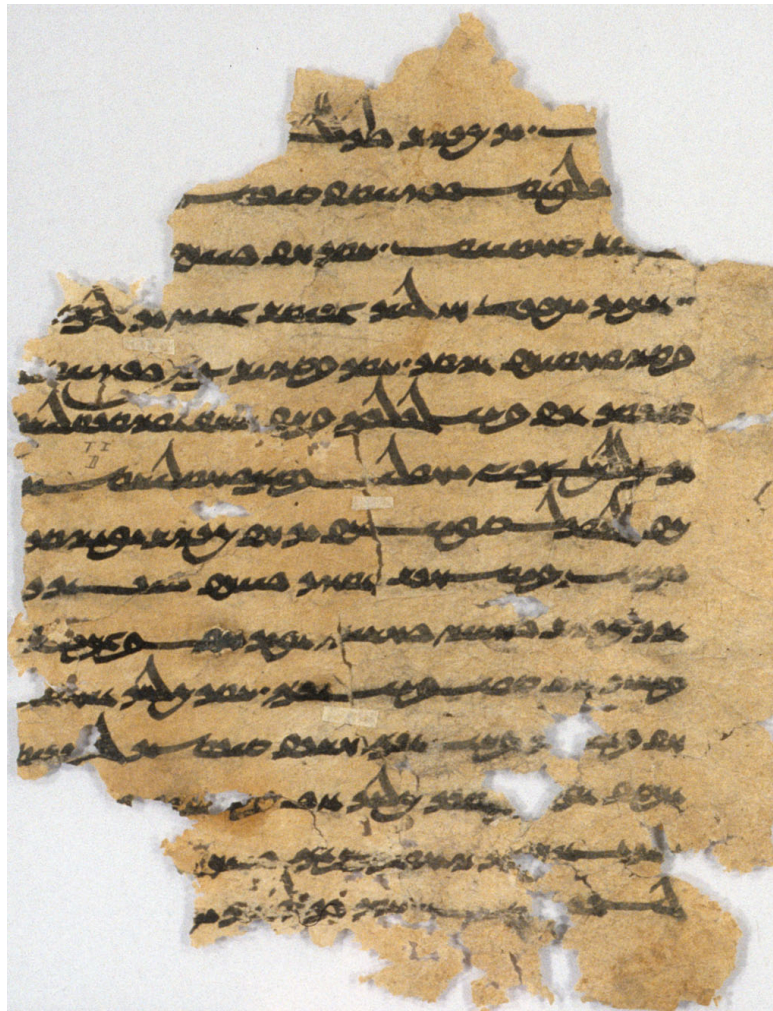
<sup>1</sup> Ms. prnm – corr. prm.



## Tale H

(Story of the Caesar and the Thieves)

So 10100g (1) I Recto



- 1/ ZY kysr wδyδδ ...
- 2/ wyδp't wyš'ntw t'yt ...
- 3/ tyt'nt • rty xw w'nkx ...
- 4/ •• 'YKZY ZKwyh xzd'ny cyntx cr'γ ZY δmtyr
- 5/ ptswyt'kw 'sty • rty pts'r MN wyš'nt'y
- 6/ t'yty 'yw prn δyδym prw srw 'wstyδ't rt
- 7/ ZY MLLK'mync nγwδn ptmwytδ't ZY
- 8/ kw δywyδ tpn' kw ZY xw kysr np'sty
- 9/ wm't pnt xyr 'tšy w'nkx w'β 'yy
- 10/ 'yy kysr wγr's wγr's 'PZY n' pckwyr
- 11/ p'rZY 'zw tw' prn 'ym • rty kδry 'nγwn
- 12/ xw p's'y prn 'ym γrβw t'yt ZY δymβynt#'ktw
- 13/ 'pryw 'tβy kδry 'zw prβ'rey{?} ...
- 14/ βry' 'škrey sxw'ymk'm w'nkx ...
- 15/ L' wβ't • rty wyδp'ty ZK ...

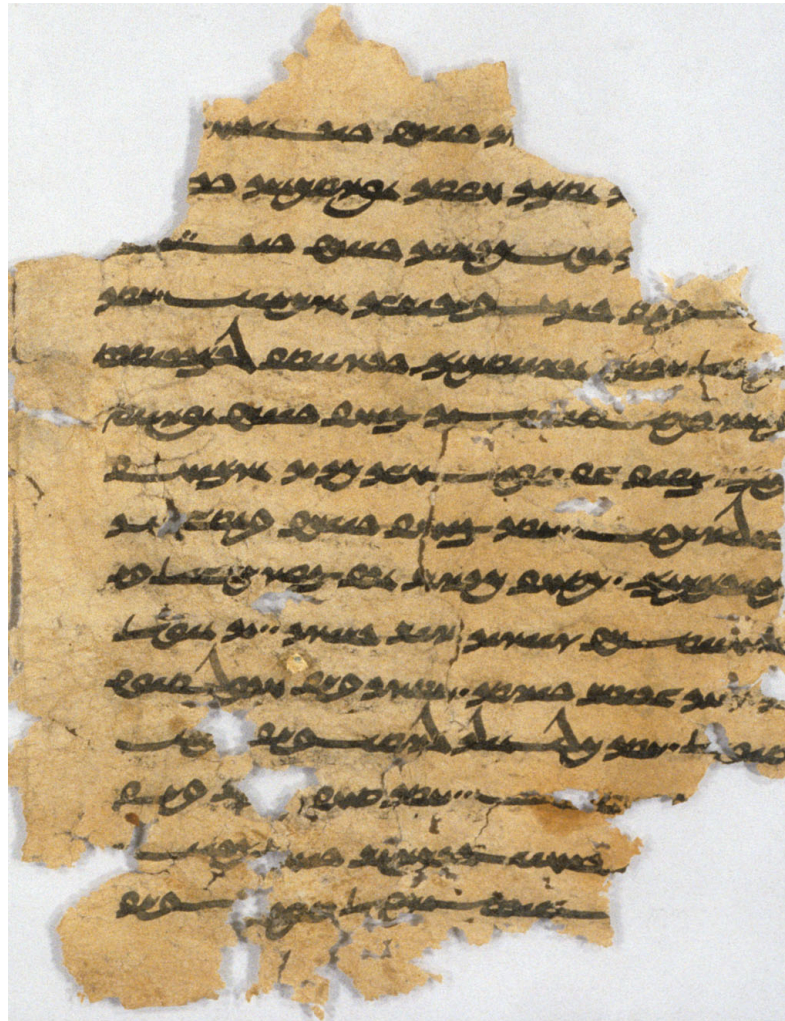
.... and the Caesar there [...] thereupon those thieves entered the [...] and so he [...]

When the lights and lamps had been lit in the tomb, one of those thieves plaed the diadem of majesty on his head and put on royal garments. He approached the coffin where the Caesar was lying, and spoke thus to him: “Hey, hey, Caesar awake, awake! Fear not I am your *Farn!* Now, besides I am the guardian Farn for (?) many thieves and jugglers (?). I shall lift you now [...]

## Tale H

(Story of the Caesar and the Thieves contd.)

## So 10100g (1) I Verso



16/ ...-šy w' nkw w' β' nβy...  
 17/ 'tmy xwty 'pstk' ry wβ' •  
 18/ ... ZKn kysry w' nkw w' β' ••...  
 19/ prw βry' prβ' rey 'škr' n • rty  
 20/ ZKwyh ryty 'ys' ntk' m wys' ntw δymβyntyty  
 21/ p' rsykt t' yt ZY m' xw w' nkw 'ps' nt#k' m  
 22/ mwnw cw tpn' xey ky ZY 'šm' xw  
 23/ βrδ' skwn • rty m' xw w' nkw p' tcynt  
 24/ kwnymk' m • ktxw kysr 'yw mwškych pr  
 25/ 'sx' nt kw š' nš' y s' r βr' šy •• ZY ' 'ph  
 26/ ZY nnynt cyntw w' sty • 'tšy prw xypδ t' pw  
 27/ t' ph • rty kδ' ' 'dy δst' prw tpn'  
 28/ ... •• rty tyw xwty prw  
 29/ mwškych βryn' βyks' r wnxr kwn'  
 30/ ... t' yt ZKwh {ed. ZKw} tpn' prw ...

to guide you [through the] air, so that there shall not be [...]

Thereupon the [Caesar ...] and spoke thus to him: 'Ah, my Lord [...] be thou my helper!' [The thief] said to the Caesar: '[...] as charioteer I shall guide [you] through the air. But those jugglers (?), the Persian thieves, will come fae to face with us and ask us: 'What coffin is that which you are carrying?' We shall then reply in this way: 'The Caesar has sent a cat to Šanšai for a joke (?). He has put (her) in (a) water[-chest?], and sealed it with his seal.' If one of them [should lay] hands on the coffin, let your voice be heard in the manner of [a cat].'

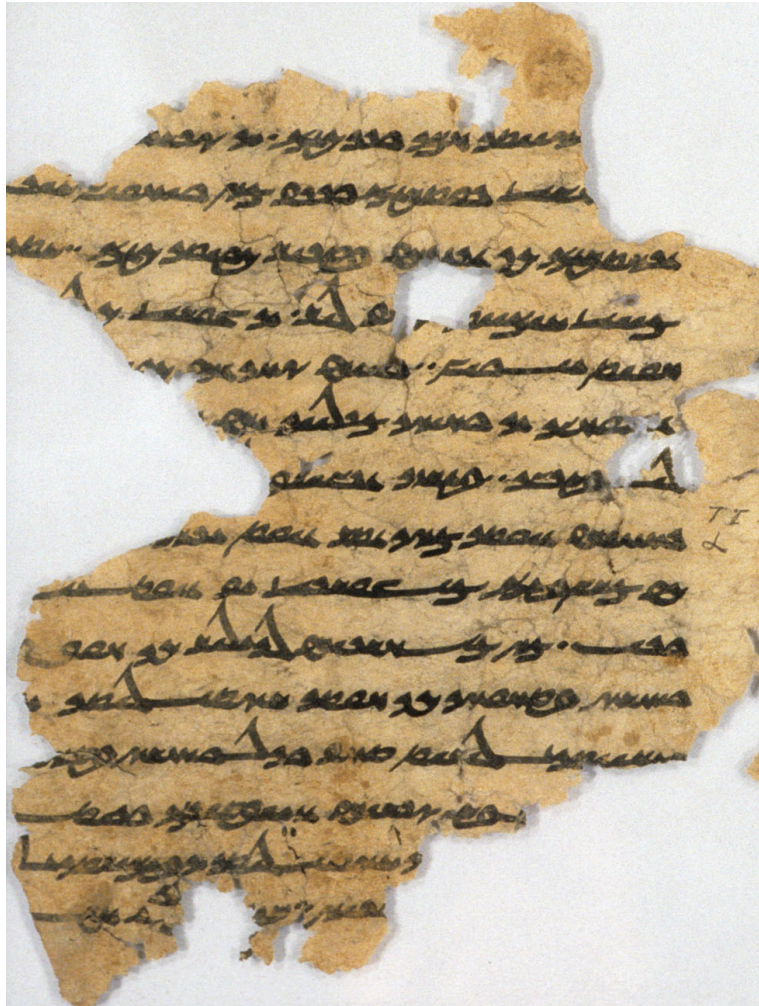
The thieves [lifted] the coffin on [their shoulders] ...



## Tale I

(The remainder of the bifolio)

## So 10100g (1) II Recto



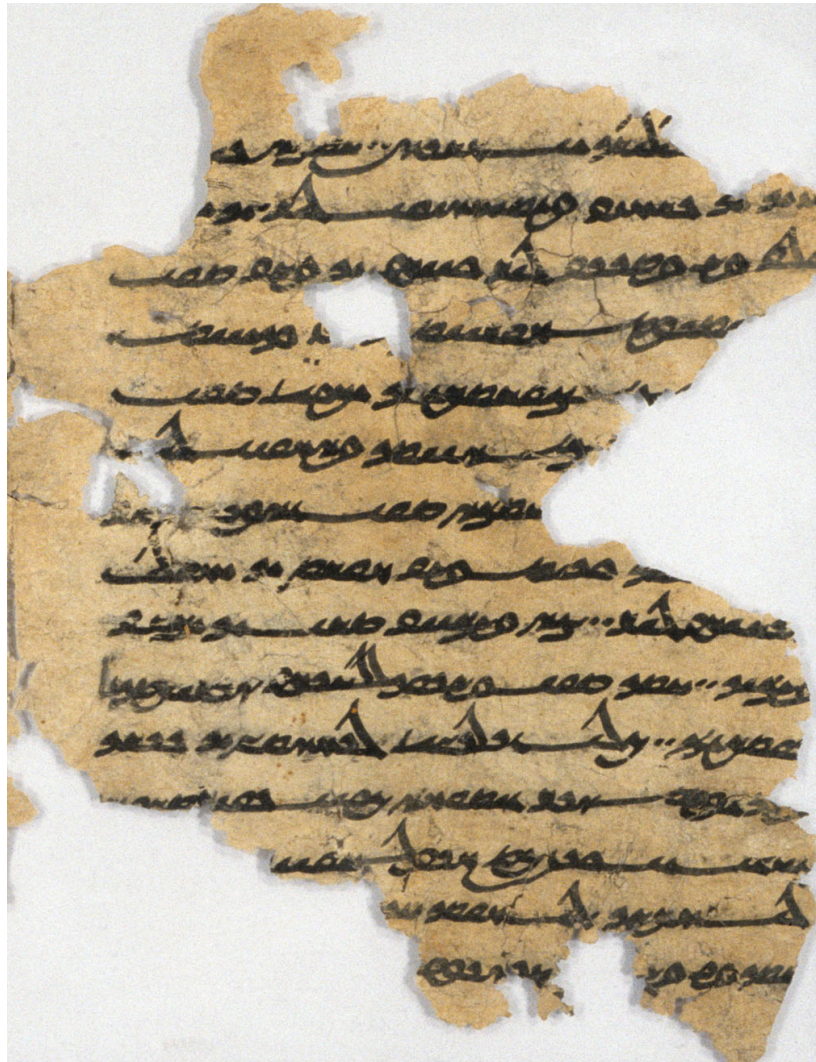
- 1/ s'nty γmy wβy-k'm • ZY šyrxwzyty
- 2/ 'ntwxch βwtk'm wβyw ms w'γwnc r'β
- 3/ 'ystk'm ky 'βzykw pty'r kwnty-k'm •• rty
- 4/ m'nh r'm'nt (...)w δ'r • ZY CWRH kδ'c
- 5/ xw't n' w'c •• w'nkwx šxy'kw kwn' ZKwy
- 6/ 'ntwxcy ZY wx'sy myδ'ny ZKw ...
- 7/ L' pryey •• p'rZY 'βc'npδy ...
- 8/ βγ'nykw 'nwtly msy'tr 'nwt nyst ...
- 9/ kw mrcprn MN CWRyh nw-'nwt n'
- 10/ wβ' • ms MN γrβ'kw δynd'r ky xwpw
- 11/ w'xrš {ed. wnyrš} ptywšy ky xwty ršt' δ'ty ZY
- 12/ prm'nty' δ'r't tyw wyδ w'xrš {ed. wnyrš}  
pts'rδ
- 13/ (...) pr šyr'kw 'zn'ptnym wβ't
- 14/ (...) ršt' δ'ty ZY prm'nty'
- 15/ (...) ny's •• rty kδ'c ZKn

... [if] you are despicable [even] to your enemies, [if] your friends have sorrow, even [if] ever so many illnesses come which may cause sore tribulation, always keep your mind firm (?), never let your body grow weak. So make efforts, in grief and tribulation, always keep your mind firm (?), never let your body grow weak. So make efforts, in grief and feebleness, do not leave [...] For in the world there is no greater help than the help of God [...] until death do not be without help from the body (?). Also, you should hear the good salvation from the wise *dēndār* who possesses the Right Law and Forgiveness [...] through that salvation you should [...] shall be recognized for goodness [...] take [...] the Right Law and Forgiveness. Never irritate the

## Tale I

(The remainder of the bifolio)

## So 10100g (1) II Verso



16/ ʔrβ'kw δynd'r n' xryš •• rtms y'(...)  
 17/ ʔzny ZY βry'w p't'xš'wn δ'r ZY ZKwh  
 18/ wδw pr ptβyw δ'r w'nkw ZY prw tw'  
 19/ (...) xwr'nt ... {†δβz} wyn'nt  
 20/ (...) MN mwrtk'ry ZKwh tw'  
 21/ (...) MN s'nty psxw'n L'  
 22/ (...) rtms tw' 'spy (...)  
 23/ wβ't {ed. wynt} prw xwrt ZY nʔwδn  
 24/ šyr'kwδ'r •• ms prm' nw trn ZY nmrw  
 25/ prm'y •• rty tw' prywyδδ RBkw šyr'kty'  
 26/ βwtk'm •• kd' 'yδych δβxštē ZY βyry  
 27/ pty'pt šyr'ntwxw kwn' yw'r trp'ry  
 28/ ''zcn n' wβ' kt xypδ rw'nh kw tmw  
 29/ L' škry L' xwty RBkw (...)  
 30/ rty pw-prm'n ʔyšypw (...)

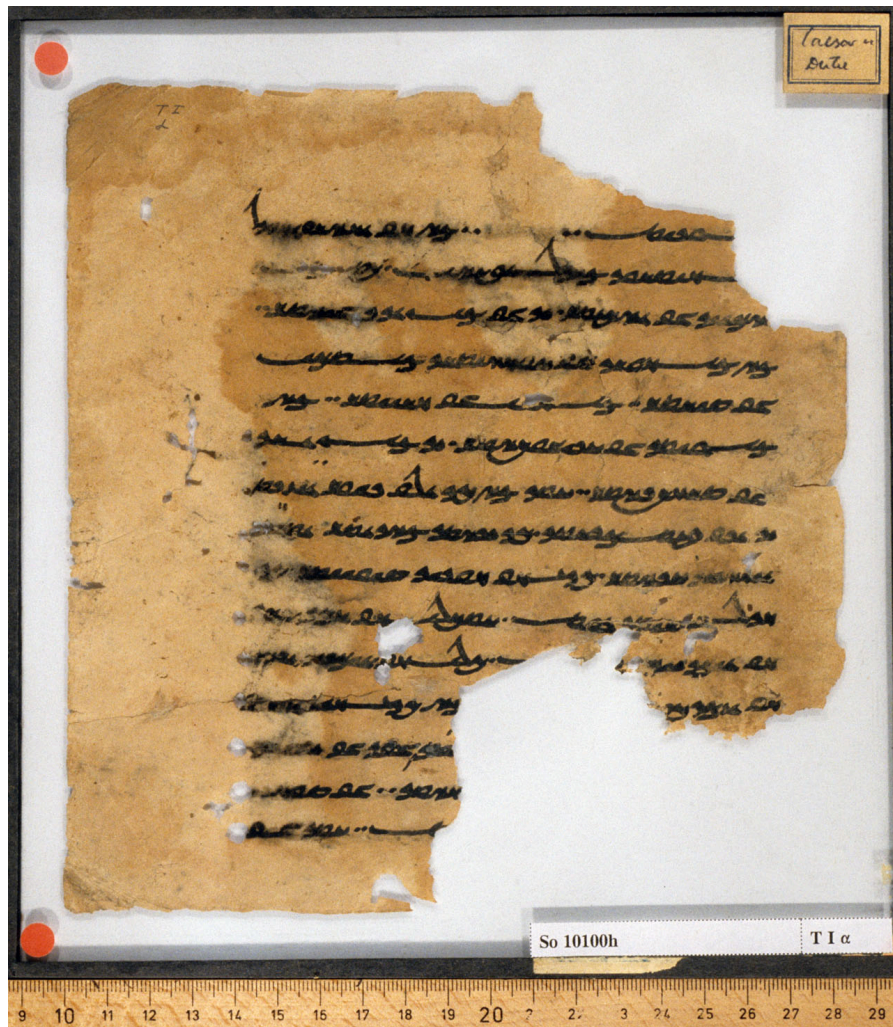
wise *dēndār*. Furthermore, keep control [...] of  
 treasure and wealth, honour your wife so that by  
 your [...] they shall eat, not experience hunger (?),  
 [...] so that after your death [...] there [shall be] no  
 defamation from the side of your enemies. Keep  
 also your horse well [...] in fodder and cover. Give  
 your orders humbly and midly you will gain great  
 merit by it. If gains and profits begin to reach you,  
 double your efforts, but do not be too greedy (?) so  
 that you will not lead your soul to Hell and that  
 great [...] and merciless (?) injury to yourself



## Tale I

(The remainder of T I a)

## So 10100h Recto



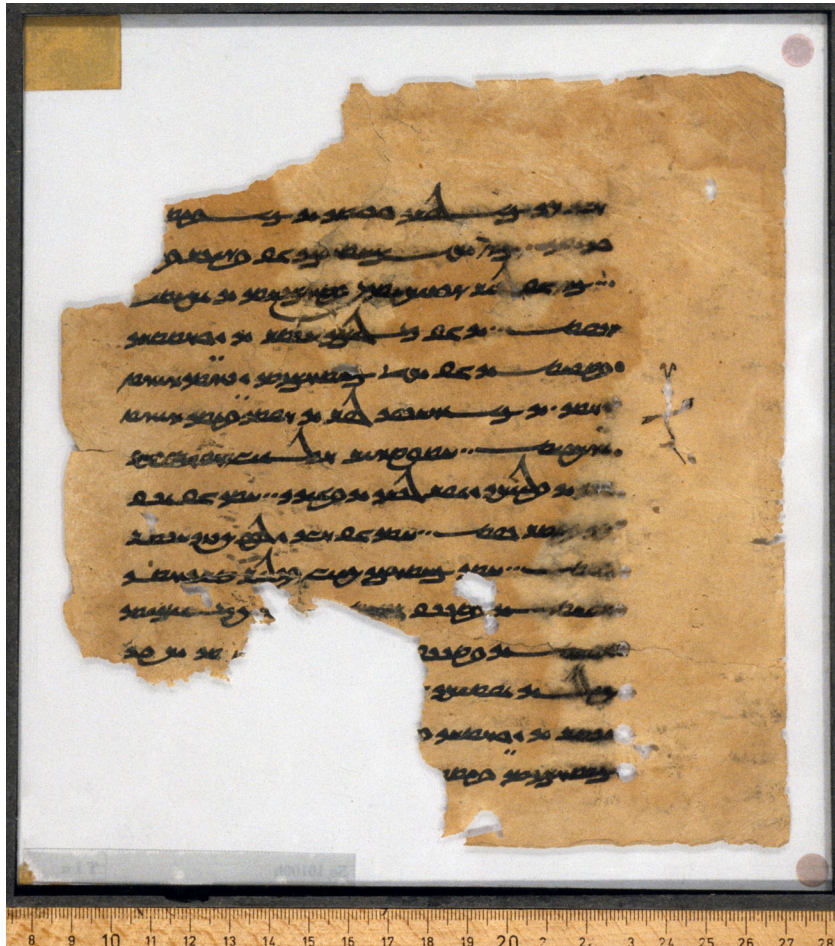
31/ L' wβ't {or wynt} •• ms xw 'xsrw 'xšyδ  
 32/ MN γntrwy m'yδ 'prs' •• kt MN  
 33/ 'sm'ny cw 'sk'tr • ZY cw MN z'y'y c'str ••  
 34/ ms MN xwry cw rwxšntry MN tm'  
 35/ cw t'rtr •• MN γr' cw γr'ntr •• ms  
 36/ MN w'ty cw ryncwkstr •• ZY MN z'ry  
 37/ cw trxkystr •• rty ms ky 'δw y'wr 'zyt  
 38/ ZY 'yw p't myrty • ky nysty msy'tr 't  
 39/ 'nxšty ryrtr • ky' xw xwβny t'w'ntr ky  
 40/ xyδ wγr'ty βwt • rtkδ' xw 'zmy 'ysy  
 41/ xw 'myn'y kw βwt • kδ' xw 'myny 'ysy  
 42/ xw 'zmy kw βwt • rty ms ky' xh 'γryw  
 43/ (...) c.wy cw (...)  
 44/ •• cw twx  
 45/ (...) •• rty cw

shall not be. – And again the king 'ysrw king (??) asked the water sprite: What is higher than the sky? What is lower than the earth? What is brighter than the sun, what darker than Hell? What is heavier than the mountain, what lighter than the wind? What is bitterer than poison? Who is born twice and dies but once? Who is taller when sitting, and shorter when standing up? Who is stronger in his sleep than waking? When winter comes [where is] summer? [...] What quickly [...]

## Tale I

(The remainder of T I a)

## So 10100h Verso



- 46/ xcy ky MN δwry wynty ZY MN pnt L'  
 47/ wynty •• ms ZKn mrtxmy cw pš'βr pc'yt {ed.  
 p...}  
 48/ •• ms cw δβ'r šyr'krty' ptšmyrty ZY 'krt'nyh  
 {MS 'krth}  
 49/ βwt •• ZY cw y' δ'my rytr ZY zwytry  
 50/ ptyrt {ed. ptwrt} ZY cw ZKh mrtxmyty zyšty  
 s'št  
 51/ zyty • ZY MN 'γrywy δwr ZY xwty p'ty s'št  
 52/ 'skw't •• rtpts'r xyδ'ncyw..cykw  
 53/ r'βy{?} ZY pδ'nky z'wr δβry ZY pc'yy •• rty  
 cw'yw  
 54/ ky prtr βwt •• rty cw xcy 1LPw kyZY rytr  
 55/ βwt •• rty mrtxmy kn'c pyδ'r trβxty  
 56/ xwrt ZY ptβyw mn(...) ... ky' 'm'ty  
 57/ xwrt ZY ptβyw [ ] ZKwy  
 58/ knδδ ZY 'wt'ky [ ]  
 59/ rytr ZY zwytry w(...) [ ]  
 60/ mrtxmyty pnt.. [ ]

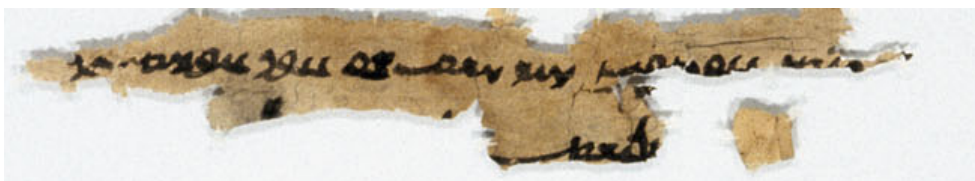
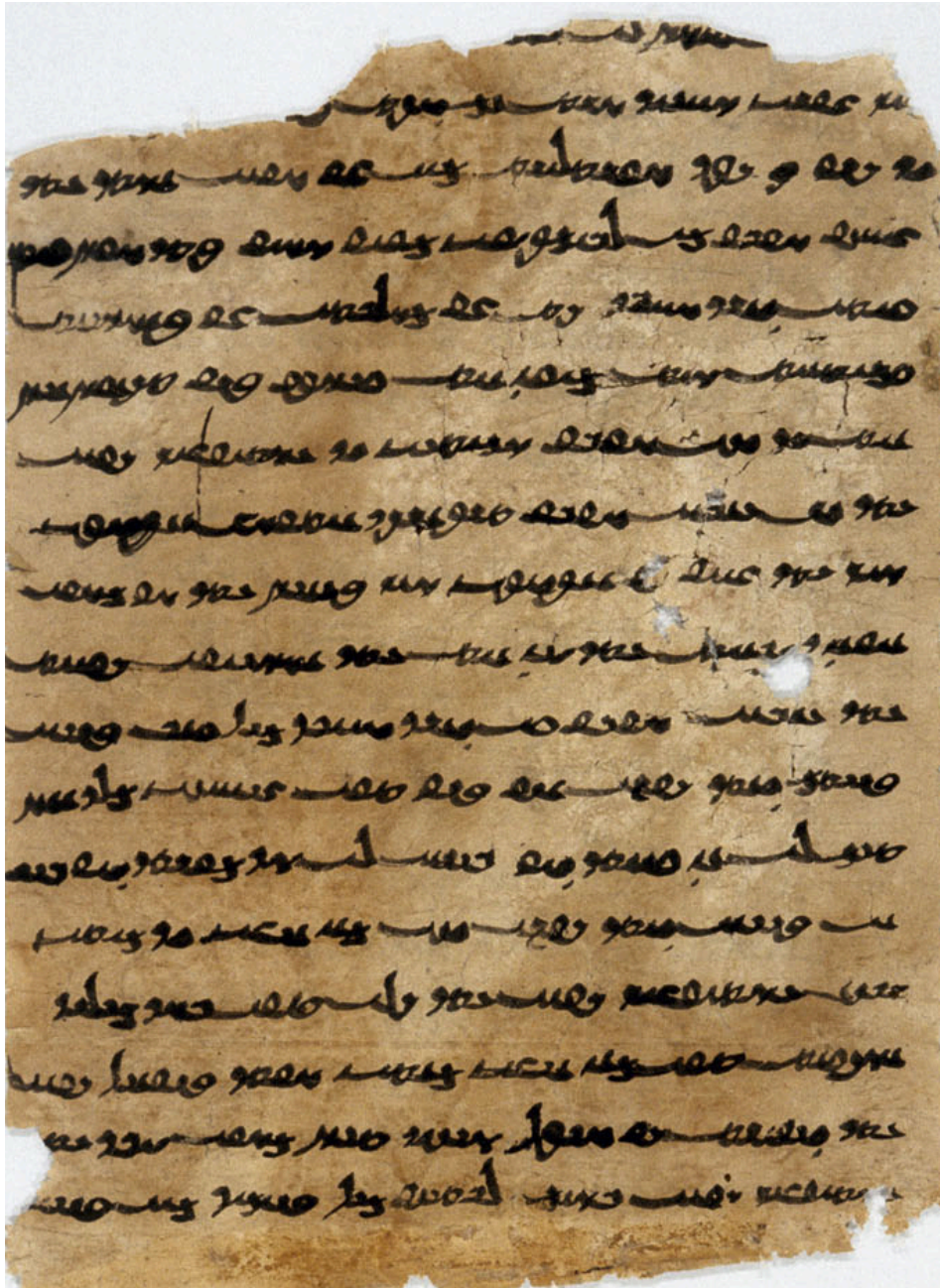
What is it that can be seen from afar, but cannot be seen from earby? What provision is [best] for man? What gift is counted as a good deed, but is a sin? What are the worst and the hardest (?) retributions (?) in this world, and what is it that man must hate and keep awy from himself and guard himself against, but that later on, in [...] sickness and trouble, give strength and is useful? What is one and superior, what is a thousand and inferior? And a man, for what reason [...] unreasonable fool (?), and honour, [...] to whom ready food (?), what reason [...] unreasonable food (?), and honour [...] to whom ready food (?), and honour [...] in town and country [...] worse and harder [...] to men near [...]



Tale J

(The Story of the Kar Fish)

Ch / So 20000 Verso



## Tale J

(The Story of the Kar Fish)

## Ch / So 20000 Verso

1/ .wys L' ... [kw 'pznph]  
 2/ s'r CWRH sn'y'y xrt 'M z'kt pr'yw ...  
 3/ ZY krw-kpy xwrtδ'rt mn' cw γw'n 'sty rty  
 4/ c'n'kw xwβw MN δβ'mpnwh mwnw sxnw ptyγwš  
 5/ wntn z'ry γn'βy kt cw mγδβt' cw p'xsynt  
 6/ wm't'nt s't mnwz'nt wyspw prw tk'wš 'ys\_  
 7/ \_'nt ZY ZKn xwβw sm'tyh ZY ršt'wc'r kwn'  
 8/ rty ZK r'β'n xwβw trp'rky 'ntwxc ''pznph  
 9/ s'r rty c'nw kw ''pznph s'r pr'ys rty xw mγwn  
 10/ 'nw'zy nβ'nt rty nyz'nt rty 'xšy'wn kwnnt  
 11/ rty r'β'n xwβw w'-z'ry γn'βy myδ w'β pry'n\_  
 12/ \_prytm z'ty kwl' 'zw prw tw' cyn' 'kh mδy ''γ\_  
 13/ \_tym L' 'zw'nty znw byr'n L' šy mwrty znw byr\_  
 14/ \_'n pry'n-prytm z'ty kwl' ZKn m'z'yeh ZY m'th  
 15/ RBk' ršt'wc'r kwn' rty kδ' tw' βγy myδry  
 16/ 'skw't tw' m'z'yeh m'th xwty prw'yδ kwn'n  
 17/ rty zyw'rt kw xypδ šykny tys mγwn n'βy rty  
 18/ ršt'wc'r kwn' βš'm δβtykw myδ pr'm'y mn' pry'[n]  
 19/ vprytm z'ty ''pznph s'r xrt kw ''py 'npst ZY  
 20/ ... xwrt-δ'rt ...

“ ... he went to the [river-bank] to bathe, together with the children, ... the Kar fish swallowed [hom]. How can it be my fault?” When the king had heard these words fomr the queen, he wept so very pitifully that all the ministers and all the councilors ran together; all came to see, and to calm and comfort the king.

And the king of (?) Rābān went to the bank of the river in boundless grief. Whe he had reached the bank – the whole crowd came out with (him) and mourned –, the king of (?) Rābān very pitifully weeping spoke thus: “Oh, most beloved son Kul, I have come here in the hope of seeing you. Shall I find neither his living nor his dead body? Oh, most beloved son Kul, I shall (?) greaty console your stepmother, but if your Lordship's death should have taken place, I myself will call your stepmother to account.”

He returned, and entered his palace. The whole people consoled him. On the next day he ordere a proclamation to be made (?) in these terms: “My most beloved son went to the bank of the river. He fell into the water. [The Kar fish] swallowed [him ...]

# GLOSSARY



Based on:

DURKIN-MEISTERERNST, D. (ed.) *Dictionary of Manichaean Texts. Volume III,1: Texts from Central Asia and China (Texts in Middle Persian and Parthian)* (Series Subsidia 3, Turnhout 2004).

SIMS-WILLIAMS, N. and D. DURKIN-MEISTERERNST (eds.) *Dictionary of Manichaean Texts. Volume III,2: Dictionary of Manichaean Sogdian and Bactrian* (Series Subsidia 7, Turnhout 2012)



- ’βzn-** *n.m.* ‘benediction’(?)  
 ’βznw *acc.sg.* TaleB38
- ’δry,** MS 3 *num.* ‘three’  
 ’δryy TaleBhdl  
 3 TaleBhdl, TaleB39, TaleB45
- ’’δy,** S ’δ’k, ’δ’y, M ’δy(?) *n.m.* ‘someone, person’, *pl.* ‘people’. With negative: ‘no-one’, *a.* ‘not any’ (with non-personal reference: 14410iR7).  
 ’δyy TaleB44, TaleE51  
 ’δyh TaleB62
- ’jwn** *n.* ‘child, son; living being’, perhaps also ‘birth’ (thus GMS §1085)  
 ’jwnd *pl.* TaleB59
- ’ndwxs** *v.itr.* ‘to strive’  
 ’ndwxsδ’ *2.pl.impv.* TaleB14, TaleB25
- ’ndwxsy,** S ’ntwxsy(?) *n.* ‘striving, effort’  
 ’ndwxsyy TaleB54
- ’nfr’sy** *n.m.* ‘scheming’(?). Thus Henning 1945, 470; differently GMS §655: ‘(juridical) inquiry’.  
 ’nfr’sy TaleB51
- ’nšt’y,** S ’št’y *v.tr.* ‘to show’, *past stem* M ’nšt’t  
 ’nšt’ṭδ’rm *l.sg.tr.pret.* TaleB21\* (doubtful reading, cf. Henning 1945, 469 n. b)
- ’ny-**, *ny-* *a.* ‘other’. The generalized adverbial form ’nyw, nyw is used as an indeclinable stem, GMS §1194 n. 1, 1214, Sims-Williams 1989a, 185.  
 ’nyw TaleA47, TaleA50, TaleA56
- ’pryw,** pryw, S ’pr’yw, pr’yw, *adv.* ‘together’, *postp.* ‘with, together with’, often with prep.  
 δn  
 pryw TaleB26
- ’rk** *n.f.* ‘work, activity, business’  
 ’rk TaleA25, TaleA27, TaleB54  
 ’rq TaleA22  
 rkh TaleAS6, TaleAS8  
 †’rṭ TaleA44 *s.* ’rty
- ’rt’w,** M ’rδ’w *a.* ‘righteous’, also used as a designation of the Elect. The variant M ’rδ’w is a WMIran. form in Sogd. orthography.  
 ’rṭ’w TaleB5\*
- ’rty,** ’rt-, S rty, rt- *c.* ‘then, and’ (linking clauses). Often written together with following enclitics and other words.  
 ’rtfyy TaleA49  
 ’rṭ#qδ’ TaleA44f  
 ’rtmy TaleA13, TaleA29  
 ’rtny ’rṭšw (2) (*s.* <sup>2</sup>šw) TaleA34, TaleA54  
 ’rṭšy TaleA23  
 ’rṭ’w TaleB5\*  
 ’rtxw TaleA6  
 ’rty TaleA42  
 ’rty TaleA3, TaleA12, TaleA26, TaleA31, TaleA47, TaleA51, TaleA57, TaleA60, TaleB4, TaleB9, TaleB36, TaleB40  
 ’rtyny TaleA2: ’rtyny *sic* fršt’ḥ βwt’ ‘it could not be settled’  
 ’rtyxw TaleA15  
 rtβ TaleAS16  
 rtkδ TaleAS21  
 rtmy TaleAS5, TaleAS10  
 rṭšw (1) (*s.* -š) TaleA37, TaleAS14  
 rtšy TaleAS7  
 rty TaleAS9, TaleAS12, TaleAS19, TaleAS22, TaleAS 25\*, TaleAS29  
 ’rtyy TaleB23

- '**spt-**, MS 'spty, S 'spt'k, 'sptk *a.* 'complete'  
 'sptyh TaleA43  
 'spt'k TaleAS20
- '**skw-**, skw-, S swk- *v.itr.* 'to stay, remain, dwell, exist, be', *past stem* MS 'skw't  
 skwynd *3.pl.opt.* TaleB49
- '**sp**'s *n.* 'service'  
 'sp's TaleB4
- '**ty**, 't (2), M -t-, S **ZY**, 'PZY *c.* 'and; that'; also encl. particle following the first word of a clause.  
 'ty TaleA58, TaleA63, TaleB7, TaleB12, TaleB15, TaleB16, TaleB18\*, TaleB22, TaleB26, TaleB30, TaleB33, TaleB48, TaleB43, TaleB50, TaleB57, TaleB57, TaleB61  
 'tymy TaleA25, TaleA28  
 'tymy M130bV5, TaleA10, TaleA20  
 'tyy TaleB19  
 'tyh TaleB37, TaleB59  
 'tyfn TaleB12  
 ZY TaleAS29, TaleAS31, TaleAS33, TaleAS34  
 ZY-my TaleAS8f\* (ZY#my)
- '**ww**, ww, S 1ZKw, 'w *article* 'the'. Primarily *acc.sg.m.*, but also used for *acc.sg.f.* (e.g. KawV4, SS149, 10263(1)+R1, 18248i 28, 18248i36), *acc.pl.* (e.g. BBB21, CF84, CF104, KawV15, M5563A6, TaleA53, TaleE51, Ps576), and occasionally otherwise (e.g. M549ii9, M7800iiV12, AN29, AN83, AN93).  
 ww TaleA53
- '**wyn**, **ZKn** *article* 'the', primarily *gen.sg.m.*, but also used for *gen.* without regard to number or gender and occasionally as a general obl. form (e.g. KB9(1), KB11(1), KG522-4, TaleAS15 as *acc.*; HC36.6V8 as *loc.*). Rarely *pers.pron.3.sg.m.* 'him, his', *gen.* (GGZ1.47, KG393, KG3.43, TaleK8).  
 ZKn TaleAS15, TaleAS 19\*
- '**xš'wnd'r**, S 'xš'w'nδ'r *n.* 'ruler'  
 'xš'wnd'rtyh *pl.obl.* TaleB47
- '**xšn'w**, xšn'w *v.tr.* 'to satisfy, propitiate', *past stem* 'xšwnd, 'xwšnd  
 'xwšndyy *pp.* TaleB49
- '**yδc**, 'yc, M 'yδc, S ''yδcw, 'yδyc *n.neut.* 'thing'.  
 With negative: 'nothing', *a.* 'not any', *adv.* 'in no way, not at all'.  
 'yδc TaleA45  
 'ycw [L45.1 s. ''δc], TaleA12, TaleAS21
- '**yδy**, 'yδy, S 'yδ'k, 'yδ'y *n.m.* 'someone, person'  
 'yδytyh *pl.obl.* TaleB6\*
- '**zw** *pers.pron.1.sg.* 'I', *nom.*  
 'zw TaleA 23, TaleAS7
- '**znd** *n.* 'tale, parable, explanation'.  
 𐭪𐭫𐭬𐭭𐭮𐭯 **'zynd** TaleAhd1: swmby 'zynd  
 '[Pearl]-borer story'  
 ''zyndyy *obl.* TaleAhd1
- '**zyr** *v.itr.* 'to be hurt, injured'  
 ''zyry *3.sg.opt.* TaleB50
- '**yw**, S 'yw, M 1 *num.* 'one; a certain'. In enumerations equivalent to an *adv.* 'firstly', GMS §1332. Gives a following comparative the force of a superlative (e.g. 10920+V4-6, L27.4-5). For some other special uses see GMS §1317-19, 1334-6.  
 1 TaleA8, TaleB46
- β** particle used with certain negated verbal forms, chiefly *pres.* and *inj.*, to indicate that they refer to the past. See Sims-Williams 1996.  
 rtβ 10263(1)+R3 (Yoshida 2009, 290), TaleAS16 (Sims-Williams 1996, 181)
- β'γ** *n.* 'garden'  
 β'γ TaleB56
- βγ-**, C *by-* *n.m.* 'god'; also (chiefly in the *voc.sg.* βγ', encl. βγ) 'lord, sir; madam (KG 3.10)' as a polite mode of address. Always inflected as a *m.* stem, even when referring to a woman or female divinity. Note that βγ- is often written as a single word with a preceding divine name, but is usually inflected as a light stem, even when attached to a heavy stem (exception: xwrmzt'βγ). [For forms not listed here, see under the preceding divine name.]  
 βγ *voc.sg.* TaleA7, TaleA18, TaleA24,



- TaleAS8  
 βγγ *nom.sg.* TaleB41  
 βγγ *gen.sg.* TaleB34 (as abl., GMS §1179 n. 1)  
 ktβγ *voc.sg.* TaleAS3
- βγ'nyk**, S βγ'n'yk, βγ''n'yk, C by'nyq *a.* 'divine, of god'  
 βγ'nyk TaleB32
- βj'wk** *a.* 'distressed'. Late form or error for \*βj'xwk, C bž'xwq.  
 βj'wq TaleB60
- βr-** *v.tr.* 'to bear, carry, suffer', *past stem* βrt  
 βrtδ'rnd *3.pl.tr.pret.* TaleB37
- βw-**, β-, wβ- *v.itr.* 'to become, be', *past stem* 'krt-, 'kt-. Also used as auxiliary of the *itr.*  
 potential (forms of which are listed both here and under the complete verbal form). For the inflection see GMS §787-802.  
 'kt'nd *3.pl.itr.pret.* TaleB31  
 β'tk'm *3.sg.subj.fut.* TaleB13  
 βwt *3.sg.pres.* TaleA3  
 βwt *3.sg.pres.* TaleB9  
 wβ' *3.sg.impf.* TaleA1: ptjy'mc wβ' 'there was a quarrel'  
 wβyy *3.sg.opt.* TaleB58, TaleB63  
 wβynd *3.pl.opt.* TaleB60
- βwrt'rmyky'**, S βwrt'rmyky'kh *n.f.* 'patience'.  
 The eighth of the twelve 'limbs' of light, BT XI, 51 n. 10. The fourth cardinal virtue, and its first part, BT XVII, 137, 139.  
 βwrt'rmyky' TaleE14\*
- βxš-** *v.tr.* 'to divide, distribute, allot', *past stem*  
 βxt-, S βγt-  
 βxšy *pres.inf.* [TaleBhdl, TaleB39 s. βxšy], TaleB45
- βxšy** *n.m.* '(act of) dividing'. *Inf.* according to GMS §906.  
 βxšy TaleBhdl, TaleB39
- βy'ry**, S βy'r'k *n.m.* 'evening'  
 βy'ryy, TaleA31  
 βy'r'k TaleAS12
- βynd**, S βynt *v.tr.* 'to bind, fetter, close; refuse', *past stems* βst-, βyst-  
 βyndmq'm *l.sg.fut.* TaleE32
- c'nw**, S c'n'kw, c'nkw, c'n'w *adv., c.* 'how, as, when, since, because; than'  
 c'nw TaleA19, TaleA28  
 c'n'kw TaleAS4, TaleAS10
- ckn'c** *prep. + interrog.-rel.pron. + postp.* 'from what, from which, from whom, concerning which, etc.'. Sims-Williams 1986, 416.  
 cqn'c TaleA3  
 ckn'cw TaleAS17
- cn**, c'wn, cwn, S cnn, MN, c- *prep.* (+ abl.) 'from, by, by means of, concerning, at; than'. GMS §1610-21. The final -n/-nn/-wn was originally a demonstrative (Sims-Williams 1990, 277 with n. 5) and occasionally preserves this function (e.g. cnn 'from them', TaleKa10).  
 cn TaleAhdl,, TaleB6, [TaleB12 s. cw], TaleB34
- cw**, S 'cw *interrog.-rel.pron.* 'what, which', mostly used with reference to inanimate things, *adv.* 'why', *c.* 'if, because, in as much as'  
 cw TaleA22, TaleA25, TaleAS6, TaleAS8, Tale, TaleB34
- c|** TaleAS35
- δ'r** *v.tr.* 'to have, hold, keep, maintain'; also 'to wear (clothes)' (BT XII, 106), *past stem* M jyt-, S zyt-  
 δ'rδ' *2.pl.impv.* TaleB18  
 jyt' wβyy *3.sg.opt.itr.pot.* TaleB58
- δβr-** *v.tr.* 'to give', *past stem* δβrt, S δβ'rt  
 δβr'h *2.sg.impv.* TaleA48  
 δβr'nd *3.pl.pres.* TaleA61  
 δβrtyy *pp.* TaleA44 (Yoshida 1979, 188)  
 δβ'rt'k *pp.* TaleAS20 (Yoshida 1979, 188)  
 δβr' *2.sg.impv.* TaleAS23
- δβtyk**, S δβt'yk *a.* 'second, other', *adv.* 'secondly, again'. On the concept of the 'second death' (reconstructed in HC36.6 R9) see Sundermann 1990, 25 n. 27.  
 δβtyk TaleA4  
 δβtyq TaleB52
- δyn** *n.f.* 'religion; religious community, church'  
 δyyn TaleB23
- δyn'r** *n.* 'dinar'. Latin loanword.  
 δyn'r TaleA9, TaleA48, TaleA54

- δ<sub>yn</sub>'r TaleAS26  
 δ<sub>yn</sub>'r TaleAS23, TaleAS31
- δ<sub>yn</sub>δ'r**, M δ<sub>ynd</sub>'r, C dynd'r *n.m.* 'Electus'. On this use of C dynd'r (which means 'priest' in a Christian context) see Sims-Williams 2003, 403. The M variant with -d- reflects the MP form of the word.  
 δ<sub>yn</sub>δ'ryy TaleB5\* (error for δ<sub>yn</sub>δ'r?)
- f**, S -β *pers.pron.2.sg.encl.* 'you'. The simple -f/-β is used for acc., abl. (ZY-βc, GGZ1.12) and perhaps gen., while the obl. form -fy/-βy is used for acc. and gen. GMS §1355-6.  
 rtfyy *obl.* TaleA49
- fn**, S -βn *pers.pron.2.pl.encl.* 'you', used for acc. and gen. GMS §1381.  
 'tyfn TaleB12
- frm'n**, S prm'n *n.f.* 'order, command'  
 frm'n TaleB16  
 frm'n TaleA33, TaleB33  
 prm'nh TaleAS13
- frm'y**, S prm'y, βrm'y *v.tr.* 'to order, command; to speak (used of Mani or other persons of high status)', *past stem* M frm't, S prm't. The impv. forms (with following past inf.) are used to express a polite request: 'deign to, please'.  
 fr'm'y TaleA30  
 frm'tδ'r't 3.sg.tr.pret. M5030V7\*, TaleB42  
 frm'ym 1.sg.pres. TaleB11  
 frm'yy 2.sg.pres. TaleA26 (or opt.?), TaleA39 (or inj.? Sims-Williams 1996, 181)  
 pr'm'y 3.sg.impf. TaleAS12  
 pr'm'yy 2.sg.impf. TaleAS9 (mistake for opt.), TaleAS17\* (mistake for pres. or inj., Sims-Williams 1996, 181)  
 prm't-δ'r'y 2.sg.tr.pret. TaleAS19\*
- frn**, S prn *n.* 'glory, majesty; वोῦς'. The first 'limb' of the soul, BT XVII, 137. With *pers.pron.* '(Your) Honour, (His) Majesty' etc.  
 frn TaleB50
- frj** / **fršt-** *v.tr.* 'to make straight, straighten out, settle, conclude'  
 fršt'h βwt 3.sg.pres.itr.pot. TaleA2f: 'rtyny<sup>sic</sup>  
 fršt'h βwt 'it could not be settled'
- frtry'**, S prtry'kh, prtry', βrtry' *n.f.* 'increase, furtherance, improvement'  
 frtry' TaleB15
- fry-**, S pry-, pr'y-, βry- *a.* 'dear'  
 fryy *nom.sg.m.* TaleB61
- fryhrw'n**, MS fryrw'n, S pry-rw'n *a.* 'soul-loving', generally applied to Hearers. The spelling with -h- is Pa (GMS §63).  
 fryyrw'n TaleB44
- fryšty**, S βr'yšt'k, βr'yšt'k, βr'yšt'y, βr'yšty, βryšt'k, βryšty, pr'yšt'k, pryšt'k, pryšty *n.m.* 'apostle', especially as a title of Mani; 'angel'. In Ps576, 'štykw pr'yšt'k is the 'Third Messenger', see Sundermann 2001, 126 with n. 94 on p. 148.  
 fryšty TaleB34  
 fryštyy TaleB40
- fšy'ws**, fš'ws(?), S 'βšy'ws *n.m.* 'gentleman, master'  
 fšy'ws TaleA18  
 'βšy'ws TaleAS3
- γn-** *n.m.* 'ability, skill, art'  
 γnyy *nom.sg.* TaleA63 (as acc.)
- γrβ-** *v.tr.* 'to know', *past stem* γrβ't  
 γrβ'm 1.sg.pres. TaleA27  
 γrβ'skwn 3.sg.impf.dur TaleA64 (GMS §645 n. 1)  
 γrβyy 2.sg.pres. TaleA22  
 γrβ'm 1.sg.pres. TaleAS10  
 γrβ'y 2.sg.pres. TaleAS6\*
- γrβ'k**, C γrb'q *a.* 'wise'  
 γrβ'k TaleB43  
 γrb'kt *pl.* TaleA60
- γrf**, MS γrβ *a.* 'much, many', *adv.* 'very much'  
 γrβ TaleB6
- γw-** *v.itr.* 'to be necessary, be desirable'. Governs a preceding pres.inf. (GMS §909, 916) or a pp. or fut.pt. (Yoshida 1979, 188).  
 γw't 3.sg.subj. TaleA46  
 γwt'k'm 3.sg.fut. TaleA44  
 γw't 3.sg.subj. TaleAS22  
 γwt 3.sg.pres. TaleB46  
 γwt'k'm 3.sg.fut. TaleAS21

- j' m**, S z' m *a.* 'fine; refined, reverent'. GMS §285; DTS, 60.  
j' m TaleB36
- jn-**, S zyn- *v.tr.* 'to play (a musical instrument)', *past stem* M jt-, jyt-, S zyt-. Sims-Williams 1978, 259.  
jnny *pres.inf.* TaleA41  
jtyy *past inf.* TaleA30  
jyt#w#δ' r m *l.sg.tr.pret.* TaleA33f  
zyt' y *past inf.* TaleAS12 S  
zytw-δ' r' m *l.sg.tr.pret.* TaleAS14
- jw' n**, S 'zw'n, zw'n, C žw'n *n.f.* 'life'. In M14, the first 'limb' of the 'sojourning soul'.  
jw'n TaleB27
- jl** TaleBhdl
- k' rpδ** *n.* 'way, path'. BT XII, 54.  
q' rpδ TaleB20  
q' rpδδ TaleB24
- kδ**, kδ' *c.* 'when, if'  
'rt#qδ' TaleA44f  
rtkδ TaleAS21
- kδry**, S 'kδry, kšy *adv.* 'now; thereupon, then'  
qδryy TaleA14  
kδδryy TaleB10
- kδwty**, MS kt, S 'YKZY *c.* 'if'; with 'nywn etc. 'as, like'; with following opt. 'as if'; most commonly 'that', often introducing a quoted speech or thought  
'YKZY TaleA17, TaleA24, TaleA36, TaleA61, TaleAS6, TaleAS15  
kδwtyh TaleA21  
kt TaleAS8\*, TaleB43  
kt TaleA7, TaleA17, TaleA24, TaleA36, TaleA6  
ktβy TaleAS3
- krnw' ncy'** *n.f.* 'skill, art'  
qrnw' ncy' TaleA63
- kšty**, 'kšty, S kyšty *n.* '(act of) planting'  
'kštyy TaleB55
- ktβryk**, S ktyβr' yk *a.* 'worldly'. Adapted Pa loanword.  
ktyβryk TaleB53
- kw**, S 'kw *prep.* (+ acc.) 'to, up to' (often with postp. s' r or prm), rarely 'at' (e.g. KawG22, ML1.2?). GMS §1629-31; Sims- Williams 1987.  
kw TaleA4, TaleA16 (Ms xw), TaleA28, TaleA55, TaleAS2, TaleAS 10, TaleAS27\*, TaleAS29, TaleAS29  
kww TaleA58, TaleA58, TaleB7, TaleB26
- kwn-** *v.tr.* 'to do, make, cause; put', *past stem* MS 'krt-, M 'kt-, kt-. Also as auxiliary of the *tr.* potential. (Forms of the potential are listed both here and under the complete verbal form.) Irregular forms are M krwn (in unclear passages, here assumed to be a *pres.inf.* like C qrwn, cf. GMS §1101) and M kryny (GMS §1123, apparently *pres.pt.*). The *pres. stem* wn-, which is common in Christian and Buddhist texts, is not attested in Manichaean texts: regarding some apparent exceptions see the entries †wnδ and †wnt' .  
qwnynd *3.pl.opt.* TaleB52
- kws** *n.* 'side, limit'. Sims-Williams 1979a, 134.  
kwsy *obl.* TaleAS5  
kwsyy *obl.* TaleA20
- ky**, S 'ky, ZKZY *interrog.-rel.pron.* 'who, which', chiefly but not exclusively with reference to persons.  
kyy TaleA62, TaleB5, TaleB20
- L'** *adv.* 'not'. The same ideogram represents both the simple negative nē (cf. ny) and the prohibitive nā (cf. n'), which are not distinguished in the following list. Compounds in which S L' represents nā- as a negative prefix are listed separately.  
L' TaleAS17
- m** *pers.pron.l.sg.encl.* 'me'. The simple -m is used for acc. and perhaps gen., while the *obl.* form -my is used for acc. and gen. GMS §1344.  
'rtmy *obl.* TaleA13, TaleA29  
'tymy *obl.* TaleA25, TaleA28  
'tymy *obl.* TaleA10, TaleA20  
rty-my *obl.* TaleAS11  
ZY-my *obl.* TaleAS8f\* (ZY#my)
- m' rym' ny**, mrym' ny, S mrm' ny, m' rm' ny *n.pr.m.* 'Lord Mani'. IPNB II/8, no. 634.



- m'rym'ny TaleB41  
 mrym'ny TaleB35  
**m'yδ**, <sup>1</sup>myδ *adv.* 'thus, so; just'. Sometimes used to emphasize a following adjective or adverb, see Sims-Williams 1977, 57 n. 66. Perhaps used as a dem.pron. 'this' (cf. C myd) in KG631.  
 m'yδ TaleA53  
 m'yδδ TaleB42  
**mn'** *pers.pron.1.sg.* 'me, my', *gen.* Also used for acc. GMS §1339, 1393.  
 mn' TaleB16, TaleB26  
**mr'z** *n.* 'assistant, hireling, workman'  
 mr'z TaleA15, TaleA36, TaleAS2, TaleAS16  
**mry'rt** *n.* 'pearl'. Also as *n.pr.f.* (IPNB II/8, no. 686). Greek loanword.  
 mry'rt TaleA12  
 mry'rt̄ TaleA11, TaleA39, TaleA45, TaleA50, TaleA55  
 mry'rty *obl.* TaleA52  
 mry'rt TaleAS17, TaleAS22\*, TaleAS27  
 mry'rtyh *obl.* TaleAS25, TaleAS33  
**mry'rt-swmb**y, S mry'rt-swmp'k 'pearl-borer'  
 mry'rt-swmb TaleAhd1\* cn mry'rt̄ / swmb'y  
 'zynd 'story concerning the pearl-borer'  
 mry'rt-swmbyy TaleAhd1  
 mry'rt-swmp'k TaleAS30  
**mry'rt-swmpky'(?)** *n.f.* 'pearl-boring'  
 mry'rt-swmpky' TaleAS34\*(?) (ed. mry'rt sw[, with suggestion sw[βt'k] in note)  
**mrty** *n.m.* 'man'  
 mrty M712A2, TaleA8, TaleA36, TaleA42, TaleAS16\*  
 mrtyy TaleA16, TaleA62  
**ms** *adv.* 'also, too, likewise', with negative 'not even'  
 ms TaleB61, TaleE22  
**mwnw**, S mwn'kw, mwn'w *dem.pron.* 'this', mostly *acc.sg.m.* and *nom.sg.neut.*  
 mwnw TaleA8, TaleB18\*  
**myδ** *n.* 'day'. Note the phrase nwy myδ 'New (Year's) Day', pl. (only BezA61) 'the New Year period'(?).  
 myδ TaleA4, TaleA8, TaleA50, TaleA56  
 myδδ TaleBhd1  
 myyδδ TaleB hdl\*, TaleB39  
**n'-swβt** *a.* 'unbored'  
 n'-swβt̄ TaleA55  
 n'-swβt TaleAS27  
**nywš'k**, S ny'wš'k *n.m.* 'Auditor, Hearer, lay believer'. Pa loanword.  
 nywš'kt̄ *pl.* ANe24, M6330V7 (misprinted -'k, Yoshida 2000, 63), SLN50\*, TaleB10, TaleB29  
**nm'c**, S nm'cyw *n.* 'homage, with βr- 'to pay homage'  
 nm'c TaleB36  
**nm'ny**, S nm'n'k *n.m.* 'penitence, contrition'  
 nm'nyy TaleA59  
 nm'n'k TaleAS29\*  
**nm'y** *v.tr.* 'to judge'  
 nym'y *3.sg.impf.* TaleA35  
 nym'y *3.sg.impf.* TaleAS15  
**ny** *adv.* 'not'. For nyst, nystym, negated forms of the verb 'to be', *s. nyst*. In Sogd. script this word is always written with the ideogram L', q.v.  
 'rtyny TaleA2  
 ny TaleA13, TaleA39, TaleB50, TaleB51, TaleB60  
**p'rty**, p', MS p'rwty, S p'rZY *c.* 'because, for; but'  
 p'rtyšy TaleA40  
**pδk-** *n.f.* 'law, rule, rite'. Often in hendiadys with nwm, GMS §1635.  
 pδk' *nom.-acc.sg.* TaleA35  
 pδkh *nom.-acc.sg.* TaleAS15  
**pnd**, S pnt *a., adv., prep.* 'near', also used as a noun 'kinsman, relative'  
 pnd TaleB61  
**pr** *prep.* (+ acc.) 'in, on, at, over, into, to, against, for, by, through, with, in respect of, concerning'. GMS §1625-8. Rarely used as a postp. governing a preceding enclitic pronoun. Also expresses a relationship between numerals, e.g. 'yw pr z''r 'a thousand to one', GMS §1329.  
 pr TaleA5, TaleA8, TaleB14, TaleB24, TaleB39, TaleB53

- pr'ḏn** *n.* 'act of selling'  
pr'ḏn TaleB57
- pr'kndy**, pr'gndy, S pr'k'nty *n.* sowing'.  
Adapted Pa loanword, as indicated by the M spelling with -g-.  
pr'qndyy TaleB55
- prm** *postp.* 'until, during', often with prep. Kw  
prm TaleA31, TaleAS12
- prw**, S pr'w, 'prw *prep.* + *article* 'in (the), at (the), etc.'  
prw TaleA32, TaleAS13, TaleB2, TaleB31, TaleB45, TaleB46, TaleB54
- prxs-**, S pr'xs- *v.itr.* 'to be left, be omitted, be abandoned, remain'  
p'rxs *3.sg.impf.* TaleA57  
p'rxs *3.sg.impf.* TaleAS28\*
- prxy** *n.* 'payment, wages'  
prxyy TaleA14, TaleA43  
prxy TaleAS20
- prys**, S pr'ys *v.itr.* 'to reach, approach, come (to)', *past stem* MS pr'yt  
pr'yt *3.sg.itr.pret.* TaleA59  
pr'yt *3.sg.itr.pret.* TaleAS30  
prysδ' *2.pl.inj.* TaleB28 (GMS §729: subj.)
- ptcxš-**, pccxš-, S ptc'xš-, pc'xš- *v.tr.* 'to receive, accept', *past stem* MS ptc'yt-, S ptc'yt-, MS pcyt-, M ptext-  
ptycxšnd *3.pl.impf.* TaleB38
- ptywš**, S pty'wš *v.tr.* 'to hear', *past stem* MS  
ptywšt  
ptywštδ'rnd *3.pl.tr.pret.* TaleB35
- ptjy'mc** *n.* 'quarrel'  
ptjy'mc TaleA1: ptjy'mc wβ' 'there was a quarrel'
- ptrk'n** *n.* 'patrimony; plot of cultivated land'  
ptrk'n TaleB56
- pts'r**, M ps' *adv., c.* 'then, thereupon'  
pts'r TaleA3, TaleA49, TaleAS24
- ptškwy-**, ptškwy-, S ptškw'y- *v.tr.* 'to say (humbly), request', *past stem* MS ptškw't  
ptyškw'y *1.sg.impf.* TaleAS7 (GMS §691)  
ptyš#kw'y *3.sg.impf.* TaleAS2f\*  
ptyškwyy *1.sg.impf.* TaleA24 (GMS §691)  
ptyškwyy *3.sg.impf.* TaleA17
- ptxr'yn** *v.tr.* 'to hire', *past stem* M ptxryt, S  
ptxr'yt  
ptxryt#δ'rm *1.sg.tr.pret.* TaleA9f  
ptxr'yt-δ'r'y *2.sg.tr.pret.* TaleAS16  
ptxrytδ'ryy *2.sg.tr.pret.* TaleA37
- pty'p** *n.* 'part, portion'  
pty'p TaleBhd1  
pty'p TaleB39, TaleB45, TaleB53
- pw-ry** *a.* 'priceless'  
pw-ry TaleB33
- pwskfty**, S pwskbty, pwszβty *adv.* 'without protest, resignedly'. GMS §369; Gershevitch 1975, 208; Yoshida 1984, 990; Sims-Williams 2007, 184b, 247b.  
pwskfty TaleA53
- pyδ'r** *postp.* 'because of, on account of, for, concerning', often with prep. cn.  
pyδ'r TaleA38, TaleAS17
- r'ḏ** *n.f.* 'way', also in phrase r'ḏ šw- 'to travel'  
r'ḏδ TaleB19
- r'ḏt'k** *a.* 'dispatching, setting (someone) on the way'  
r'ḏt'k TaleB9
- r'mnd**, r'm'nd, r'mndy, S r'm'nt, r'm'nty *adv.* 'always', with negative 'never'  
r'mnd TaleB13
- ršt-**, ršty *a.* 'true'  
rštyy TaleB20
- rw'n**, S 'rw'n *n.m.* 'soul'. The variant spelling S 'rw'n (18112R10) is also attested in Buddhist texts, so is unlikely to be wholly due to Pa influence.  
rw'n TaleAS34  
rw'nyy *obl* TaleB15
- s'r** *postp.* 'to, towards', often with prep. kw.  
More rarely attested in the combinations pr ... s'r (CF89, KB15(2), L29+25) 'in, for' and cn ... s'r (18101+R16) 'from'.  
s'r TaleB8 (wšt'm'xs'r)  
s'r TaleA5, TaleA16, TaleA29, TaleA56, TaleAS2, TaleAS11, TaleAS28, TaleB11
- s't** *a.* 'all'  
s't TaleA26
- sytm'n**, S sy'tm'n, sywtm'n, sym'n *a.* 'united, all together, all'  
sytm'n TaleB29

- spyš-**, 'spyš-, 'sp'yš-, 'spš- *v.tr.* 'to serve', *past stem* M 'spxšt-, spxšt- 'spxšt' wβyy *3.sg.opt.itr.pot.* TaleB63
- st-**, MS 100 *num.* 'hundred'  
100 TaleA9, TaleA47, TaleA53, TaleAS23, TaleAS26, TaleAS31, [TaleAS32 *s.* 100-*srδ'k*]
- swmb**, S swmp *v.tr.* 'to bore, pierce', *past stem* M swβt-  
swβt'k TaleAS18 (not in DMT III/2)  
swβty *past inf.* TaleA40 M swmbcyq *fut.pt.* TaleA46 (Yoshida 1979,188)  
swmbt *3.sg.pres.* TaleA13 (Sims-Williams 1996, 175)  
swmbtk'm *3.sg.fut.* TaleA51  
[swmby TaleAhd1\* *s.* mry'rt-swmby]  
swmby *3.sg.opt.* [TaleAhd1\* *s.* mry'rt-swmby], TaleA11  
swmpcyk *fut.pt.* TaleAS22 S  
swmpt-k'm *3.sg.fut.* TaleAS24
- sw** [Ch/U6445V6\*, [TaleAS34 *s.* mry'rt-swmpky']
- š** *pers.pron.3.sg.encl.* 'him, his, her, it, its'.  
Rarely found in non-encl. usage as the first word of a clause. The principal forms attested are -šw (chiefly acc., but occasionally used for gen.) and -šy (obl., used for acc. and gen.). In addition, the forms -š- (abl., with postp. -c or -δ) and -'š (used for gen.) are occasionally attested. GMS §1365-74. S -cy in 20230V1 (rty-cy-βγ) is presumably a variant of -šy with c representing the combination of š with the preceding t.  
'rtšw *acc.* TaleA37  
'rtšy *obl.* TaleA23  
p'rtšy TaleA40  
rtšy *obl.* TaleAS7  
rty-šy *obl.* Tale AS26f\* (rty#šy)
- šf'r**, S šβ'r, 'šβ'r *n.* 'shame'  
šf'r TaleA58  
'šβ'r TaleAS29
- škr-**, S 'škr-, 'šk'r- *v.tr.* 'to lead, conduct, take; to carry out, complete (a task or desire)', *past stem* M 'škrt, MS škrt, S 'šk'rt  
šykr *3.sg.impf.* TaleA29, TaleAS11
- šm'x**, 'šm'x *pers.pron.2.pl.* 'you, your'. In late texts also šm'xt with redundant pl. suffix, see Yoshida 2009a, 577.  
šm'x TaleB10, TaleB21
- šw** *dem.pron.* 'this', *nom.* Sims-Williams 1994, 47. Most of the examples listed here are rather uncertain and can be interpreted differently (cf. Wendtland 2011, 311-13).  
'rtšw TaleA34, TaleA54  
rtšw TaleAS14
- šw-** / **yt-** *v.itr.* 'to go; to act, behave'  
šw'nd *3.pl.impf.* TaleA5: 'rty pts'r | δβtyk myδ kw xtw | s'r pr xty'k šw'nd 'so on the next day they went before a judge for a trial'
- šy'**, MS 'šy', S 'šyh, M wšy' *n.f.* 'remembrance, memory, consciousness'. GMS §102. The second 'limb' of the soul and the third part of the fifth cardinal virtue, BT XVII, 137, 140.  
'šy'h TaleB17\*
- šyr-**, MS šyry, S šyr'y *a.* 'good', *n.neut./m.* 'what is good, well-being, blessing'. GMS §1208, 1210.  
šyr TaleB30
- šyr'kty'** 'good deed, virtue, beneficence'. The tenth of the twelve 'limbs' of light, BT XI, 51 n. 12.  
šyr'krtyh TaleAS35
- šyr'kty'**, S šyr'krtyh, šyr'krty'kh, šyr'krty', šyr'ktyh, M šyrkty', S šyrkty'h *n.f.* 'good deed, virtue, beneficence'. The tenth of the twelve 'limbs' of light, BT XI, 51 n. 12.  
šyr'kty' TaleB3
- šyrxwzy**, šyrγwzy, S šyrxwz'k, šyrxwz'y, šyrxwzy *n.m.*, S šyrxwzc *n.f.* 'well-wisher, friend'  
šyrxwzyy TaleB62
- t'm'**, S t'm'k *pers.pron.1.sg.* 'me', *acc.*  
t'm' TaleA19
- tyw** *pers.pron.2.sg.* 'you', *nom.*  
tyw TaleA25, TaleA36, TaleAS9, TaleAS15
- tm-** *n.m./f.* 'hell'. GMS §1168 n. 1.  
tm' *abl.sg.* TaleB
- tmb'r**, tmp'r, S tnp'r, tmp'r, t'mp'r *n.* 'body'  
tnp'r TaleAS31



- twj**, S *tw'z v.tr.* 'to pay', *past stem* *twyt-*  
*twj 3.sg.impf.* TaleA54  
*tw'z 3.sg.impf.* TaleAS26
- tym** *adv.* 'still, yet, again, furthermore'  
*tym* TaleAS23  
*tym* TaleA12, TaleA45, TaleA47, TaleB40
- w'**, S **ZKwh** *article* 'the'. Primarily *acc. sg.f.* and *acc.pl.*, occasionally also used for *acc.sg.m.* GMS §1433-6. Wendtland 2011, §II.3, interprets many examples of M *w'* listed here as the elative prefix.  
 ZKwh TaleAS26\* (ed. [ZK]h, restore rather [ZKw]h)
- w'β** *v.tr.* 'to say, speak', *past stem* *wyt-*.  
*w'β 3.sg.impf.* TaleA7: 'rtxw xypδ'wnd |  
*w'nw w'β* '(And) the owner spoke thus'
- w'crn**, S *w'rcn n.* 'market, bazaar'; in astronomy 'period of twenty-four hours'. Henning 1948, 311.  
*w'crn* TaleA19  
*w'rcn'y obl.* TaleAS4
- w'nw**, S *w'n'kw*, *w'nkw*, *w'n'w adv.* 'so, thus'. GMS §1603-7. Also occasionally *a.* 'such', *nom.-acc.sg.* (especially neuter, cf. BT XII, 59?), e.g. M7800iiV2, 10263(1)+ R8, 14000R7, TaleK18.  
*w'n'nw* TaleB25  
*w'nw* TaleA7, TaleA10, TaleA17, TaleA21, TaleA23, TaleA35, TaleA60, TaleB11, TaleB48, TaleB57  
*w'n'kw* TaleAS2\*, TaleAS5, Tale AS7, TaleAS14\*
- wōw** *n.f.* 'wife'  
*wōw* TaleB59
- wyš-**, *wyws-* *v.itr.* 'to rejoice', *past stem* S *γwšt-*  
*wywsnd 3.pl.impf.* TaleB30 (GMS §213 n. 1)
- wny**, M *wyny pers.pron.3.sg.m.* 'him, his', *article* 'the', primarily *gen.sg.m.*, but also used as a general *obl.* form. GMS §1363, 1444; Wendtland 2011, §II.4  
*wny* TaleA 36, TaleA42  
*wnyy* TaleB43
- wštm'x**, M *wyštm'x n.* 'Paradise'  
*wštm'x* TaleB8 (*wštm'xs'r*)
- wy**, S 'wy, **ZKwy** *article* 'the', primarily *loc.* but also *gen.sg.f.* and *gen.pl.* GMS§1439; Wendtland 2011, §II.5.  
 ZKwy TaleAS4
- wy'βrty** *n.m.* 'speech, speaking, power of speech'  
*wy'βrtyy* TaleB32
- wyōp't**, *wyōp'ty adv.* 'at that time, then'  
*wyōp'ty* TaleB28
- wyn** *v.tr.* 'to see', *past stem* *wyt*  
*wyn 3.sg.impf.* TaleA20, TaleAS5
- wyn'**, S *wyn'kh n.f.* 'harp, lute'. Indian loanword.  
*wyn'* TaleA30, TaleA33, TaleA41  
*wyn'kh* TaleAS13 (Ms *wyn'k*, end of line), TaleAS11
- wysp-** *a.* 'all, every, each'. On the inflection, including the use of the generalized *acc.sg.* or *neut.* form *wyspw* as an indeclinable stem, see Gershevitch 1985, 2-3; GMS §1214; Sims-Williams 1989a, 185; and (on *wyspn'c*) Sims-Williams 1986, 415-16.  
*wysph acc.sg.f.* TaleAS8, TaleAS9\*  
*wyspw* TaleA24, Tale A27, TaleA62
- wyzyr-** *a.* 'straight, right'  
*wyzyry nom.sg.m.* TaleB19 (as *acc.*)
- x-** *v.itr.* 'to be', *past stem* M *wm't*, *m't*. The negated *pres.* forms M *nyst*, *nystym*, are listed separately *s.v. nyst*. On the highly irregular inflection of this verb see GMS §760-86, 803.  
*xcy 3.sg.pres.* TaleA64, TaleAS31, TaleAS33, TaleAS35  
*xcyh 3.sg.pres.* TaleB4
- x'**, S 'xh, xh, **ZKh** *article* 'the', generally *nom.sg.f.* and *nom.pl.*, rarely *acc.sg.f.* or *acc.pl.* (e.g. 18058+V19\*, 20002+V19, TaleKa20, TaleKa21), occasionally *nom.sg.m.* (Wendtland 2011, 103-6). Also *pers. pron.* 'she', *nom.sg.f.* (11400R6, Ch/U6326 V2), 'they', *nom.pl.* (18101+R1). GMS §1415-17; Wendtland 2011, §II.2 and III.2 (where most or all examples of S *xh* are read ZNH).  
*x'* TaleA60  
 ZKh [TaleAS26\*, *s. l w'*], TaleAS34

- x'n**, S x'n'kh *n.m.* 'house, household'  
 x'n' TaleA28, TaleB58  
 x'n'kh TaleAS10
- xryc** *n.* '(act of) buying'  
 xryc TaleB56
- xtw**, 'xtw *n.m.* 'judge'  
 'xtw TaleAS2: TaleAS14  
 xtw TaleA4: 'rty p̄ts'r | δβtyk myδ kw xtw |  
 s'r pr xty'k šw'nd 'so on the next day they  
 went before a judge for a trial', TaleA16,  
 TaleA34
- xty'k** *n.f.* 'judgement'. Henning 1945, 468 n. 3  
 (correcting Henning 1937,104).  
 xty'k TaleA5: 'rty p̄ts'r | δβtyk myδ kw xtw |  
 s'r pr xty'k šw'nd 'so on the next day they  
 went before a judge for a trial'
- xw**, S 'xw, **ZK** *pers.pron.* 'he', *nom.sg.m.*, and  
*article* 'the', primarily *nom.sg.m.*, but also  
 used for *nom.sg.neut.*  
 'rtxw TaleA6  
 'rtyxw TaleA15  
 xw [TaleA16 *s. kw*], TaleAS25, TaleAS27,  
 TaleAS30, TaleAS31, TaleAS34, TaleAS35\*  
 xww TaleA41, Tale A43, TaleA52
- xwj**, S <sup>2</sup>xwz, xwyz *v.tr.* 'to request, ask for', *past*  
*stem* xwšt-, S 'xwšt-  
 xwjtt#skwn *3.sg.pres.dur.* TaleA14f
- xwnx**, M hwnx, S xwn'x, xwnwx *dem. pron.*  
 'that, he', *nom.* GMS §63, 1362, 1410.  
 xwnx TaleB4
- xwny**, S xwn'k *dem.pron.* 'that, those', primarily  
*nom.sg.m.* but also in many other functions.  
 GMS §1411-14.  
 xwnyy TaleA62
- xwsnd**, S xws'nt, 'xws'nt *a.* 'joyful, happy'. Also  
 as *n.pr.f.*  
 xwsnd TaleB31
- xwt'w**, xt'w *n.m.* 'lord, ruler, king'  
 xwt' w̄ *pl.* TaleB46
- xwty** *adv.* '(my)self, (your)self, (it)self,  
 (them)selves, etc.', emphasizing a personal  
 pron. expressed or understood.  
 xwty TaleA64, TaleAS29, TaleAS31\*  
 xwtyh TaleB22  
 xwtyy TaleA57, TaleB1
- xwyck'wy**, S xwyck'w'k 10030(2)A2, 10200(5)  
*n.m.* 'explanation; deliverance'. Yoshida  
 2000, 80  
 xwyqc'wy TaleA61
- xyδ** *dem.pron.* 'that, those'. GMS §1420-22.  
 Sometimes used to emphasize a following  
 adjective or adverb.  
 xyδ TaleB24  
 xypδδ TaleB14
- xypδ'wnd**, S xypδ'wnt, xypδ'w'nt *n.* 'owner,  
 master, lord'  
 xypδ'w'nty *obl.* TaleAS13  
 xypδ'w'nt TaleAS25, TaleAS33  
 xypδ'wnd TaleA6: 'rtxw xypδ'wnd | w'nw  
 w'β '(And) the owner spoke thus' ;  
 TaleA52  
 xypδ'wndyh *obl.* TaleA32
- ywny**, S ywn'k *dem.pron.* 'this', *nom.sg.* GMS  
 §1495.  
 ywnyy TaleA18  
 ywn'k TaleAS3
- yxny**, S y'xyn'k *a.* 'remaining, left over, put  
 aside'. Henning 1945, 469 n. 3; Sims-  
 Williams 1977, 59.  
 y'xyn'k TaleAS28  
 yxnyy TaleA56
- z'wr** *n.* 'power, strength', also in phrase z'wr  
 δβr- 'to help'. In M14, the second 'limb' of  
 the 'sojourning soul'.  
 z'wr TaleB13
- zβnd** *n.* 'quarrel'(?). Henning 1946, 715.  
 zβnd TaleB51
- zprt**, 'zprt, M zp'rt, S 'zp'rt *a.* 'clean, pure, holy'  
 'zprt TaleB23
- zrync**, S zr'ync *v.tr.* 'to save', *past stem* zryt-  
 zrync̄ *3.sg.pres.* TaleB7
- zyrn** *n.* 'gold'  
 zyrn TaleA9, TaleA48, TaleA54, TaleAS23,  
 TaleAS26
- 100-srδ'k** *a.* 'lasting a hundred years'  
 100-srδ'k TaleAS32

From: *Literarische Stoffe und ihre Gestaltung in mitteliranischer Zeit*, Kolloquium anlässlich des 70. Geburtstages von Werner Sundermann. Herausgegeben von Desmond Durkin-Meisterernst, Christiane Reck und Dieter Weber (Wiesbaden: Dr. Ludwig Reichert, 2009), pp. 173-200 + 6 pls.

### Sogdian Tales in Manichaean Script

Enrico Morano, Torino

S'io avessi le rime aspre e  
 chiocce, come si  
 converrebbe al tristo buco  
 sopra 'l qual pontan tutte  
 l'altre rocce,  
 io premerei di mio concetto il suco  
 più pienamente; ma perch'io non  
 l'abbo, non senza tema a dicer mi  
 conduco;  
 ché non è impresa da pigliare a gabbo  
 discriver fondo a tutto l'universo,  
 né da lingua che chiami mamma o babbo

*If I had rhymes both rough and stridulous, As  
 were appropriate to the dismal hole  
 Down upon which thrust all the other rocks,  
 I would press out the juice of my conception  
 More fully; but because I have them not,  
 Not without fear I bring myself to speak;  
 For 'tis no enterprise to take in jest, To sketch  
 the bottom of all the universe,  
 Nor for a tongue that cries Mamma and Babbo.*  
 (Dante, *La Divina Commedia, Inferno canto  
 XXXII, 1-9*; Engl. tr. by Longfellow)

The sublime verses by Dante quoted here, along with Longfellow's translation, portray well the difficulty of describing 'the bottom of all the universe' by means of language. The Manichees also, like the believers of other religions who wanted to reveal and explain to everybody the hidden things, felt the need to accompany the theoretic and dogmatic core of their doctrine with an appropriate literary form: sometimes they did use "rime aspre e chiocce", like, for instance, in the description of the cosmogonic myth of the fallen abortions, but often, mainly for a didactic purpose, they "pressed out the juice of their conception" and produced in abundance stories, tales and parables.

The Manichaean tales and parables have received much attention ever since their discovery. Of the copious Iranian material from Turfan much has been published so far, and after the pioneering article by W.B. Henning ('Sogdian tales', *BSOAS xi*, 1946, pp. 713-740) it was Werner Sundermann who admirably took up the task of editing and interpreting these texts.



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Of the Sogdian tales and parables, only a few fragments still remain unpublished, both in Manichaean and in Sogdian script. My paper will give a survey of still unpublished Sogdian fragments of tales and parables in Manichaean script.

Dante invokes the Muses for help. Having myself no Muse to invoke, alas, I fear that what I am presenting here is just a collection of poor fragments surrounded by a big gap: *un tristo buco* difficult to bridge. I wish to apologise in advance if I have failed to elucidate sufficiently these difficult fragmentary texts.

The following manuscript fragments containing Sogdian tales or parables in Manichaean script have been entirely published:

Signature	Reference
M135	Publ. Henning 1946, 466–70, Tales A and B
M5270	Publ. Henning 1946, 472, Tale D
M5730, M5731	Publ. Henning 1946, 473 f., Tale E
M7420	Abbreviated version of <i>zand Njme</i> . Publ. Sundermann 1985, 36

The following table lists the unpublished Sogdian fragments in Manichaean script which contain tales. All these texts will be entirely published here.

Signature	Description	Reference
M127	14 lines from the lower part of a sheet, written in late cursive script. The sheet was probably part of a book of very short tales, parables, paradoxes and riddles.	Boyce 1960, 11. /R/8-14/ edited by Henning 1946, 471 as Tale K. {photo: Weber 2000, pl. 30}
M130a+M601	From the same MS as M760	Boyce 1960, 11 {see fig. 3}
M130b	From the same MS as M760	Boyce 1960, 11 {see fig. 3}
M296	Only incomplete words from two lines of an upper outer corner. Incomplete headline on both sides	Boyce 1960, 21
M373	From the same MS as M760	Boyce 1960, 25
M498b, c	From the same MS as M794a, b, c	Boyce 1960, 33
M500l	From the same MS as M760	Boyce 1960, 34
M501i	From the same MS as M760	Boyce 1960, 34
M501m	From the same MS as M760	Boyce 1960, 34
M601	Joins M130a q.v.	Boyce 1960, 42
M662	From the same MS as M760	Boyce 1960, 45
M712	From the same MS as M760	Boyce 1960, 47. Described as a tale by Gershevitch 1965, 159
M760	15 lines of an upper part of a sheet, written in an elegant, clear, bold script. Many other fragments from the same manuscript, evidently a book of tales and parables, are collected and edited here. Some have, in margin or interlined, Turkish translations of words in Uighur script	Boyce 1960, 51
M794a, b, c	Three fragments from the bottom centre of double sheets, all from the same MS. M794a /II has 3 incomplete lines preserved, all the others 2. See also M2204, M2207 and M498b	Boyce 1960, 53

Sogdian Tales in Manichaean  
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M1134+M3611	From the same MS as M760	Boyce 1960, 66, quoted erroneously as a confessional text {see fig. 4}
M1700+M2214+M2219	From the same MS as M760	Boyce 1960, 77 {see fig. 5}
M1768	From the same MS as M760	Boyce 1960, 79
M1770	From the same MS as M760	Boyce 1960, 79
M2204	From the same MS as M794a, b, c	Boyce 1960, 88
M2207	From the same MS as M794a, b, c	Boyce 1960, 88
M2214	Joins M1700, q.v.	Boyce 1960, 88
M2219	Joins M1700, q.v.	Boyce 1960, 89
M3608	From the same MS as M760	Boyce 1960, 96
M3611	Joins M1134 q.v.	Boyce 1960, 97
M4869	From the same MS as M760	Boyce 1960, 103
M5030	13 mostly complete lines on both sides	Boyce 1960, 104; {Weber 2000, 38; photo: pl. 126}
M5093		Boyce 1960, 105
M5592		Boyce 1960, 111
M6860	From the same MS as M760	Boyce 1960, 128

None of these texts are listed in Boyce 1960, 148 in section 19. “Tales and parables” of the register.

As noted above, fragments belonging to at least two different manuscripts of collections of tales and parables can be identified in the Berlin collection.

**M127**

This lower part of a page comes probably from a book of short tales, parables, aphorisms and riddles. Only the last six lines are complete on each side. The last short parable has an aphoristic epimythion (/V/13–14). The sheet contains 10 short tales, but only three are complete. The other seven are too fragmentary even to allow us to understand the gist of the story. In nearly all the stories, animals, often speaking to one another or to humans, play an important role.

Recto

*lines missing*

- /R/1/ [ 5–6](I mr)[tyy ..](.n)w (x)[r](y)y m(')[ 19–20 ]
- /R/2/ [ 7–8 ](δy)y (w)['nw ]wγtwδ'(r)t kt (t)γw (cn c)ywy(δδ m)[s']
- /R/3/ [ 5–6](.w)y tw' zywyδδ p(')rt(yy) 'kw(rδ)δ mrtyy<sup>3/4</sup>
- /R/4/ [ 5–7 ](t)w' wyn 'ty (srw) n'wδ('rt o) oo
- /R/5/ [ 5–6 ](.p) (p)r'w ym[...](...)w (n') š(m)'r'skwn
- /R/6/ [ 6–7 ] xcyw cw [...](.m.k oo) oo I mrtyy xryy
- /R/7/ [ 4–5 ](.t.š..r) n('w)yy kwc' w'β kt (xw)t'k ms

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- /R/8/ [ 18–19 ] oo I mzyx ('wzy)y wm't  
 /R/9/ '(t)yy wδyy (c)[y](n)d(r III) k(p)[yš](t) [w]m't('nd) I kpyyš Óyw  
 /R/10/ šm'r'yy oo δβtyk (kp)[yy] C šm'ryy o'ty štyq  
 /R/11/ kpyy z'r (š)m'rynyy wm't oo 'rtyy wšp't kpy'sy  
 /R/12/ w'yw(k) [pr]('γ)t 'ty δ'm' pš'tδ'rt oo 'tyy xwnyy δw'  
 /R/13/ γrf šm'rynyt kpyšty(y) ny'tδ'rt o'ty xwnyy Óyw  
 /R/14/ šm'ryy kpyy ny ny'tδ('rt) oo oo γwwr kštycy

*end of page*

Verso

*lines missing*

- /V/1/ [...](.k/c)[ 6–8 ](sk)wn[...](pt)[...](c'p/f)[ 7–8 ]  
 /V/2/ '(st)yy o(o) oo I mwškyc [m](ryyy)[ 6–7 ]  
 /V/3/ wytwd'rt (kt) (')ys 'tyy mn' [ 14–16 ]  
 /V/4/ m(ry)yy w'[nw] (p'tcγ)nyy kwnd(') kt ('z)w c(n)[ 8–9 ]  
 /V/5/ ''jwyr'(k)c w'nw γ(r)β'm sk(w)[n] (kt) kyy (t/δ.)[ 6–7 ]  
 /V/6/ wβ't γyyr ny jwtk'(m oo) [oo] (I) mrtyy (I) [xrywšyy]  
 /V/7/ ny'tδ'rt ('ty) xrywšyy wnyy m(rt)yy (s)l'(r w)'(nw)[ wβ]  
 /V/8/ kt mn' (δ')r(yy) x(wt)yy m(y)ryyk'[m] kt [ 12–13 ]  
 /V/9/ δβ'mpn myrtyk'm o'tm(yy kδ') ptxw'yy z'ty p(myrt)[y]  
 /V/10/ k'm oo oo I mrty pr I [...](δp')δδ xwštryy<sup>3/4</sup>  
 /V/11/ βjystyy wm't o'ty n'(ft) ps'tδ'r'nd kt (k)ww  
 /V/12/ šwyskwn o w'nw p'tcγnyy kδ'rt kt 'ws' šw'm  
 /V/13/ skwn kww 'tmyy β'rycyk škr't oo (oo')ty kyy  
 /V/14/ k'syy δwm δ'ryy δrtyc s[p]nyy s'r škrtyy oo oo

*end of page*

Translation

/R/ /1/ [...] one m[an ...] a [...] donkey [...] /2/ [...] thus spoke: you from that he[re] /3/ [...] you to this, then where the man /4/ [...] your aspect and shook his head. /5/ [...] in that [...] was not thinking /6/ [...] is what [...]. One man /7/ [...] a donkey [...] twisting his mouth said: you also /8/ [...]. There was a big lake /9/ and in it there were three fishes. The first fish was One- /10/ Thought, the second fish was Hundred-Thoughts, and the third /11/ fish was Thousand-Thoughts. At some time a fisherman /12/ came and cast his net. He



caught /13/ those two fishes of many thoughts, that of one /14/ thought he did not catch. A wild ass [... into] a cultivated field

/V/

[...] /1/ [...] /2/ is. A wild cat [...] a bird [...] /3/ said: come and [...] me [...] /4/ the bird thus answered: I [...] from [...] /5/ evil intent, thus I understand that he who is [...] /6/ late will not live. One man caught a [hare] /7/ and the hare thus said to the man: /8/ if you hold me, you will die yourself; if [...] /9/ (your) wife will die; and if you kill me, (your) son will die. /10/ One man was on the back of a [...] camel. /11/ As people asked: where /12/ are you going? He thus answered: I am going there, /13/ where the mount may be taking me. He who /14/ holds the pig's tail, is led to dirt and filth.

#### Notes

There are four (or possibly three, see below) short tales on the recto, and the beginning of a fifth (/R/14). The first tale (/R/1–4) is about a man and a donkey. The second (/R/5–6) is very short, and it is possible that it is in fact the epimythion of the preceding tale. The following one (/R/6–8) is again about a man and a donkey, speaking to each other. The longest, and entirely preserved, tale of the recto, the parable of the three fishes, was edited and commented by Henning as *Tale K* in Henning 1946, 471. Of the last tale (/R/14) only two words survive, enough to introduce a wild ass possibly getting into a cultivated field.

The verso also contains four short tales, of which two are almost complete. Of the first (/V/1–2) we have only incomplete words from the end of the story, or of the epimythion. The second tale (/V/2–6) of the verso, in Aesopian style, is about a bird, who apparently has been enticed with evil intent and then caught by a wild cat. The final line, uttered by the bird, looks like the moral of the story, but unfortunately lacks the key word: he who is [...] will not live long. The enigmatic paradox that follows (/V/6–10) is about a hare, who, caught by a man, prophesies with malicious eloquence and supernatural wisdom the bad things which will happen to the man and his family, whatever he does with his prey.<sup>1</sup> This story may be a shorter version of the tale the beginning of which is contained in Ch/U 7115, on which see Reck 2006, 285–286 (n. 402). The fragment is now edited and commented on by Christiane Reck in this volume. The last word of the tale, ll. 9–10, is probably to be read *pm(yrt)[y]/k'm*,

<sup>1</sup> This situation reminds one of the ancient dilemma quoted by Diogenes Laertius (ii, 108), in which a crocodile promises the mother of a child he had snatched away to restore him to her, if she can give a true answer to his question, which was whether he meant to restore him or not. Because she answers that he did not mean to restore him to her and thereby challenges his promise to speak the truth, he replies that if he restores the child to her she would not have spoken the truth.

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possibly the 3rd pers. sing. of the fut. of *myr-* “to die” prefixed with the preverb *\*apa-*. It is not clear, though, why the verbs of the two preceding hypothetical clauses are simplicia (*myryyk'm*, *myrtyk'm*), while the last is composed with the preverb *p-*. The last tale of the sheet is complete, and it is followed by an aphoristic epimythion.

### M296

This small piece contains only incomplete headlines and the beginnings and ends of two lines. I am indebted to Nicholas Sims-Williams for his proposal to emend the headline *c(n t)[wt y 'znd]* into *c(n t)[wt y 'znd]* “Parable on the parrot” and to compare the text with the parrot tale, the beginning of which is contained on the verso of a Chinese scroll composed of three joining pieces from the Mannerheim, Berlin and Skt. Petersburg collections (HelsinkiC + Ch/U6456 + L29). Since a comprehensive edition of the three joining fragments is not available, I am appending below a reconstruction of the whole text followed by an English translation.

/R/H/	<i>red</i> [cn twt y] 'znd	/V/H/	c(n t)[wt y 'znd]
/R/1/	[.?.](t) xnd	/V/1/	qr(š)[.?.]
/R/2/	[.?.](s)r	/V/2/	't(y)[.?.]
	<i>lines missing</i>		<i>lines missing</i>

#### Translation

/H/ Parable [about the parrot] / [Parable] about the p[arrot]

/R/1/ [...] are /2/ [...]to[...] /V/1/ beau[tiful ...] /2/ and [...]

### HelsinkiC + Ch/U6456 + L29<sup>2</sup>

HelsinkiC = /1–3a/, Ch/U6456 = /3b–8/, L29 = /7–28/<sup>3</sup>

- (1) HelsinkiC/1/                    ''γ'št MN twty m(r)[γγ <'z'nt<sup>4</sup>]  
 (2) HelsinkiC/2/                    't kw (pr)yw 'xnky p'šc('n)  
 (2a) HelsinkiC/2a/                p'šc'n[t]

<sup>2</sup> See montage fig. 1 and 2.

<sup>3</sup> See Reck 2006, 270–1 n. 373.

<sup>4</sup> There is no space for this word in the missing part of the line, but it may have been written between the lines in the missing part of the sheet.

- (3) HelsinkiC/3/ ptβywcnw xypδ'w'nt  
 (3a) HelsinkiC/3a/ ptβywcnwt ('.)  
 (3b) Ch/U6456/0/ β'r'yt(?)
- (4) Ch/U6456/1/ rty nwkr tym w'nkwxsty 'yw  
 (4a) Ch/U6456/1a/ (r)tynwkr w'nkwxsty 'yw ZY ZK
- (5) Ch/U6456/2/ ZY xw 'xšywn'kw xwt'w wm't  
 (5a) Ch/U6456/2a/ [x]šywn'k xwt'w wm't rty 'yw prz-r
- (6) Ch/U6456/3/ [rt](y) 'yw prz-r šyr'kk βwδs(tn)  
 (6a) Ch/U6456/3a/ [..]'nt ttnkr<sup>5</sup> 'ywkpr<sup>6</sup> (?)
- (7) Ch/U6456/4/ [.....](s)prymy kštyt ZY  
 (7a) L29/1/ [.]k/pw'y-yδ(?)
- (8) Ch/U6456/4/+L29/2/ [..]šytyt wm't'nt rty
- (9) L29/3/ pry-wyδ wnh γrβ krtr
- (10) L29/4/ kršn'w mryšt wm't'nt
- (11) L29/5/ 'wβ'r 'skw'z kyštyt wm't-
- (12) L29/6/ 'nt wδ'yδ 'skwntskwn rty-
- (13) L29/7/ šy wyš'nty myδ'ny pr 'yw
- (14) L29/8/ RBkw wnh twty mryy 'wβ'r
- (15) L29/9/ ky ZY ZK n mrtxmy 'z-βk
- (16) L29/10/ γrβty rty pts'r 'yw p't  
 (16a) L29/10a/ γrβty rty pts'r
- (17) L29/11/ xw βwδstny ''prwδy pr'w k'-
- (18) L29/12/ ns'r pry-wrt rty xwny wn'
- (19) L29/13/ ky ZY ZK n twty mryy 'skw'z
- (20) L29/14/ ZY MN ''ph pr'ys rty
- (21) L29/15/ [w]rkr s't p's'y ptw's rty  
 (21a) L29/15a/ ''ph ptw's
- (22) L29/16/ xwn'kw twty mryy ÓM xypδ ''δw(n)-
- (23) L29/17/ ty pr'w myδ'ny pry-myδ ptw't(y)  
 (23a) L29/17a/ kw
- (24) L29/18/ wnh cwpr 'skw'z ZY cywyδ  
 (24a) L29/18a/ ptk's
- (25) L29/19/ prw 'nyw wy'kh s'r rtpy(št)

5 *tw'nr* may be also possible. Hardly (*k*)*wn'kr* "platform, seat".

6 Perhaps (*n*)*ywk pr* "deep in"?

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- (25a) L29/19a/ *ptk's ptk's*  
 (26) L29/20/ (')yw myδ xwn'kw βwδstnpy  
 (27) L29/21/ [.....]pδnh r'δh βwδ(s)-  
 (28) L29/22/ [tn .....]twty mryy

## Translation

- (1) The [parable] about the parrot has begun.  
 (2) To the dear, admirable, honourable,  
 (2a) *honourable*  
 (3) respectable Lord  
 (3a) *respectable*<sup>7</sup> [...] *???*<sup>8</sup>  
 (4) And now also it is said: There was  
 (4a) *And now also it is said: There was*  
 (5) a royal Lord  
 (5a) *a royal Lord*  
 (6) and an extremely beautiful garden  
 (6a) *???*  
 (7) [...] flower-beds and  
 (7a) *???*  
 (8) there were [...]. And  
 (9) in that tree there were many smart  
 (10) beautiful birds,  
 (11) there were (their) nests<sup>9</sup> and there were cultivated fields,  
 (12) there they lived and  
 (13) among them, in a  
 (14) big tree, the nest of a parrot  
 (15) who knew the language of men.  
 (16) And then, one day  
 (16a) *knows and then*  
 (17) the garden's canal  
 (18) changed in its sources (?) and that tree

<sup>7</sup> The words in lines 2a and 3a are in the plural.

<sup>8</sup> If read correctly, β'r'yt means "riders, riding animals". Perhaps here "knights"?

<sup>9</sup> See Sims-Williams 1981, 237; Pahl. *jwarišn /'wblšn/* MP *'wryšn* "dwelling-place" may be connected.



- (19) in which the parrot lived  
 (20) remained without water<sup>10</sup> and  
 (21) shed all its leaves (and) dries up and  
 (21a) *the water dries up*  
 (22) that parrot with its young  
 (23) in this dried-up  
 (23a) *to*  
 (24) tree was and from this  
 (24a) *confinement*  
 (25) (had to go) to another place and then  
 (25a) *confinement confinement*  
 (26) one day that gardener  
 (27) [...] wide road [...] garden  
 (28) [...] the parrot

The same text as in lines 8–12 is found in another manuscript from the St. Petersburg collection (Ragoza 1980, 73):

L111/R/1/ [...šyty](t) wm't'nt rty L111/R/2/  
 [prywyδ wn](h) γrβ krtr kršn'w L111/R/3/  
 [mryšt ]wm't'nt 'w[β'r] L111/R/4/ ['skw'z  
 kyšty](t) wm't'nt

Several fragments from a book of tales and parables are recognisable in the Berlin collection. The larger ones are upper parts of sheets (6 to 15 almost complete lines) but many, though sometimes joining together, have only incomplete lines and their contexts are often very poorly preserved. Some have Turkish words between the lines or in the margins translating some Sogdian terms. We may assume that the book belonged to a Uighur schoolboy or scholar who noted down the translation of difficult words or expressions in his copy. The fragments from this manuscript which I was able to recognise are: M130a+M601, M130b, M373, M500l, M501i, M501m, M662, M760, M1134+M3611, M1700+M2214+M2219, M1768, M1770, M3608, M4869, M6860.

Each fragment seems to contain portions of different tales, although in some cases a person or an animal may appear in two or more fragments. Unfortunately no story is complete, and it is often difficult to understand the development of the plot. No epimythion has survived.

<sup>10</sup> Literally: “reached from water”, but the interlinear text in 21a has ‘*ph ptw’s* “the water dries up”.

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**M130a + M601<sup>11</sup>**

/R/1/ ms m'βr mδw 'tyšy

/V/1/ š'twx jw't o 'rtyy I

/R/2/ pr xwry δ'βr o 'tym

/V/2/ myδ c' nw nxšyrykrtyy

/R/3/ prw mnd-'ндыqy' 'ty<sup>3</sup>/<sub>4</sub>

/V/3/ wm't 'rty I γδβk βyyr 'ty

/V/3a/ Turk. QLY(P)

/R/4/ n'-š'nwxy' m'γ'z dywyδ

/V/4/ m'βr 'tyšy γ(r)ywy nβnd

/V/4a/ Turk., in margin KLWRDY

/R/5/ pysyy 'pryw 'skw't o

/V/5/ f's'c o 'rty kw šwyty

/R/6/ [ 11–13 ](t)[...](srδnng)[.]

/V/6/ ['](rt)[y 12–14 ]

*lines missing**lines missing*

## Translation

/R/1/ then he brought wine and /2/ gave (it) to him to drink. And /3/ furthermore through lack of function and /4/ of excellence he began /5/ to stay with the \*magpie /6/ [...] the chief [...] /V/1/ that he may live happily. And one /2/ day, while the wild game hunter remained /3/ and he found one bitch and /4/ he brought her and attached to her self (?) /5/ he taught. And wherever he might go /6/ [a]nd [...]

## Notes

/R/4/ m'γ'z dywyδ *pysyy 'pryw 'skw't* “began to stay with that \*magpie”; the word *pysyy*, attested also in M 3611+1134/R/7, see below, is of unknown meaning. A proper name *pysk*, *pys'k* is attested many times in Sogdian, e.g., Ancient Letters II, 11.42; Otani 2921, etc., see Yoshida 1991, 240–41, and it is clearly related to the root \**pa s-* “paint, colour”. NP *pis* “colourful; patchy, speckled, maculatus; magpie” and *pisi* “leprosy” (cf. also Chr. Sogd. *psyng* “id.”, B.Sogd. *'ps 'ynk'* “mottled” Gershevitch, JRAS 1954, 126) may be related to this word, and, since we have, on the verso, a wild game hunter, here it may perhaps indicate a magpie. There is also the possibility, though, that it is here a proper name, Pis .

/V/2/ *nxšyrykrtyy* in the form *nxšyrkry* is attested in a Sogd.-Turk. wordlist glossed *kyäkci* “Beutemacher”, Sundermann - Zieme 1981, 187. According to the authors, p. 188, the word may perhaps be miswritten for *nxšyrkrtyy*.

/V/3a/ The Turk. gloss *k(a)lip* “having remained”,<sup>12</sup> written between the lines under *wm't*, may well translate the Sogd. *c' nw ... wm't*.

<sup>11</sup> See fig. 3.

<sup>12</sup> I am grateful to Peter Zieme for reading this and other Turkish words in these texts.

/V/4a/ The Turk. *k(ä)lürdi* “he brought” translates Sogd. *m'βr*.

**M130b**<sup>13</sup>

/R/1/ xwnyy myδδ w'nw kt' δ[w]	/V/1/ [p]cyxyz oo 'rtyšy w'nw
/R/2/ mryyšt wm'tnd 'ty <sup>3/4</sup>	/V/2/ [p]tšk'w'tδ'rt o kt' w'f
/R/3/ I nyrk mn' xypδδ wm''[t]	/V/3/ [m]zyx γw'n kyy 'tyy 'zw
/R/4/ tw' δ'βrw oo I stryc tw(')	/V/4/ [']qtwδ'rm oo 'rtyy s't
/R/5/ xypδδ wm't' zw Óytδ'rw	/V/5/ (t)γw γrtβ'tδ'ryy oo 'tymy
/R/6/ 'r(t)[y 7–8 ](.w)nyy δwxt(')	/V/6/ cn mzy(x γ)[w'n .....]( <sup>3/4</sup> )
<i>lines missing</i>	<i>lines missing</i>

## Translation

/R/1/ that day thus if there were two /2/ birds and /3/ one male was my own, /4/ I gave (him) to you. (If) one female /5/ was your own, I took /6/ an[d ...] the daughter [...] /V/1/ he knelt, and /2/ addressed him thus: “as many /3/ great sins as I /4/ have committed, /5/ you have known (them) all; /6/ from my great s[in ...]”

## Notes

/V/ edited and translated by Gershevitch 1952, 490.

**M500I**

<i>lines missing</i>	<i>lines missing</i>
/A/1/ [?.](')ty''δyy ny (p)[?.]	/B/1/ [?.](t)yy mδyy '(s)[?.]
/A/2/ [?. 'r](t)[y]šw pr xw(.)[?.]	/B/2/ [?.]s'r wy(n)[?.]
/A/3/ [?.](. ' )kty <sup>3/4</sup> (w)[?.]	/B/3/ [?. fr](')m'y t'(f)[?.]
/A/4/ traces	/B/4/ traces
<i>lines missing</i>	<i>lines missing</i>

## Translation

/A/1/ [...] and anybody not [...] /2/ [...] and [...] him [...] /3/ the deed [...] /B/1/ [...] and here [...] /2/ [...] saw [...] /3/ [...] ordered you [...] /4/ [...]

13 See fig. 3.

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**M662***lines missing*

/A/1/ [ 4–5 ](pr) p̄t̄c̄γ(t̄) ( ' ) [..]

/A/2/ [ 3–4 ](k/x)[.](s)t̄ o ' r̄t̄y γwzny<sup>3/4</sup>

/A/3/ [ 3–4 ](d/r)yy β̄γyy s' (r) [.(δβ)[..]

/A/4/ [... '](z)β'k β̄yy (r) [ 5–6 ]

/A/5/ [ 4–5 ](t̄. .) [ 8–9 ]

*lines missing**lines missing*

/B/1/ (m)zy(x) s'k m(ry)[ ' r̄t̄ ...]

/B/2/ wnyy zyrmkryy [ 4–5 ]

/B/3/ (γ)[w](š)β̄ryy fr'(m)[....]

/B/4/ [....](.) o I myδδ zyr(n)[kryy ]

/B/5/ *traces**lines missing*

## Translation

/A/1/ [...] received [...] /2/ [...]. And of the deer [...] /3/ [...] to the Lord [...], /4/ [...] your tongue [...] /5/ [...] /B/1/ great number of pea[rls ...] /2/ the goldsmith [...] /3/ ear-ring [...], /4/ [...]. One day the goldsmith [...] /5/ [...]

## Notes

/B/3/ (γ)[w](š)β̄ryy “ear-ring”, Av. *gaošjvara-*, Pahl., NP *gŪšwjr*.

**M501m***lines missing*/A/1/ *traces*

/A/2/ [?.](mn) pr (δ)[?.]

/A/3/ [?.]s o ' r̄t̄y zyr(n)[kryy .?]

/A/4/ [?.](c)yy t̄ys pr [?.]

/A/5/ [?.]q'(m) ' r̄t̄[y .?]

*end of page**lines missing*/B/1/ *traces*

/B/2/ [?.](t̄)y (x)wyc t̄(.)[?.]

/B/3/ [?.](m)nz'n ' t̄šy p̄ty(x)[w'y .?]

/B/4/ [?.]( ' )r p̄tyškwy (δ)[?.]

/B/5/ [?. wy]špšyy m(.)[?.]

*end of page*

## Translation

/A/1/ [...] /2/ [...] us in [...] /3/ [...]. And the gold[smith ...] /4/ [...] entered into [...] /5/ will [...] and [...] /B/1/ [...] /2/ [...] pain [...] /3/ [...] confessed that (he/she) killed him/her [...] /4/ [...] said [...] /5/ [...] the prince [...]



## Notes

/B/3/ (m)nz'n tšy pty(x)[w'y]: in spite of GMS § 135, it seems that here tšy does mean “that” and not “and”.

**M712***lines missing*

/A/1/ [?.]yk '(x)š(n)[k' ? .?]

/A/2/ [?.](r/d) o (')rty I mrt(y)[?.]

/A/3/ [?. δβ](')mbn βwt I ''[?.]

/A/4/ [?.](β)rc 'ty I (pw) '(δ)[y .?]

/A/5/ [?. 'ty wy(') pww (')[?.]

*end of page**lines missing*

/B/1/ [?.]s' (r) (β)[?.]

/B/2/ [?.]βwδs(t)ny(y) 't(y)[?.]

/B/3/ [?. δβ'm]bn' nβnd pš'(.)[?.]

/B/4/ [?.](...) ny's'nd ps'(¾)[?.]

/B/5/ [?.](δ)yy j'(t) ywnyδ[?.]

*end of page*

## Translation

/A/1/ [...] beaut[iful ...] /2/ [...]. And one man [...] /3/ [...] was (his) wife [...], one [...] /4/ [...] and one without anyone [...] /5/ [...] and in that without a[nyone...] /B/1/ [...] /2/ [...] garden and [...] /3/ [...] with his [wi]fe [...] /4/ [...] they take, then [...] /5/ [...] discussed (?) suddenly [...]

## Notes

/A/4/ a restoration [z 'ty](β)rc ‘womb’ does not seem to fit the context.

/B/5/ j'(t): possibly past stem of j'y- ‘to speak, talk’, cf. Chr. ž't-, past stem of ž'y-.

**M760**

This is the largest and most complete sheet. The interesting story of a man who goes to a house, where he finds a beautiful girl breaks off abruptly in the missing half page, and when it resumes on the verso someone tells the girl that her sister has decided not to kill her, but ... she should not go...

*beginning of page*

R/1/ wytwr xyr kt xšp'

R/2/ pcyβynd 'ty kww Óyw

R/3/ qnd s' r β' w 'ty<sup>¾</sup>pcwštý Óyw x' ny<sup>¾</sup>

R/5/ mnc'y o 'rty δywyδ x'n(y)[y]

*beginning of page*

V/1/ xcyo o 'rty kncyk s'r

V/2/ w'nw w'β kt tw' xw'r

V/3/ ''c xw'cn'k nyyst o R/4/

V/4/ yw'r w'nw γrβ' ktffy

V/5/ (p)txw'y pγštýy 'stýy

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R/6/	Óyw zyr̄tk wm̄'ṭ 'tyš(y)[y]	V/6/	(')r̄tyšy xns nyy's
R/7/	δwγṭ' wm̄'ṭ šyyr kršnw ['](r)ṭ(y) (c)'nw x'n' zyyr̄ṭ	V/7/	(k)ṭ n' šw' o' r̄tyy kncy R/8/ V/8/ m'n xwsnd nyy (wβ)[...]
R/9/	[ 4–5 ]qncy wyyn qṭ	V/9/	'r̄ty c'nw zyr̄ṭ (w)[ 5–6 ]
R/10/	[ 4–5 krš]n'w 'ty <sup>3/4</sup> frn	V/10/	kṭ nyy nywšṭ[ 8–9 ]
<i>in outer margin: Turk. kutlug k̄ivl̄ig</i>			
R/11/	[xwnc] (xc)yy o' r̄tyšy <sup>3/4</sup>	V/11/	pts' r w' nw w[β kṭ]
R/12/	[ 'pr](s)' kṭ kw m'tyš	V/12/	ṭw' kšn 'ty j(w)[ 'n 4–5 ]
R/13/	[ 5–6 ]'rky 'tyš 'ty	V/13/	syδṭskwn c(y)[ 6–7 ]
R/14/	[ 5–6 ](y)yskwn 'r̄tyy cw	V/14/	jn' nyy p̄cxš[ 6–7 ]
R/15/	[ 7–8 ](δ..')[...](?)	V/15/	yw'(r)[.....](...)[ 8–9 ]

*lines missing**lines missing*

## Translation

/R/1/ until he went along when the night /2/ overtook and he /3/ reached a city and /4/ stopped at a house. /5/ And in that house /6/ there was an old woman and there was (also) her /7/ very beautiful daughter /8/ [...] and [...] when the old woman /9/ [...] he saw the girl /10/ [...] is [beauti]ful and splendid. /11/ And (she) /12/ [as]ked him ‘where were you<sup>14</sup> /13/ [...] for what purpose have you come and /14/ [...] and what /15/ [...] *lines missing* /V/1/ is’. And he told the girl: /2/ ‘your sister /3/ is not at all ill, /4/ but know that she /5/ has renounced killing you’. /6/ And he held her firmly /7/ (saying:) ‘do not go’. And the girl’s /8/ heart was not joyful [...] /9/ ... and when the old woman [...] /10/ that she did not listen (?) [...] /11/ but (he/she) sa[id] so: [...] /12/ your beauty and l[ife ...] /13/ appear [...] V/14/ knowledge does not receive ... V/15/ but [...] *lines missing*

## Notes

/R/6/ *zyr̄tk*: Gershevitch (GMS § 984 with fn. 1) proposed translating this word as ‘old man’ and *zyr̄ṭ*, which appears in line /8/ preceded by the fem. article as ‘old woman’. I think that both words mean ‘old woman’. Seeing that the word for ‘girl’ sometimes has the *-k* suffix (*kncyk*, /V/1) and sometimes not (*qncy*, /R/9; *kncy*, /V/7), we can set out the following equation: *zyr̄tk* : *zyr̄ṭ* = *kncyk* : *kncy*.

14 Or rather “what has become of you?”, as N. Sims-Williams suggested in the discussion after the paper, pointing to a similar expression in the Vessantara Jātaka, 1066 ff.: *r̄ty ZKw swδ''šn KZNH 'prs' ZKH t'yw''kt ZY βγ' k'w 'krt'nt* “et elle demanda à Sudjšan: ‘Les enfants, Seigneur, que sont-ils devenus?’”

/R/8–10/ possible emendations: “when the old woman [left,] he saw the girl, how beautiful and splendid she was” or, less likely: “the girl saw him, how beautiful and fortunate he was”.

/V/1–7/ these lines were edited and translated by Gershevitch *apud* Sundermann 1985, 49 and 50.

**M3611 + M1134<sup>15</sup>**

In this fragment the presence of the terms *pysyy* “magpie”(?)<sup>16</sup> on one hand, and *kncy* “girl” on the other, perhaps links this story with that of the fragments above M130a + M601 and M760. Although M 3611+ and M130a+ do not join directly, it may be possible, though, that the two fragments belong to the same page or following pages.

*lines missing*

/R/1/ [ 9–10 fr](k)y(rn)[y ...]

/R/2/ [ 3 ]cky `pryw rnf`nd `ty

/R/3/ `x`s kwn`nd `rty<sup>3/4</sup>

/R/4/ `nyty nyy `kt` wβ(`)nd o

/R/5/ p`rtyšn kncy (δ)[ 5–6 ]

/R/6/ w`z`m `ty ptyxw(`)[y 2–3 ]

/R/7/ x(w p)ysyy c(n δwr)y (w)[ 2–3 ]

/R/8/ (t.?)tyy (xwyštr) s`(r)[ 2–3 ]

/R/9/ [ 6–7 ](t)[ 5–6 ](.)[ 4–5 ]

*lines missing*

## Translation

/R/1/ [... ne]gligent [...] /2/ they fight with [...] and /3/ they do battle and /4/ they could not be done completely. /5/ Then the [...] girl [...] them [...] /6/ repaid and killed [...] /7/ the \*magpie from afar [...] /8/ [...] and to the chief(?) [...] /9/ [...] /V/1/ [and he/she] stopped [...] if [...] /2/ went to the chieftain an[d] /3/ appeared friendly [to him], and /4/

*lines missing*

/V/1/ [ `ty ](m)(nc)[y ...](k)[t 4–5]

/V/1a/ Turk. PYR(W)[K]

/V/2/ srđng s`r (xr)t `(t)[yšyy]

/V/3/ fryy ptyšyδ o `rtyšyy

/V/3a/ Turk. S`QYNTY

/V/4/ w`n(w) (xw?)j kt` w(š)tyyp (?)

/V/5/ (t?)[4–5](s)rđng wnwnyy wβyy

/V/6/ [ 3–4 ](. )βr`tky ptxw`yy o

/V/7/ [ 4–5 ]s m`(y`z) cn rw(t) (γn?)

/V/7a/ Turk. KLWRW[P]

/V/8/ [ 4–5 ](. )sxw(st)[y ..](y) β(r`t)[. ?]

*lines missing*

<sup>15</sup> See fig. 4. I wish to thank Elio Provasi for pointing out to me that the two fragments join.

<sup>16</sup> Or a proper name, Pis , see the commentary of M130a + M601 above.

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thus wished: “if ??? /5/ [...] the chief would be victorious /6/ [...] to kill the brother. /7/ [...] began from the river (?) /8/ [...] lifted [and(?)] the brother [...]

## Notes

/R/7/ For *pysyy* “magpie”, or PN Pis (?), see above *ad* M130a + M601.

/V/1a/ I am grateful to Jens Wilkens for his reading of the Turkish word *birök* “if”, which can be confirmed by the faint traces of Sogd. *kt* “if” in the preceding line.

/V/3a–4/ The Turkish word *sakinti* “he thought” is written interlinearly between *ʾrtyšyy* above and *wštyyp* below. Since it cannot refer to *ʾrtyšyy*, it may perhaps translate *w(š)tyyp*, but the latter is unknown, and it can hardly mean “he thought”.

/V/7a/ The Turkish *k(ä)lürüp* “having brought” (reading by P. Zieme) may translate the missing word in the line above, or, more likely, *ad sensum* the Sogdian word below, *sxwšty* “raised up, lifted”.

**M6860***lines missing**lines missing*

/A/1/ [?.](.)m ʾ[.](.)[?.]

/B/1/ [?.](.)[. n](p)y(k) (zʾk)[ʾnc ?.]

/A/2/ [?.](.)yy prʾ(γ)tym oo n(y)[?.]

/B/2/ [?. šʾ]t(w)x ʾktʾ pr wy(n)[?.]

/A/3/ traces

/B/3/ traces

*lines missing**lines missing*

## Translation

/A/1/ [...] /2/ [...] I have come. [...]. [...] /3/ [...] /B/1/ [... b]ook [to the (?)] gi[r]l [...] /2/ [...] made happy in [...] /3/ [...]

## Notes

/B/1/ less likely [ ʾx](p)y(k) “of the night”

**M1768***lines missing**lines missing*

/A/1/ [?.](.) oo ʾr(t)[y ?.]

/B/1/ [?. (k/x)...]ktfn ʾ[?.]



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/A/2/ [?.]šcyꝯ βwꝯ oo (')[?.]  
/A/3/ traces

*lines missing*

/B/2/ [?.] (cn) βr(m)[?.]  
/B/3/ traces

*lines missing*

## Translation

/A/1/ [...] and [...] /2/ [...] is [...] /3/ [...] /B/1/ [...] if/that [...] you [...] /2/ from [...] /3/ [...]

## Notes

/A/2/ possible emendations: δ]šcyꝯ “8<sup>th</sup> and 18<sup>th</sup> day of the month”; ’nδ’y]šcyꝯ “refusal”; fr’wy]šcyꝯ “forgetfulness”.

**M1770**

*lines missing*

/R/1/ p’(r’y)c ’ty(¼)[ 7–8 ]  
/R/2/ w’nw kmb[ 8–9 ]  
/R/3/ m’γ’z š[ 9–10 ]

*lines missing*

*lines missing*

/V/1/ [ 7–8 ](.y) mw(δ) [..](.’yy)  
/V/2/ [ 7–8 ’](r)ty ’zw wytwr  
/V/3/ [ 8–9 ](t)[.](y’) xwsnd

*lines missing*

## Translation

/R/1/ left and [...] /2/ thus less(?) [...] /3/ began [...] /V/1/ [...] price [...] /2/ [...] and I until /3/ [...] happy

**M3608**

*lines missing*

/A/1/ [?.](o) ’[...] (γ)[?.]  
/A/2/ [?.] (yy) γrβ’ ’[?.]  
/A/3/ traces

*lines missing*

*lines missing*

/B/1/ [?. pꝯ](yγw)[š .?]  
/B/2/ [?. cy](n)try ’ty (.)[?.]  
/B/3/ traces

*lines missing*

## Translation

/A/1/ [...] /2/ [...] understood [...] /3/ [...] /B/1/ [... he]ar[d ...] /2/ [... in]side(?) and [...] /3/ [...]

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**M4869***lines missing*

/A/1/ (w)[ 15–16 ]

/A/2/ oo 'rt̄y (')[ 13–14 ]

/A/3/ 'wt̄ '(kc)[yk 13–14 ]

/A/4/ ('ty)[ 15–16 ]

*lines missing**lines missing*

/B/1/ [ 13–15 ](.) x'n'

/B/2/ [ 15–16 ] kw 'ty

/B/3/ [ 13–14 ](t̄.)

*lines missing*

## Translation

/A/1/ [...] /2/ [...] and [...] /3/ local [...] /4/ and [...] /B/1/ [...] the /2/ [...] where /3/ [...]

**M1700 + M2214 + M2219<sup>17</sup>***lines missing*

/A/1/ [ 12–13 ](.)[....]

/A/2/ [ 6–8 p](t̄)šk'wt̄q'[m]

/A/3/ [ 6–8 ](s)k'm 'ty mn'

/A/4/ [ 7–9 ](o) yw'r mn'<sup>3/4</sup>

/A/5/ [ 14–15 ](')t̄

/A/6/ [ 5–6 ](mrt̄)xmyt̄ βxt̄(yy)

/A/7/ [ 9–10 '](rt̄)y<sup>3/4</sup> s't̄

/A/8/ [ 9–10](t̄ o 'š)tyk

*lines missing**lines missing*

/B/1/ [.....](.)[ 10–12 ]

/B/2/ kt̄ prwst̄(')[ 9–10 ]

/B/3/ mwrtyy cw xc[y 6–7 ]

/B/4/ 'xšywn k(.)[ 9–10 ]

/B/5/ pt̄yw(š)[ 12–13 ]

/B/6/ w(δ)yy I qncy y w(.)[ 5–6 ]

/B/7/ ptyškwy (kt̄ r/x)[ 6–8 ]

/B/8/ ''[.](.)[ 13–14 ]

*lines missing*

## Translation

/A/1/ [...] /2/ [...] he will address /3/ [...] and me /4/ [...] but me [...] /5/ [...] /6/ [...] men most divine (?) /7/ [...] and all /8/ [...] third /B/1/ [...] /2/ if you turn/become [...] /3/ dead what is [...] /4/ lament(?) [...] /5/ hears(?) [...] /6/ there one girl [...] /7/ said: “[...] /8/ [...]

**M373***beginning of page*/R/1/ [t̄y](w) w'nw ny γrβy<sup>3/4</sup>

/R/2/ [....] w'ywq ny'stk(')m

*beginning of page*

/V/1/ pt̄ywndyy '(t̄)yy n(r)[.](r/x/f)[..]

/V/2/ s't̄ nyst̄ p(rw)[ 4–5 ]

17 See fig. 5.

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/R/3/ [ 6–7 ](x..ytr) δ'ryt'

/V/3/ oo 'ty I c('f.)[ 6–7 ]

/R/4/ [ 10–11 ]s w'nww

/V/4/ qyr'n z'[ 9–10 ]

/R/5/ [ 10–11 ] m'yyδδ (.).]

/V/5/ (prxšyct)[ 9–10 ]

*lines missing**lines missing*

## Translation

/R/1/ thus you do not understand /2/ [...] the hunter will take /3/ [...] you should hold /4/ [...] thus /5/ so [...] /V/1/ \*necessary and [...] /2/ is not all [...] /3/ and one quantity [...], /4/ direction [...] /5/ [1]amentations [...]

## Notes

/R/3/ For δ'ryt' as precative 2<sup>nd</sup> sing. see GMS §808.

/V/1/ ptywndyy, possibly verbal adjective from pt+γw-, cf. Chr. γwnty “necessary”, and see GMS §1068.

/V/3/ or 'ty I c(n r/f)[ ]?

**M501i***lines missing**lines missing*

/R/1/ δw[ 15–16 ]

/V/1/ [ 15–16 ](¾)

/R/2/ m(s)[ 15–16 ]

/V/2/ [ 14–15 ] (s)

/R/3/ np(.)[ 15–16 ]

/V/3/ [ 15–16 ](y)t

/R/4/ ' (β)[ 15–16 ]

/V/4/ [ 15–16 ](¾)

/R/5/ wy[ 15–16 ]

/V/5/ [ 15–16 ](q)

/R/6/ nyp(.)[ 14–15 ]

/V/6/ [ 14–15 ]'syk

/R/7/ w'(.)[ 15–16 ]

/V/7/ [ 15–16 ](.)rt

*lines missing**lines missing*

## Translation

/R/1/ [...] /2/ [...] /3/ [...] /4/ [...] /5/ [...] /6/ [...] /7/ [...] /V/1/ [...] /2/ fine [...] /3/ [...] /4/ [...] /5/ [...] /6/ [...] /7/ [...]

Several fragments from the bottom centre of double sheets are from the same manuscript, probably a book of parables. Some have the same tear marks, and may be from adjacent pages. Unlike the other book (M760, and others), which contained rather “secular” tales

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(intrigues, killings, battles, &c.), this one had “moral” parables and some excerpts may be from epimythia.

Of some interest, although in a very fragmentary context, is the mention in M794b/II/ of someone (a demon? z is quoted in the verso) who killed two brothers, and in M794c/II/ the mention of three sons. It is tempting to compare these lines with the parable of the five brothers, which has been recently edited and commented on by Ch. Reck.<sup>18</sup>

Naturally, given the extremely unclear contexts and the fact that only a few lines per page have survived, it is impossible to determine the order of the sheets.

### M 794a–b–c and M 2207

#### M 794a/I/

*lines missing*

/I/R/1/ cm'n ryjt wy(')[ 7–8 ]

/I/R/2/ xwnx mr̄txmyy kw '(t)[y ....]

*end of page*

*lines missing*

/I/V/1/ [ 7–8 ]cn wjpy'<sup>3/4</sup>

/I/V/2/ [....](yt) 'ty (wy)δβzty(y)<sup>3/4</sup>

*end of page*

Translation

/R/1/ he desires wholeheartedly [...] /2/ that man where [...] /V/1/ [...] from fear /2/ [...] and torments(?)

#### M794b/I/

*lines missing*

/I/R/1/βwt̄ oo 'rt̄(š)[y] (k/x)[ 9–10 ]

/I/R/2/nyst̄βwt̄ 'rt̄š(y) (k/x)[ 3–5 ]

*end of page*

*lines missing*

/I/V/1/ [ 9–10 ](k/x)[..]q kwndy'<sup>3/4</sup>

/I/V/2/ [ 3–5 z](')ry z'ry tkwšt̄ kw

*end of page*

Translation

/R/1/ is. And [...] /2/ is destroyed, and his/him [...] /V/1/ [...] makes /2/ [...] looks with ever so great sympathy to

<sup>18</sup> ‘Snatches of the Middle Iranian “Tale of the five brothers”’, forthcoming in the Proceedings of the fifth Conference of Manichaean Studies held in Flagstaff, August 2005.



**M794c/I/***lines missing*

/I/R/1/ 'tymś w'(β)[ 9–10]

/I/R/2/ mrt̄xmyt̄ xw rw'n cn [ 4–5 ]

*end of page**lines missing*

/II/V/1/ traces

/II/V/2/ [ 7–8 ](s)t̄k'm oo oo

/II/V/3/ [ 4–5 ](.) cn c'δrs'r kw z'y

*end of page*

## Translation

/R/1/ then (he/she) said [...] /2/ men the soul from [...] /V/1/ [...] /2/ [...] he will [...] /3/  
from below to the earth

**M2207/I/**<sup>19</sup>*lines missing*

/I/R/1/ [.]w(yš. γrβ)[ 8–10 ]

/I/R/2/ 'nšt'ynd o 'rt̄cn (.)[...]

*end of page**lines missing*

/I/V/1/ [ 8–10 ](x)cyy xwnx

/I/V/2/ [....](t̄š)yk oo p'rt̄yy ny cn γrmy

*end of page*

## Translation

/R/1/ [...] /2/ they show. And from [...] /V/1/ [...] is that /2/ [...]. Then not from hot

**M794a/II/***lines missing*

/II/R/1/ [.](m)yk [ 12–14 ]

/II/R/2/ trwδ' nγwš'k (wβ)[ 7–8 ]

/II/R/3/ c'nw 'tyšn ywcn βγ[ 4–5 ]

*end of page**lines missing*

/II/V/1/ [ 12–14 ](k/x)[.] p(try)[.]

/II/V/2/ [ 7–8 ](t̄/w) byks'r prww

/II/V/3/ [ 4–5 ]m δ'βr oo 'rt̄ms

*end of page*

## Translation

/R/1/ [...] /2/ the Hearer trwδ' said [...] /3/ whenever I teach them god[...] /V/1/ [...] father(?) /2/ [...] outside to /3/ [...] gave. Then

19 In Cat., 88 /I/ quoted as /II/ and vice versa.

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Notes

/II/R/2/ *trwδ'*: perhaps a proper name?**M794b/II/***lines missing*

/II/R/1/ [..](γ)[ 12–14 ]

/II/R/2/ 'kty 'ty 'ww (k/x)[ 8–10 ]

/II/R/3/ 'ty II βr̄t̄ p̄tyxw'[y 3–5 ]

*end of page**lines missing*

/II/V/1/ [ 12–14 ](k/x)[...]

/II/V/2/ [ 8–10 ](.) p̄cxw'ynd̄t̄ oo

/II/V/3/ [ 3–5 ](g) 'ty x' 'z δn s't̄

*end of page*

Translation

/R/1/ [...] /2/ deed and [...] him [...] /3/ and he killed the 2 brothers /V/1/ [...] /2/ [...] they forbid. /3/ [...] and the z with all

**M794c/II/***lines missing*/II/R/1/ *traces*

/II/R/2/ 'mnng z'tyy [..](c)[?.]

/II/R/3/ pyšt̄ wyšnd̄ II z'ty(t)

*end of page**lines missing*

/II/V/1/ [?.](n)yny yx's

/II/V/2/ [?.](t)yy wβ't̄ o'tyms

*end of page*

Translation

/R/1/ [...] /2/ the son [...] truth [...] /3/ then these 2 sons /V/1/ [...] reproach(?) /2/ [...] may be. Then

**M2207/II/<sup>20</sup>***lines missing*/II/R/1/ o *blank* y'(w)[ 8–10 ]

/II/R/2/ cn s't̄ nyjynȳt̄ rwx[ 3–4 ]

*end of page**lines missing*

/II/V/1/ [ 8–10 ](k/x.y)m wyδp't̄ c'nw

/II/V/2/ [ 3–4 ](x)w βγγy mrym'nyy

*end of page*

<sup>20</sup> In *Cat.*, 88 /I/ is identified as /II/ and vice versa.

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Translation

/R/1/ [...] /2/ from all emanating li[ghts ...] /V/1/ [...] this time as /2/ [...] the god M<sub>jr</sub>  
M<sub>jn</sub>£

**M498b, M498c and M2204<sup>21</sup>****M498b/I/***lines missing*

/I/R/1/ [..](.)c[ 13–15 ]

/I/R/2/ frm`yt[ 13–15 ]

*end of page**lines missing*

/I/V/1/ [ 13–15 ](š)[...](k)

/I/V/2/ [ 13–15 ](.) pts`r

*end of page*

Translation

/R/1/ [...] /2/ orders [...] /V/1/ [...] /2/ [...] backwards

**M498b/II/***lines missing*

/II/R/1/ traces

/II/R/2/ (w)`nw `ty mdyδ (.)[ 8–9 ]

/II/R/3/ m`x myδ`nyy myn(´)[nd? 7–8 ] /II/V/3/ [ 6–8 ](...´ ...´) oo `ty δs`

*end of page**lines missing*

/II/V/1/ [ 12–14 ](pr) γ(.)[...]

/II/V/2/ [ 8–9 ](o)o `rtyšn cn βγ´(ny)k

*end of page*

Translation

/R/1/[...]/2/ as [...] here [...] /3/ they remain(?) among us [...] /V/1/[...] in [...] /2/[...].  
And them from the divine /3/[...]. And ten

**M498c/I/***lines missing*

/I/R/1/ lost

/I/R/2/ lost

/I/R/3/ `ty [ 16–18 ]

*end of page**lines missing*

/I/V/1/ lost

/I/V/2/ lost

/I/V/3/ [ 16–18 ´](ty<sup>3/4</sup>)*end of page*


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<sup>21</sup> M 2204 and M 498c are from the same quire.

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## Translation

/R/3/ and [...] /V/3/ [...]and

**M2204/I/***lines missing*/I/R/1/ *lost*/I/R/2/ *lost*

/I/R/3/ oo q[ 18–20 ]

*end of page**lines missing*/I/V/1/ *lost*/I/V/2/ *lost*

/I/V/3/ [ 18–20 ]δ

*end of page*

## Translation

/R/3/ [...] /V/3/ [...]

**M2204/II/***lines missing*

/II/R/1/ p(t)[ 18–20 ]

/II/R/2/ oo '(.)[ 13–14 ]

/II/R/3/ my[ 16–17 ]

*end of page**lines missing*

/II/V/1/ [ 18–20 ]yy oo

/II/V/2/ [ 13–14 ptš?]mr̄t̄ o

/II/V/3/ [ 16–17 ](m)n'

*end of page*

## Translation

/R/1/ [...] /2/ [...] /3/ [...] /V/1/ [...] /2/ [... to th]ink(?) /3/ [...] me

**M498c/II/***lines missing*

/II/R/1/ 't̄(y .. c)[ 16–18 pr]

/II/R/2/ pδkw̄w XX XX XX brywr (fs)['x 6–8 ]

/II/R/3/ βw̄t̄ oo oo 'r̄(t̄)[y 6–8 ]

*end of page**lines missing*/II/V/1/ [ 16–18 ](..)<sup>3</sup>/<sub>4</sub>

/II/V/2/ [ 6–8 ](s?)ny' prm 'fcmβδ

/II/V/3/ [ 6–8 ](')xšywn(y)[..](...) oo

*end of page*

## Translation

/R/1/ and [...] /2/ width 60 thousand parasang [...] /3/ is. And [...] /V/1/ [...] /2/ [...] in this world /3/ [...] the Lord

**M5030**

The ‘Dead dog parable’, as I. Gershevitch called it,<sup>22</sup> contained in this sheet is probably rather the answer of a teacher to a question posed by a pupil, see /V/12–13: “And be happy with this correct explanation”.

The graphic image of a dead dog hanging by the neck as a metaphor of the “deadly” body we are doomed to carry with us in earthly life comes perhaps from the Bible, where the epithets “dog, dead dog, dog’s head” were used as terms of reproach or of humility when speaking of one’s self, see e.g. 1Sa 24:14; 2Sa 3:8; 9:8; 16:9; 2Ki 8:13. It is said that Saint Symeon, the “crazy Abba”,<sup>23</sup> when he came to the Syrian city of Emesa in the sixth century, tied a dead dog he found on a dunghill to his belt, and entered the city gate dragging the dog behind him.

*lines missing*

/R/1/ prwyy(δ.)[ 22–23 ]  
/R/2/ kyy fryhrw’n dyn’βr βwt̄ o’rty  
/R/3/ xww cymyδδ t̄mb’ryy<sup>3/4</sup> w’  
/R/4/ ptzm’ndt̄ ’skwt̄yy oo qδwt̄yy  
/R/5/ p(cm’)q wyšpšyy<sup>3/4</sup> kyy’  
/R/6/ ’[ty]šyy mwrtyy ’kwtyy cn  
/R/7/ γrδ’ ’qwytyy ’skwyy<sup>3/4</sup> oo  
/R/8/ ’rt̄šyy r’ mndyy βyqs’r  
/R/9/ (p)š’y pγštyy βwt̄ oo δβtyq  
/R/10/ ’tyms cn βwt̄’ rmyqy’  
/R/11/ (p)yδ’r wnyy ’rt̄’w dyynd’r mrt̄yy  
/R/12/ [ 5–6 ] t̄mb’r ptyδδ ’ty<sup>3/4</sup>  
/R/13/ [ 8–9 ](t̄.δ)[ 10–11 ]

*lines missing*

/V/1/ traces  
/V/2/ [ 13–14 ](k/x.)’t̄ oo kyy  
/V/3/ ’tyšn ’fcm̄bδyy<sup>3/4</sup> ’yyδc  
/V/4/ pδwfsyynyy βwt̄ oo ’rt̄šn pwt̄yy  
/V/5/ wnyy x(y)pδδ jwxšqy<sup>3/4</sup>  
/V/6/ δymyδδ mryyšt̄yy ’ty<sup>3/4</sup>  
/V/7/ ’qwytyy δβ’r frm’ t̄δ’r(t̄)  
/V/8/ δδβrt̄ oo ny(y) (’)ty<sup>3/4</sup> myy(š)’nd  
/V/9/ wny’ndyy mry(y)št̄t̄ ’t̄(y<sup>3/4</sup>)  
/V/10/ ’qwy(št̄) xnd o kyy ’ty qδ’  
/V/11/ n’ γrβ(yyny)ȳt̄ (’)ty mndyrβ’kt̄(t̄)  
/V/12/ δβr’ndskwn oo ’rt̄ms xws[nd]  
/V/13/ (w)β’ pr δ’ t̄cyq x(wyc)[k’wy]  
/V/14 [ 11–13 ](t̄)[ 9–10 ]

22 *Apud* Sundermann 1985, 49.

23 See D. Krueger, *Symeon the Holy Fool: Leontius’ Life and the Late Antique City*, Berkeley: University of California Press, 1966.



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*lines missing**lines missing*

Translation

/R/1/ claiming/looking for (?) [...] /2/ who was a believing Electus. And /3/ he is ever so fed up with his body, /4/ as if /5/ a noble prince from /6/ whose neck a dead dog /7/ were hanging /8/ and he is always /9/ prevented from throwing it away. Secondly, /10/ and again because of patience /11/ that righteous believer /12/ [...] contemptuous body and /13/ [...] /V/1/ [...] /2/ [...] to whom /3/ something of the world /4/ is sticking. And the Buddha /5/ bade his disciples /6/ to give gifts to birds and /7/ dogs. /8/ But they are not those /9/ visible birds and /10/ dogs to which now /11/ the ignorant and the fools /12/ give (something). And be hap[py] /13/ with this right expl[anation] /14/ [...]

Notes

/R/3–7/ ed. and translated by Gershevitch *apud* Sundermann 1985, 49–50.

/V/4–12/ ed. and translated in Sundermann 1991, 437–438

**M5592***lines missing**lines missing*

/R/1/ [?.](.) (ʿny)[.... p̄t](xwʿyn)

/V/1/ *traces*

/R/2/ [?.](.)w̄t ʿstyy o w(β)[y](w) t̄rw

/V/2/ zʿ[.](.)[...]ʿ) m̄ryyy pʿδyy (p)[?.]

/R/3/ [?. ʿβ](j)ʿxw̄tyʿ skwyskwn o

/V/3/ xww m̄ryyy skysʿr frʿ(w)[z .?.]

/R/4/ [?.](.) kww m̄ryyysʿr m(ʿ)[p](t̄)

/V/4/ (s)n[.].t̄ p̄tyβyδʿnd o [?.]

/R/5/ *traces*

/V/5/ [.....](δβt̄)[yk ??.]

*lines missing**lines missing*

Translation

/R/1/ [...] I kill /2/ [...] is. Both you /3/ [and ... in] unhappiness you are being. /4/ [...] fell (?) to the bird [...] /5/ [...] /V/1/ [...] /2/ /3/ the bird flew away upwards [...] /4/ [...] they know [...]. [...] /5/ [...] sec[ond ...]

**M5093***lines missing**lines missing*

## Sogdian Tales in Manichaean Script

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/A/1/ [?.](. ' )nyw 'δyy oo (')[?.]

/B/1/ [?.] (.) 'ty p(r) '(')[?.]

/A/2/ [?.] ywnyy mnc'y oo (')[?.]

/B/2/ [?. w'] (n)w w'β 'w<sup>3</sup>/<sub>4</sub> (t)[?.]

/A/3/ [?. ''] (γ)tyy 'wrδ kww '(t)[y .?]

/B/3/ [?.] 'ty pr tw' n'm[.?.]

/A/4/ [?.]nyy fšrn 'ws[.?.]

/B/4/ [?.]tnd x' s'(t) dyn[.?.]

/A/5/ [?.](tnt)[.?.]

*lines missing**lines missing*

## Translation

/A/1/ [...] someone else [...] /2/ [...] immediately stopped [...] /3/ came there, where [...] /4/ ??? [...] /5/ [...] /B/1/ [...] and in [...] /2/ [...] thus spoke: "Oh, [...] /3/ [...] and in your name [...] /4/ [...] the whole religion (?) [...]"

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200

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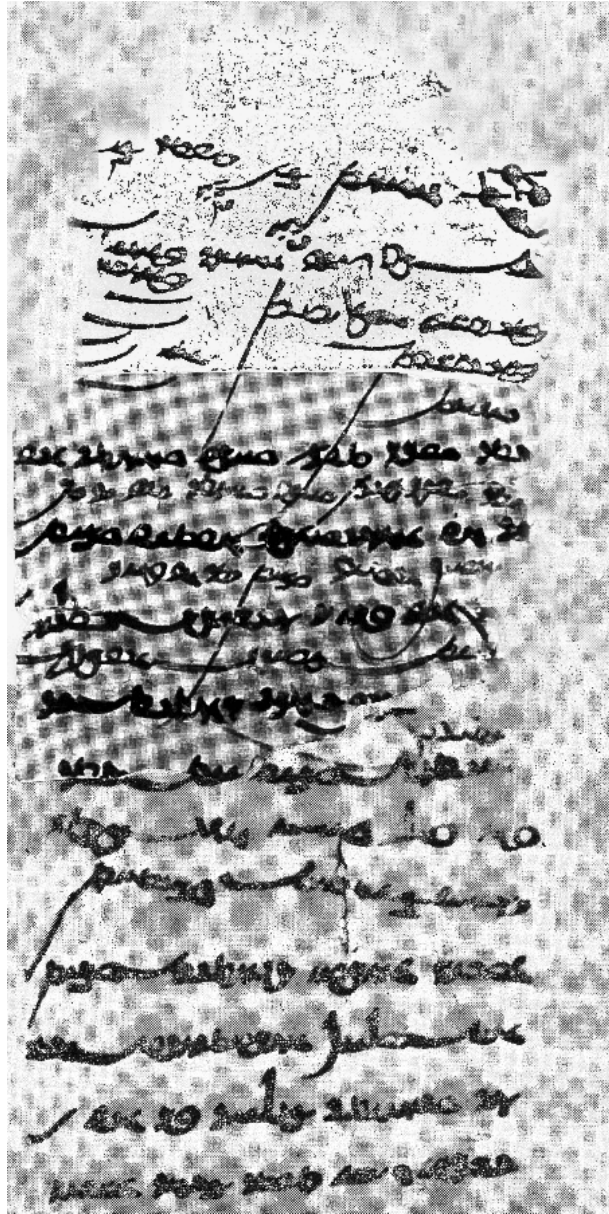
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Tafel II

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S. 173–200

Fig. 1



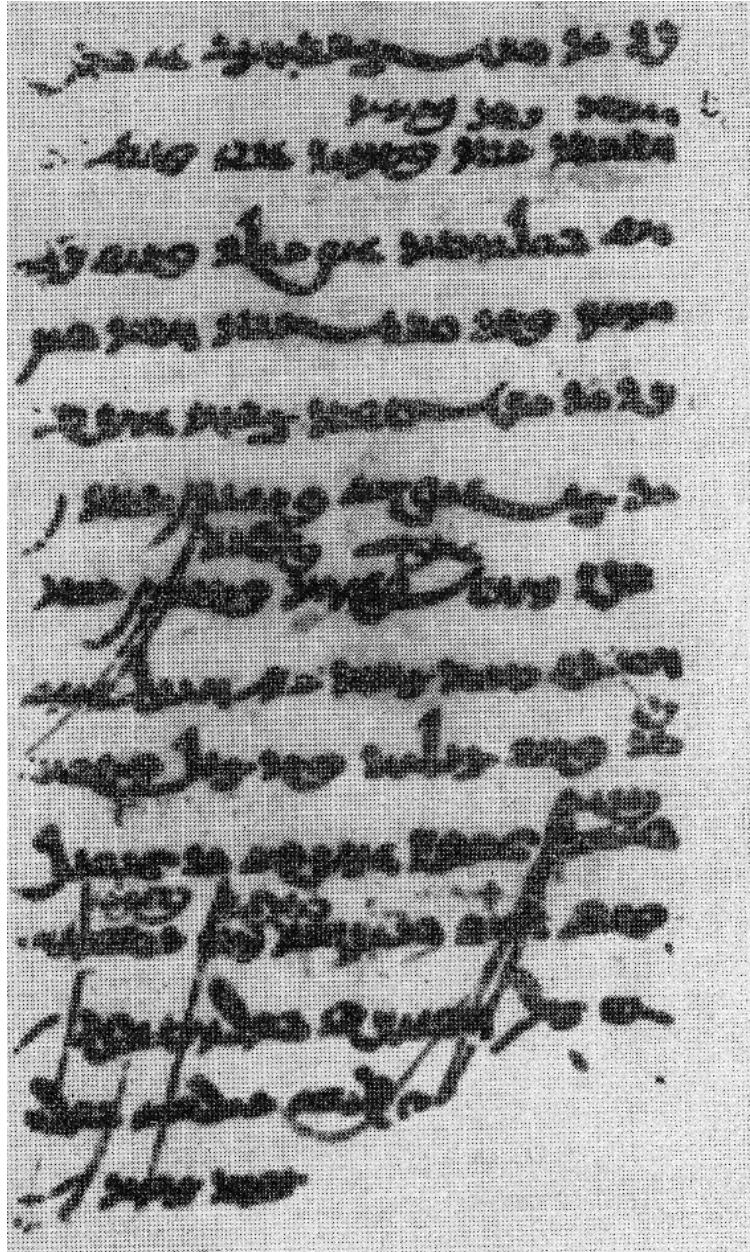
HelsinkiC + Ch/U6456 + L29, ll. 1–15

Tafel III

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S. 173–200

Fig. 2



HelsinkiC +  
L29, ll. 16–28

Ch/U6456 +

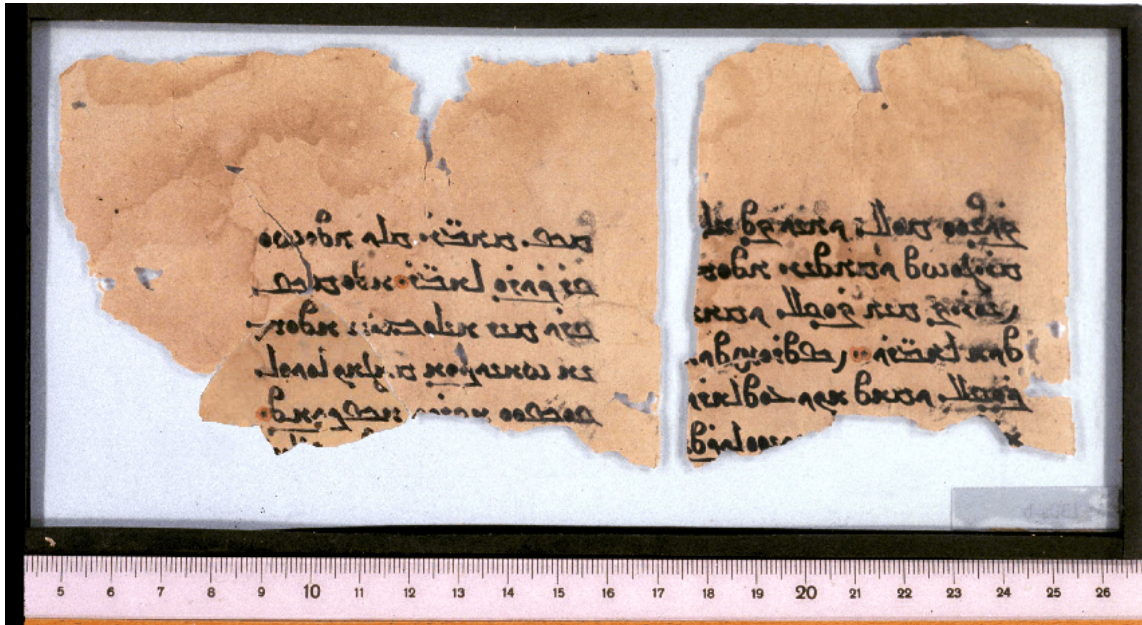


Tafel IV

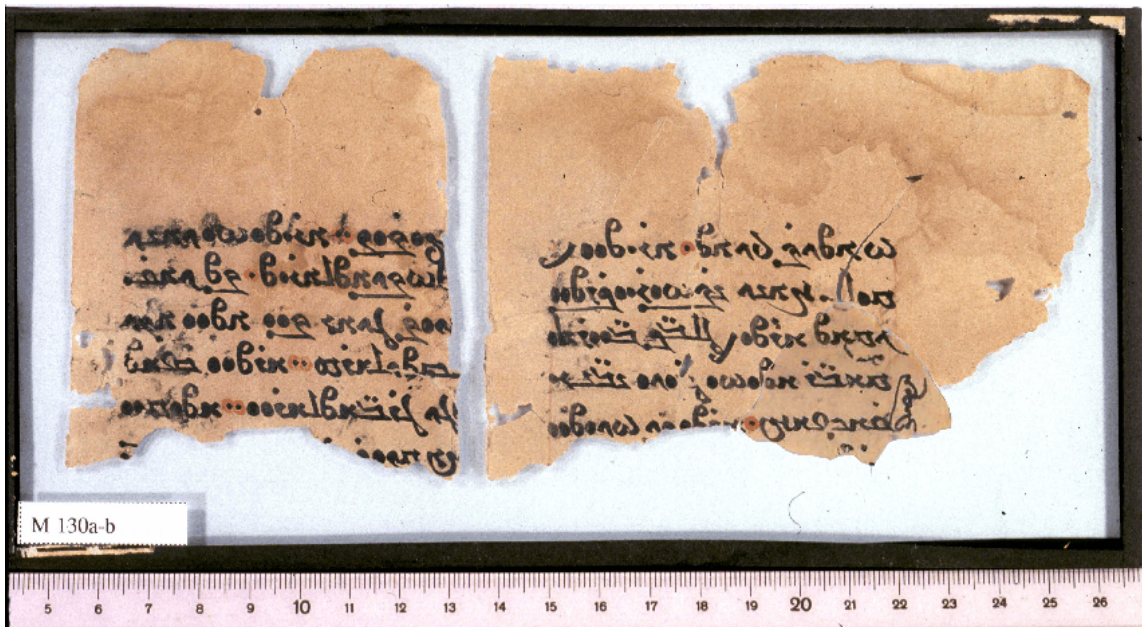
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Fig. 3



M130a + M601 Recto



M130a + M601 Verso

Tafel V

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S. 173–200

Fig. 4



3611 + M 1134

M



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Sogdian Tales in Manichaean Script

S. 173-200 Fig. 5



M1700  
M2214 + M2219



# APPENDIX



## **THE MURDER OF THE MAGI**

(ed. and tr. W.B. Henning, *JRAS* 1944, pp. 137-144)

So 18248 (TM393)

II Recto

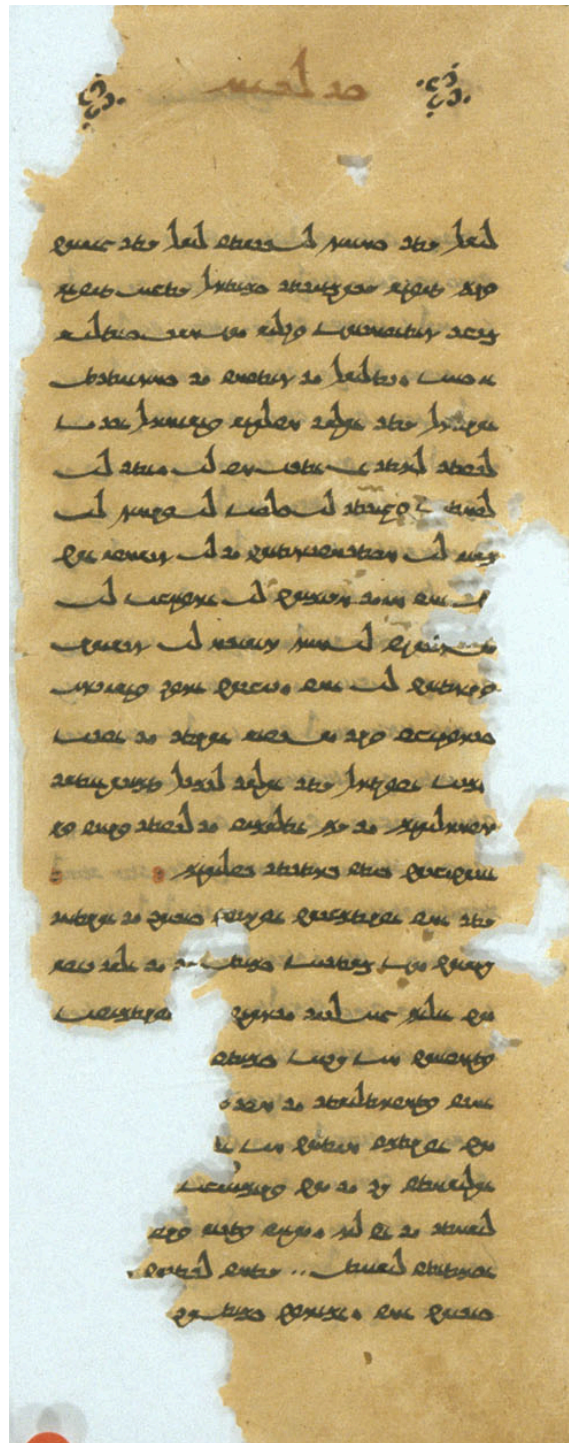


Photo: Digitales Turfan Archiv



## So 18248 (TM393)

## II Recto

Caption V/ H/ nγ'wšk'n'k

Caption R/ H/ wy-δβ'γ

- (1)/ R/ 1/ δ'rδ rty wγ'nš L' βyrtw-δ'rδ rty c'n'kw  
 (2)/ R/ 2/ prm tnp'r RBkm'nyty wm'tsδ rtcnn tnp'r(-)  
 (3)/ R/ 3/ mycy š't'wgy'kh pyδ'r ZKn γrβ w'tδ'r  
 (4)/ R/ 4/ 'z-w'nh z-ytδ'rδ ZY š'twγw ZY wγš'nty-t  
 (5)/ R/ 5/ 'krtsδ rty 'kdry γwδk'r p'r'γsδ 'wy-h  
 (6)/ R/ 6/ δywyty δsty-' tβn γw L' z'ty L'  
 (7)/ R/ 7/ δwyth pc'ty L' wδwh L' pryš L'  
 (8)/ R/ 8/ mr'z L' γwtyγwyšt'kw ZY L' šyrywz-'kw  
 (9)/ R/ 9/ [L]' γw γz-ny γ-r'm'kw L' 'sp'nch L'  
 (10)/ R/ 10/ (Z)K š'yknw L' γns s'r'βγ<sup>sic</sup> L' šyr'kk  
 (11)/ R/ 11/ pršt'kw L' γw z-yncykw 'spy p'rZ-Yšn  
 (12)/ R/ 12/ wyspn'čw pry ZK yw'r 'krty ZY 'wyh  
 (13)/ R/ 13/ [t]myh 'wptsδ<sup>sic</sup> rty 'kdry δymyδ tm'yk ''try  
 (14)/ R/ 14/ swγsδ'k'm ZY rm 'tδrmnw ZY dywyty pr'yw pr  
 (15)/ R/ 15/ 'ykwncykw βntw βstyty βwδ'k'm oo oo  
 (16)/ R/ 16/ rty 'γw 'prtmcykw 'psypw w'β'ky ZY 'krt'ny (-)  
 (17)/ R/ 17/ k'r'kw ZKh mrtynh wm't [k]y ZY 'dry y'wr  
 (18)/ R/ 18/ ZKw ''δ'm cnn δyny nyšk'w [ZY ZK] 'prtm'wh  
 (19)/ R/ 19/ ptγw'nkw γh kynh wm'tw [ky ZY ZKw γypδ]  
 (20)/ R/ 20/ 'HYw ptγwstδ'rty ZY γwy-(r)[sny kyr'n cyntr ?]  
 (21)/ R/ 21/ ZKw 'prtmw γnt'kw γh '(δ)[ *about 10 letters* ]  
 (22)/ R/ 22/ 'kδ'r'ntw ky ZY ZKw pr'mn'nch [δynh nstw]  
 (23)/ R/ 23/ δ'r'nty ZY 'w δs z-nk'nw pty'r prw ['βc'npδ]  
 (24)/ R/ 24/ 'wst'tw δ'r'nt oo rtyw δβtykw ['psypw]  
 (25)/ R/ 25/ w'β'kw 'γw z-'m'spw wm't ky [ZY prw]

“... and you have failed to obtain redemption. While in that body you were arrogant, and for the pleasure of the body you took the lives of many beings and even enjoyed it. (5) But now you are left to yourselves, alone in the hands of the demons: neither son nor daughter can help you, neither wife nor concubine, neither hireling nor friend nor well-wisher, neither treasure nor wealth, neither hostel nor (10) palace nor a firm tower, neither good equipment nor a harnessed horse – rather everything you loved is now mourning (?) You have fallen into Hell and shall burn now in this fellish fire. Together with Ahriman and the demons you will be bound in (15) the eternal prison.” The first calumny-ator and sinner was Martēn (=Eve) who three times led Adam astray from the (true) religion, and the first murderer was Cain who killed his own (20) brother. And in the East the first wicked deed was done by the A....s who spoilt the Brahmanic religion and established the ten adversities in the world. The second calumniator (25) was Žāmāsp who slandered Azrušč

## So 18248 (TM393)

II Verso

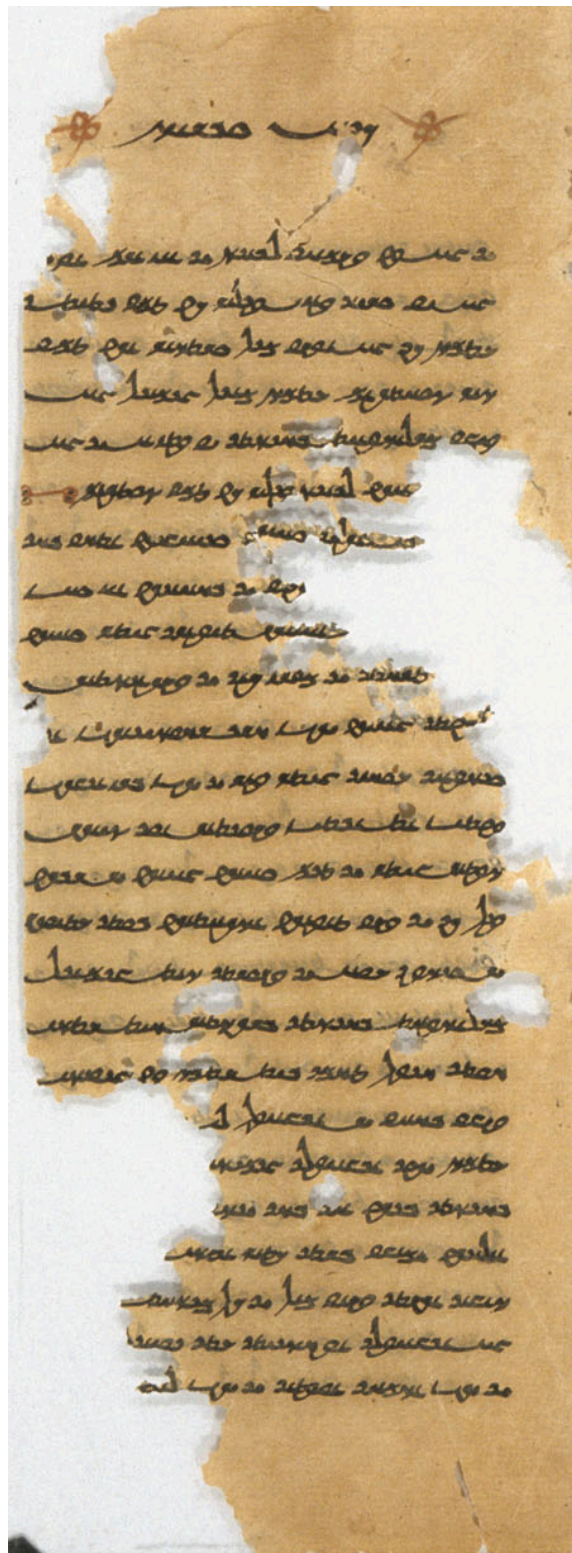


Photo: Digitales Turfan Archiv

## So 18248 (TM393)

## II Verso

(26)/ V/ 1/ 'z-r'wšcw psypw wγtwδ' rty rtyw nksynt<sup>sic</sup>  
 (27)/ V/ 2/ MLK' ky ZY mwγz-tw 'kδ' rty rtyw kwγ-wn'kw  
 (28)/ V/ 3/ ZK 'tδrmnw z-'t'k ky ZKw mwγ' nch δynh  
 (29)/ V/ 4/ nštwd' rty oo ZY 'št'ykw 'ps'ypw w'β'k  
 (30)/ V/ 5/ 'γw wpr'tt šmny wm'tw rtyw šwk' MLKY<sup>sic</sup>  
 (31)/ V/ 6/ ky prw š'kmnw pwt'y 'ps'ypw wγtw δ'rt  
 (32)/ V/ 7/ ZY ms 'γw tyβδ'tty 'krt'nk'r'y ky [Z]kw  
 (33)/ V/ 8/ pwty δynh nštwd' rty oo ZY ctβ'r-mykh<sup>sic</sup>  
 (34)/ V/ 9/ 'psypw w'β'kw γw 'škr'y-wt' wm't k(y)  
 (35)/ V/ 10/ prw mšyγ' 'spypw<sup>sic</sup> wγδ' rty rtms 'k[rt](n)y  
 (36)/ V/ 11/ k'rch γh s'tt'nh z-wγš'nch ky ZY 'w  
 (37)/ V/ 12/ trs'k'nch δynh nštwd' rty rtms tym  
 (38)/ V/ 13/ 'nytw 'krt'ny kr'yty wm't ntw ky 'tšn  
 (39)/ V/ 14/ ZKh ''z-h' tγw 'tδrmnw β'r'yckw z-γtw  
 (40)/ V/ 15/ δ' rty rty prw pwt'yšty ZY rγ'ntty ZY prw  
 (41)/ V/ 16/ 'rt'wty δynd' rty ZY pr šyr'krtyty mrtymty  
 (42)/ V/ 17/ 'ps'ypw wγt(wδ'r)ty<sup>sic</sup> rty y'ntt w'β  
 (43)/ V/ 18/ 'krt'ny kr('yt) [rm] 'tδrmnw pr'w<sup>sic</sup> prwh<sup>sic</sup>  
 (44)/ V/ 19/ ['ykwncykw βntw] βstyty βntk'm w'n'kw ZY  
 (45)/ V/ 20/ [about 14 letters] βntk'm oo oo  
 (46)/ V/ 21/ [about 15]kw p'z-ny δrm'ykw γwβw ZK  
 (47)/ V/ 22/ [about 12]ntw rγwšny βr'yšt'kw βγ'y mr  
 (48)/ V/ 23/ [m'ny w'n'](kw) prm'tδ' rty kw nγ'wš'kt s'r  
 (49)/ V/ 24/ [kδ' βn] (r)yz-'tk'm rty nγ'wsδ 'tβn prβ'yr'n  
 (50)/ V/ 25/ [about 8 letters + w](r)nkyntw nγ'wš'kty ky ZY  
 ZKw mn

(Zarathustra), and (so did) King Naksintar (= Alexander) who committed the murder of the Magi, and Kūyūne, the son of Ahriman, who (=Kūyūne) spoilt the Magian religion. The third calumniator (30) was WPR'TT (= Upagupta ?), the *śramaṇa*, – and King Šoka (= Aśoka) who slandered Buddha Šākman, and further the sinner Devadatta who spoilt the Buddha's religion. The fourth calumniator was Iscariot who slandered (35) Christ, and the (fourth) sinner (*fem.*) the hard-hearted one (*fem.*) who spoilt the Christian religion. There were still other sinners whom Greed and Ahriman kept as their mounts, and who slandered (40) the Buddhas and the Arhants, the Righteous Dēndārs and the Pious Men. All these many sinners shall be bound in the eternal prison, together with Ahriman, and (50) they shall be . . . . . [And again the pure-hearted Dharmarājā, the ... Light Apostle, the Lord Mār Mānī spoke thus to the Hearers: "If you please, listen, and I shall explain to you ... the faithful Hearers who [accept] my [teachings] . . . .

## (II) M549ii

Recto

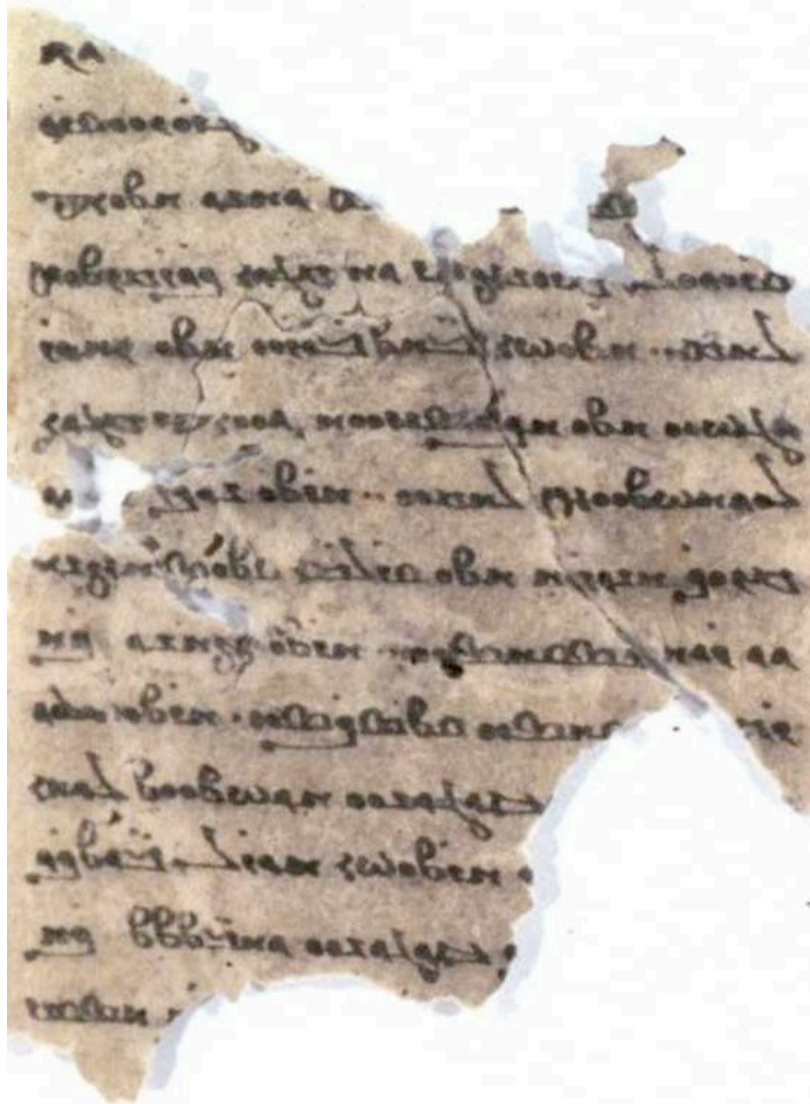


Photo: Digitales Turfan-Archiv, Turfanforschung, Berlin

- 1)/ R/ 1/ ]ww
- (2)/ R/ 2/ ]γrywyy prw
- (3)/ R/ 3/ ]s(m)[ ]m w' nw 'tyh
- (4)/ R/ 4/ prywyδ mrynend w' mγwn xwrmztyc
- (5)/ R/ 5/ δ'm oo 'tyšn β' t βyryy 'ty z' wr
- (6)/ R/ 6/ wyšyy 'ty 'xwsndyy' wyyh mγwn
- (7)/ R/ 7/ δyw' štyyc(y) δ' myy oo 'rtyy nwkr [ ? št ] (y)w
- (8)/ R/ 8/ mzyx 'n(z)r' 'ty prδβn p̄ts' cnd
- (9)/ R/ 9/ ww rw' nsp' syy oo 'rty c' nw x'
- (10)/ R/ 10/ rw(') [ p' syy p̄t̄psxsyy oo 'rtyy 'yw
- (11)/ R/ 11 [ about 7 ] qwγwnyy 'wštyy t̄ δw' n
- (12)/ R/ 12/ [ about 7 ] 'rtyšn 'wrδ βw t̄ xw
- (13)/ R/ 13/ [ about 7 ] (xw) ? qwγwnyy w' βt̄t̄ x'
- (14)/ R/ 14/ ](x') ? 'spnδ

... so that thereby they would wreck the whole Ahuramazdian Creation, and that in the whole Demonic Creation they would have success and power, joy and justification. And now, thirdly (?), they did much harm an injury to the “soul-service”. For when the “soul-service” is performed, one Kūyūne steps forward ... and there they have the ... Kūyūne says: the ... sacred ...

## (II) M549ii

## Verso

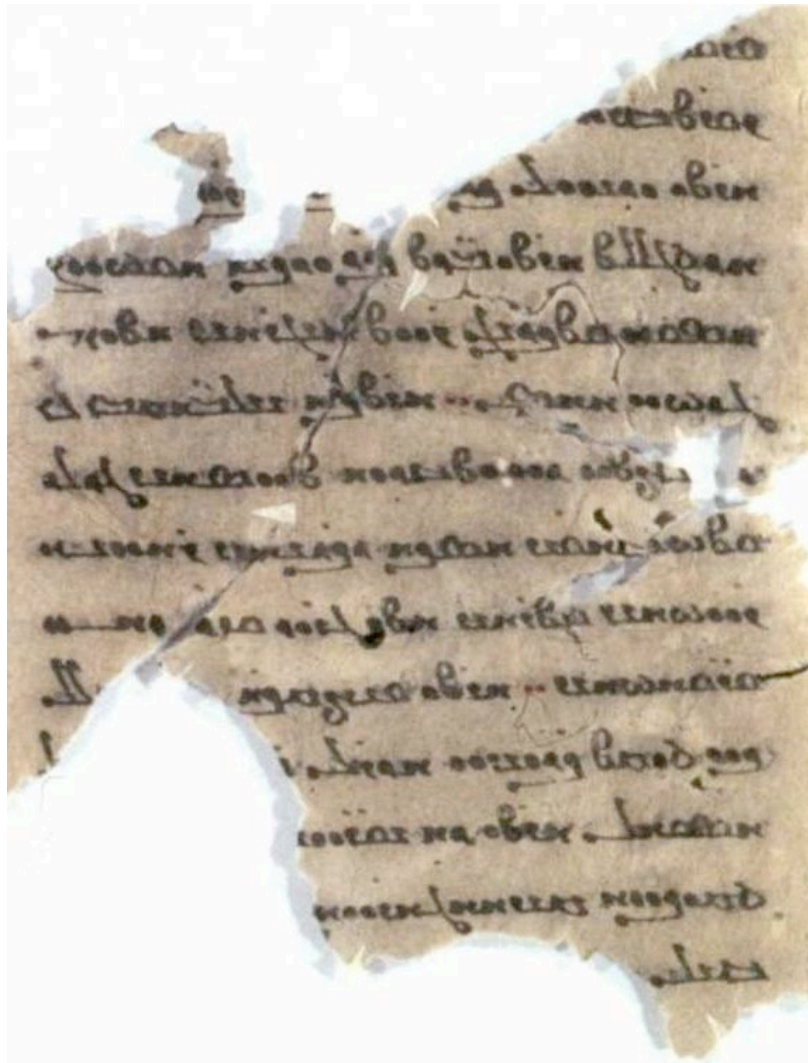


Photo: Digitales Turfan-Archiv, Turfanforschung, Berlin

- (15)/ V/ 1/ prp[  
 (16)/ V/ 2/ zprtqryy [  
 (17)/ V/ 3/ 'rty ywnyyδ kw[ ]ryw[  
 (18)/ V/ 4/ 'wjyδδt' rty βwt xw ywxn' pšyyk  
 (19)/ V/ 5/ 'spyy ptxwng ryyt ('ngr' nd 'tyh  
 (20)/ V/ 6/ γwšyy 's oo 'rtx' nnδβ' mbn δn  
 (21)/ V/ 7/ ['y](n)ctyy wyy ytqwy' tyys'nd γwδ(y)  
 (22)/ V/ 8/ ptšq' fnd 'sk' wxwn' nd r'yynd  
 (23)/ V/ 9/ ryyš' nd (f)tr'nd 'ty γryw prw z'yy  
 (24)/ V/ 10/ frp'šnd oo 'rty pncmx' [?'qn]δδ  
 (25)/ V/ 11/ kyy jymt xwyndyy 'wrδ r[.....]δ  
 (26)/ V/ 12/ 'sp'δ' rty w' nfyryn[  
 (27)/ V/ 13/ jmykyy' mnd'γ'ryy' [  
 (28)/ V/ 14/ qnδ [

.... purifying .... without delay  
 .... he dismounts, and there take  
 place spilling of blood, killing of  
 horses, laceration of faces, and  
 taking (= cutting off?) of ears (?).  
 And the lady Nan(a), accom-  
 panied by her women, walks on  
 to the bridge, they smash the  
 vessels, loud they call out, they  
 weep, tear (their garments), pull  
 out (their hairs), and throw  
 themselves to the ground. And  
 fifthly, the (?) city which is called  
 Žimat, there ... and army. And  
 the curse ... city ...



## GLOSSARY

## 18248 (= TM 393) + M549ii

- '**ḏ**'m, 'ḏ'm, M 'd'm *n.pr.m.* 'Adam', the first man. Semitic name in Pa (-d-) or Sogd. (-ḏ-) spelling, Sundermann 2001, 99 with n. 20 on p. 144. IPNB II/8, no. 6.  
'ḏ'm 18248i18
- '**ḏry**, S ḏry, MS 3 *num.* 'three'  
'ḏry 18248i17
- '**ḏl** 18248i21\*
- '**fcmbḏ**, fcmbḏ, MS 'fcmpḏ, S 'βc'npḏ, 'βcnpḏ, 'βc'mpḏ, 'βcnpḏ, βc'npḏ, βcnpḏ *n.f.* 'world'. Sundermann 2001, 174-8. The expression 'four worlds' (e.g. M5701+R3) probably refers to the four quarters of the world, see Sundermann 2001b, 182-3.  
'βc'npḏ [18248i23] (Form and ref. not given in DMT III/2.)
- '**ftm-**, ftm-, S 'prtm-, 'βtm- *a.* 'first'. Most commonly M 'ftmw, 'ftmy, ftmw, S 'prtm, 'βtmw *adv.* 'firstly, at first'.  
'prtm'wh *acc.sg.m.*(?) 18248i18 (end of line)  
'prtmw *acc.sg.m.* 18248i21
- '**ftmcyk**, ftmcyk, S 'βtmcyk, 'prtmcyk *a.* 'first'  
prtmcykw 18248i16
- '**jwn**, 'jwn, S ''zwn, ''z'wn *n.* 'child, son; living being', perhaps also 'birth' (thus GMS §1085)  
'z-w'nh 18248i4 {Form not in DMT!}
- '**kt'nyk'ry**, S 'krt'nk'r'y, 'krt'ny-k'r'k, 'krt'ny-k'ry, 'krt'ny-kr'y *a.* 'sinful'  
'krt'nk'r'y 18248i32 'krt'ny#k'r'kw 18248i16f  
'krt'ny#k'r'ch *f.* 18248i35f\*  
'krt'ny-k'ryty *pl.obl.* Ps581\*  
'krt'ny-kr'yt *pl.* 18248i43  
'krt'ny-kr'yty *pl.* 18248i38 (not obl.)
- '**ngr'nd**, 'ngrnd, S 'nkr'nt *n.* 'cutting, laceration'. Henning 1944, 143 n. 2.  
'ngr'nd M549ii19
- '**ny-**, ny- *a.* 'other'. The generalized adverbial form 'nyw, nyw is used as an indeclinable stem, GMS §1194 n. 1, 1214, Sims-Williams 1989a, 185.  
'nyw M549ii7\* (ed. [št](y)w, perhaps rather [n](y)w)  
'nytw *pl.* 18248i38
- '**nzr**' *n.f.* 'harm'(?). Uncertain reading, Henning 1944, 142 n. 3.  
'nzm' M549ii8\*
- '**pryw**, pryw, S 'pr'yw, pr'yw, pr'w, prw *adv.* 'together', *postp.* 'with, together with', often with prep. ḏn  
pr'w 18248i43  
pr'yw 18248i14
- '**psyw-w'β'k**, 'ps'yw-w'β'k *n.m.* 'slanderer'  
'ps'yw-w'β'k 18248i29
- 'psyw-w'β'kw 18248i24f\*  
( 'psyw#w'β'kw), 18248i34  
'psyw-w'β'ky 18248i16 (not obl.)
- '**pšyyk** *s. ywxn* - 'pšyk.
- '**rt'w**, M 'rḏ'w *a.* 'righteous', also used as a designation of the Elect. The variant M 'rḏ'w is a WMIran. form in Sogd. orthography.  
'rt'wty *pl.* 18248i41 (not obl.)
- '**rty**, 'rt-, S rty, rt- *c.* 'then, and' (linking clauses). Often written together with following enclitics and other words.  
'rtx' M549ii20  
'rty M549ii9, M549ii17, M549ii18, M549ii24, M549ii26  
'rtyy M549ii7, M549ii10  
'rtyšn M549ii12  
rtcn 18248i2  
rtms 18248i35, 18248i37  
rtxw 18248i24, 18248i26, 18248i27, 18248i30  
rty 18248i1, 18248i1, 18248i5, 18248i13, 18248i16, 18248i40, 18248i42, 18248i49
- '**s** *n.* '(act of) taking'  
's M549ii20
- '**sk**' *a.* 'high; loud', *adv.* 'above; aloud'  
'sk' M549ii22
- '**sp-** *n.m.* 'horse'  
[ 'spyy M549ii19 *s. 'spy-ptxwng*]  
'spy *nom.sg.* 18248i11
- '**sp'ḏ**, M 'sp'ḏ *n.* 'army'  
'sp'ḏ M549ii26
- '**sp'nt** or 'sp'nty *a.* 'holy, sacred'(?). Perhaps an epithet of 'earth', Yoshida 2008, 58-9. For the possible equivalent M 'spnd (M549ii14) see s.v. spnd'rmt.  
'spnd M549ii14
- '**spnc**, 'spync, S 'sp'nc, 'sp'ync *n.* 'rest-house, inn'. GMS §112.  
'sp'nch 18248i9  
'spnd M549ii14 *s. spnd'rmt*
- '**spy-ptxwng** *n.* 'killing of horses'  
M 'spyy-ptxwng M549ii19
- '**škr'ywt**' *n.pr.m.* '(Judas) Iscariot'. IPNB II/8, no. 181.  
'škr'ywt' 18248i34
- '**tr** *n.f.* 'fire', also as name of the fifth son of the Primal Man. Sundermann 2001, 125 with n. 69 on p. 146.  
'try *obl.* 18248i13
- '**ty**, 2't, M -t-, S ZY, 'PZY *c.* 'and; that'; also encl. particle following the first word of a clause  
'ty M549ii5, M549ii6, M549ii8, M549ii23  
'tyh M549ii3, M549ii19



- 'tβn 18248i49, 18248i6  
'tšn 18248i38  
'txw 18248i39  
**ZY** 18248i4, 18248i4, 18248i8, 18248i16, 18248i12, 18248i14, 18248i14, 18248i17, 18248i20, 18248i22, 18248i23, 18248i27, 18248i29, 18248i32, 18248i33, 18248i36, 18248i40, 18248i40, 18248i41, 18248i44, 18248i50, M549ii3, M549ii19  
'tyšn M549ii5  
'**ww**, ww, S 1ZKw, 'w *article* 'the'. Primarily *acc.sg.m.*, but also used for *acc.sg.f.* (e.g. KawV4, SS149, 10263(1)+R1, 18248i 28, 18248i36), *acc.pl.* (e.g. BBB21, CF84, CF104, KawV15, M5563A6, TaleA53, TaleE51, Ps576), and occasionally otherwise (e.g. M549ii9, M7800iiV12, AN29, AN83, AN93).  
ww M549ii9  
'w 18248i23, 18248i36  
ZKw 18248i18, 18248i21, 18248i22, 18248i28, 18248i32\*, 18248i50  
'**wjyδ**, S 'wc'γδ(!) *v.itr.* 'to dismount, descend, settle', *past stem* M 'wjyst  
'wjyδδt̄ *3.sg.pres.* M549ii18  
'**wpt**, M 'wp't *v.itr.* 'to fall', *past stem* S \*'wpst.  
On the spelling M 'wp't see GMS §14.  
'wptsδ *2.pl.itr.pret.* 18248i13 (for \*'wpstsδ, GMS §473a)  
'**wrō** *adv.* 'there'  
'wrō M549ii12, M549ii25  
'**wst**, 'wsty, S 'wst'y *v.tr.* 'to put, place, set, lay, appoint', *past stems* S 'wst't, 'wstyt  
'wst'tw-δ'r'nt *3.pl.tr.pret.* 18248i24  
'**wšt**, M 'wšty, S 'wšt'y *v.itr.* 'to stand, take (one's) place, stay, be', *past stem* MS 'wšt't.  
Also phrase p'δy 'wšt 'to stand'.  
'wštyyt̄ *3.sg.pres.* M549ii11  
'**wyn**, **ZKn** *article* 'the', primarily *gen.sg.m.*, but also used for *gen.* without regard to number or gender and occasionally as a general *obl.* form (e.g. KB9(1), KB11(1), KG522-4, TaleAS15 as *acc.*; HC36.6V8 as *loc.*). Rarely *pers.pron.3.sg.m.* 'him, his', *gen.* (GGZ1.47, KG393, KG3.43, TaleK8).  
ZKn 18248i3 'you'  
'**xšyδ**, xšyδ, S 'xš'yδ, **MLK'** *n.m.* 'king'. The βγ'n 'xšyδ 'king of the gods' (M5271 R9f, BezA74, Ps359) is the Father of Greatness; the dyn'n 'xšyδ 'king of the religions' (M5266R10) is Jesus.  
MLK' 18248i27  
MLKy 18248i30 (not *obl.*)  
'**ykwn**, 'ykwn *adv.* 'forever'  
'ykwnykw 18248i15, [18248i44]  
'**z** *n.f.* 'greed', used as the name of the evil principle Hyle, described as 'created by demons' (BBB665, cf. also the compound
- 'zδywd't)  
'zh 18248i39  
'**ync**, S 'ync *n.f.* 'woman'  
'yncyy *pl.obl.* M549ii21\*  
'**yw**, S 'yw, M 1 *num.* 'one; a certain'. In enumerations equivalent to an *adv.* 'firstly', GMS §1332. Gives a following comparative the force of a superlative (e.g. 10920+V4-6, L27.4-5). For some other special uses see GMS §1317-19, 1334-6.  
'yw M549ii10  
**bwt-**, MS pwt- *n.m.* 'Buddha'. Indian loanword. Often used to refer to Mani and his predecessors, the earlier prophets. On the 'Five buddhas' or 'Five buddhas and apostles' see Reck 2009c, 245-8.  
pwt'y *nom.sg.* 18248i31 (as *acc.*)  
pwt'yšty *pl.* 18248i40 (not *obl.*)  
pwty *gen.sg.* 18248i33  
**β'rycyk**, S β'r'ycyk *n.* 'riding animal, mount'  
β'r'ycykw 18248i39  
**βγ-**, C by- *n.m.* 'god'; also (chiefly in the *voc.sg.* βγ', *encl.* βγ) 'lord, sir; madam (KG 3.10)' as a polite mode of address. Always inflected as a *m.* stem, even when referring to a woman or female divinity. Note that βγ- is often written as a single word with a preceding divine name, but is usually inflected as a light stem, even when attached to a heavy stem (exception: xwrmzt'βγ). [For forms not listed here, see under the preceding divine name.]  
βγ'y *nom.sg.* (in many cases as *acc.*) 18248i47  
**βnd**, βynd, S 1βnt *n.* 'bond; obligation; closure, refusal; bondage, prison'  
βntw 18248i15  
**βr't**, S 'HYw *n.m.* 'brother'. Irregular *pl.*, GMS §1231.  
'HYw 18248i20  
**βw-**, β-, wβ- *v.itr.* 'to become, be', *past stem* 'krt-, 'kt-. Also used as auxiliary of the *itr.* potential (forms of which are listed both here and under the complete verbal form). For the inflection see GMS §787-802.  
β't̄ *3.sg.subj.* M549ii5  
βwt̄ *3.sg.pres.* M549ii12, M549ii18  
'krtsδ *2.pl.itr.pret.* 18248i5  
'krty *3.sg.m.itr.pret.* 18248i12  
βntk'm *3.pl.fut.* 18248i44, 18248i45  
βwδ'k'm *2.pl.fut.* 18248i15  
**βynd**, S βynt *v.tr.* 'to bind, fetter, close; refuse', *past stem* MS βst-, M βyst-. Henning 1937, 53.  
βstyty *pp.pl.* 18248i15, 18248i44 (-y graphic in both cases, not *obl.*)

- βyr** *v.tr.* ‘to find, obtain, experience’, *past stem* βyrt  
βyrtw-δ’rδ 2.*pl.tr.pret.* 18248i1
- βyry**, S βyr’k *n.m.* ‘success’  
βyryy M549ii5
- c’nw**, S c’n’kw, c’nkW, c’n’w *adv.*, *c.* ‘how, as, when, since, because; than’  
c’nw M549ii9  
c’n’kw 18248i1
- cn**, c’wn, cwn, S cnn, MN, *c- prep.* (+ abl.) ‘from, by, by means of, concerning, at; than’.  
GMS §1610-21. The final -n/-nn/-wn was originally a demonstrative (Sims-Williams 1990, 277 with n. 5) and occasionally preserves this function (e.g. cnn ‘from them’, TaleKa10).  
cnn 18248i18  
\*p’rZYcn 18248i11 (possible emendation for p’rZYsn)  
rtcnn 18248i2
- ctf’rmyk**, S ctβ’rmyk, štβ’rmyk *a.* ‘fourth’  
ctβ’r-mykh 18248i33
- cyndr-kyr’n**, S cynt’r-kyr’n *adv.* ‘inside’  
kyr’n cynt’r (?) 18248i20 (Ref. not in *DMT* III/2.)
- δ’m** *n.f.* ‘creation, creature, living world, world’  
δ’m M549ii5  
δ’myy *obl.* M549ii7
- δ’r** *v.tr.* ‘to have, hold, keep, maintain’; also ‘to wear (clothes)’ (BT XII, 106), *past stem* M jyt-, S zyt-. (Forms in which δ’r 70 functions as the auxiliary of the *tr.pret.* are listed under the complete verbal form, even if the past stem and auxiliary are written as separate words, except in a few instances where only the auxiliary is preserved.)  
zytw#δ’rty 3.*sg.tr.pret.* 18248i39f
- δβtyk**, S δβt’yk *a.* ‘second, other’, *adv.* ‘secondly, again’. On the concept of the ‘second death’ (reconstructed in HC36.6 R9) see Sundermann 1990, 25 n. 27.  
δβtykw 18248i24
- δn**, δ’wn, δwn, S δnn, ‘**M prep.** (+ abl.?) ‘with’, often with postp. ‘pryw’  
δ’wn M549ii11 (Ms δw’n)  
δn M549ii20  
‘M 18248i14
- δrmyk**, S δrm’yk *a.* ‘of the religious law’. Indian loanword with Sogd. suffix.  
δrm’ykw 18248i46
- δs’-zng’n**, S δs’-znk’n, δs-znk’n *a.* ‘of tenkinds, tenfold’  
δs-znk’nw 18248i23
- δst-** *n.m.* ‘hand, arm’  
δsty’ *loc.pl.* or *loc.sg.* 18248i6
- δw’**, ‘δw’, ‘δw, 2 *num.* ‘two’  
δw’n M549ii11
- δwyt-**, M δwxt-, S δγwt- *n.f.* ‘daughter’. Irregular *pl.*, GMS §1231.  
δwyth *nom.sg.* 18248i7
- δymyδ**, S δym’yδ *prep.* + *dem.pron.* ‘in this, of this, to this, to these, etc.’  
δymyδ 18248i13
- δyn** *n.f.* ‘religion; religious community, church’  
δynh 18248i28, 18248i33, 18248i37  
δyny *obl.* 18248i18
- δynd’r**, M δynd’r, C dynd’r *n.m.* ‘Electus’. On this use of C dynd’r (which means ‘priest’ in a Christian context) see Sims-Williams 2003, 403. The M variant with -d- reflects the MP form of the word.  
δynd’rty *pl.* 18248i41 (not *obl.*)
- δyw** *n.m.* ‘demon’  
δywyty *pl.obl.* 18248i6, 18248i14
- δyw’shtyc**, C dyw’shtync *a.* ‘demonic, devilish’. Hardly a *f.* form as assumed in GMS §1277. On the C spelling see Sims-Williams 2003, 404.  
δyw’shtyycy *obl.* M549ii7
- fn**, S -βn *pers.pron.2.pl.encl.* ‘you’, used for acc. and gen. GMS §1381.  
’tβn 18248i6, 18248i49
- frm’y**, S prm’y, βrm’y *v.tr.* ‘to order, command; to speak (used of Mani or other persons of high status)’, *past stem* M frm’t, S prm’t. The *impv.* forms (with following past inf.) are used to express a polite request: ‘deign to, please’.  
prm’tδ’rty 3.*sg.tr.pret.* 18248i48
- frp’s** *v.tr.* ‘to throw, dash (oneself on the ground)’  
M frp’s’nd 3.*pl.pres.* M549ii24
- frp-**, S pry-, pr’y-, βry- *a.* ‘dear’  
pry *nom.sg.m.* 18248i12
- fryšty**, S βr’yšt’k, βr’yšt’k, βr’yšt’y, βr’yšty, βryšt’k, βryšty, pr’yšt’k, pryšt’k, pryšty *n.m.* ‘apostle’, especially as a title of Mani; ‘angel’. In Ps576, ‘štykw pr’yšt’k is the ‘Third Messenger’, see Sundermann 2001, 126 with n. 94 on p. 148.  
βr’yšt’kw 18248i47
- ftβyj** *v.tr.* ‘to compel’(?). BT XII, 177; Morano 2005, 218.  
†ft’r’nd M549ii23\* *s. ptr-*
- γnd’k**, S ynt’k *a., n.* ‘evil’  
ynt’kw 18248i21
- γr’m**, S yr’m’k *n.m.* ‘wealth’  
yr’m’kw 18248i9
- γrf**, MS yrβ *a.* ‘much, many’, *adv.* ‘very much’  
yrβ 18248i3

- γryw**, S 'γryw, γr'yw, 'γr'yw, CWRH *n.f.* 'self, person, soul, body'; occasionally '(one)self' as a reflexive pronoun (BT XII, 163; Sims-Williams 1992a, 285b). The older meaning 'neck' may also be attested (Sundermann 2002, 142 n. 56), but the assumption of a sense 'upper body' (BT XV, 45b) seems unnecessary. For jwndy γryw as the Sogd. equivalent of Pa gryw jywndg 'Living Soul' see Sundermann 2001, 125 with n. 51 on p. 146.  
 γryw M549ii23  
 γrywy *obl.* M549ii2
- γwδy**, S γwδ'k *n.m.* 'vessel, jar, pot'  
 γwδy M549ii21
- γwš** *n.* 'ear'  
 γwšyy *obl.* M549ii20
- γzn-** *n.m.* 'treasure'  
 γzny *nom.sg.* 18248i9
- jmyky'** *n.f.* 'wintriness, winter cold'(?).Sims-Williams 2010, 291-2.  
 jmyky' M549ii27
- jw'n**, S 'zw'n, zw'n, C žw'n *n.f.* 'life'. In M14, the first 'limb' of the 'sojourning soul'.  
 'zw'nh 18248i4
- jymt** 'Žimat, i.e. Demeter', name of a goddess.  
 Sims-Williams-de Blois 1998, 152-3; Grenet 2010, 286-9.  
 jymt M549ii25
- kōry**, S 'kōry, kšy *adv.* 'now; thereupon, then'  
 'kōry 18248i5, 18248i13
- knō** *n.f.* 'town, city'  
 qnō M549ii28  
 [M qnōδ M549ii24\* *s. xyδ*]
- kw**, S 'kw *prep.* (+ acc.) 'to, up to' (often with postp. s'r or prm), rarely 'at' (e.g. KawG22, ML1.2?). GMS §1629-31; Sims-Williams 1987.  
 kw 18248i48
- kwγwny**, S kwγwn'k *n.pr.m.* Grenet 2010, 283-5; IPNB II/8, no. 576.  
 qwγwnyy M549ii11, M549ii13  
 kwγwn'kw 18248i27
- kwn-** *v.tr.* 'to do, make, cause; put', *past stem* MS 'krt-, M 'kt-, kt-. Also as auxiliary of the tr. potential. (Forms of the potential are listed both here and under the complete verbal form.) Irregular forms are M krwn (in unclear passages, here assumed to be a pres.inf. like C qrwn, cf. GMS §1101) and M kryny (GMS §1123, apparently pres.pt.). The pres. stem wn-, which is common in Christian and Buddhist texts, is not attested in Manichaean texts: regarding some apparent exceptions see the entries †wnō and †wnt'.  
 'kō'r'ntw *3.pl.tr.pret.* 18248i22  
 'kō'rt'y *3.sg.tr.pret.* 18248i27
- kw[** M549ii17
- ky**, S 'ky, ZKZY *interrog.-rel.pron.* 'who, which', chiefly but not exclusively with reference to persons. On the irregular gen. sg. MS ky' see Sims-Williams 1990, 279.  
 ky 18248i17\*, 18248i22, 18248i25, 18248i27, 18248i28, 18248i31, 18248i32, 18248i34, 18248i36, 18248i38, 18248i50  
 kyy M549ii2
- kyn** *n.pr.f.(!)* 'Cain', son of Adam and Eve.  
 Wendtland 2005, 690-91; IPNB II/8, no. 532. An additional reason for the treatment of the name as a feminine might be a secondary association with lkyn (= Av. kaēnā- f.).  
 kynh 18248i19
- kyr'n** *n.* 'side, direction'. Sims-Williams 1978, 258.  
 kyr'n cynt'r (?) 18248i20 (Ref. not in DMT III/2.)
- L'** *adv.* 'not'. The same ideogram represents both the simple negative nē (cf. ny) and the prohibitive nā (cf. n'), which are not distinguished in the following list. Compounds in which S L' represents nā- as a negative prefix are listed separately.  
 L' 18248i1, 18248i6, 18248i6, 18248i7, 18248i7, 18248i7, 18248i8, 18248i8, 18248i9, 18248i9\*, 18248i9, 18248i10, 18248i10, 18248i11
- m'rym'ny**, mrym'ny, S mrm'ny, m'rm'ny *n.pr.m.* 'Lord Mani'. IPNB II/8, no. 634.  
 mrm'ny 18248i47f\* (mr#m'ny)
- mγwn**, S mγ'wn, mγwγwn, m'γwn *a.* 'whole, all'; also (mainly in the compound 'yw-mγwn, q.v.) 'same, like'  
 mγwn M549ii4, M549ii6
- mn'** *pers.pron.l.sg.* 'me, my', *gen.* Also used for acc. GMS §1339, 1393.  
 mn' 18248i50
- mnd'γ'ry'** *n.f.* 'lack of lustre'(?). Grenet 2010, 287; Sims-Williams 2010, 292.  
 mnd'γ'ryy' M549ii27
- mr'z** *n.* 'assistant, hireling, workman'  
 mr'z 18248i8
- mrtxmy**, S mrtxm'y, mrtxm'k, mrtxmk *n.m.* 'man, human being, person', *pl.* 'people'  
 mrtxmyty *pl.* 18248i41 (not obl.)
- mrtynh** *n.pr.f.* 'Marten', Sogd. name of Eve, the first woman. Sundermann 2001, 127 with n. 200 on p. 154; IPNB II/8, no. 690.  
 mrtynh 18248i17
- mrync** *v.tr.* 'to destroy'  
 mryncnd *3.pl.inj.* M549ii4
- ms** *adv.* 'also, too, likewise', with negative 'not even'

- ms 18248i32  
rtms 18248i35, 18248i37
- mšyh**, S mš'yx', mšyx' 'Messiah, Christ', title of Jesus. Semitic.  
mšyx' 18248i35
- mwγ'ny** *a.* 'Magian'  
mwγ'nch*f.* 18248i28
- mwγzt-** *n.m.* 'killing of the magi'  
mwγztw *acc.sg.* 18248i27
- myck-** *n.m.* 'mucus'(?). The present context would allow '(nasal) mucus' while another text suggests a more general sense 'bodily fluids', cf. Gershevitch 1975, 209 with n. 14. Differently Sundermann 2002, 142 with n. 53.  
mycy 18248i3 *s. tmb'rmync*
- mzyx**, S mz'yx, RBk *a.* 'great, big, huge; adult'  
mzyx M549ii8
- nywš**, S ny'wš *v.tr.* 'to hear, listen', *past stem* S nywšt. In the C text TIIB8 the pres.pt. nywšny is used to refer to the Manichaean 'Hearers', see Sims-Williams 2003, 403.  
ny'wšδ *2.pl.impv.* 18248i49
- nywš'k**, S ny'wš'k *n.m.* 'Auditor, Hearer, lay believer'. Pa loanword.  
ny'wš'kt *pl.* 18248i48  
ny'wš'kty *pl.* 18248i50 (probably not obl.)
- nywšk'ny**, S nywš'k'ny, ny'wš'k'n'k *a.* 'of a Hearer, of the Hearers'. Pa-Sogd. hybrid.  
ny'wš'k'n'k 18248ihdl
- nkсынtr** *n.pr.m.* 'Alexander'. IPNB II/8, no. 777.  
nkсынtr 18248i26
- nnδβ'mbn** 'the lady Nana', name of a goddess  
nnδβ'mbn M549ii20
- nfryyn** M549ii26. Unclear derivative of \*nfryyn {*\*nfryyn v.tr.* 'to curse', *past stem* nfryt}.
- nwkr** *adv.* 'thereupon, next, now'  
nwkr M549ii7
- nyš** *v.tr.* 'to spoil, damage', *past stem* MS nšt-, S nyšt-  
nšt#wδ'r'nty *3.pl.tr.pret.* 18248i22f\*  
nšt#wδ'rty *3.sg.tr.pret.* 18248i29, 18248i33, 18248i37 (nšt#wδ'rty)
- nyšk'w** *v.tr.* 'to take out, extract, remove, expel, bring out, express, produce'. (See also s.v. \*ptšk'w.)  
nyšk'w *3.sg.impf.* 18248i18
- p'rty**, p', MS p'rwty, S p'rZY *c.* 'because, for; but'  
p'rZYšn 18248i11
- p'zn** *n.* 'mind, heart'  
p'zny *obl.*(?) 18248i46 (perhaps rather the final part of a compound adjective)
- pcy'y**, pc'y *v.itr.* 'to be good, be proper, be useful'. GMS §199.  
pc'yty *3.sg.pres.* 18248i7
- pncmx'-** M549ii24. Unclear. Perhaps a designation of a divine pentad: 'Five great (Skt. mahā-) ...'. Differently Henning 1944, 143-4, where the translation 'Fifthly, the ...' implies an analysis as \*pncm 'fifth' (= S pncm) + the article x'.
- pr** *prep.* (+ acc.) 'in, on, at, over, into, to, against, for, by, through, with, in respect of, concerning'. GMS §1625-8. Rarely used as a postp. governing a preceding enclitic pronoun. Also expresses a relationship between numerals, e.g. 'yw pr z'r' 'a thousand to one', GMS §1329.  
pr 18248i14, 18248i41
- pr'mn'n'k** *a.* 'Brahmanic'  
pr'mn'nch*f.* 18248i22
- prβyr**, S 2prβ'yr *v.tr.* 'to tell, explain', *past stems* S prβrt, prβyrt, prβ'yrt, prβ'yr't  
prβ'yr'n *1.sg.subj.* 18248i49
- prδβn** *n.* 'deception, deceit; damage, harm'.  
Schwartz 1967, 136-7.  
prδβn M549ii8
- prγš** *n.* 'concubine'. Henning 1946, 737.  
prγš 18248i7
- prm** *prep.* + *article* 'in the, at the, etc.'  
prm 18248i2
- prp** M549ii15
- pršt'k** *n.* 'equipment, armament'  
pršt'kw 18248i11
- prw**, S pr'w, 'prw *prep.* + *article* 'in (the), at (the), etc.'  
prw 18248i23, 18248i31, 18248i35, 18248i40, 18248i40, M549ii2, M549ii23  
prwh 18248i43
- prxs-**, S pr'xs- *v.itr.* 'to be left, be omitted, be abandoned, remain'  
p'r'xsδ *2.pl.impf.* 18248i5
- prywyδ**, S pr'ywyδ, pr'yw'yδ *prep.* + *dem. pron.* 'in that, in those, on that, at that, for that, thereby, etc.'  
prywyδ M549ii4
- psyp**, S 'psyp, 'ps'yp *n.* 'slander'  
'ps'ypw 18248i31, 18248i42  
'psypw 18248i35 (Ms 'spypw)  
psypw 18248i26
- p-tr-** *v.tr.* 'to pluck, pull out (hair)'  
M p'tr'nd *3.pl.pres.* M549ii23\* (ed. (f)tr-, with (p)tr- as alternative)
- pts'c** *v.tr.* 'to form, fashion, arrange, organize', *past stem* MS ptsyt-, S pts'yt-  
ptys'cnd *3.pl.impf.* M549ii8
- ptxs-** *v.itr.* 'to be formed, performed', *past stem* ptsyt-, S pts'yt-  
ptxsyy *3.sg.opt.* M549ii10
- ptšk'f**, S ptšk'β *v.tr.* 'to strike, break, smash'  
ptšk'fnd *3.pl.pres.* M549ii22

- ptxw'y** *v.tr.* 'to kill', *past stem* S ptxwst-. (See also s.v. ptxwng.)  
ptxwstδ'rtý 3.sg.tr.pret. 18248i20
- ptxwng**, S ptxw'nk(?) *n.* '(act of) killing, murder' [ptxwng M549ii19 *s.* 'spy-ptxwng']  
ptxw'nkw 18248i19 (the text requires 'murderer' rather than 'murder', perhaps \*ptxw'<yn>'kw, pres.pt. of ptxw'y?)
- pty'r** *n.* 'opposition, adversity, misfortune'  
pty'r 18248i23
- pyδ'r** *postp.* 'because of, on account of, for, concerning', often with prep. cn.  
pyδ'r 18248i3
- r'y** *v.itr.* 'to weep', *past stem* S r't  
r'yynd 3.pl.pres. M549ii22
- RBkm'ny** *a.* 'arrogant'  
RBkm'nyty *pl.* 18248i2 (not obl.)
- rhnd**, S rx'nt *n.* 'arhant'. Indian loanword.  
rx'ntty 18248i40 (not obl.)
- rm** 'with' {Not in DMT III/2}  
rm 18248i13, 18248i43
- rw'nsp'sy** *n.f.(?)* 'soul-service'. Henning 1944, 143 n. 6; GMS §1428.  
rw'nsp'syy M549ii9, M549ii10\*
- rxwšn-**, S rxwšn-, rxwš'n-, rxwš'n- *a.* 'light, bright, luminous'  
rxwšny *nom.sg.m.* 18248i47
- ryj** (2), S ryz *v.itr.* 'to be desirable, pleasing'  
ryz'tk'm 3.sg.subj.fut. 18248i49\*
- ryš** *v.tr.* 'to tear'  
ryyš'nd 3.pl.pres. M549ii23
- ryt** *n.* 'face; point of view, respect', γrf ryt 'in many respects', ryt ryty 'id.'. Also ryty as adv. and postp. 'before, in the presence of, to'. In the Sogd. version of Mani's Psalms, ryt translates Pa p'dgyrb 'form, figure, shape' (DMT III/1, 258a).  
ryyt M549ii19
- r••••δ** M549ii25
- s'r** *postp.* 'to, towards', often with prep. kw.  
More rarely attested in the combinations pr ... s'r (CF89, KB15(2), L29+25) 'in, for' and cn ... s'r (18101+R16) 'from'.  
s'r 18248i48
- s'rβγ**, S s'r'βγ *n.* 'tower, castle'. See references in BT XVII, 133.  
s'r'βγ 18248i10
- s't'n** *n.pr.f.(!)* 'Satan'. Wendtland 2005; IPNB II/8, no. 1067. An additional reason for the treatment of this name as a feminine may be the final -ā of Syriac Sāṭānā.  
s't'nh 18248i36
- spnd'rmt**, 'spnd'rmt 'Spenta Armaiti'. Used (in M583) as the name of the fourth son of the Living Spirit, cf. Sundermann 2001, 127 with n. 169 on p. 153, perhaps also (in M549) as the name of the Zoroastrian female deity.  
'spnd'rmt M549ii14f\* (ed. 'spnd 'sacred', restore 'spnd#[ 'rmt? but cf. S 'sp'nt), M583ii R15\* (ed. 'sp(yd)[, read 'sp(nd)[ 'rmt with Henning 1937, 134b; Provasi 2008, 299 n. 17)
- swxs-** *v.itr.* 'to be burnt'  
swxsδ'k'm 2.pl.fut. 18248i14
- š'kmnw**, š'kymwn *n.pr.m.* 'Šākyamuni', title used as name of the historical Buddha. IPNB II/8, no. 1148.  
š'kmnw 18248i31
- š'twx**, S š't'wx *a.* 'happy'  
š'twxw 18248i4
- š'twxy**, S š't'wxy'kh, š'twxyh *n.f.* 'joy, happiness, bliss'.  
š't'wxy'kh 18248i3
- š'ykn**, S š'yk'n *n.* 'palace; (military) officer'. Sundermann 2001, 583-6; BT XIX, 140.  
š'yknw 18248i10
- šmnw**, S 'tōrmnw, 'ōrmnw 'Ahriman', Sogd. name of the King of Darkness. Sims-Williams 1992, 40; Sundermann 2001, 127 with n. 205 on p. 155.  
'tōrmnw 18248i14, 18248i28, 18248i39, 18248i43
- šmny** *n.m.* cf. Sanskrit śramaṇa '(Buddhist) monk'  
šmny 18248i30
- šn**, S -šnn(?) *pers.pron.3.pl.encl.* 'them, their', used for acc. and gen. GMS §1387. Rarely found in non-encl. usage as the first word of a clause.  
'rtyšn M549ii12  
'tšn 18248i38  
'tyšn M549ii5,  
p'rZYšn 18248i11 (error for \*p'rZYcn?)
- štyk**, MS 'štyk, S 'št'yk, cšt'yk, cštyk *a.* 'third'  
'št'ykw 18248i29  
†štyw M549ii7\* *s.* 'ny-
- šwk** *n.pr.m.* 'Aśoka'. IPNB II/8, no. 1179.  
S šwk' 18248i30
- šyrk**, S šyr'kk *a.* 'good, beautiful'. GMS §982 n. 2. (See also s.v. 2šyr'k.)  
šyr'kk 18248i10
- šyrkty**, šyr'kty, S šyrkrt'k, šyr'krt'k, šyr'krt'y *a.* 'beneficent, virtuous, pious, saintly'. Also written as two words, S šyr'k 'krty.  
šyr'krtty *pl.* 18248i41 (not obl.)
- šyrxwzy**, šyrxwzy, S šyrxwz'k, šyrxwz'y, šyrxwzy *n.m.*, S šyrxwzc *n.f.* 'well-wisher, friend'  
šyrxwz'kw 18248i8
- tm-** *n.m.f.* 'hell'. GMS §1168 n. 1.  
tmyh *loc.sg.* 18248i13\*

- tmb'r**, tnp'r, S tnp'r, tmp'r, t'mp'r *n.* 'body'  
tnp'r 18248i2, [18248i2 *s.* tmb'rmync]
- tmb'rmync**, S tnp'rmync, tnp'rmyc, t'mp'rmync  
*a.* 'corporeal, of the body'  
tnp'r#mycy *obl.* 18248i2f
- tmyk**, M tmyg, S tm'yk *a.* 'hellish, belonging to hell'. (See also *s.v.* tmcyk.) The spelling with -g is WMIran., cf. GMS §50; DMT III/1, 324a.  
tm'yk 18248i13
- trs'k'n'k a.** 'Christian'  
trs'k'nch *f.* 18248i37
- tyβδ't n.pr.m.** 'Devadatta'. IPNB II/8, no. 462.  
tyβδ'tty 18248i32 (not *obl.*)
- tym adv.** 'still, yet, again, furthermore'  
tym 18248i37
- tys v.itr.** 'to enter, go in; to begin', *past stems* tyt-, tys't(?)  
tyys'nd 3.pl.pres. M549ii21
- w'**, S ZKwh *article* 'the'. Primarily *acc.sg.f.* and *acc.pl.*, occasionally also used for *acc.sg.m.*  
GMS §1433-6. Wendtland 2011, §II.3, interprets many examples of M w' listed here as the elative prefix.  
w' M549ii26
- w'β v.tr.** 'to say, speak', *past stem* wyt-  
w'βttt 3.sg.pres. M549ii13 (GMS §76)  
wyδ'rty 3.sg.tr.pret. 18248i35  
wytw-δ'rt 3.sg.tr.pret. 18248i31  
wytwδ'rty 3.sg.tr.pret. 18248i26, 18248i42\*
- w'f**, S 3w'β *a., adv.* 'so many, so much, so great, such'. GMS §1588.  
w'β 18248i42
- w'nw**, S w'n'kw, w'nkw, w'n'w *adv.* 'so, thus'.  
GMS §1603-7. Also occasionally *a.* 'such', *nom.-acc.sg.* (especially neuter, cf. BT XII, 59?), e.g. M7800iiV2, 10263(1)+ R8, 14000R7, TaleK18.  
w'nw M549ii3  
w'n'kw 18248i44, 18248i48\*
- w'tδ'r n.** 'creature, living being'  
w'tδ'r 18248i3
- wδw n.f.** 'wife'  
wδwh 18248i7
- wyš-**, S γwš- *n.m.* 'joy'. GMS §517.  
wyšyy *nom.sg.* CF47 (as *acc.*), [M1.115 *s.* wyšy], M549ii6
- wyšndy**, S wyš'nty *a.* 'glad, joyful'  
wyš'nty *pl.* 18248i4
- wpr't n.pr.m.** IPNB II/8, no. 1332.  
wpr'tt 18248i30
- wrnkyn a.** 'faithful, believing'  
wrnkyn *pl.* 18248i50\*
- wxnš**, S 1wx'nš *n.* 'deliverance, redemption'  
wx'nš 18248i1
- wxwn-** *v.itr.* 'to call, cry out'. Gershevitch 1985, 2.  
wxwn'nd 3.pl.pres. M549ii22
- wy'**, S 'wyh, ZKwyh, y' *article* 'the', primarily *loc.* but also *gen.sg.f.*, *gen.pl.* and (especially in L37) *acc.* GMS §1441; Wendtland 2011, §II.5. In TaleG26 apparently (as regularly in C texts, GMS §1364) *dem.pron.* 'her'  
wyy M549ii21  
wyyh M549ii6  
'wyh *gen.sg.f.* 18248i5, 18248i12
- wyδβ'γ**, C wydb'γ *n.* 'preaching, sermon, exposition'. Henning 1965, 32 n. 1; Sims-Williams 2003, 403.  
wyδβ'γ 18248ihdl
- wysp-** *a.* 'all, every, each'. On the inflection, including the use of the generalized *acc.sg.* or *neut.* form wyspw as an indeclinable stem, see Gershevitch 1985, 2-3; GMS §1214; Sims-Williams 1989a, 185; and (on wyspn'c) Sims-Williams 1986, 415-16.  
wyspn'cw *abl.sg.m.* 18248i12
- x-** *v.itr.* 'to be', *past stem* M wm't, m't. The negated *pres.* forms M nyst, nystym, are listed separately *s.v.* nyst. On the highly irregular inflection of this verb see GMS §760-86, 803.  
wm't 3.sg.itr.pret. 18248i17, 18248i25, 18248i34  
wm't'ntw 3.pl.itr.pret. 18248i38  
wm'tsδ 2.pl.itr.pret. 18248i2  
wm'tw 3.sg.itr.pret. 18248i19, 18248i30
- x'**, S 'xh, xh, ZKh *article* 'the', generally *nom.sg.f.* and *nom.pl.*, rarely *acc.sg.f.* or *acc.pl.* (e.g. 18058+V19\*, 20002+V19, TaleKa20, TaleKa21), occasionally *nom.sg.m.* (Wendtland 2011, 103-6). Also *pers.pron.* 'she', *nom.sg.f.* (11400R6, Ch/U6326 V2), 'they', *nom.pl.* (18101+R1). GMS §1415-17; Wendtland 2011, §II.2 and III.2 (where most or all examples of S xh are read ZNH).  
'rtx' M549ii20  
x' M549ii9, M549ii13, M549ii14\*  
xh 18248i19, 18248i21, 18248i36  
ZKh 18248i17, 18248i39
- xns**, S x'ns *a.* 'firm, strong, secure'  
xns 18248i10
- xw**, S 'xw, ZK *pers.pron.* 'he', *nom.sg.m.*, and *article* 'the', primarily *nom.sg.m.*, but also used for *nom.sg.neut.* (CF27, GGZ 1.19), *nom.sg.f.* (e.g. M140+R10, SLN95, SLNak77, SLNak108, TaleE3, GGZ1.12, KG447), *acc.sg.f.* (e.g. M280iiR1, TaleA 41) and *nom.pl.* (e.g. KawG37, M110iiV4, M140+V9, M264aV4, AN37, GGZ1.13, GGZ1.22, KG448). GMS §1361, 1405-7; Wendtland 2011, §II.1. On the use of this form as a copula 'is' (rare in Manichaean texts, e.g.



- 10100mR8, BezC6) see GMS §1409;  
Wendtland 2011, 59-60.  
'txw 18248i39  
'xw 18248i9, 18248i11, 18248i16, 18248i25,  
18248i30, 18248i32  
rtxw 18248i24, 18248i26, 18248i27,  
18248i30  
xw 18248i6, 18248i34, M549ii13\*, M549ii18  
ZK 18248i10\*, 18248 i12, 18248i28,  
18248i46
- xwβw**, xwβw *n.* 'lord'  
xwβw 18248i46
- xwδk'r** *adv.* 'alone'  
xwδk'r 18248i5
- xwrmztyc**, S 'xwrmztyc, xwrm'ztyc, M  
xwrmwztyc *a.* 'of Khurmazt'. Hardly a f.  
form as suggested in GMS §1278.  
xwrmztyc M549ii4 (thus ed., misprinted -  
mwz- apud Sundermann 2001, 151 n. 146)
- xwrsn**, S xwyrsn *n.* 'east'  
xwyrсны *obl.* 18248i20\*
- xwsndy'**, 'xwsndy', 'xws'ndy', 'xswndy', S  
xws'nty'kh, xws'nty', 'xws'nty', \*'xws'nty  
'kh *n.f.* 'joy, happiness'. The fourth of the  
twelve 'limbs' of light, BT XI, 51 n. 6. The  
second part of the first cardinal virtue, BT  
XVII, 138.  
'xwsndyy' M549ii6
- xwtyxwyšt'k** *n.m.* 'friend'. Henning 1944, 139 n.  
4.  
xwtyxwyšt'kw 18248i8
- xwyn** *v.tr.* 'to call, name' or *v.itr.* 'to be called'  
xwyndyy *3.sg.pres.mid.* M549ii25 (GMS  
§706: 'present passive')
- xyδ** *dem.pron.* 'that, those'. GMS §1420-22.  
Sometimes used to emphasize a following  
adjective or adverb.  
xyδδ M549ii24\* (ed. [qn]δδ, more likely  
[xy]δδ)
- xypδ**, S xyp *a.* 'my, your, his, their, etc.; (my)  
own, (your) own, etc.', usually referring to the  
subject of the sentence or to an immediately  
preceding pronoun in possessive function.  
GMS §1391-6. On the late form xyp see  
Sundermann 2001, 736 n. 51.  
xypδ 18248i19 (Ref. not in DMT III/2)
- y'nt** *dem.pron.* 'these', *nom.pl.*  
y'ntt 18248i42
- y'wr** *n.* 'time (French *fois*)'  
y'wr 18248i17
- ytkw-** *n.* 'bridge'  
ytqwy' *loc.sg.* M549ii21
- yw'r** *n.* 'separation'. Henning 1948, 310.  
yw'r 18248i12
- ywn**, lywny, ywnyδ, S ywn'yδ *adv.*  
'immediately', phrase xyδ ywn, xyδ ywnyδ  
'at that very moment'  
ywnyyδ M549ii17
- ywxn'-pšyk** *n.* 'spilling of blood'  
M ywxn'-pšyyk M549ii18
- z'm'sp** *n.pr.m.* 'Jamasp'. IPNB II/8, no. 1551.  
z'm'spw 18248i25
- z'ty**, S z't'y, z't'k, z'tk, BRY *n.m.* 'son'  
z't'k 18248i28  
z'ty 18248i6
- z'wr** *n.* 'power, strength', also in phrase z'wr  
δβr- 'to help'. In M14, the second 'limb' of  
the 'sojourning soul'.  
z'wr M549ii5
- z'y** *n.f.* 'earth, ground, land, place, distance'  
z'yy M549ii23
- zprt'kry**, 'zprt'kry *a.* 'purifying'  
M zprt'qryy M549ii16
- zrwšc**, S zr'wšc, 'zr'wšc, Sogd. name of the  
prophet Zoroaster. IPNB II/8, no. 1566. Not a  
light stem as stated in GMS §399.  
'zr'wšcw 18248i26
- zwy'm'ny** *a.* 'hard-hearted'. Henning 1944, 141 n.  
7.  
zwy'm'nch *f.* 18248i36 (Ms zwxs'nch)
- zwty** *n.m.* 'beer'(?). Cf. S zwt'k, discussed by  
Henning 1946, 719-20.  
zwxs'nch 18248i36 *s.* \*zwy'm'ny
- zyn** *v.tr.* 'to remove forcibly, take away (from),  
deprive (of)', *past stem* zyt  
zytδ'rδ *2.pl.tr.pret.* 18248i4
- zyncyk** *a.* 'harnessed' or (despite Henning 1944,  
140 n. 1) 'saddled'  
zyncykw 18248i11

