CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

LARRY V. CLARK

The Manichean Turkic *Pothi-Book*

The study of Manichean literary remains from Turfan and Tunhuang has reached an important stage in recent years. Nearly the entirety of the East Asian Manichean corpus, in its woefully diminished glory, now stands accessible to scholarship. Especially since the publication of the remainder of the primary Berlin Turfan collection, this assessment may be applied to the Turkic Manicheica, whose scope and significance complement its progenitor, the Manichean literature in Middle Iranian languages.[1] With the textual limitations of the field defined, the task of sifting through the leaves and fragments may be continued with a view toward assembling textual groups and diagnosing key interpretative problems. Turkic Manicheica includes a broad range of texts belonging to stories, hymns, calendars, cosmology, eschatology, ecclesiastical affairs, and three central works of substance:

1. the *Xuastuanift*, a formulaic text for the confession of sins by lay-persons, critically edited and explicated in the brilliant monograph of Jes P. Asmussen[2];
2. the *İki Yıltız Nom* "Book of the Two Principles", which survives in a number of pieces that await a thorough investigation, and in a fuller Chinese version;[3]
3. the *Pothi-book*, which forms the subject of the present work.

The history of discovery and publication of the *Pothi-book* began with its recovery by the Third German expedition to Turfan (December 1905–June 1907), which was led by A. Grünwedel who joined A. von Le Coq and Th. Bartus in the field.[4] In June 1906, von Le Coq returned to Germany for reasons of ill-health, while the other members continued their work upon the excavation of six sites in and near the Turfan oasis. In a letter written in November 1906, Bartus described his discovery at a site in Murtuq of a page from an illustrated book with a miniature

[1] Cf. P. Zieme, Manichäisch-türkische Texte [=BTT V], and my review in: OLZ 74 [1979], 374–376. For these and other abbreviations, see the list below, pp. 165–167.

[2] Asmussen Studies; id. ManLit 69–77. An independent edition, based on the Leningrad roll, was published by L. V. Dmitrieva, Khuastuanift, (Vvedenie, tekst, perevod), in: Tjurkologičeskie issledovanija, Moscow-Leningrad 1963, 214–232; id., Leksika Leningradskogo spiska „Khuastuanift", in: Kratkie soobščenija Instituta narodov Azii 1965 No. 69, 46–59. Further Berlin texts were edited and collated by P. Zieme, Beiträge zur Erforschung des Xᵛāstvānīft, in: Mitteilungen des Instituts für Orientforschung 12 [1966], 351–378; cf. BTT V, 19–21.

[3] The Turkic pieces include those edited in M I, 7–17, 17–18, 23–30, M III No. 8, 15–24, cf. von Gabain PhTF II, 234; the Chinese text was edited by Chavannes-Pelliot, Un traité.

[4] This reconstruction of the events surrounding the discovery and cataloguing of the *Pothi-book* is gratefully based on that given by M. Boyce Catalogue XVIII–XX; cf. von Le Coq ManMin 31–33.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

of Mani [sic!] and two priests on the front and a Manichean script text on the back. In the same find, he recovered 33 additional leaves that also belonged to this book.[5] Evidently, signatures were not written on these leaves in the field, and they were sent back to Germany where von Le Coq made the erroneous assumption that they had been obtained at the Daqianus site of the Qocho digs. He proceeded to write on them signatures bearing the site identification letter "D" for Daqianus. Although von Le Coq soon corrected his own mistake,[6] the Manichean *Pothi-book* has since been cited in the literature under the set of mistaken signatures T III D 258, D 259, D 260, and consequently considered by its editors to have been discovered in the ruins of Qocho.[7] On the contrary, we may now state with certainty that the *Pothi-book* originated at Murtuq.

From published descriptions of the book, we may form a reasonably precise impression of its physical shape.[8] In its original state, the *Pothi-book* comprised more than 50 leaves of paper, of which parts of only 38 survive. Each of the leaves is 21.5 by 6 cm. in size and, with the exception of D 260, 29, which has six lines per side, each leaf has five lines of text written in a clear Manichean script on both recto and verso sides. An important feature of the book's format is its pagination, whereby a page number in Manichean script is placed vertically on the edge of the verso side beginning with the first leaf, and in Uyghur script on the recto side on at least five leaves by a later hand. Each leaf has in the middle a hole through which a tie was passed to bind the leaves together. The *pothī* "palm leaf" form of book was originally Indian and was one of the primary mediums of Buddhist texts in many languages. Its use for the present Manichean book is a unique circumstance whose explanation is taken up below.

The first publication of the *Pothi-book* was undertaken by von Le Coq, who gave a transcription of five of the leaves in Türkische Manichaica aus Chotscho III No. 39. Specifically, these were, in his order: leaf 1, verso 1–5 [=D 260, 1, our lines 1–5]; leaf 7, verso-recto [=D 260, 2, lines 61–65, 56–60]; leaf 4, recto-verso [=D 260, 3, lines 26–35]; leaf 6, recto-verso [=D 260, 6, lines 46–55]; leaf 17, recto-verso [=D 260, 7, lines 156–165]. He edited what he believed to be two pages numbered "six" and concluded that the surviving leaves belonged to at least two *Pothi-books*, similar in form and shape.[9] In reality, as Bang and von Gabain immediately recognized, the leaf D 260, 6, was paginated "six" in Manichean script on verso, while the leaf D 260, 2 was paginated "six" in Uyghur script on recto and would have carried "seven" in Manichean script on verso. Thus, there is only one *Pothi-book*.

Von Le Coq had already correctly surmised that the leaves edited by him ought to contain parts of a Manichean hymn. Willy Bang and Annemarie von Gabain took up the task of identifying and piecing together all the leaves belonging to this hymn, and published them as a text of 178 lines in Türkische Turfan-Texte III, along with facsimiles of leaf [19] [=D 260, 4, lines 176–184] and leaf

[5] Including the leaf with the signature M 246, we possess 38 rather than 34 leaves of the book.
[6] ManMin 33 (n. 1).
[7] So M III, 46; TT IX, 3; ETŞ 30.
[8] Cf. von Le Coq ManMin 15–16, 48–49; von Gabain TT III, 184, TT IX, 3, PhTF II, 176.
[9] M III, 47; cf. TT III, 184 (n. 1).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

24 [=D 260, 25+260, 28, lines 226–235]. In the same publication, they reconstructed the text in the form of 123 alliterative quatrains.[10] The entire text was re-edited, in a standardized orthography, and in quatrain form, by Reşit Rahmeti Arat, Eski Türk Şiiri No. 7. Although Arat's text essentially conformed to that established by Bang and von Gabain, Arat was able to provide new readings and interpretations of individual words.

In 1931, Bang published several more leaves of the *Pothi-book* in his „Manichäische Erzähler", Story IV, along with the facsimile of leaf 36 [=D 260, 26, lines 346–355]. Bang considered the 41 lines of his text to form an integral story, or the vestiges of one, concerning a merchant named Arazan. Later, Asmussen recognized that lines 6–16 of Bang's text belonged to a confession of sins, and discussed several terms in these lines.[11]

The last publication consisted of all the known remaining leaves of this book, which von Gabain edited as a text of 117 lines in Türkische Turfantexte IX, along with the facsimile of leaf 26 [=D 260, 34+259, 17, lines 246–255]. Included among these leaves was a hymn written in the Indo-European language of Kucha called Tokharian-B. In the same publication, Werner Winter took up the edition and analysis of the B text, and W. B. Henning contributed two Middle Persian-Tokharian fragments that reflected the same hymn.

With these editions, specialists were in possession of very sure readings and interpretations of the parts of a major Manichean Turkic book. In view of this, the present work pursues somewhat limited goals. In the first place, I bring together for the first time the surviving 38 leaves and provide an inclusive edition of them. Secondly, I attempt a reconstruction of the original order of these 38 leaves. Thirdly, as a consequence of the notable progress which Old Turkic studies have made in the 1960s and 1970s, I am able to incorporate a number of corrections and refinements of words and phrases. Fourthly, I publish for the first time two previously unedited leaves of the *Pothi-book*, which Dr. Zieme located and kindly placed at my disposal [=D 260, 33, lines 116–125; D 258e, lines (476–485)]. Finally, my edition may be controlled by a nearly complete set of facsimiles of the leaves [missing only D 259, 18, and D 260, 16, lines (426–445)], which will appear separately in the plate-cassette volume of „Sprachwissenschaftliche Ergebnisse der deutschen Turfan-Forschung" (Zentralantiquariat der Deutschen Demokratischen Republik). For providing me with these photographs, I wish to record my deep appreciation to the Zentralinstitut für Alte Geschichte und Archäologie of the Akademie der Wissenschaften der DDR, and to Dr. Peter Zieme, who additionally provided me with valuable remarks on various problems and passages. For the photographs of leaves 1 and 7 [=D 260, 1, lines 1–5; D 260, 2, lines 56–65], I also wish to express my gratitude to Dr. Marianne Yaldiz of the Museum für Indische Kunst Berlin (West).

[10] TT III, 200–205; cf. ETŞ 31–35. Small extracts of this hymn appeared as illustrative readings in AtG 312–314, PhTF II, 233–234.

[11] Studies 230–232.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

Reconstruction

Because the *Pothi-book* was published in segments, the interrelationship of its component texts and their position within the whole has not received much attention. Only Annemarie von Gabain attempted to reconstruct the original contents of the *Pothi-book*, whose leaves she grouped into five texts[12]:

1. The "Great Hymn to Mani", which begins leaf 1 verso, and probably concludes leaf 25 verso 4 with the title in red ink *Ạyakantr bügü* . . .

2. The bilingual Tokharian-Turkic "Hymn to Father Mani", which begins leaf 25 verso 5 and ends, after a short postword by the donor, leaf 29 recto 5 with a line in red ink that was the title of the hymn *kesi beḏḏi tngrii* '/. . ./*iš Küsen* . . . /*čr*/. . .

3. The "Story of the Merchant Named Arazan", which begins leaf 29 verso 1 and includes leaves 29, 36, 38, 4?, and two others, all published as ME IV, 1–41. To these, von Gabain adds TT IX, 46–51, and supposes that line 51, which is the first line of leaf 44, is the title of the story because it is written in red ink *Yišu Ạryaman ạḍl[ıγ]* . . . Further, this text includes a worship formula, a confession text, and a statement of good intentions by the donor.

4. A very fragmentary text that deals especially with evil forms of existence and includes the fragments edited as TT IX, 52–87.

5. A postword to the *Pothi-book* that is represented by the fragments edited as TT IX, 88–117, of which 98–117 are written in a smaller ductus, probably that of the donor himself. This postword is similar to colophons in Buddhist Turkic texts in which the donor transfers the merit of his or her action to governmental, ecclesiastical and familial personages.[13]

The main outlines of von Gabain's reconstruction are, so far as they go, correct. My major disagreements with her analysis involve the inclusion and the arrangement of various leaves within the major groupings.

There are three means which may be used to reconstruct the original order of leaves: pagination, context, and alliteration (for the first hymn). The surest of these is the system of pagination. The numbering begins with *bir* "one" in Manichean script [henceforth: ManS] on the verso of the miniature which is recto of the first leaf and could not be paginated. Each side of a leaf that is paginated with ManS may therefore be taken as a verso side. This assumption is verified by several cases in which the text is continuous between recto (without pagination) and verso (with pagination); e.g., leaf 24 recto 5 *yinčürü töpün*, verso 1 (paginated *tört otuz* "24") *yuk[ünür bi]z*. Beside this system, five leaves have been paginated in Uyghur script [henceforth: UygS] on recto side in such a fashion that it is obvious that the reader who added these did not count the first leaf as the first page. Thus, leaf 7 has recto *altı* "6" in UygS (verso pagination missing), leaf 8 has recto *yiti* "7" in UygS (verso *sekiz* "8" in ManS), leaf 3? has recto ///*[qır]q̃* "3?" in UygS (verso pagination missing), leaf 4? has recto /// *elig* "4?" in UygS (verso pagination missing), and leaf 44 has recto *üč elig* "43" in UygS (verso pagination missing). This order of the sides of each leaf is assured not only by the case of leaf

[12] TT IX, 4–5.
[13] TT IX, 6–7.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

8 cited above, but by the continuous nature of the text of leaf 7 recto 5 (paginated *altı* "6" in UygS) *qoptın sıngar il ulu[š-]*, verso 1 (without pagination) *-larıγ keztingiz*. Because of these cases, we may take it as certain, despite a single seemingly contradictory case discussed below, that UygS pagination was recto and ManS pagination was verso.

Context is a useful aid to the arrangement of leaves that are unpaginated, fragmentary or obscure. However, one cannot be certain that two leaves placed together on the basis of context were not originally separated by one or more leaves.

The alliterative scheme of the first hymn occasionally provides a clue to the arrangement of unpaginated leaves. The first word of each line of the alliterative quatrains is easily recognizable because it occurs after the single-dot punctuation.

In my edition, I have sequentially numbered each line of the text. Because each side had five lines of writing, the line numbers of each paginated leaf and each leaf whose placement is firm on the basis of context or alliteration may be given precisely. The line numbers of the other leaves are necessarily unknown, and so are placed in parentheses. In the following remarks on the reconstruction of the *Pothi-book*, I refer to lines according to this system of lineation.

Miniature: Leaf 1 recto

This painting depicts a kneeling clergyman in the white garments typical of Manichean ecclesiastics. His white tiara, again typical of priestly headwear, hangs behind him upside down from a branch of a multicolored flowering tree. Before this figure there is a kind of altar or throne upon which sits an obscure form, perhaps that of a green bird. A carpet with water pattern divides this central scene from the lower scene where there are two kneeling white-robed figures between whom stands a twisted, wooden incense basin. Beside the first figure is a line of writing, probably an impression left there by a leaf of the *Pothi-book* that once rested on top, since it seems to be ManS in mirror image. The identity of these figures and the meaning of this scene are unknown. Bartus' suggestion that the central figure was Mani is surely incorrect, nor is there any reason to agree with von Le Coq that the two lower figures depict the donors of the book.

For von Le Coq, the acknowledged master of Turfan art, this painting left the impression of being late and of showing Chinese influence. Its colors are dull, only faded white, red and green, without the luxuriant hues or the ultramarine background characteristic of Manichean painting at its best – and it was always at its best! In its lack of vitality, I would compare it to the very few surviving Buddhist miniatures that crudely realize the ideals of their Manichean prototypes.[14] Indeed, because of its execution and necessarily because of its inclusion in the *pothi*-format, this painting is not properly a Manichean miniature, an art form in which painting and writing are fully integrated.[15]

[14] Cf. A. von Le Coq, Chotscho, Berlin 1913, Plate 47e–f.

[15] The study of Manichean painting has lapsed since the brilliant publications of von Le Coq, ManMin, and Chotscho. Two studies based entirely on these albums, and now dated, were included in: A Survey of Persian Art, From Prehistoric Times to the Present, vol. V, edited by Arthur Upham Pope & Phyllis Ackerman, Oxford (University Press)

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

Great Hymn to Mani: Leaves 1 verso 1 – 25 verso 4

Leaves 1–2: Paginated verso in ManS; the first and last lines of leaf 1 verso and 2 recto are written in red ink for decorative purposes.

Leaf [3]: Tentatively reconstructed as [5] by BvG, TT III, 36–45; however, I reverse these leaves for reasons that are stronger for [5] than for the present leaf; the terminology of [3] appears to connect it with leaves 2 and 4 rather than with 4 and 6, cf. leaf 2 *qutqarqalı, nomlatıngız*, leaf [3] *qutqartıngız, nom[la]rıγ nomlayu, yiṇtem tutčı, biligsiz bilig*, leaf 4 *tutčı üṣüksüz, biligsiz bilig.*

Leaf 4: Paginated.

Leaf [5]: Tentatively reconstructed as [3] by BvG, TT III, 16–25, but this leaf may be firmly placed as [5] for the following reasons:

1. line 45 *umuγsuz irinž* 46 *tınlylar* is coherent, whereas TT III, 25 *umuγsuz irinž* 26 *[mun]qul qal ayuluγ yılqa* is less so;
2. the same phrase is found in 48 *irinž tınlylar*;
3. 44 *oruqunguz učın* and 46 *oruqunguz učın* belong together;
4. alliteration binds leaves [5] and 6: 44 **o**-, 45 **u**-, 46 **o**-, **u**-.

Leaves 6–8: Paginated.

Leaf 9: BvG read the numeral *toquz* on the verso edge, but this word is illegible in the photograph; nonetheless, I accept the reading, which is confirmed by the context of leaves 8–10 and by the alliteration of lines 75–76 **a**-.

Leaves 10–11: Paginated.

Leaf [12]: Reconstructed as such by BvG, TT III, 106–115, and supported by contextual connections with leaf 11: 105 *oṭquraq burxan* 106 *[qutın bultunguz]*, 107 *tuṭıγsız burxan qutın bul[tunguz]*; 96, 110 *tın*, 103, 107 *tüšinte.*

Leaf 13: Paginated.

Leaves 14–16: Missing.

Leaf 1[7]: So placed by BvG, TT III, 116–125; this is firm because of its connection through context and alliteration (165–166 **o**-) to leaf 18.

Leaf 18: Paginated.

Leaf [19]: So placed by BvG, TT III, 136–145; this is firm because of its connection through context and alliteration (175–176 **k**-) to leaf 18.

Leaf [20?]: So placed by BvG, TT III, 146–150, but supported solely by the parallel 183, (189) *üč yavlaq yol.* It should be noted that von Gabain edited the present leaf D 260, 20 b [U96] recto(?) 3–5 as TT IX, 46–48, without realizing that it had already appeared as TT III, 148–150.

Leaf 2[1?]: So placed by BvG, TT III, 151–160; potentially, this leaf could be 2[0], 2[1], or 2[2], but not 2[3] because (205) **birimlig** begins the first or second line of a quatrain which necessitates two or three more lines with **b**-, for which there is no space before 226 *a[l]q[ı]š.*

Leaves 22(?)–23: Missing.

1938: Thomas W. Arnold, Book Painting, A. The Origins (pp. 1809–1819), and Ugo Monneret de Villard, Book Painting, B. The Relations of Manichaean Art to Iranian Art (pp. 1820–1828). Apart from scattered remarks in standard works on Central Asian art, only one recently published paper touches upon the subject: Guitty Azarpay, Sogdian Stylistic Devices in Islamic Miniature Painting, in: Actes du XXIX^{e} Congrès international des Orientalistes V, Paris 1975, 1–3.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

Leaf 24: Paginated.

Leaf 25: Paginated; this leaf was edited twice, first as TT III, 171–178, then as TT IX, 1–10. Traces of alliteration show that this leaf contained the last lines of this hymn, to which the line written in red ink, 244 *Ayakantr bügü* . . ., was the title.

The reconstruction of the surviving leaves of this hymn is relatively straightforward. Leaves 1, 2, 4, 6, 8, 9, 10, 11, 13, 18, 24, 25, are paginated verso in ManS; leaves 7 and 8 are paginated recto (as 6 and 7 respectively) in UygS. Leaves [3], [5], [12], 1[7], and [19], may be firmly placed on the basis of context and alliteration, while leaves [20?] and 2[1?] may be only weakly placed. Leaves 14, 15, 16, 22(?), and 23, are missing altogether. Despite the gaps, we are able to establish that the original hymn comprised 244 lines which contained more than 120 quatrains of alliterated verses.

As poetry, the Great Hymn to Mani does not compare favorably to other Manichean Turkic hymns that are briefer and more polished.[16] It is certainly not a translation, although we may suppose that it is terminologically indebted to Iranian compositions. That it is hardly more than competent Turkic verse is attested by the fact that the poet observes only the principle of alliteration, and makes no attempt to incorporate strict parallelism or syllabic meter.[17] Moreover, the versifier has forced a number of lines into the alliterative scheme, resulting in unusual grammatical usage, such as the frequent use of the Attributive *+lγ/+lig* as Genitive, and in distortion of syntactic patterns, such as the placement of subject and object after the verb, and so on.

Still, the Great Hymn to Mani is, and may always remain the most vividly sustained product of Turkic poetry prior to the Middle Uyghur Buddhist poems,[18] and thus occupies a special position within the history of Turkic literature.

Bilingual Hymn to Father Mani: Leaves 25 verso 5 – 29 recto 5

Following the title to the Great Hymn, leaf 25 verso 5 contains the first line of a bilingual text that continues to leaf 29 recto 5 which is the title written in red ink. Although they are rather damaged, leaves 25–29 are paginated verso in ManS, so that we can be sure we have an integral sequence. The main text was originally a metrical composition in Tokharian-B. After each line of verse in TokhB, there follows a sometimes literal, sometimes casual translation into Turkic. This hymn is modeled on the *Buddhastotra*s, or praises of the Buddha, which constitute a significant portion of the Buddhist Tokharian texts.[19] The praise is here recast and

[16] Cf. M II, 7–10, 12–13; MH 1–55; ETŞ Nos. 1–6, 3–29; von Gabain PhTF II, 232–234; T. Gandjeï, The Prosodic Structure of an Old Turkish Poem, in: W. B. Henning Memorial Volume, London 1970, 157–160. For the relevant literature and a discussion of these and other poetic texts, see P. Zieme, Zur buddhistischen Stabreimdichtung der alten Uiguren, in: AOH 29 [1975], 187–193.

[17] Cf. the tables in ETŞ 31–35.

[18] Cf. Arat ETŞ Nos. 8–27, and Zieme, Zur buddhistischen Stabreimdichtung 193–211.

[19] I owe this information to Professor Douglas Q. Adams of the University of Idaho who graciously answered several of my inquiries concerning the B text (Letter of 28. 7. 79). Here, I should note that I leave the Tokharian lines in transliteration and make no attempt to provide a treatment of them, for which see Winter TT IX, 23–39.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

directed toward Mani rather than Buddha, but its essentially Buddhistic mold remains, especially in its praise of the Three Jewels: the Buddha = Mani (262), the Dharma (267), and the Saṅgha (277–278). At the end of this hymn, in lines 278–279, the formula of praise is expanded beyond the Tokharian, and in line 280, the Turkic title is written in red ink.

As it stands, the Turkic translation of this hymn lacks significance in the history of Manichean literature. It possesses a certain utility in helping to reconstruct a few words of the TokhB text, but even this potential is limited because the Turkic translation is not predictably literal. Without an answer to the question of whether a bilingual prototype was simply copied into the *Pothi-book*, or whether the TokhB original was translated on the occasion of the compilation of the *Pothi-book*, there is little profit in speculation concerning the linguistic status of Tokharian-B at the time when the *Pothi-book* was compiled. Rather, it is the choice of a Tokharian-B text for inclusion in this book that is significant. Apart from the present bilingual and the Tokharian-Middle Persian fragments, Tokharian was not one of the mediums of Manicheism in East Turkestan. Rather, along with Sogdian, Tokharian functioned as a primary medium for the transmission of Buddhism to the Uyghurs. In my opinion, elaborated below, the selection of a Tokharian text in the *Pothi-book* must be ascribed to the donor, for whom Tokharian as a Buddhist medium did not lose its sacral status in a Manichean context.

Invocation of the Prophets: Leaf 29 verso 1 – [30?]

After the title of the bilingual hymn there begins a text that continued at least onto the missing leaf [30], since 285 *b[ur]xan qut[ınga]* had to be completed by *yükünür mn*, and other sentences with this structure. The formula *burxan qutınga yükünür mn* (~*biz*) is directly adopted from Uyghur Buddhist texts which are devoted to invocations of the various names of the Buddha, to be understood as the Prophet Mani in this Manichean context.[20]

[20] Cf. the remarks of Röhrborn, BTT II, 8–9. Such invocations may be found in the Berlin *Suvarṇaprabhāsa-sūtra* (U I 31, 16–33, 10), and in the *Kšanti qılyuluq nom* (BTT II, 129ff., 317ff., 412ff., 485ff., 558ff., 632ff., 706ff., 786ff., 1025ff., 1106ff., 1213ff.). It is now possible to recognize in Uigurische Sprachdenkmäler, Leningrad 1928, No. 128, erratically translated and transliterated by Radloff and Malov, a parallel to the series in BTT II, 129–142. Without the aid of a facsimile, this text can only be improved on the basis of a comparison with the text in BTT II:

BTT II	US 128
129 *vipasi atly tngri burxan*	1 *vimsi*
130 *qutınga : yükünürbiz šikii*	2 *burxan qutınga ::*
	3 *yükünür biz šiki*
131 *atly tngri burxan qutınga :*	4 *burxan qutınga ::*
132 *yükünürbiz višvabu atly tngrii*	5 *yükünürbiz višvabu*
133 *burxan qutınga : yükünürbiz*	6 *burxan qutınga ::*
134 *k(a)rkašunti atly tngri burxan*	7 *yükünür biz k(a)rakušanti*
135 *qutınga : yükünürbiz kaṅakumuṅ-i*	8 *burxan qutınga ::*
	9 *yükünür biz kanakamuni*
136 *atly tngri burxan qutınga :*	10 *burxan qutınga ::*
137 *yükünürbiz kašip atly tngri*	11 *yükünür biz kašap*
138 *burxan qutınga : yükünür biz*	12 *burxan qutınga ::*

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

Reconstruction of the remaining leaves is largely a matter of conjecture, because pagination survives only for leaves 36, 38, and 44 (recto "43" in UygS), and is indicated on two other leaves 3? (recto in UygS) and 4? (recto in UygS). On structural grounds, we may place D 260, 29 [U110] at the end of the book, since it plainly contains the colophon, and had to be, at the least, leaf [45], but probably [50] or a greater number. Therefore, between leaf 29 and D 260, 29, there is space for 15–20 leaves, of which 14 survive. We may utilize the paginated leaves as our focal points in our attempt to assemble these 14 leaves (140 lines) into textual groups. From the end of leaf 29 verso (line 285), which is an invocation, to the beginning of leaf 36 recto (line 346), which deals with the donor's confession, there is space for 6 leaves (60 lines). From the end of leaf 38 verso (line 375), which is a story concerning a merchant named Arazan, to the beginning of leaf 44 recto (line 426), which mentions *Yišu Ạryaman* and is the title of a text, there is space for 5 leaves (50 lines). From the end of leaf 44 verso (line 435) to the beginning of D 260, 29 (line (506)), which is the colophon, there is space for an indeterminable number of leaves. Our immediate task, then, is to assemble all the leaves which deal with the donor's confession and with the story of Arazan, and to determine whether there is space for these between leaves 29 and 44.

Confession Text: Leaves [31?] – [37?]

When Bang edited (in his order) leaves D 260, 19+260, 30 [U103], D 260, 31 [U75], D 260, 22 [U84], D 260, 26 [U85], D 258a [U76], D 260, 21.24 [U77], as ME IV, he labeled them all as belonging to a story concerning a merchant named Arazan, although he was surely quite conscious that the flavor of the terminology of certain leaves was characteristic of confession texts. Asmussen was the first to isolate ME IV, 6–16 [D 260, 31; 260, 22; 260, 26 verso] as part of a text of the confession of sins.[21] It is now possible to recognize that several leaves of the *Pothi-book* belong to a confession text whose structure differs from that of the *Xuastuanift* and other Manichean confession texts.[22]

The conditional construction "If I (we) have (committed a certain sin)" is typical of all confession texts. It is found in D 260, 22, 260, 31, and 260, 26: (299) *artaḍ[tı]m erser*, (304) *küzetü umaḍım ers[er]*, (315) *serinmetim e[rser]*, 351 *yaztım yangıltım erser*. Moreover, line (298) has a damaged Parthian phrase *wxyzyšn// xwastwaniff[t]* that assures the identification of this and the other two leaves as belonging to a confession text. Both D 260, 22 and D 260, 31 ought to stand before D 260, 26, whose formulas state that absolution is sought for the sins just cited. These three leaves, then, do not belong specifically to the story of Arazan.

BTT II	US 128
139 *tüz baxšımz šaky(a)muni atly*	13 *yułkünür biz šaky(a)muni*
140 *tngri burxan qutınga*:	14 *burxan q̈utınga*::
141 *yułkünürbiz kin keligme ödki*	15 *bo yiti burxanlarnıng*
142 *maytri atly tngri burxan qutınga*	16 *atın atayu yułkünüp*:
(etc.)	17 *burxanlarnıng beţüt/*. . .

[21] Studies 230.

[22] Cf. Zieme BTT V Nos. 2–9, and my remarks in my review in OLZ 74 [1979], 374–376.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

The leaf D 260, 26, which is paginated in ManS as *alḍı qır[q]* "36", was edited by Bang as though the paginated side was recto (ME IV, 12–16) and the unpaginated side was verso (17–21). According to my understanding, Bang did so for the sake of the sense of ME IV, 16 *arıγ krmšwhn q[o]lu* 17 *[t]ekinḍimz* "we ventured to ask for pure absolution", and because the participial form which begins ME IV, 12 *kötürtečii tınlylarqa* "to mortals who endure" seems to require that *emkek* "suffering" precede it. Despite these reasonable considerations, it is clear that Bang has reversed the sides of this leaf. In the first place, the principle of pagination, according to which ManS page numbers are on verso, rests on very solid grounds (see above), and is not contradicted elsewhere in the *Pothi-book*. To ignore the principle in this single case would mean that the sides of all but a few leaves of the hymns could be reversed. Furthermore, the implied contextual arguments are weak. We should expect 355 *arıγ krmšwhn q[o]lu* to be followed by *ötünü tekinür mn*, rather than *tekinḍimz*, just as in lines 352–353. The word *emkek* may not be necessary before *kötürtečii*, since it may be understood here from the phrase in 350 *qoptın emkek tekintečiler[ke]* "to those who have undergone every suffering"; thus, 351 *kötürtečii tınlylarqa* "to mortals who have (so) endured".

Also to this confession text belongs the extremely fragmentary leaf D 260a. It consists of three scraps of paper which have been incorrectly placed in relationship to one another prior to being photographed. The middle scrap is clearly the right edge; the scrap on the right should be in the middle of the leaf just to the left of the *pothi*-hole; the scrap on the left is also to the left of the *pothi*-hole. It is impossible to tell whether the surviving lines are from the top, center, or bottom of the leaf. Curiously, two lines of leaf D 260a were edited under the signature D 260, 2, as TT IX, 49 . . . *törт toγum* . . ., and TT IX, 50 . . . *[mn ạryaman fri]ṣṭum qoštr. ä/. . . [ayïγ qïlïn]člarïmïn b[arča]* . . . We have also seen that TT IX, 46–48 were first edited as TT III, 148–150 and in fact do belong with the first hymn. Thus, von Gabain's supposition[23] that TT IX, 46–51 are part of the story of Arazan cannot be retained. Specifically, D 260a belongs to the confession text, not only because it speaks in the first person singular ((291) *etḍim*) but also because of the phrase (295) *[ayıγ qılın]člarımın b[arča]*, standard in confession texts. I place it before D 260, 22 and 260, 31, because the term *čxšapt* "commandment" occurs in lines (287), (293) and (303), and the term *üč arıγ čxšapt* "three pure commandments" occurs in line (306). Moreover, I suppose that UygS page number /// *[qır]q̈* on D 260a recto was either *[bir qır]q* "31" (thus, leaf 32) or *[iki qır]q* "32" (thus leaf 33). To be sure, this is guess-work.

To summarize my reconstruction, the confession text probably begins immediately after the Invocation of the Prophets, thus on leaf [30] or [31], continues with leaves D 260a [=leaf [32] or [33]?], D 260, 22 [=leaf [33], [34] or [35]?], D 260, 31 [=leaf [32], [34] or [35]?], D 260, 26 [=leaf 36], and ends somewhere on the missing leaf [37].

Story of Arazan the Merchant: Leaves [37] – 44 recto 1

At some point on the missing leaf [37] begins a narrative dealing with *Ạrazan ạḍlıγ satıγčı* "the merchant named Arazan". Two leaves certainly belong to this

[23] TT IX, 5.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

story: D 258a [U76], paginated leaf 38 in ManS on verso, with line 372 *Ạrazan*; D 260, 21.24 [U77], paginated leaf 4? in UygS on recto, with line (383) *Ạrazan*. Leaf D 260, 21.24 must be 4[2] or 4[3], as it cannot be 4[0], which would be *toquz qırq* "39" in UygS, or 4[1], which would be *qırq* "40" in UygS, or 4[4] or beyond, since leaf 44 (recto *üč elig* "43" in UygS) survives and is the end of this story. Although there is no obvious connection, I accept von Gabain's suggestion that leaf 44 recto 1 (line 426) *Yišu Ạryaman ạḍl[ıγ]*, written in red ink, is the title to this story.

It is the case that terminology typical of confession texts occurs within this story: 367 *ya[zuq]larnı* 368 *bošunu arıγ kr[mšw]hn qolu mnastar [hi]rz qılınq[lar]* 369 *tip öḍḍleti*, 373 *yazuqların ök[ünü y]aşların aqıt[u] kr[mš]whn qolu* 374 *mnastar hirz qıltılar*. Such terminology seems to constitute the basis for Bang and von Gabain's inclusion of leaves belonging to the confession text with the present story. However, we can see that the setting of the confession terminology in this story is one of discourse, which matches the setting of the narrative: 368 *qılınq[lar]*, 369 *tip öḍḍleti*, 374 *qıltılar*, and 366 *körüng*, 360 *ešiḍḍip*, (377) *tip yrlıqaḍḍı*, (382) *tekinkler tiyü*, (385) *ešiḍḍinkler*.

The nature and purpose of this story are obscure, especially so because the donor inserts a statement about himself in its midst: (377) *anın mn Ạryaman F[ri]stum Qo[štr]* . . . (378) *Yašqan Inal İtmiš Tngrim . qut////// bir[le]* . . . Perhaps it is a kind of parable whose purpose was to illustrate the advantages of confession and the kind of religious merit that can accrue from confession. Within the rather substantial corpus of stories now available in Turkic and Iranian languages that were popular among Manicheans in the Turfan area, there is no narrative similar to this.

Benediction(?): Leaf 44

The fragmentary leaf D 259, 18, which is paginated "43" on recto in UygS, contains the title to the preceding piece on recto 1 (line 426), and terms reminiscent of the confession of the donor on recto 2–4 (427–429). It is possible that, as suggested above, the story of Arazan is a parable illustrating the merits of confession, and that the present leaf is the postword to that parable. The phrase in recto 5 (430) *ilig ulušuγ kụyü k[üzetü]* . . . has a parallel in the benediction in the colophon of the Buddhist confession text of Ütret: U II, 7 : 66–67 *ičtin sıngar nomuγ sạžınıγ taštın sıngar ilig ulušuγ küyü küzeḍü tutmaqları bolzun* "May they watch over (Hend.) and keep the doctrine and the teaching, on the spiritual side, and the realm and the country, on the secular side".[24] Provisionally, I suggest that the evocation of the protection of the realm (430), of the angel (431), and of the beneficent deity named *Ạhrinṭws Sit* (432), constitutes a benediction offered within the context of a postword to the confession text and its illustrative parable.

[24] There is a parallel in the Manichean colophon edited by T. Haneda, A propos d'un texte fragmentaire de prière manichéene en ouigour provenant de Turfan, in: Memoirs of the Research Department of the Toyo Bunko 6 [1932], 1–21: verso 13 *qamyqa bo ed[gü qı]-lınč* . . . 14 *bolzun qop t[uda adadın]* . . . 15 *kụyü küzeḍü tut[maqları] bolzun*. However, this passage is probably to be reconstructed along the lines of the Manichean parallel in M III, 17 v4–6 *qop a[ḍḍa] tuḍḍaḍḍa yarın kiče küyü küzeḍü tutmaqları bolzun* "may they watch over (Hend.) and keep us from all dangers (Hend.) from morning to evening".

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

Story About Demons(?): Leaves [45?] – ?

Six very fragmentary leaves seem to treat the same subject, and so may be grouped together: D 260, 16; D 258d [U106]; D 260, 13 [U107]; D 258b [U108]; D 258e [U79]; M 246 [U105].[25] This group cannot be placed prior to leaf 36 because 4 of the 6 leaves between leaves 29–36 belong to the invocation and the confession of the donor. Nor can it be placed between leaves 38 and 44 because there is space for only 5 leaves and, in any case, this space is occupied by the story of Arazan. Therefore, it must be placed after leaf 44 and before the colophon of the *Pothi-book.*

These six leaves are interconnected by a shared narrative context and common motifs. The following terms refer to demons or to demonic characteristics: (436–445) *šmnunung ayızınga*, (436) *paqır[lıγ] közlügler*, (452) *tamu*, (458) *ayızlarınta yalın ü[n]t[i]*, (471) *köplüg ayu teg butluγlar*, (486) *yek tuγtum.* The following terms refer to horses, weapons, and a setting in the mountains: (447) *čapunkteg tor[u]γı*, (448) *toru[γ]*, (451) *taγ*, (456) *at qulqaq[ları]*, (463) *[ar]quluγ taγıγ*, (465) *ya kirišlerin*, (466) *taγlarıγ*, (470) *arqu taγlarıγ*. The following terms and suffixes indicate discourse between protagonists: (447), (449), (452) *sizinge*, (457), (462), (464) *siznii*, (467) *biz tip*, (469) *-alım tištiler*, (477) *biz*, (486) *tuγtum*, (487) *tilim*, (489) */özümteh*, (494) *tip.*

This narrative apparently deals with one or more human beings, on horseback and armed with bow and arrow, who are locked in combat with one or more demons in a mountainous setting. The sense and purpose of this text are indeterminable, and the ordering of the six leaves is entirely arbitrary.

Colophon: Transfer of Merit

Leaf 260, 29 [U110] has 6 lines per side, written in a slightly different hand than the remainder of the *Pothi-book.*[26] This circumstance, along with its context, brings this leaf into close parallel with the colophon to the confession of the Buddhist lay-sister Ütret. Handwritten by Ütret, who commissioned the copying out of the confession text, this colophon is devoted to the transfer of the merit gained from her pious deed to various personages.[27] Therefore, it may be assumed that the donor of the *Pothi-book* wrote leaf 260, 29. Moreover, this leaf stands closer to the end of the book than any other surviving leaf, but, to judge by the text of the Ütret colophon, it was not originally the final leaf.

One of the key terms which establish the functional identity between the present leaf and the colophon of Ütret is line (517) . . ./*qa efir[er mn]* . . . "I transfer

[25] Von Gabain edited only one line of the leaf M 246 as TT IX, 61 *yäk toγum* „Wiedergeburt als Dämon", and devoted a long note, TT IX, 21, to the explication of this phrase. The facsimile shows that it is to be read *yek tuγtum.* Although the signature of this leaf differs from the others in the *Pothi-book*, it certainly belongs to this book, both because it is in *pothi*-leaf form and because it has the orthographical peculiarity in (488) *qılınž* = *qılınč* that is unique to the *Pothi-book* (see Commentary note 45).

[26] Because this leaf survives in two separated pieces, von Gabain, TT IX, 98–117, edited it as four fragments.

[27] Cf. U II, 7 : 60–72, with Plate III; von Gabain TT IX, 3, 7. Ütret also commissioned the copying of all or a part of the Berlin copy of the *Suvarṇaprabhāsa-sūtra*, cf. U I, 14–15.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

(this meritorious good deed) to . . ."; cf. U II, 7 : 63–64 ***bo buyan edgü qılınčıγ öng ülüg ạvire ötü teginer mn*** "For the first part, I venture to transfer and pass on this meritorious good deed [to group I below]"; 67 ***yana bo buyan edgü qılınčıγ ạvirer mn*** "And, I transfer this meritorious good deed [to group II below]"; 69 ***anta basa bo buyan edgü qılınčıγ evirer mn*** "Furthermore, I transfer this meritorious good deed [to group III below]". The figures to whom the merit is transferred fall into three groups: I. deities, or deified royalty (Taixan Xan, Kuimsa Xatun Tngrim, Mišan Xan, Čaisi Wang Beg); II. clergymen (Čitung Šali, Ayıtmıš, Taγai Tonga Sangun); III. a deceased person (Qonim Du Vapši Šali Beg), unidentified people (Il Ongurt Qarčuqı, Qutluγ Üzük), and the parents of Ütret (Bay Ạpa Čangši, Köset). In leaf D 260, 29, there is a clear reflection of group I in line (509) *Kuimsa Xatun [Tngrim]*, and of the familial segment of group III in lines (513–515), especially in *oγlum Qutaddmıš Bars* "my son, Q.B.". Yet, the line (506) *t[uγ]mıš atam Buzaγu* "my own father, B.", which ought to be part of group III, appears prior to group I. Despite the lack of absolute correlation, the convergence between the two colophons is sufficient to justify the conclusion that the prototype of this section of the *Pothi-book* is the transfer of merit section of Buddhist confessions, and perhaps of *sutra*s as well. Particularly noteworthy is the use in the *Pothi-book* colophon of the Buddhist term *buyan*, which is unknown in colophons of Turkic Manicheica.[28] I shall return to this point below.

Perhaps the most difficult leaf to place is D 259, 1 [U109]. Lines (496–503) contain benedictory phrases of the doctrine, the realm, and the teacher, and might belong elsewhere, e.g., with leaf 44 above. Lines (504–505) can only pertain to the transfer of merit for a good deed, but could belong with the confession text or with the *Pothi-book* as a whole. However, it cannot be placed as the missing leaf [37], since the story of Arazan begins on that leaf, nor as the missing leaf [43], since leaf 4? (which would, in that case, be 4[2]) does not end the story of Arazan. Thus, it could be placed after leaf 44 and before the story of demons, or after the story of demons and before leaf D 260, 29. Without special reason, I have chosen the latter possibility, and suppose that there is at least one missing leaf between.

The least that can be gained from this full display of all the surviving leaves is the realization that the *Pothi-book* is a magazine, or miscellany of religious content. Barefacedly Manichean in substance, the *Pothi-book* nonetheless contains numerous

[28] The few surviving Manichean colophons lack the expression and the concept of ***buyan***. One example is the text edited by Haneda (cited above, note 24), which has the line *bo ed[gü qı]lınč*, that is, without *buyan* as in the *Pothi-book* and Buddhist texts. Another example is the text of M III, 28, 9–13 *il-ögesi Bars . . . bitigig kntü özi küseḍi ötünti: barmıš özüt kičikk(i)ye oxšaγu amraq* (R) *oγulı Yorčuq Inal atınga: mn* (R) *aγduq bit[keči]* . . . "The National-counsellor, Bars . . ., he himself has desired (Hend.) the book (which is copied here). In the name of Yorčuq Inal, his beloved son who is like a dear little one whose human soul has gone away, I, the old scribe (have copied this text)." It is clear that the father expects some result beneficial to his dead son as a consequence of having this text copied, but *buyan* is not mentioned. Finally, there are some notes appended to the *Iki Yıltız Nom* in M I, 29–30, by the auditors named Vapγun(?) and Arslan Mengü, who expect only absolution from sin for having recited the text. Of course, *buyan* occurs in other Manichean Turkic contexts, as in line 54 of the *Pothi-book*, and also in Xuast 64ff., 141ff., M I, 30,8.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

Buddhistic elements in its terminology and structure, as the *pothi*-leaf format, the invocation of the names of the Prophet (Buddha), the bilingual hymn, the confession text, and the transfer of religious merit. In especial, the use of the *pothi* format and of the concept of *buyan* is exclusively Buddhistic in nature. Such use constitutes so peculiar an act that it cries out for an explanation. Rather than suppose that the presence of these features is due to some inexorable process of the corruption of the Manichean church in an overpowering Buddhist environment, I think we must consider the personality of the donor, however indirectly it is presented.

The donor was *Aryaman Fristum Qoštr*, clearly the adopted Iranian name of a Turk. It was he who paid for the paper, the writing materials, the painting of the "miniature", the copying of the texts, and, not impossibly, even for the composition or translation of one or more of the texts. As partial recompense, his name and the names of members of his family appeared in several spots in the book for all the community to see in his own and future times. Most importantly, as a return on his expenditure and the devotion that led to it, *Aryaman Fristum Qoštr* received a certain quantity of that intangible substance called *buyan*, a word borrowed from Skt *puṇya* "religious merit". For his piety, he could distribute this merit to appropriate bodies of state, religion, family, and to himself, in order that they might free themselves from various evil states of existence in the cycle of birth-death-rebirth. As such, *buyan* is an exclusively Buddhist concept, common in Uyghur Buddhist texts.

In view of this, I would conjecture that *Aryaman Fristum Qoštr* had been, prior to his adoption of Manicheism, a Buddhist. He selected the *pothi*-leaf format and imbued the act of compilation with the principle of *buyan*. He turned to textual models and types that were more familiar to him from his previous religious experience.

If this view is in some part acceptable, then it is not necessary to see some deep disintegration of the Manichean church in the style of the *Pothi-book*. By way of contrast to these Buddhist elements, the ductus and visual arrangement of the Manichean script both reflect the refined elegance that was routine for scribes of this church. Moreover, the Buddhist technical terms, where they are not dependent on textual type, conform to the known degree of integration of Buddhist concepts in other Manicheica,[29] and are here, in any case, firmly embedded within a Manichean terminological foundation. No, on the contrary, the weak and uninspired execution of the "miniature", the inappropriate selection of a *pothi*-

[29] W. B. Henning supposed that the Buddhist influence found in Iranian Manicheica would have begun already in the III c. in Transoxiana, and have increased until by the VI c. there existed Parthian texts as T i α (M 1202), which is a catalogue of *yakṣas*; cf. his Two Manichaean Magical Texts, in: BSOAS 12 [1947], 47ff. Moreover, certain Indian elements, such as the doctrine of metempsychosis, were an integral part of Mani's teachings in the III c.; cf. A. V. W. Jackson, The Doctrine of Metempsychosis in Manichaeism, in: Journal of the American Oriental Society 45 [1925], 246–268; Puech, Le Manichéisme 86, 179 (n. 360); Asmussen Studies 15, 24 (n. 60). In addition to such elements, Manichean missionaries adopted other teachings and symbols from the predominant religions of the areas in which they worked, primarily to facilitate comprehension among potential converts – this is a process best termed accommodation; cf. Asmussen ManLit 37; Ort Mani 155.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

leaf format, and the disconnected assortment of texts, all speak for the kind of unconventional effort that we might expect of the highly individualistic convert or religious eclectic. We should not expect to recover other samples of Turkic Manicheica of this type. The unique form of the *Pothi-book* ought to have its roots in the personal history of the donor, *Aryaman Fristum Qoštr*.

Dating

The *Pothi-book* lacks the expression of a date. Without evidence to the contrary, I assume that this work belongs with other Turkic Manicheica, and to the period of Manicheism among the Turks.

Several Manichean Turkic texts carry dates or dating indicators that fall within the VIII c. A fragment T II D 180, which probably belongs with the doctrinal text edited in TT II B, is dated 761 A.D., or a year before the conversion of the Uyghur ruler, Bügü Khan, to Manicheism.[30] The important ceremonial text edited as TT II A deals with the official festivities that marked the adoption of the Manichean religion within the Uyghur Steppe Empire in 763.[31] The most famous date in a Manichean Turkic text is 795, a Pig Year stated to be 522 years after the death of Mani, in the colophon to the *Iki Yıltız Nom*.[32] Moreover, it has been argued that another copy of this text was written around the year 780.[33] The most recent date in a Manichean Turkic text is 1025, which is found in a calendar fragment translated from Sogdian whose original purpose was to fix feast days.[34] Thus, dated Turkic Manicheica fall within a period of over 250 years from the second half of the VIII c. to the first quarter of the XI c.

The history of Manicheism in East Asia remains to be written. Possibly as early as the end of the V c., but certainly during the VI c., Manicheans were active in China.[35] With the Arab conquest of Transoxiana at the end of the VII c., adherents

[30] Cf. Bang-von Gabain TF II, 425–426; L. Bazin, Les calendriers turcs anciens et médiévaux, Paris 1974, 311.

[31] Cf. Asmussen Studies 147–148. Also to these years should belong the piece edited by A. von Le Coq, Ein manichäisches Buch-Fragment aus Chotscho, in: Festschrift für Vilhelm Thomsen, Leipzig 1912, 145–154, which includes the passage: *tngriken Uyγur Buγuγ Xan Qočoγaru klipen qoyn yılqa üč mxistag olurmaq üčün možakke kingeḍi* "His Majesty, the Uyghur Buγuγ (=Bügü) Khan, came to Qocho, and discussed with the Mozhak for the purpose of installing(?) three Mahistaks [in Ordu-balıq?] in the Sheep Year."

[32] M I, 12; cf. Bazin, Les calendriers 312–313; Henning, The Dates of Mani's Life, by S. H. Taqizadeh, in: Asia Major 6 [1957], 106–121.

[33] M I, 23–30; cf. A. von Gabain, Steppe und Stadt im Leben der ältesten Türken, in: Der Islam 29 [1949], 50–55.

[34] TT VII No. 8, 19; cf. Henning TT VII, 61; Bazin, Les calendriers 390–407. A similar fragment bears three dates: 988, 989, 990; cf. TT VII No. 9, 19–20; Bazin ibid. 351–389. James Hamilton has dated several Tun-huang texts in Runic Turkic to the X c.; cf. Un manuscrit chinois et turc runiforme de Touen-houang, British Museum Or. 8212 (78) et (79), in: Turcica 4 [1972], 25–42; Le colophon de l'*Irq bitig*, livre de presages en turc runiforme de Cha-tcheou, in: Turcica 7 [1975], 7–19.

[35] Textual evidence for this has recently been presented by Liu Ts'un-yan, Traces of Zoroastrian and Manichaean Activities in Pre-T'ang China, in: Selected Papers from the Hall of Harmonious Wind, Leiden 1976, 30–52.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

of Manicheism began to look eastward for new grounds of stability for their church. Sogdian Manicheans gained audiences at the Chinese court, and met with such acceptance that only Sogdians were exempted from the edict of 732 which condemned practice of the religion.[36] Established at centers along the northern branch of the Silk Route, at Tun-huang, and at Lo-yang, Sogdian clergymen were in a position to make their most important conversion, that of the Uyghur ruler, Bügü Khan, in 762. After the collapse of the Uyghur Steppe Empire in 840, the Manichean faction of the Uyghurs must have been integrated into the existing Manichean communities of Turks in the Turfan region and at Tun-huang. Manicheism in these areas survived the persecution decreed in 843 by the T'ang Emperor, Wu-tsung,[37] as we know from the report of the ambassador Wang Yen-to, who visited Qocho in 981–984 and remarked upon the Manichean temples there.[38] After this date, Chinese sources bear only upon the survival of Manicheism in central and southern China. To my knowledge, the calendar text dated 1025 is the last certain reference to this religion in Northwest China.

On the basis of textual and historical evidence, the *Pothi-book* ought to belong with the other Turkic Manicheica to the VIII–XI cc. A more precise dating, one that falls within this period, was proposed by von Gabain:

„Für die Datierung ergibt sich hieraus folgendes: Es besteht ein uigurisches Königtum, aber kein Imperium. Der Spender wendet fürbittend sein religiöses Verdienst einem Herrscherhaus mit chinesischen Titeln zu; nach den Erwägungen gelegentlich des *Üträt*nachworts (Atü. Datierungsformen S. 200) könnte es sich um das Haus der *Liao=Qitan* handeln und damit um die Mitte des 10. Jahrhunderts."[39]

The important link in von Gabain's argument is that the name *Kuimsa Xatun Tngrim* of line (509) is also found in the colophon of the Buddhist confession of Ütret: U II, 7 : 65 *Taixan Xan Kuimsa Xatun Tngrim*.[40] Citing historical evidence for the subordination of the Uyghurs of East Turkestan to the Liao/Qitan Dynasty, von Gabain identifies the *Taixan Xan* of the Ütret colophon with *A-pao-chi*, the founder of the Liao Dynasty whose regnal title was *T'ai-tsu*. Thus, according to her, *Taixan* is composed of Chinese *T'ai* and Turkic *xan*, which corresponds to Chinese *tsu*. *A-pao-chi* assumed this title in 907 and died in 926.[41] Provided that the name *Kuimsa Xatun Tngrim* of both colophons indeed refers to the same woman, who was one of the Liao Emperor's royal consorts, then the *Pothi-book* must also have contained the name *Taixan Xan*. In short, I consider von Gabain's argument very convincing and follow her in dating the *Pothi-book* to the first quarter of the Xc.

[36] Cf. Chavannes-Pelliot, Un traité 147, 151, 154.
[37] Ibid. 284–303.
[38] Ibid. 308.
[39] TT IX, 7.
[40] For this argument, cf. Alttürkische Datierungsformen, in: UAJ 27 [1955], 199–200.
[41] Cf. K. A. Wittfogel-Fêng Chia-shêng, History of Chinese Society, Liao (907–1125), Philadelphia 1949, 574, 577.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

Orthography

The *Pothi-book* is notable for its many spelling errors, inconsistencies and peculiarities. Some of these are rooted in orthographical usage noted in Parthian and Iranian texts, others are common to practices in Uyghur script Turkic texts, while a few are peculiar or nearly so to the scribe of the *Pothi-book*. In the following presentation, line numbers are not given for words (see the Glossary), but are provided for suffixes.

ạ- ạ (Interj.), *ạdlıγ* (~*adlıγ*), *ạymaq*, *ạlp*, *ạmarıı*, *ạmra-*, *ạmran-*, *ạmrıl-*, *ạmtıı*, *ạquluγ*, *ạrtuqraq*, *ạtqaγ*; also in foreign words: *Ạddmwẓ*, *ạfyakirt* (~*afyakirt*), *Ạhrinṭws*, *ạmwrḏšn*, *ạnčmn*, *ạnwšagan*, *ạrxant*, *Ạryaman*, *ạwngliwn*, *Ạyakantr*.

ạ̈- ạ̈nqittür-.

ọ kọngül, *ọg*, *yọrünteg*.

ụ kụ-, *yụgerü*, *yụkün-*, *yụkünč*, *yụz*, *yụz yụzegü*.

Omission of vowel: *ayγ* (~*ayıγ*), *bkiz*, *ilk*, *kl-*, *mn*, *qrar-*, *qrarıγ*, *sn*, *tmqa*, *tvar*, *tngri*, *tngriḍem*, *tngrim*, *trkin*, *trkkye*, *tınlγ*, *yra-*, *yrašıı*, *yratın-*, *yrlıγ*, *yrlıqa-*, *yrlıqančučıı*, *yru-*, *yruq*, *yme*, 174, 178, 180, 182, (303) *.γ* (D.O. only in *čxšaptγ*, but 177 *čxšaptıγ*), 10, 35, 38, 40, 46, 234, 346 *+mz* (1 Plur. Poss.), 48, 346 *:timz* (1 Plur. Past); also in foreign words: *ạmwrḏšn*, *ạnčmn*, *ạwngliwn*, *čxšapt*, *krmšwhn*, *mnastar*, *Qoštr*, *rtni*, *šmnu*.

Final *-ı/-i* is usually but not always written *-ıı/-ii*. There is only one case of this writing within the word: *isiig*.[42]

Final *-h* is found in several forms: 52, 73, 351 , 67, 72, 185, 267, (382) ; cf. 59 . (Cf. F. W. K. Müller, Handschriften-Reste in Estrangelo-Schrift aus Turfan, Chinesisch-Turkistan. II. Teil, APAW 1904, p. 5).

Gemination of the vowel is noted in *tooz*, (203) *nizvanilarqaa* (line filler), and (205) *uu*.

p for *b*: *pa*, *paqır*, *patıl-*, *pišrun-*, *pükün-*, *pütür-*.[43]

f for *p*: *frnibran*, *yafš[ın]-* (omission of dot).

f for *v*: *efir-*, *efril-*, *küfenč*, *qıfırqaq*, *seḟ-*, *tafran-*, *tilfe*, *ufšaq*, but *ev*, *[ö]vke*, *quvraγ*, *sevinč*, *suv*, *tvar*, *uvutsuz*, *yavlaq*; also in foreign words: *ạfyakirt*, *fišay*.[44]

b for *v*: *frnibran*, *nirban* (omission of dots).

ṭ for *d*: *aṭırt*, *aṭırt-*, *beṭü-*, *beṭüḍtür-*, *boṭulmaq*, *oγaṭ-*, *orṭu*, *oṭquraq*, *önkeṭ-*, *öṭür-*, *qoṭ-*, *qoṭıı*, *seṭreksiz*, *suṭ-*, *tıṭ-*, *tıṭıγsız*, *tıṭın-*, *uṭı-*, *yoqaṭ-*; also in *Ạhrinṭws*.

dd for *d*: *addın*, *addınčıγ*, *edd*, *eddkü* (~*edgü*), *ıdduq* (only 108 *ıduq*), *Qutaddmıš*; also in foreign words: *Ạddmwẓ*, *ddin*, *padd*(?).

ḍ for *t*: *aḍa-*, *aḍlıγ*, *artaḍ-*, *beṭüḍtür-*, *küzeḍ-* (~*küzet-*), *tngriḍem*, *tuḍultur-*, *yaḍ*, *yiḍiz* (~*yitiz*), 44 *.de* (Loc.), 259 *-ḍazı* (Fut. Partic.), 22, 168 (204) *:maḍın/:meḍin* (Neg. Conv.), (291), (304), (314) *:ḍım/:ḍim* (1 Sing. Past), 171, 177, (305) *:ḍii* (3 Sing. Past), 346 *:ḍimz* (1 Plur. Past), 227 *:ḍıngız* (2 Plur. Past), 156, 371 *:ḍiler* (3 Plur. Past).

[42] Cf. P. Zieme, Ein manichäisch-türkisches Fragment in manichäischer Schrift, in: AOH 23 [1970], 157–165: lines 19 *asıγ*, 22 *sübiig*, 26 *yırlıγ*.

[43] Also: M III, 5 r8 *pk = pek = bek*; Xuast 234 *par- = bar-*.

[44] Also: M III, 12 r8 *ufutsuz*, but r3 *sav*, 5 *yov-*, v10 *tvar*; von Gabain PhTF II, 235, supposed this text to be similar in dialect and content to the *Pothi-book*, an opinion which I do not share.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

ḍḍ for *t*: *aḍḍlıγ* (∼*aḍlıγ*), *ešiḍḍ-* (∼*ešit-*), *öḍḍ*, *öḍḍle-*, (498) *.ḍḍın* (Abl.), 46, 48, 61 *:maḍḍın*/*:meḍḍin* (Neg. Conv.), (377), (382) *:ḍḍı* (3 Sing. Past), 32 *:ḍḍıngız* (2 Plur. Past), (385) *:ḍḍiler* (3 Plur. Past).
ṣ for *z*: *oṣ-*, *tükeṣig*, *üṣüksüz* (∼*üzüksüz*), 234 *:ṣunlar* (3 Plur. Optat.).
ẓ for *s*: *qıẓıγ*, *tuẓu*; also *Ạddmwẓ*.
k for *g*: *birkerü*, *eddkü* (∼*edgü*), *emkek*, *ičkerü*, *inčkülüg*, *körkit-*, *ök*, *ötkürü*, *pükün-*, *serkür-*, *sizik*, *tek*, *tek-* (but 239 *teg-*), *tekii* (∼*tegii*), *tekimlig*, *tekin-*, *tekirm[il]e-*, *teklük*, *tekšür-*, *tözkerinčsiz*, *tük*, *ülküsüz*, 52, 226 *-kü* (Partic.), 49 *:keli*; the sound *ng* [*ŋ*] is also occasionally spelled *nk*: *önkeṭ-*, *tankla-*, *ünkür-*, (382), (385) *:inkler* (2 Plur. Imper.).[45]
q for *γ*: *ayılıq*, *ạquluγ*, *arqu*, *asıγlıγ*, *bayaq[ut]*, *bošqut*, *bulqanyuq*, *munqul*, *oṭquraq*, *ozqur-*, *qulqaq-*, *qutqar-*, *sımtaqsız*, *tmqa*, *tarqar-*, *tuqum*, *turqur-*, *yomqı*, (197) *-qınča* (Partic.), 53, 61, 63, 72, 168, 180, 182, 227 *-qu* (Partic.), 110, 179 *-quluq* (Partic.), 9, 166, 181, 184, 185, 251, (302) *:qalı* (Purpos. Conv.); the sound *ng* [*ŋ*] is also spelled *nq*: *ạnqittür-*, *qonquz*.
x for *γ*: *tuxum* (∼*tuqum*, *tuγum*), *tuxur-* (?omission of dot: i.e., *x* for *q* for *γ*?).
g for *k*: *boküngii*, *Enüg*, *[kö]g*, *körg* (∼*körk*), *körgle*, *küngetekii*, *mengiliġn*, *o̧g*, *süzüg*, *üstüngii*, *yintsig-*, *yu̧gün-* (∼*yu̧kün-*).[46]
γ for *q*: *azaγ*, *[ıd]duγ* (∼*ıdduq*), *oγaṭ-*, *sıγur-* (∼*sıqur-*), *turuγ*.[47]
x for *q*: *xamıγ* (∼*qamıγ*), *xatıγ* (dot erased).[48]
q for *x*: *čqšpt* (addition of dot).

Of the listed orthographical features, the following appear to be outright errors due to the omission or misplacement of superscript dots: *f* for *p*, *b* for *v*, *x* for *q*, *q* for *x*, and possibly *x* (for *q*?) for *γ*. The scribe also made other spelling mistakes, as 57 *ạnčan* (∼*ạnčmn*), 73 *yirtinč* (∼*yirtinčü*), 75 *orlar* (?=*orunlar*), 80 *išleriγ* (∼*išlerig*), 169 *ililig* (=*illig*), 183 *pükü-ünüp* (=*pükü-nüp*), (381) *alınglarıı* (?=*oγlanlarıı*), (505) *asılıp* (=*ašılıp*), and the curious 69 *yirtči* (=*yirči*), 348 *yirtčile-* (=*yirčile-*).

Many of the other features are common to texts in both Uyghur and Manichean scripts: *ạ-*, *a̧-*, *o̧*, *u̧*, omission of vowel, vowel gemination, *ṭ*, *ḍ*, *ṣ*, *ẓ*. Whether some or all of these reflect true phonetic developments remains unclear but is not a problem peculiar to the *Pothi-book*.

Most of the remaining features are noted in other Turkic Manicheica; some, such as *-ıı*/*-ii*, *-ıh*/*-ih*, *dd* for *d*, *ḍḍ* for *t*, are rather common – some, such as *p* for *b*, *f* for *v*, *γ*/*g* for *q*/*k*, *q*/*k* for *γ*/*g*, are quite rare. The placement of two subscript dots to mark the omission of a preceding vowel, as in 73 *körkit[ti]ngẓ*, 110 *mengiliġn*, (482) *qatıγlanmq̧*, has its origin in Iranian Manicheica, and is found also in Turkic texts.[49] Only the Parthian spelling of *ž* (=*j*) for *č* is not noted outside the *Pothi-book*.[50]

[45] Also: T II B 30, 79 *tek-*; Xuast 19, 71, 134, 180 *kirtkün-*.
[46] Also: Xuast 43 *segiz*; T M 155 [M365], r6 *o̧g* (Zieme BTT V, 52 (n. 458)); [U140], r7 *bogünketegi* (Zieme, Ein manichäisch-türkisches Fragment 160 (n. 7)).
[47] Note that Xuast 186 *ayıt-* does not stand for *aqıt-*, as Asmussen Studies 221 (n. 186).
[48] This spelling is frequent in TT II B, and in M III No. 27; for a new transcription of the latter text, see Zieme BTT V, 29–30 (n. 140).
[49] Cf. W. B. Henning, Mitteliranisch, in: Handbuch der Orientalistik IV/1, Leiden-Cologne 1958, 75; Zieme BTT V, 46 (n. 375).
[50] See the Commentary below, note to line 45.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

As other scholars have recognized, the significant groups of spellings in the *Pothi-book* are those for the velars and the labials. Within the group of velars, some such spellings are clearly errors: 282 *yuġün-* against 15 correct spellings of *yuḳün-*; 35 *[ıd]duγ* against 9 correct spellings of *ıdduq*; (508) *eddkü* against 13 correct spellings of *edgü*; or 26 *tuqum* against 3 correct spellings of *tuγum* (and 79 *tuxum*). It may be supposed that in *üstüngii*, *boküngii*, *küngetekii*, the *-ng-* was written for *-nk-* < *-n#k-* because the latter was taken to be the phoneme *ng* [ŋ]. Otherwise, the spelling of *ng* [ŋ] by *nk* or *nq* cannot be explained on phonetic grounds, and so must be orthographical or scribal. Most of the spellings in which the velars are reversed have an erratic aspect, with the exception of *emkek* for *emgek* and of *tek-* (with all its derivatives) for *teg-*, although the latter is correctly spelled in 239 *teg-*, 71 *tegil-*. Because both *-γu/-gü* and *-qu/-kü*, *-γur-/-gür-* and *-qur-/-kür-*, *:γalı/:geli* and *:qalı/:keli*, are found in similar phonetic environments, it is impossible to account for them through conditioned sound change. In short, it is my opinion that no linguistic conclusions may be drawn from the spelling of the velars in the *Pothi-book*.

The 6 words written with *p-* instead of *b-*, beside dozens of correctly written words with *b-*, indicate that the explanation for this circumstance cannot be sought in regular sound change. We possess Old Turkic texts in four scripts that can distinguish between *p-* and *b-*: 1. Runic, where *p-* is never noted; 2. Brahmi, where the great majority of words are written with *p-/ph-*, and the others with *b-/bh-*;[51] 3. Tibetan, where it seems most words are written with *b-/bh-* and several with *p-* (*paγlıγ*, *pars*, *pašlaγ*), although the material remains inaccessible;[52] 4. Manichean, where a total of 8 words are written with *p-*, and all the rest with *b-*. The latter cases cannot be dismissed as orthographical or scribal peculiarities. Rather, most of them can be accounted for as the results of conditioned sound change, in which *b-* becomes *p-* through assimilation to a following voiceless consonant: *paqır*, *patıl-*, *pk*, *pišrun-*, *pükün-*, *pütür-*. This explanation is contradicted within the *Pothi-book* by (468) *b[a]qanaq*, 161 *bas-*, (383) *bašlap* (cf. Tibetan script *pašlaγ*), or (450) *bašquq*, and it does not account for *pa* (but note Tibetan script *paγlıγ*) or Xuast 234 *par-*. Because this devoicing of *b-* to *p-* nearly always before a voiceless consonant also occurs sporadically in modern Turkic languages,[53] I consider the present spellings to be the earliest evidence for this change within Turkic dialects.

The writing of *f* for *v* beside the normal writing of *v* (note 99 *sef-*, 37 *sevinč*) constitutes an interesting but vexing problem which von Gabain attempted to resolve by taking it to be a dialectal feature of the *Pothi-book*:

„Ein *f* in einer Hss. in man. Schrift an Stelle eines sonst überall (außer den

[51] Cf. TT VIII, 86–88; A. von Gabain, Die Schreiber der alt-türkischen Brāhmī-Texte, in: Studia Orientalia 28/5 [1964], 10; such spellings may have their origin in the fact that Brahmi script texts were transcribed from Uyghur script originals, cf. B. Csongor, Chinese Glosses in Uygur Texts Written in Brahmi, in: AOH 15 [1962], 51–52. It is relevant that Khotanese scriptions of Turkic words use only *b-* for this initial; cf. E. Hovdhaugen, Turkish Words in Khotanese Texts, A Linguistic Analysis, in: Norsk Tidsskrift for Sprogvidenskap 24 [1971], 175, 182–187.

[52] See G. Clauson, Turkish and Mongolian Studies, London 1962, 98.

[53] See the treatment of this problem in G. Doerfer, Zwei wichtige Probleme der Altaistik, in: Journal de la Société Finno-Ougrienne 69/4, [1968], 9–13.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

Runen-Texten) belegten *w* scheint als dialektische Eigentümlichkeit betrachtet werden zu müssen."[54]

To this view, Clauson opposed a radically different interpretation of the orthography of the *Pothi-book*:

"Prof. von Gabain's theory is that these represent the peculiarities of some Turkish dialect; this is of course possible, but I am inclined to think it more probable that they indicate that the scribes were not Turks and could not spell Turkish properly. This is supported by the fact that similar mistakes occur in the spelling of the 'Tokharian-B.' Some of the sound changes concerned, for example the representation of voiced *b* by unvoiced *p*, are the kind of mispronunciations of which a Sogdian might be guilty, and the scribes may well have been Sogdians."[55]

Clauson's account of these features is not entirely implausible, but the following points should be made:

1. The scribe(s) of this text could "spell Turkish properly", as the great majority of words occur as we should expect them. In any case, scribes are notoriously careless particularly when writing and copying their native language.

2. The orthographical "mistakes" in the Turkic text are similar, but also rather dissimilar to those in the Tokharian-B text of the bilingual hymn. Winter tabulated the variant spellings between the TokhB text of the *Pothi-book* in Manichean script and other TokhB texts in Brahmi script[56]: (a) Man. *g* (e.g. *brygyy*) = Br. *k* (*preke*); this is found in the Turkic, where *γ/g* is written for *q/k*, beside the far more frequent *q/k* for *γ/g*, which is not found in the TokhB; (b) Man. *d* (*mnd*) = Br. *t* (*mant*); this is equivalent to the Turkic *d̨* for *t*, beside the roughly equal number of writings of *t̨* for *d*, which is not noted for the TokhB; (c) Man. *b* (*brygyy*) = Br. *p* (*preke*); this is of course not noted in the Turkic, although the opposite is; (d) Man. *z* (*tynzyy*) = Br. *s* (*teṃse*); this is found in the Turkic *z̨* for *s*, beside *ṣ* for *z*, which is not noted in the TokhB; (e) Man. *ž(j)* (*'ž'n*) = Br. *š/ś* (*ašāṃ*); this does not occur in the Turkic. There are differences in the spelling "mistakes" made for the two languages and, because the status of the TokhB text is unclear, the similarities in spelling cannot necessarily be ascribed to the scribe who copied it into the *Pothi-book*.

If the interpretation of Clauson lacks weight, then the dialectal theory of von Gabain also fails to convince precisely because a dialect with *v* > *f* cannot also be a dialect with the retention of *v*. This feature cannot be explained either as sound substitution or as sound change, but is perfectly comprehensible as sound approximation. That is, it is my view that the scribe vacillated between *f* and *v* in an attempt to represent a third sound for which the Manichean script has no graph. The third sound must be the bilabial voiced fricative *β*. Since most scripts used in this period lacked a specific graph for *β*, they had to use whatever graphic means were available: *b* in Runic, *w* in Brahmi, *v* in Uyghur and Manichean. Arabic script alone could distinguish *f* (ف) and *v* (و) from *β* through the use of *fā rakika* (ڤ). As an example, *taβar* "goods" was spelled thus: Runic *t^{a}b^{a}r*, Brahmi *twar*, Uyghur and Manichean *tvar*, *tavar*, Kāšγarī *tāβār* (تَفَر) ~ Oghuz dialect *tāvār* (تَوَر), QB

[54] AtG 51; cf. TT IX, 3.
[55] Turkish and Mongolian Studies 117.
[56] TT IX, 27 (n. 24–25).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

1112, 3982 (Namangan, Cairo copies) *taβār* ( ), 1112 (Herat copy) ***tavar***, 3982 (Herat) ***tabar***. The solution resorted to by the scribe of the Herat copy, where ***b*** and ***v*** approximate ***β***, is the same in principle as that adopted in the ***Pothi-book***, and is, moreover, found in a few other Uyghur script texts: **M I, 5,10 *yablaq***, but 5,6 *uvutsuz*; also Suv 624 : 4 ***sab***, 617 : 2 *qabša-*, but 609 : 4 ***sav***, 609 :19 ***qavšat-***, etc.

Finally, two sure cases of sound change in the ***Pothi-book*** may be mentioned. The first is labialization of ***ı/i*** after a preceding labial vowel, which is found without exception for the following suffixes: ***.ıγ/.ig*** (D.O.), ***.nıng/.ning*** (Gen.), ***+ınč/+inč*** (Ordinal), ***+sız/+siz*** (Privative), ***+lıγ/+lig*** (Attributive), ***+ım/+im*** (1 Sing. Poss.) ***+ıngız/+ingiz*** (2 Plur. Poss.), ***:ıp/:ip*** (Conv.), ***:tım/:tim*** (1 Sing. Past), ***:tıngız/:tingiz*** (2 Plur. Past), ***:ıng/:ing*** (2 Sing. Imperat.).[57] The second case is one of regressive assimilation: 347 *šeš-* < *seš-*, (516) *küšüš* < *küsüš*; cf. the regressive dissimilation in 43 *yarsmalaš-* < *yarašmalaš-*, and the inexplicable (505) *asıl-* < *ašıl-*.

Technical Remarks

Some of the readings of Bang and von Gabain, including those lines originally written in red ink, are not legible in the photographs, and so are retained as read in my transcription. Those readings which these editors marked as unclear through italics are also retained, but without italics. I do not indicate the placement of the *pothi*-holes. The first word of each verse of the alliterating quatrains in the Great Hymn to Mani is printed in bold type.

My transcription system differs from that of the Berlin school in only a few instances: *e* (for *ä*), *ı* (for *ï*), *ạ-* (for *a-* written with one alif), *ạ-* (for *e-* written with two alifs), *w* (for *v*, i.e., *wāw*), and *v* (for *w*, i.e., *bēth*). Bang and von Gabain do not distinguish between *d* and *ḏ* (i.e., *r* without dot), nor between *t* and *ṯ* (i.e., *w* with a vertical stroke), and they often do not mark *ṭ*, *ḏ*, *ẓ* (e.g., 108 *tïṭïγsïz*, but 111 *tïtïnu*, 258 *tïtïγsïzïn*).

Since the first editions of these texts, some progress has been made on the problem of reading root vowels *o/ō* versus *u/ü*, especially on the basis of better etymologies and Brahmi scriptions. Therefore, I transcribe without further comment the newer interpretations of the following words: BvG A 18ff. *toγ-* [*tuγ-*], 21ff. *öze* [*üze*], 26ff. *munıteg* [*monıteg*], 26, 27 *monqul* [*munqul*], 33ff. *öküš* [*üküš*], 33 *bozta* [*buzta*], 35 *oγuš* [*uγuš*], 50ff. *bu* [*bo*], 55 *küznek* [*köznek*], 87 *toruq* [*turuq*], 104ff. *ön-* [*ün-*], 113 *suyurqa-* [*soyurqa-*], 174 *ökli-* [*ükli-*], 177 *et'üz* [*et'öz*]; BvG 49, 347 *boqaγu* [*buqaγu*], 54 *örlük* [*ürlük*], 55 *köfenč* [*küfenč*], 66, (198) *tüzkerinčsiz* [*tözgerinčsiz*], 79 *toruγ* [*turuq*], 96, 163, (196) *köse-* [*küse-*]; vG 244 *bögü* [*bügü*]; B (379) *ovutsuz* [*uvutsuz*], (382) *üzüt* [*özüt*]. Other cases are discussed in the commentary. Scribal and editorial errors, unclear writings, and reconstitutions are discussed in the notes to the text.

The following symbols and abbreviations are used:

[ ]	Addition.	. . .	An uncertain number of missing graphs.
////	A certain number of missing graphs.		

[57] Cf. von Gabain AtG 47–48; Zieme, Ein manichäisch-türkisches Fragment 160 (n. 7).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

(R)	Written in red ink.	DNV	Denominal verbal suffix.
(B)	Tokharian-B.	DVN	Deverbal nominal suffix.
(T)	Turkic.	DVV	Deverbal verbal suffix.
A	Arat ETŞ No. 7.	ManS	Manichean script.
B	Bang ME IV.	MPers	Middle Persian.
BvG	Bang-von Gabain TT III.	Parth	Parthian.
vG	Von Gabain TT IX.	Skt	Sanskrit.
Hend.	Hendiadyoin.	Sogd	Sogdian.
D.O.	Definite object.	Tokh	Tokharian (A or B).
DNN	Denominal nominal suffix.	UygS	Uyghur Script.

Abbreviations

AI: W. Bang-A. von Gabain, Analytischer Index zu den fünf ersten Stücken der Türkischen Turfan-Texte, SPAW 1931, 461–517.
AOH: Acta Orientalia Academiae Scientiarum Hungaricae.
APAW: Abhandlungen der Preußischen Akademie der Wissenschaften.
AtG: A. von Gabain, Alttürkische Grammatik, Wiesbaden ^{3}1974.
BBB: W. B. Henning, Ein manichäisches Bet- und Beichtbuch, APAW 1936 No. 10.
BSO(A)S: Bulletin of the School of Oriental (and African) Studies.
BST: D. N. MacKenzie, The Buddhist Sogdian Texts of the British Library I–III, Téhéran-Liège/Leiden 1976 (Acta Iranica X).
BTT I: G. Hazai-P. Zieme, Fragmente der uigurischen Version des „Jin'gangjing mit den Gāthās des Meister Fu", Berlin 1971 (Berliner Turfantexte I).
BTT II: K. Röhrborn, Eine uigurische Totenmesse, Berlin 1971 (Berliner Turfantexte II).
BTT III: S. Tezcan, Das uigurische Insadi-Sūtra, Berlin 1974 (Berliner Turfantexte III).
BTT IV: W. Sundermann, Mittelpersische und parthische kosmogonische und Parabeltexte der Manichäer, Berlin 1973 (Berliner Turfantexte IV).
BTT V: P. Zieme, Manichäisch-türkische Texte, Berlin 1975 (Berliner Turfantexte V).
BTT VII: G. Kara-P. Zieme, Fragmente tantrischer Werke in uigurischer Übersetzung, Berlin 1976 (Berliner Turfantexte VII).
BTT VIII: G. Kara-P. Zieme, Die uigurischen Übersetzungen des Guruyogas „Tiefer Weg" von Sa-skya Paṇḍita und der Mañjuśrīnāmasaṃgīti, Berlin 1977 (Berliner Turfantexte VIII).
CAJ: Central Asiatic Journal.
Catalogue: M. Boyce, A Catalogue of the Iranian Manuscripts in Manichean Script in the German Turfan Collection, Berlin 1960.
CC: K. Grønbech, Komanisches Wörterbuch, Türkischer Wortindex zu Codex Cumanicus, Copenhagen 1942.
Conte: J. Hamilton, Le Conte bouddhique du bon et du mauvais prince en version ouïgoure, Paris 1971.
DTS: Drevnetjurkskij slovar', Leningrad 1969.
ED: G. Clauson, An Etymological Dictionary of Pre-Thirteenth Century Turkish, Oxford 1972.
ETŞ: R. R. Arat, Eski Türk Şiiri, Ankara 1965.
GMS: I. Gershevitch, A Grammar of Manichean Sogdian, Oxford 1954.
KP: Story of Kalyāṇaṃkara and Pāpaṃkara; edited Hamilton, Le Conte.
M I: A. von Le Coq, Türkische Manichaica aus Chotscho I, APAW 1911 No. 6.
M II: A. von Le Coq, Türkische Manichaica aus Chotscho II, APAW 1919 No. 3.
M III: A von Le Coq, Türkische Manichaica aus Chotscho III, APAW 1922 No. 2.
Mait: Ş. Tekin, Maytrisimit, Burkancıların Mehdîsi Maitreya ile Buluşma Uygurca İptidaî bir Dram, Ankara 1976 (Uygurca Metinler II).
Mani: L. J. R. Ort, Mani, A Religio-Historical Description of His Personality, Leiden 1967.
Mani: Geo Widengren, Mani und der Manichäismus, Stuttgart 1961.
Manichéisme: H.-C. Puech, Le Manichéisme, Son fondateur – sa doctrine, Paris 1949.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

ManLit: Jes P. Asmussen, Manichaean Literature, New York 1975.
ManMin: A. von Le Coq, Die manichäischen Miniaturen, Berlin 1923 (Die Buddhistische Spätantike in Mittelasien II).
ME: W. Bang, Manichäische Erzähler, in: Le Muséon 44 [1931], 1–36.
MH: W. Bang, Manichaeische Hymnen, in: Le Muséon 38 [1925], 1–55.
MLB: W. Bang, Manichaeische Laien-Beichtspiegel, in: Le Muséon 36 [1923], 137–242.
MM I: F. C. Andreas-W. B. Henning, Mitteliranische Manichaica aus Chinesisch-Turkestan I, SPAW 1932, 173–222.
MM III: F. C. Andreas-W. B. Henning, Mitteliranische Manichaica aus Chinesisch-Turkestan III, SPAW 1934, 846–912.
OLZ: Orientalistische Literaturzeitung.
PhTF II: Philologiae Turcicae Fundamenta II, Wiesbaden 1964.
QB: R. R. Arat, Kutadgu Bilig, I. Metin, Istanbul 1947; Tıpkıbasım I–III, Istanbul 1942–1943.
Reader: M. Boyce, A Reader in Manichaean Middle Persian and Parthian, Téhéran-Liège/Leiden 1975 (Acta Iranica IX).
Researches: A. V. Williams Jackson, Researches in Manichaeism, New York 1932.
Soothill-Hodous: W. E. Soothill-L. Hodous, A Dictionary of Chinese Buddhist Terms, London 1937.
SPAW: Sitzungsberichte der Preußischen Akademie der Wissenschaften.
Studies: Jes P. Asmussen, X^{u}āstvānīft, Studies in Manichaeism, Copenhagen 1965.
Suv: V. Radloff-S. E. Malov, Suvarṇaprabhāsa (Sutra zolotogo bleska), Sanct Petersburg 1913–1917 (Bibliotheca Buddhica XVII).
Totenbuch: P. Zieme-G. Kara, Ein uigurisches Totenbuch, Budapest 1978 (Bibliotheca Orientalis Hungarica XXII).
Traité: Ed. Chavannes-P. Pelliot, Un traité manichéen retrouvé en Chine, in: Journal asiatique 1911, 499–617; 1913, 99–392.
TT I: W. Bang-A. von Gabain, Türkische Turfan-Texte I, SPAW 1929, 241–268.
TT II: W. Bang-A. von Gabain, Türkische Turfan-Texte II, SPAW 1929, 411–430.
TT III: W. Bang-A. von Gabain, Türkische Turfan-Texte III, SPAW 1930, 183–211.
TT IV: W. Bang-A. von Gabain, Türkische Turfan-Texte IV, SPAW 1930, 432–450.
TT V: W. Bang-A. von Gabain, Türkische Turfan-Texte V, SPAW 1931, 323–356.
TT VI: W. Bang-A. von Gabain-G. R. Rachmati, Türkische Turfan-Texte VI, SPAW 1934, 93–192.
TT VII: G. R. Rachmati, Türkische Turfan-Texte VII, APAW 1936 No. 12.
TT VIII: A. von Gabain, Türkische Turfan-Texte VIII, Texte in Brāhmīschrift, Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst, 1952 (Berlin 1954), No. 7.
TT IX: A. von Gabain-W. Winter, Türkische Turfantexte IX, Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst, 1956 (Berlin 1958), No. 2.
U I: F. W. K. Müller, Uigurica [I], APAW 1908 No. 2.
U II: F. W. K. Müller, Uigurica II, APAW 1910 No. 3.
U III: F. W. K. Müller, Uigurica III, APAW 1920 No. 2.
U IV: F. W. K. Müller-A. von Gabain, Uigurica IV, SPAW 1931, 675–727.
UAJ: Ural-Altaische Jahrbücher.
VCOT: Marcel Erdal, Voice and Case in Old Turkish I–II, Ph. D. Thesis, Hebrew University [Jerusalem], 1976.
VEWT: M. Räsänen, Versuch eines etymologischen Wörterbuchs der Türksprachen, Helsinki 1969.
W: W. Radloff, Versuch eines Wörterbuches der Türk-Dialecte I–IV, Sanct Petersburg 1893–1911.
Word-List: M Boyce, A Word-List of Manichaean Middle Persian and Parthian, Téhéran-Liège/Leiden 1977 (Acta Iranica IX A).
Xuast: Xuastuanift; edited Asmussen Studies 167–261.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

Text

D 260, 1 recto
Miniature [=von **Le Coq ManMin Plate 7a**]
D 260, 1 [Dahlem III, 8260] verso [=**TT III, 1–5**]
bir

1 1 (R) **a[l]qu** biš a[žunnu]ng umuγı [.] **aryayiša** töz n[om] ////či////[.]
2 2 **ayančang** kǫngülin yụküngü . **ayaγlıγ** aḍḍlıγ qangım Mani burxa[nım .]
3 3 **anuntumuz** sizinge . **asr[a]** kǫngülin yụküngelii . **alıng** ạmtı
4 4 umuγ maγ [.] **alqunung** b[arča] yụkünčin . **yụkünürbiz** sizinge .
5 5 (R) **yụz** yụzegütin berü kirtgünčin. **yụk[ünmi]š** s[a]yu arızun. **yụger[ü]**

D 260, 15 [U82], recto [=**TT III, 6–10**]
1 (R) . . ./iz //ig m/. . .
2 . . ./k üč . . .
3 biz sizinge. en/. . .
4 **ažunuγ**[a] qutq[a]-rqal[ı] . . .
5 (R) **alqu** a[yıγ] qılınčlarımz. **a**/. . .

D 260, 15 [U82], verso [=**TT III, 11–15**]
iki

1 qılınč [t]üšin uqıttıngız [.] . . .
2 inčkülüg or-unqa . . .
3 nomlatıngız. **um[uγ]** . . .
4 **tamu** yolı[n] to-tung[uz.][b] . . .
5 . . ./ev/ tap/. . .

D 260, 23 [U86], recto [=**TT III, 36–40**]
1 . . ./k/. . .
2 . . ./z ///ning ü//k////////g[le]ringe yıltız
3 . . ./siz edg[ü] nom[la]rıγ nomlayu. **tört** tuγum
4 . . ./g qutqartıngız. **sekiz** türlüg emkek
5 . . .[.] **seṭreksiz** yigii qılınčların. **sepen-**

D 260, 23 [U86], verso [=**TT III, 41–45**]
[üč]
1 . . .üze. **yintem** tutčı yintsigü. **yirtin-**
2 **[-čü]** . . . uqmaḍın. **ilišlig** tartışlıγ
3 . . . **ilkiteberü** atqanıp.
4 . . . [t]ınlγ-lar. **biligsiz** bilig
5 . . ./qıp/. . .

D 260, 3 [U83], recto [=**TT III, 26–30**]
1 [mun]qul qal ạquluγ yılqıta. **tutčıı** üṣüksüz **monıteg** [.] **tuqumuγ** a[žun-]
2 -uγ unıtmaqlıγ. **tooz** topraqqa patılıp. **turqaru**[c] munqul ertiler.
3 **az** nizvani-qa aγuqup. **artayu** yoqaṭu tururta. **amwrd̲šn-**
4 **-lıγ** ot üze. **anga** yǫrünteg qıltıng[ız. **ö]vke** nizvani üz[e]
5 quturup. **ögsüz** kǫngülsüz ertiler. **öz** tözlerin uqıtıp [. **öglerin**]

[a] BvG *ažunïγ.*
[b] BvG, A *tamu yolï tutung[uz],* but context requires D.O. *yolı[n],* cf. ED 434.
[c] BvG *tu[r]qaru,* A *tu[r]ḳanu.*

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

D 260, 3 [U83], verso [=TT III, 31–35]
t[ör]t
31 1 kǫ[n]gül-lerin yıγtıngız. **biš** ažun-taqu tınlγ-larıγ. **biligsiz** b[iligtin]
32 2 öngii öṭür-tüngüz. **bilge** bilig-te yaratḍḍ[ı]ngız. **ṛnibran-keh**
33 3 sanlıγ qıltı-ngız. **üzte** buzta ulatu [.] **üküš** telim nizvani-
34 4 -lar. **ögin** kǫn-gülin azıtıp. **örletür** ertii tınlγ-larıγ. **qača[n]**
35 5 [ıd]duγ qangımz. **qalıγ-tın** qoṭu intingiz. **qamıγ** tınlγ
uγušu ninb//[d]
D 259, 22 [left]+260, 32 [U81], recto [=TT III, 16–20]
36 1 . . .[. **um]uγsuz** bizniteg tın[lγ-l]arqa. **umuγı**
37 2 . . ./ke. **utlu** sevinč öt//k// **uγrin** yıqın
38 3 . . .[.] **addınčıγ** ıdduq qangımz. **ayınčsiz** kǫngül
39 4 . . .[. **al] qu** tınlγ oγlanı-nıng. **ạlp** ertii sansartın
40 5 . . . [ı]dduq qangımz · **üstürtii** qoṭu inmeser · **üč**
D 259, 22 [left]+260, 32 [U81], verso [=TT III, 21–25]
[biš]
41 1 . . .. **üküš** telim tınlγ-lar bultı[e] ertii.
42 2 . . ./g[ü]llüg q////z oruqunguznı. **yalnguqlar** ara
43 3 . . . [biš] ažun-taqu tınlγ-larıγ. **yarsmalaš-**
44 4 . . ./čii tınlγ-lar ilk[i]ḍe. **oruqunguz** učı
45 5 . . ./nk////q// qut[ru]lt[ı]ṇ. **umuγsuz** irinž
D 260, 6 [U87], recto [=TT III, 46–50]
46 1 tınlγ-lar. **oruqunguz** učın bulmaḍḍın. **ulinčıγ** sansarta qaltımz [. **bilge**]
47 2 biliglig šatu tikt[in]g[iz .] **biš** ažunuγ. irkl[e]t[i]p ozqurt[unguz. **biz-**]
48 3 -nii teg irinž tınlγ-lar. **bilinmeḍḍi[n]** /// k[e]ltimz [.] **b///**
49 4 biz sizniteg. **burxanlıγ** kün tngrig körkel[i.] **buqaγu-t[a] q[ılar]**
50 5 emkeklig. **bo** sans[a]rt[ın qutrultı.] **ertimlig** mengike ilinmišk[e. **eš-**]
D 260, 6 [U87], verso [=TT III, 51–55]
altı
51 1 **-siz** könii nomuγ no[mlatıngız. **em]keklig** taluytın **kečürtüngüz. e[d]g[ü]**
52 2 nirvanqah yaqın ilttingiz. **boṭulmaqlıγ** ilkü tüp-k[e]
53 3 sırılmıšlar-qa. **burxan-lar** uluš[ın]g[a ba]rqu yol[u]γ k[ö]r[ki]t[tingiz .]
54 4 **buyanlıγ** Sumir taγ-[ıγ tur]qurtunguz. **bo** ///ung ürl[üg]
55 5 bulturtunguz. **küfenčlig** suv köznekinge suqlunmıš-larqa. **kö[ni** nomluγ]
D 260, 2 [Dahlem III, 189], recto [=TT III, 56–60]
altı (Uyghur script)
56 1 köprügüg körkittingiz. **kǫngülintekii** yig nomuγ uqıttıng[ız. **k]**///
57 2 ıdduq ạnčan-q[a tu]tuztunguz. **alt[ı]** q[a]čıγ ü[ze a]zmıš-
58 3 -larqa. **ạymaq** inmek ažun-larıγ körkitti[n]giz. **awiš** tamu
59 4 emkekin bilt-ürtüngüz. **alqatmiš** biš qat tngrii yirinteh[f]
60 5 tuxurtunguz. **qutru[lγu** yol yıngaql]arıγ tileyü. **qoptın** sıngar il ulu[š-]
D 260, 2 [Dahlem III, 189], verso [=TT III, 61–65]
[yiti]

[d] Error for *nirb[an]* (cf. 232 *nirban*) or *nizv[ani]*?
[e] A *boltı*.
[f] BvG *yirintää*, but final is *-h* ⟩ (see Orthography).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

61 1 -larıγ keztingiz. **qutqarqu** tınlγ-l[a]rıγ taptuqta. **qoṭmaḍḍin** qamıγunıı qutqar-
62 2 -tıngız. **oγaṭïp** kelmiš bizniteg tınlγ-qa. **ạwngliwn** nom rtnig
63 3 nomlap qoṭt-unguz. **ozqu** qutrulqu yol yıngaqıγ. **ol** nom-ta
64 4 ešitip uqar [biz. **a]pam** birög [mo]n[ı]teg [.] **arıγ** no[muγ] nomlap
65 5 qoṭmasar. **ạmtıqategii** yirtinčü. **alqınmazmu** ertii tınlγ-lar [.] **tör[t]**

D 250, 11 [U88], recto [=TT III, 66–70]

yiti (Uyghur script)

66 1 burxan-lar-ta kin intingiz · **tözkerin[čsiz** b]urxan qutın bultunguz.
67 2 **tük** tümen tınlγ-larıγ qutqartıngız. **t[ünerig]** tamu-tın tüzünih
68 3 ozqurtunguz. **al** altaγ uza[nma]q[ları]γ tašqarıp. **addın-**
69 4 **-larqa** asıγ-lıq išig[g] išletingiz[h]. **azmiš[l]arqa** yolčı yirtč[i][i]
70 5 boltunguz. **ayiγ** q[ılınč]lıγ šmnu ilkintin[j] ozqurtung[uz. **t]///**š

D 260, 11 [U88], verso [=TT III, 71–75]

sekiz

71 1 kọngül-lüg-lerig q[utqart]unguz. **tegilmiš** köz-ler ////////ük/////[tin]giz [.]
72 2 **tekimligčeh** išlerig [i]šletingiz[k]. **tngri** yiringe barqu k[öni]
73 3 yol körkit[ti]ngẓ[l] [,] **yirtinčke**[m] umuγ [ı]n[a]γ törütüngüz[n]. **yitih**
74 4 aγılıq nomlar-ıγ nomlatıngız. **yin[t]em** ayıγ-ta yratıntačıı-
75 5 -larıγ tıṭtıngız. **yig** üstüngii orlar turqurtu[nguz.] **ayaγ-larıγ** barča siz-

D 260, 27 [U89], recto [=TT III, 76–80]

76 1 -inge emtertingiz. **[a///ma]qıγ** ///anlanmaqıγ q/. . .[m-]
77 2 -aqıγ irišmek-ig serkürtüngüz. **ạmwrd̲šnıγ** č/. . . [.]
78 3 **tolp** sansar-ıγ sizinge ạnqitt[ü]rt[ü]ng[üz .] . . .
79 4 -larıγ[o] tuḍultur-tunguz. **tuxumin** ažun-ın . . . [. **turuq**]
80 5 edgü qılınčlıγ išleriγ[p] išl[e]ttingiz · **köz** qa[raq] . . .

D 260, 27 [U89], verso [=TT III, 81–85]

toquz[q]

81 1 **körü** qanınčsız körgle körk[ü]ngüznii. **kö/s/**. . .[.]
82 2 **körür-ler** erti sizinge titrü [.] **kör/**. . .
83 3 -lerintekii qıl/. . ./l/l/. . .
84 4 ičkerü. **küze-t/**. . .
85 5 iglig-ler. **ada** . . .

D 259, 9 [U90], recto [=TT III, 86–90]

86 1 ////ša/ad/. . ./keler. **kọngülii** ạfyakir[t] . . .
87 2 ///z körmez-le[r.] **küčsüz** turuq kiš'iler[r]. **k/**. . .

[g] Written above the line.
[h] For *išlettingiz*, as k; cf. P. Zieme, Beiträge zur Erforschung des X[v]āstvānīft, in: Mitteilungen des Instituts für Orientforschung 12 [1966], 355 (n. 4), 356 (n. 8): *bırt(t)ımz, qorqıt(t)mz, ürkit(t)imz.*
[i] For *yirči*, cf. rr; noted by von Le Coq M III, 7 (n. 1), von Gabain AtG 56.
[j] For *ilig-in-tin.*
[k] As h.
[l] BvG *körgit[i]ngẓ.*
[m] Error for *yirtinčüke.*
[n] For *törüttüngüz*, cf. h, and ED 536.
[o] BvG, TT III, 78 *[todunčsuz yaq]* 79 *-larïγ.*
[p] Error for *išlerig.*
[q] Read by BvG, but not visible in photograph which cuts off edge of leaf.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

88 3 pinpunklar. **xatıγu** beṭümiš padd [.] **xa/**. . .
89 4 teklükleri. **qrarmıš** kǫngül-lüg mu[nqul] . . . [.] . . .
90 5 qıfırqaq saran-lar. **taluy** ög[üz-]tekii balı[qlar .] . . .
D 259, 9 [U90], verso [=TT III, 91–95]
on
91 1 ünkürintekii yek ongžin-l[a]r. **///mz** /k/integ . . . [.]
92 2 **taqii** ạmarı tınlγ-lar. **tngrim** sizing[e] . . . [.] . . .
93 3 erser olar yegü qonquz-t[ın.] **tekirm[il]eyük**[s] . . .
94 4 [-mi]šte ǫg[.]**trkin** tarıqur ertii ạnčm[n][t] . . .
95 5 . . . sizing kö[r]küngüz[ni]i. **körmiš** sayu m/. . . [.]
D 259, 15+260, 20 [U91], recto [=TT III, 96–100]
96 1 **küseyür-ler** er[t]ii birkerü. **künt[em]ek** tı siznii körgü üč[ün.]
97 2 **adaqın** yorıp siznii at[ayu. **a]γızınta** siznii öge alqay[u.]
98 3 **ančulayu** ạmrar ertii siznii tüzügü. **anasi[n]** b[abasın]
99 4 oγlanı sefer-če. **uluγ** yrlıqančučı kǫngül[üngüz[u] üz]e. **olarnı[ı]**
100 5 barča sıq[u]rup. **[uluγ]**[v] a[sı]γ tuẓu q[ı]lt[ıngız. **o/u]/**. . . /tasıı qıl[ıp.]
D 259, 15+260, 20 [U91], verso [=TT III, 101–105]
bir ykrmi
101 1 **özüg** yaḍıγ aṭırt[matın]. **özirkent[ingiz]** yomqını [. **öz** öḍ]ḍüngüz birt[ingiz.]
102 2 **ülküsüz** san-sız tınlγ-larqa. **qın////γ** k[ǫn]gülüngüz üz[e.]
103 3 **qıltıngiz** edgü tüzüke. **qılmıš** [e]dgüngüz-nüng tüš[i]n-te. **qiẓıγ**
104 4 orun-taqılar barča ü[n]tile[r]. **uzatıı** üzüksüz monıtek [.]
105 5 **uluγ** asıγ tuẓu qıltıngız. **ol** buyan[ı]ngız tüšinte. **oṭquraq** burxan
D 260, 8 [U92], recto [=TT III, 106–110]
106 1 [qutın bultunguz[w]. **t]///lar** birle qaršısız. **t///taγın** qılu keltingiz. **t///**
107 2 . . ./ngiz tüšinte. **tiṭiγsız** burxan qutın bul-
108 3 [-tunguz. **eš-]siz** ıduq tilingiz üze. **edgü** tityük nomluγ
109 4 [rtnig. **es]irkenčsizin** üleyü yrlıqatıngız. **emkeklig**
110 5 [tolγaγlıγ t]ınlγ-larqa. **tinqulu[q]** orunta örügin. **tı** turqaru mengiligṇ
D 260, 8 [U92], verso [=TT III, 111–115]
[iki ykrmi]
111 1 . . . emkekin körüp. **tiṭinu** umatın
112 2 . . ./üngüznii. **suṭmıš** yarča tittingiz [.]
113 3 . . . [ayıγ] qılınčlıγ-larıγ. **soyurqa[y]u** irinčkeyü yrlıqatıngız [.]
114 4 . . . körginče. **qamıγ** tınlγ uγušıı. **qrarıγ** nizvani-
115 5 [-ları üze.] **qal** tilfeteg ertil[er]. **qaš** ičinte törümiš [.]
D 260, 33 [U80], recto
116 1 **altun t/**. . .
117 2 yol/. . .
118 3 ang/. . .

[r] For *kišiler*.
[s] BvG *täkirm[äl]äyük*.
[t] A *ançm[andın]*.
[u] BvG, A *köngül[üng]*; cf. line 102 *k[ǫn]gülüngüz üz[e]*, but 158 *kǫngül [üze]*?
[v] BvG *[uluγ?]*, because the word already begins the first verse of this quatrain, but cf. 105; also note the repetitions in 177, 178; 181, 182; 183, 184.
[w] As A, ETŞ 7 : 216; also cf. 66, 107–108, 161.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

119 4 bol/. . .
120 5 . . .
D 260, 33 [U80], verso
üč ykrmi
121 1 . . .
122 2 t/. . .
123 3 ert/. . .
124 4 yo/. . .
125 5 y/. . .
D 260, 7 [U93], recto [=TT III, 116–120]
156 1 küzeḍip. **yanınčsız** [a]žun-qa tekḍiler. **i[l]kit[eb]erü** kirik . . .
157 2 ufšaq qılınč-lıγ. **ikirčgü** kǫngül-lüg yalnguqlarq[a.] . . .
158 3 aṭırtın uqı-ttıngız. **uluγ** yrlıqančučı kǫngül [üze. **olarnı]**
159 4 barča sıγurup. **ulınčıγ** a[žun-]ların-tın qutqarıp [. **ozqurtunguz** san-]
160 5 -sartın. **arımiš** kǫngül-lüg qutluγ-l[ar.] **ayı** trkkye[x] tuyunup [. **ayıγ-**]
D 260, 7 [U93], verso [=TT III, 121–125]
[yti y]krm[i]
161 1 -ların bastılar. **ạrxant** qutın bul[tılar.] **ạtqaγlıγ** fišaylıγ [mengiler.]
162 2 **al** altaγ uzanmaql[arı]γ üntürüp. **anga** yr/. . . [.]
163 3 **asıγ** tuẓu qıltıngız. **küsenčig** mengiler ////////// [. **köni**]
164 4 tözin unıtmıš-larqa. **körg** tekšürüp öngii. **k/. . .**
165 5 olarqa. **olar** bar[ča] qamıγun. **ol** körgüng[ü]z[ni] körm[ište. **ulınčıγ**][y]
D 260, 5 [U94], recto [=TT III, 126–130]
166 1 s[a]nsar emkekin-tin. **ozqalu** kǫngül turqurtu. **yalnguqlar-nıng** [oγlanınga.]
167 2 **yrašu** körk kö[r]k[i]tip. **yanturtunguz** ayıγ qılınčtın. **yafš[ınmıš]**
168 3 ilinmiš ạtqaγ-tın. **barqu** yoluγ bilmeḍin. **b///**
169 4 ertii yalnguq-nung[z]. **bar** ililig [kö]g qalıγ yụzinte. **baxšılıγ** [burxan]
170 5 [tn]grii tuγtunguz. **siznii** körüp tınlγ-lar /// [.] **sizik** kǫngül-lerin tarıqa[r erti.][aa]
D 260, 5 [U94], verso [=TT III, 131–135]
s[e]k[iz] ykr[mi]
171 1 **[si]z** yrlıqamıš yrlıγıγ. **sımtaγsız** kǫng[ülin] küzetḍii. **küzetm[iš]če** ///
172 2 /ič-e//p. **kǫn-gül**[bb] kǫngül-tekii [ed]gülerii. **kün** küninge ü[n]t[i .]
173 3 **kün** tngriteg. yrutu. **yruq** bilig-lerii yaltrıyu. **yrl[ı]q[ančučı]**
174 4 kǫngül-lerii ükliyü. **yazınčsızın** ermek čxšaptγ k[üzetti.]
175 5 **ya[l]ınayu** turur tamu-tı[n o]ztılar. **kirtgünč** kǫngül-lerii ///
D 260, 4 [U95], recto [=TT III, 136–140]
176 1 **[kirtü]** törü-lerte qa[t]ıγlanu. **kirlig** ayıγ qıl[ınčıγ qılmamaq.] **kir-t[ü]**

[x] For *terkkiye*; second *-k-* unclear.
[y] BvG, A [*odun*] "wicked, vile" (i.e., *udun*), but cf. 46 *ulınčıγ sansar*.
[z] BvG, TT III, 210 (n. 129), consider *yalnguq-nung* an error for *yalnguq-lar*. Between *yalnguq* and *nung*, on the lower edge of the *pothi*-hole, *twl* is written in Uyghur script; perhaps an Imperative *tol* "fill up (the line)!", in the sense of something missing here?
[aa] BvG, A *tarïqa[rtï]*, ED 540, 862 *taryartı*, but *-rtı* is not used in the *Pothi-book*, cf. 34 *örletür ertii*, 82 *körürler erti*, 94 *tarıqur ertii* (cf. Aorist *-ar* cited ED 540), 96 *küseyürler ertii*, etc.
[bb] Dittography.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

177 2 čxšaptıγ küzetḍii [· **e]t'öz** ertiml[ikin][cc] **s**[a]qınıp · **evtin barq-**
178 3 -tın üntiler. **edgü** nomlarta pišrunu. **et'[ö]z** arıγın **erm**[e]**k** čqšptγ
179 4 [p]ütürtii. **ada-lıγ** orun-lar-tın ozquluq. **arıγ nomla**[rt]**a qatıγ-**
180 5 [-lanu. **ạ]nwšagan** orṭuta tuγqu üčün. **ayız** arıγın **ermek** čxša[p]tγ küze-

D 260, 4 [U95], verso [=TT III, 141–145]
[toquz ykrmi]
181 1 [-tti[dd]. **qut**] qoluntılar tüzügü. **qutluγ** . . . yolınča yorıqalu. **qorqınč[ıγ** s]ansar-
182 2 [-tın] ozqu üz[e.] **qutluγ** čıγayın e[rme]k čxšaptγ pütürtii. **ürlüksüz**
183 3 [no]mlarıγ pükü-ünüp. **üč** yavlaq yolqa q[o]rqınčın. **ü[s]tüngi yig**
184 4 orun-ta tuγqalı [.] **üč** tmqa-larıγ pütürt[i. **tng]r[i]m** siznii körmiš-
185 5 -t[e] o̱g. **telim** üküš tınlγ-lar [.] **t**////q/q//t/// [o]zqalıh [.]

D 260, 20b [U96], recto(?) [=TT III, 146–150; TT IX, 46–48]
(186) 1 . . . k///inte . . .
(187) 2 . . ./ekii yitii yụkü[n]čüg t////l/. . .
(188) 3 . . . [.] **sımtaqsız** kọngül[in][ee] //uq//ar. **közünür-tekih**
(189) 4 . . . -kenip. **kinint[e** ü]č yavlaq yolt[a] . . .
(190) 5 . . ./t/. . . ölümint[e] . . .

D 260, 20b [U96], verso(?)
[ykrmi?]
(191–195) 1–5 . . .

D 258f [U97], recto [=TT III, 151–155]
(196) 1 tafrantıı. **küseser-ler** tınlγ-lar . . .
(197) 2 **közüg** yumup ačqınča. **közüntüng[üz]** . . .
(198) 3 -leringe yrašı [.] **tözkerinčs[i]z** . . .
(199) 4 -l[ı]γ t[ın]lγ-larıγ. **tüzün[i]** birt[em][ff] . . .
(200) 5 . . . aqt/. . .

D 258f [U97], verso [=TT III, 156–160]
[bir o]tuz (?)
(201) 1 . . ./an/. . .
(202) 2 . . .
(203) 3 nizvani-larqaa. **iyin** yi/. . .
(204) 4 **ikii** quruγ töz-in bilmeḍin. . . .
(205) 5 -lig uu[gg] üze uṭıyu. **birimlig** ayıγ . . .

D 260, 25+260, 28 [U98], recto [=TT III, 161–165]
226 1 -rtii e/// kọngül-l[er]ii. **a[l]q[ı]š** pašik sözleküg [. **a]yıγ** qılınčıγ [ö]kü[nküg.]
227 2 **ạmwrḍšn** qılıp yıγınquγ. **ayu** yrlıqaḍıngız olarqa. **bulqanyuq**[hh] kọngūl-lüg
228 3 tınlγ-lar. **bo** yrlıγıngıznı ešitip. **buyanlıγ** taluy ögüzüg aqıtıp [.]

[cc] BvG, A *ärtiml[igin]*, cf. ED 212.
[dd] BvG *küzä-[tii]*.
[ee] As vG, TT IX, 46.
[ff] As A, ETŞ 7: 388.
[gg] Spelled *'ww*, same in BTT III, 703, VIII A172, probably U III, 11, 8.
[hh] For *bulγan-yuq*? or *bulγañuq*?

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

229 4 **burxan-lar** uluš-ınta tuγt[ı]l[a]r. **adın** tümke kǫngül-ler. **arıγ** yol-lar-
230 5 -ta y[o]r[ıp.] **ạmwrd̲šn** q[ı]l[tılar. **ạn]wš[aga]n** orṭu-ta tuγtılar [.] **yinčürü** töpün[ii]

D 260, 25+260, 28 [U98], verso [=TT III, 166–170]

tört otuz

231 1 yu̧k[ünür bi]z. **yig** üstüngii [tngrim]z siz[i]ng[e]. **yirtinčütekii** tı[nl]γ-lar [.] **yinte[m]**
232 2 nirban-ta tuγzun-lar. **a[yančang]** kǫngülin yu̧künür biz. **alqu** yirtinčüte-
233 3 -kii tınlγ-lar. **ạlp** ada-ların-tın oṣzun-lar. **ạmrılmıš** nirvanıγ
234 4 tapṣun-lar. **öge** yu̧künmiš buyanımz tüšinte. **üstüngii** altınqu
235 5 tngrilern[in]g. **öngii** öngii q[u]t wakšiklerning. **üstelzün** tngriḍe[m] küčl[eri.]

D 259, 13 [U99], recto [=TT III, 171–175; TT IX, 1–5]

236 1 **öz** . . .
237 2 -lerin-te küzeḍzün. . . . [. **qut**]
238 3 qolur biz sizin[-ge] . . .
239 4 tüzü tegzün . . . [aγır aya-]
240 5 -maq[ı]n [.] **yinčürü** yu̧künü tek[inür biz.] . . .

D 259, 13 [U99], verso [=TT III, 176–178; TT IX, 6–10]

biš otuz

241 1 krm[š]whn birü yrlıqazun . . .
242 2 -lar birle. **tüzü** . . . [.**töz-**]
243 3 **-kerinčsiz** yig . . .
244 4 (R) Ạyakantr bügü . . .
245 5 (B) kwm //k tynz . . . (T) [yruq kün tngri ạ.]

D 260, 34+259, 17 [U100], recto [=TT IX, 11–15]

246 1 s/. . . . (B) mynš //// (T) [er]klig ay tngrii [ạ.]
247 2 (B) tynzyy mwkrr'm (T) [Xormuzta] tngri[ning didim]t[eg.] (B) br'mnyk . . .
248 3 ps'kr'm. (T) [Ạzrua tng]rin[ing psakteg.] (B) /k'sy šwkyh
249 4 (T) körgelii toγıl [.] (B) . . . (T) qangım Mani burxan. (B) tws'. (T) anın.
250 5 (B) tws'. (T) anıı üze. (B) pl'm/// (T) [öge yu̧künür mn.] (B) čynt'm'-nyy w'myr'h.

D 260, 34+259, 17 [U100], verso [=TT IX, 16–20]

alḍı otuz

251 1 (T) čintamani rtniteg. (B) t/////y čwryy 'ž'n. (T) tüz töpüte tutqal[ı]
252 2 tekimlig ạ. [sn te]k[im]lig erür sn. (B) m'nd̲tyvyy[jj] plk'st'r
253 3 lšylyns'h. (T) [an]čula[y]u yal[trıyur sn č]xšaptlıγ ıdduq
254 4 čoγ yalın üze. (B) ///t///y plk/. . . (T) ančulayu [sn]
255 5 toγıl . . . aras[ın]ta. (B) lk'/yy šwkyy. (T) körg[eli] t[oγıl.]

D 260, 14+260, 10 [U101], recto [=TT IX, 21–25]

256 1 (B) pydrm //// (T) qang[ım Mani burxan.] (B) //s'. (T) anın. (B) tws'. (T) anı[ı] üze. (B) . . .

[ii] BvG, A *töpin*; photograph unclear, but cf. 282 *[tö]pün<töpü.n*, and U III, **13, 5 (ii)** *yinčürü töpün yu̧künüp*.

[jj] Winter *m'nḍtvwyy*.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

257 2 (T) öge yụkünür mn. (B) . . ./y'y klyš'nm'. (T) azta [ul]atı n[izvani.]
258 3 (B) 'yt'ngk'ntyy /////twyk'šynč'. (T) tıṭıγsızın birte[m] keli[r]
259 4 siz tarqarḍazı [.] (B) . . ./n š'nynyy. (T) edgü nirvan tözlüg. (B) k'tkw
260 5 brygyy bwšynt'nz. (T) [sö]kii burxanlarnıng. (B) mr'š t'rnynyy ///

D 260, 14+260, 10 [U101], verso [=TT IX, 26–30]

yiti otuz

261 1 '/syy 'ž//// (T) [baš tüz töpüle]rinte alquγunung iltg[eli siz] tekiml[ig.]
262 2 (B) tws'. (T) anın. (B) . . . (T) [ög]e yụkünür mn. (B) w'ynyyšyy wl/////ynč'
263 3 (T) qutrultačı . . ./k/leni /ing. (B) krynt p'lskwš/. . .
264 4 p'gryy t'gwwy. (T) ////lüg yol-larıntın bkiz b[elgülü]g b[olzun.]
265 5 (B) 'wly' /t/. . ./l/yy. (T) ạrt[u]qraq arıγ . . .

D 259, 23+259, 26 [U102], recto [=TT IX, 31–35]

266 1 (B) . . ./k/. . . (T) ///k/elerin /////k//rin ačta[čı.] (B) . . .
267 2 (T) nom rtnikeh. (B) . . ./s' pl'm'r. (T) ol tıltaγ ü[ze öge yụkünür mn.]
268 3 (B) p'p'šwrnyy . . . (T) [č]x[š]apt bošqut. (B) 'wmpwls/. . .
269 4 čyy. (T) ạmwrḍšn . . . [.] (B) kryntwm n'z' nwmynt/. . .
270 5 (T) [e]dremlig rtniler yin[čüler] . . . [.] (B) . . ./t///r'm š'dyy. (T) 'y/. . .

D 259, 23+259, 26 [U102], verso [=TT IX, 36–40]

sekiz otuz

271 1 ögüzteg //// ba[yaqut] . . ./k///b////iš. (B) "y't'wts/. . .
272 2 (T) iyin edgü ạ [.] (B) . . . 'gtygys' nys'lyy. (T) //k/. . .
273 3 tanklaγuluq[kk] . . . [.] (B) //twm nyšyy k'rš'k// (T) . . .
274 4 -lüg tarıγčı. (B) /////ynč'nz "ywyršyy. (T) bayaq[ut] . . .
275 5 boš/. . ./kelerin. (B) pyrygw////ygyy syn'y///// (T) . . .

D 260, 19+260, 30 [U103], recto [=TT IX, 41–45]

276 1 öd [.] (B) /////k/. . ./šynč'. (T) qop kọngülin[ll] uluγ t[ap] öritt[eči]
277 2 beṭüḍtürteči. (B) . . ./p'r nwmyyy. (T) bo ạnčmn quvraγlıγ ıdd[uq]
278 3 rtnike. (B) y'rgyy . . ./k/w. (T) mn Ạryaman Fri[stu]m Qošt[r]
279 4 aγır ayamaq [üze] . . .[yinčürü töp]ün[mm] yụkünü tek[inür mn.] /// oγul ///
280 5 (R) kesi beḍḍi tngrii '/. . ./iš Küsen . . ./čr/. . .

D 260, 19+260, 30 [U103], verso [=ME IV, 1–5]

toquz otuz

281 1 ạmtı tngrim mn [Ạryaman Fristum] Qoštr. aya[γuluq aγır]la[γuluq.][nn]
282 2 süzüg kọngül[in a]γırlayu yinčü[rü tö]pün yụgünü [tekinür]
283 3 mn. öküm[in] qa///tısız ıdduq b[urxan] qutınga [yinčürü]
284 4 yụkünür mn. öz[oo] yig üstüngii tolpı ạmrıl[mı]š b[urxan]
285 5 qutı[n]g[a] yụkünür [mn.] qamıγ-qa qut birtečii b[ur]xan qut[ınga]

D 260a [U104], recto

/// [qır]q̈ (Uyghur script)

(286) 1 /ar/. . .

kk vG *tanklaγulun* with *-n* unclear, but *-yulun* is an impossible form, cf. ED 521.
ll vG *kwyngwlyn.*
mm vG ///*yn*, but cf. ii.
nn B *aya////la/. . .*, but cf. (499).
oo B omits *öz.*

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

(287) 2 čxša[ptγ] . . .
(288) 3 bayu r/l/. . . .tört tuγum t/. . .
(289) 4 nizv[a]ni . . ./ginte yana xamrγ[pp] . . .
(290) 5 ạmranma[q] . . . . ///ii. . . .

D 260a [U104], verso [=TT IX, 49, 50]

(291) 1 etḍim. '/. . .
(292) 2 tu//q ta/. . .
(293) 3 čqš[p]t[γ] . . ./γ//lar. . . .
(294) 4 tiglii . . . [mn Ạryaman Fri]sṭum[qq] Qoštr. a/. . .
(295) 5 /un/. . . [ayıγ qılın]-člarımın b[arča] . . .

D 260, 22 [U84], recto (?) [=ME IV, 10]

(296) 1 bir an/qa/// y/. . .
(297) 2 . . ./uz bir qutluγ čıγayın . . .
(298) 3 . . ./nik. wxyzyšn wxastwanif[t] . . .
(299) 4 . . ./m artaḍ[tı]m erser an/. . .
(300) 5 . . ./r/. . .

D 260, 22 [U84], verso (?) [=ME IV, 11]

(301) 1 . . ./č/. . .
(302) 2 . . ./z barıγ tıṭqalı[ı] üč . . .
(303) 3 . . ./külüg čxšaptγ. 'w///'/. . .
(304) 4 . . . küzetü umaḍım ers[er]
(305) 5 . . ./'. küzetḍi //'/td/. . .

D 260, 31 [U75], recto (?) [=ME IV, 6–7]

(306) 1 üč arıγ čxšaptın a/. . .
(307) 2 türlüg ayγ yol-larta . . .
(308) 3 -intekii x/r//nt- . . .
(309) 4 sitim ///-um '/. . .
(310) 5 . . ./qa. yitii '/dd/. . .

D 260, 31 [U75], verso (?) [=ME IV, 8–9]

(311) 1 . . .
(312) 2 . . .
(313) 3 oγḏ/. . .
(314) 4 ertḍim e[rs]er. . . .
(315) 5 qılınčlarta serinmetim e[rser]

D 260,26 [U 85], recto [=ME IV, 17–21]

346 1 [t]ekinḍimz. ayıγ qılınč arımaql[ı]γ. edg[ülü]g /// tüš utlı birzün. tuγmaq
347 2 ölmeklig toruγ tuzaqıγ šeštеč[ii] bolalım. qılınčlıγ paγ buqaγuγ
348 3 üztečii bola-l[ı]m. azmışlarıγ yirtčilelim[rr]. uzun önkeṭmez
349 4 nizvanilıγ igig emletečii bolalım. bilge biliglig közüg ačtačı
350 5 bolalım. qoptın emkek tekintečiler[ke] m[e]ngii ögrünčü[ss] birteçii bolalım [.]

pp One of the dots over *x*- has been erased.
qq vG *[fri]sṭum*, where *ṭ* = *t* rather than *d*; this letter is rare, cf. BTT IV, **33 : 11** *bwṭ*, ManMin 8ª.a, left lower column, red 2 */štabišnawḏ*.
rr For *yirčilelim*, cf. i.
ss B *örünčü*.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

D 260, 26 [U85], verso [=ME IV, 12–16]
aldı qır[q]

351 1 kötürtečii tınlγ-larqa tüzüke barča yaztım yangıltım erser. nomqutıh
352 2 tngrii üskinte. alqu ayıγ qılınčlarımın ökünü · arıγ krmšwhn qolu
353 3 ötünü tekinür mn. mnaştar[tt] hirza. ạmtı mn Ạryaman Fr[i]stum
354 4 Qoštr. ulax[uu]
355 5 //kü. alqu türlüg ayır ayıγ qıl[ın]čl[a]r[ı]mznı ök[ünü]p. arıγ krmšwhn q[o]lu

D 258a [U76], recto [=ME IV, 22–26]
366 1 üsküngüzlerte t///rča körüng . . . aḍayu. bo ö/. . .
367 2 yizig yiḍizig bar-ča. ikii [bar]ča saqınıp. ya[zuq-]
368 3 -larnı bošunu arıγ kr[mšw]hn qolu mnastar [hi]rz qılınq[lar]
369 4 tip öḍḍleti. ol Ạraz[an] ạḍlıγ satıγčınınq [ö]ḍḍin erigin
370 5 ešiḍḍip. bir erser ölümke qorq[tıl]ar. ikintii erser e[dd]lig tvarlıγ

D 258a [U76], verso [=ME IV, 27–31]
sekiz qırq
371 1 isiig özüg esirkeḍiler. üčü[nč] erser özlerining tirig öz b/. . .
372 2 -singe tafrantı-lar. Ạrazan [aḍlı]γ satıγčınınq öḍ[ḍi] erigii ü[ze]
373 3 efrilip. yazuq-ların ök[ünü y]ašların aqıt[u] kr[mš]whn qol-u
374 4 mnastar hirz qıltılar [. arıγ k]irtgünčintin ötkürü [yiztin]
375 5 yitiztin barča. [mn]astar hirz[vv] [qılu tekint]ii. ol antaγ ///

D 260, 21.24 [U77], recto [=ME IV, 37–41]
///elig (Uyghur script)
(376) 1 e[r]kl[i]g uluγ b[u]yan tüšii üze. ölüm . . .
(377) 2 tip yrlıqaḍḍı. anın mn Ạryaman F[ri]stum Qo[štr] . . .
(378) 3 Yašqan Inal İtmiš Tngrim. qut////// bir[le] . . .
(379) 4 berü. bokünqii[ww] küngetekii az uvutsuz suq üč [türlüg yek-]
(380) 5 -ler tıltaγınta. saq[ı]nč[ın] sözin q[ı]lınčın. üč türlüg a[rıγ tmqa]

D 260, 21.24 [U77], verso [=ME IV, 32–36]
(381) 1 yitii rtniketeki . . . [ba]rıp. alınq-ları oγlan-ları[ngız birle]
(382) 2 evingizlerkeh tekinkler tiyü et'özin qoṭḍḍı. özüt[i tngri yirinte]
(383) 3 tuγtıı. ol Ạrazan aḍlıγ satıγčı bašlap . . .
(384) 4 -lar. tükeṣig-če rtnii yinčü edd tvar alıp. [öz balıq-][xx]
(385) 5 -ınga ulušınga tekḍḍile[r]. ešiḍḍinkler . . .

D 259, 18, recto [=TT IX, 51–55]
üč elig (Uyghur script)
426 1 (R) Yišu Ạryaman ạḍl[ıγ] . . .
427 2 burxanlarqah . . .
428 3 ökünmek . . .
429 4 ötünü tekinür [mn] . . .
430 5 ilig ulušuγ kụyü k[üzetü] . . .

tt B *mnastar*, cf. qq.
uu Remainder of line after *pothi*-hole has been erased.
vv B *[o]z[up] astar hirz*; however, there is no room for *ozup*, and one should expect *mnastar*.
ww B *bükünqii*, but written *bwkwyngyy*.
xx *[öz il-]* also possible.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

D 259, 18, verso [=TT IX, 56–60]
[tört elig]
431 1 //k/ frištii ba/. . .
432 2 Ạhrinṭws Sit . . .
433 3 yana yme bo . . .
434 4 -qa tekip turur . . . [al-]
435 5 -qu e[m]kekler . . .

D 260, 16 [=TT IX, 62]
(436–445) ? . . .šmnunung aγızınga . . . örten/. . . evig barqıγ . . .

D 258d [U106], recto (?) [=TT IX, 63–67]
(446) 1 ////k/l paqır[lıγ] közlüg-ler. qınıγ . . .
(447) 2 . . ./k[l]er ertii sizinge. čapunkteg tor[u]γı . . .
(448) 3 . . ./k/ip toru[γ] . . ./ning teg tiš . . .
(449) 4 . . ./[l]er ertii sizinge. qamıγu[n] . . . yig/li/. . .
(450) 5 . . ./larıγ bašquqlarıγ xunku [üze] . . .

D 258d [U106], verso (?) [=TT IX, 68–69]
(451) 1 . . . ögüz[yy] bolup. yayqalu. taγ '/. . .
(452) 2 . . ./[ler] ertii sizinge. tamu ////t////up i/. . .
(453) 3 . . . [yal]truqlar[ı] t/. . ./quların il/. . .
(454) 4 . . ./g/lerii küči/. . ./b/. . ./qul/. . .
(455) 5 . . ./nular/. . ./l/. . .

D 260, 13 [U107], recto (?) [=TT IX, 70–74]
(456) 1 . . . q///[l]ar taplanu. at qulqaq[ları] . . .
(457) 2 . . ./erler ertii siznii. oγ/. . .
(458) 3 . . . aγızlarınta yalın ü[n]t[i] . . .
(459) 4 . . . kltiler. yalq/l/. . .
(460) 5 . . ./šuq ketipen. yaγıla . . .

D 260, 13 [U107], verso [(?) [=TT IX, 75–79]
(461) 1 . . ./r tınmatın. to//t/. . .
(462) 2 . . . [tng]rim sizni . . .
(463) 3 . . . [ar]qu-luγ taγıγ kötü[r]ü[p] . . .
(464) 4 . . . siznii anı üze . . .
(465) 5 . . ./nip. ya kirišlerin č/. . .

D 258b [U108], recto (?) [=TT IX, 80–84]
(466) 1 . . ./g taγ-larıγ k/. . .
(467) 2 . . . biz tip . . .
(468) 3 . . . b[a]qanaq turqurup . . .
(469) 4 . . ./-alım tištiler. antaγ . . . yme . . .
(470) 5 . . ./gl/yu arqu taγlarıγ yangqurtu[zz]. afyakirt /r/. . .

D 258b [U108], verso (?) [=TT IX, 85–87]
(471) 1 . . . közlügler. köplüg aγu teg butluγ-lar kö/. . .
(472) 2 . . . küčeni[p] utru kltiler. qa[mı]γ barča //gül/. . .
(473) 3 . . ./lerin üntürüp. qa/. . .
(474) 4 . . ./t/. . .

yy *[']wygwz.*
zz vG *yangïqurtur*, but clearly written *y'nggwrtw*, cf. ED 215.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

(475) 5 .../linip. özn[e]/...
D 258e [U79], recto (?)
(476) 1 ...
(477) 2 ... biz k/...
(478) 3 ////t/ler ////ker/...
(479) 4 .../tip ...
(480) 5 .../quq/...
D 258e [U79], verso (?)
(481) 1 ///ančsızın bk/...
(482) 2 ... qatıγlanmq̣ ...
(483) 3 ///'. anu ...
(484) 4 ///punıp ...
(485) 5 ...
M 246 [U105], recto (?) [=TT IX, 61]
(486) 1 yek tuγtum[aaa]. t/...
(487) 2 erken tilim t/...
(488) 3 tüšüp. qılınz̃ ...
(489) 4 /özümteh[bbb] ...
(490) 5 ///arur '/...
M 246 [U105], verso (?)
(491) 1 ...
(492) 2 ...
(493) 3 ///š////q/m/...
(494) 4 ///ti tip. ...
(495) 5 //l//// söz/...
D 259, 1 [U109], recto (?) [=TT IX, 88–92]
(496) 1 ... [arı]γ turuγ nomın ddinin. ạnč[m]n [quvraγ] ////
(497) 2 ... azaγ nomluγ-larta. bil[ig]s[iz] öčeščilerte. /g///
(498) 3 ... tašḍḍın sıngar alqat[mı]š ıdduq [o]n uyγur ili[nte]
(499) 4 ... taqıı Ạddmwẓ roš[n tn]griteg. [a]yaγuluq aγır[l]aγuluq
(500) 5 .../tinč burxan tn[gri Ma]ni qutı b/ksin quruγ[ccc]. '/////
D 259, 1 [U109], verso (?) [=TT IX, 93–97]
(501) 1 ... [ü]k[üš] fri[štilar] ...
(502) 2 ... [ükü]š friš[t]jilarqa. šahbwhrγan no[mu]γ no[m]la[yu] ...
(503) 3 ... [fri]štilar quvraγınga aγınčsız[ddd] süzüg kọngül-l[üg] ...
(504) 4 ... b[o] b[u]yan edg[ü] qılınč küčinte. tngriḍem [küčleri]
(505) 5 [küsünleri] t[ir]inl[e]rii quvraγl[ar]ı asılıp [üstelip][eee] ...
D 260, 29 [U110], recto [=TT IX, 98–101, 106–111]
(506) 1 ...k/t/... tngrim. t[uγ]mıš ạtam Buzaγu s/...
(507) 2 .../o/... Ạryam[an] /ri kt/tup/t xatun ///' qana/...
(508) 3 ... eddkü qılınč/.../q// tngrim. küg//rüg. kür/...

aaa vG *yäk toγum* „Wiedergeburt als Dämon", cf. TT IX, 21 (n. 61).
bbb Read *[k]öz? [s]öz?*
ccc vG *kürüg*.
ddd vG *[s]ayïnčsïz*, but it is *[']'yynčsyz*, cf. 38; and TT III, 207 (n. 18).
eee Reconstituted after U II, 7 : 65–66 *bo buyan edgü qılınč küčinte tngriḍem kücleri küsünleri parivar quvrayları ašılıp üstelip*; here *asıl-* for *ašıl-*.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

(509) 4 [Taixan Xan] Kuimsa Xatun [Tngrim][fff] Berk/// Ạmran//// [e]rmez yramaz o[runlarta]
(510) 5 [tuγmıš erserler bo] ozup q[utrulup tngri yirint]e burxanlar [uluš-]
(511) 6 [-ınta tuγmaqları bolzun.][ggg] . . . [bo buyan edgü qılınč]

D 260, 29 [U110], verso [=TT IX, 102–105, 112–117]

(512) 1 küčinte tngri[ḍem][hhh] . . . /k/ge . . ./čken '///aqı s/. . .
(513) 2 //i Emsil . . ./-šekenmi[š]. yay////m Yimek. Yayaq. Kötüt. Enüg . . .
(514) 3 ///t////mz q[u]tı . . . Er Tuγ[m]ıš. Er Börii [.] oγlum Qutaddmıš Bars. Q/. . .
(515) 4 . . ./l/. . . xatu[n] k//dd/e//g Yoqurı · Qutluγ Oγul.
(516) 5 . . . Qoṭaqı. közünürte[ki] küšüšlerii[iii] qanzun. kininte '/. . .
(517) 6 . . ./ıγılmaq . . ./l/. . ./qa efir[er mn][jjj] . . .

Translation

Great Hymn to Mani

1 Oh, object of desire of all five states of existence,
. . . the *ạryayiša*-root doctrine . . .
2 My respected and famous father, my Prophet Mani,
Whom one should worship with a reverent mind,
3 We prepared ourselves for you
To worship with a humble mind.
Accept now, oh, object of desire and trust,
4 All the worship of everyone.
We worship you.
5 May it be pure everytime we worship
With faith from deep within.
Upward . . .
6 . . .
7 . . . three . . .
8 We . . . to you . . .
9 To rescue the . . . state of existence . . .
10 All our evil deeds
11 You explained the consequences of [evil] deeds.
12 . . . to a peaceful place . . .
13 You preached . . .
Oh, object of desire . . .
14 You blocked the road to hell.
15 . . .

[fff] Cf. U II, 7 : 65 *Taixan Xan Kuimsa Xatun Tngrim.*
[ggg] So reconstituted by P. Zieme, Drei neue uigurische Sklavendokumente, in: AoF V [1977], 163 (n. 84); also cf. the different but parallel passage in U II, 7 : 70–72.
[hhh] Cf. eee.
[iii] For *küšüšlerii*, cf. 347 *šeš-* for *seš-*, and TT IX, 22 (n. 116).
[jjj] Cf. U II, 7 : 67, 69 *evirer mn.*

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

16 . . .
17 . . . the root to their . . .
18 Preaching the . . . good doctrines,
Four rebirths . . .
19 You rescued . . .
Eight kinds of suffering . . .
20 Their close-set (Hend.) deeds (D.O.),
sepen- . . .
21 With . . .
Continuously (Hend.) searching,
. . . the earth . . .
22 Without understanding . . .
. . . which fasten and drag . . .
23 Attaching oneself from the beginning,
24 Mortals . . .
Ignorance . . .
25 . . .
26 In [the existence of] a mad, savage, poisonous animal,
Ceaselessly (Hend.) like this,
27 Being submerged in the dust (Hend.)
Of forgetfulness of rebirths (Hend.),
They were perpetually mad.
28 When they were being poisoned by the passion of greed,
And decaying and perishing,
With the herb of *amwardišn*
29 You made a dressing for them.
Raving with the passion of anger,
30 They were without thoughts (Hend.).
Making them understand their own origins,
31 You collected their thoughts (Hend.).
The mortals (D.O.) in the five states of existence
32 You separated from ignorance,
You endowed with wisdom,
33 You made bound for *parinirvāṇa.*
The many (Hend.) passions,
As hatred (Hend.), and so forth,
34 Used to disturb mortals
And lead their thoughts (Hend.) astray.
35 When you, our Holy Father,
Descended from the sky,
The families of all mankind, *ninb//* . . .
36 To mortals like us, without an object of desire,
To . . . object of desire (3 Poss.) . . .
37 Reward and pleasure . . .
In propitious circumstances . . .
38 Our chosen Holy Father,
. . . unshakeable mind . . .

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

39 Of all the children of mankind,
It was difficult . . . from *saṃsāra* . . .
40 If our . . . Holy Father
Had not descended from on high,
Three . . .
41 Many (Hend.) mortals would have obtained
42 . . . your path (D.O.) . . .
. . . among human beings . . .
43 The mortals (D.O.) in the five states of existence,
. . . adapting oneself . . .
44 . . . mortals previously . . .
The end of your path . . .
45 . . . was rescued.
We mortals, without an object of desire and miserable,
46 Remained in the tortuous *saṃsāra*
Without obtaining the end of your path.
47 You set up the ladder of wisdom.
You caused them to trample on the five states of existence and saved them.
48 Miserable mortals like us
Came . . . without being aware,
49 We . . . like you . . .
Who were in the fetters of suffering,
In order to see the Sun-God of Prophets,
50 Were rescued from this *saṃsāra*.
To those attached to transitory pleasures
51 You preached the unequalled true doctrine.
You led them across the sea of suffering.
52 You brought them near to good *nirvāṇa*.
To those who were fastened to the root of attachment (Hend.)
53 You showed the road which goes to the country of the Prophets.
54 You raised a Mount Sumeru of merit.
You caused them to obtain this . . . everlasting . . .
55 To those who plunged themselves into the reflection of the water of pride
56 You showed the bridge of the true doctrine.
You caused them to understand the best doctrine in their mind.
57 You entrusted them to the . . . holy assembly.
To those who went astray through the six organs of perception
58 You showed the rising and descending states of existence.
59 You caused them to know the suffering of the *avīci*-hell.
You caused them to be born in the blessed five-fold heaven.
60 Seeking the roads (Hend.) of salvation,
You traversed realms and countries in every direction.
61 When you found mortals needing rescue,
You rescued all of them without exception.
62 To mortals like us who were habitually idle
You exhaustively preached the Evangelium book-jewel.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

63 In that book, we hear and understand
The roads (Hend.) of escape and salvation.
64 If he had not exhaustively preached the pure doctrine
In this way,
65 Would not the earth and mortals
Have come to an end before now?
66 You descended after the four Prophets.
You obtained the unsurpassable blessed state of being a Prophet.
67 You rescued many myriads of mortals.
You saved all of them from dark hell.
68 You expelled from them their mastery of deceit (Hend.),
69 And caused them to do works of benefit to others.
You became a guide (Hend.) to those who went astray.
70 You saved them from the hands of the devil of evil deeds.
71 You rescued those with . . . minds.
You . . . blinded eyes . . .
72 You caused them to do works that are worthy.
You showed them the true road that goes to heaven.
73 You created an object of desire and trust for the world.
74 You preached the seven precious books.
You restrained those who would continuously adorn themselves with evil.
75 You raised the highest places.
You drew all the honors to yourself.
76 . . .
77 You held back the . . . and the arrival.
. . . the *amwardišn* (D.O.).
78 You caused the whole *saṃsāra* to bend to you.
79 You caused the . . . to be restrained.
. . . their rebirths (Hend., D.O.) . . .
80 You caused them to do works of pure good deeds.
. . . eye pupils . . .
81 Your lovely appearance (D.O.) which we never tire of seeing
. . .
82 They used to look askance at you.
. . .
83 . . . that is in . . .
84 . . . inside . . .
. . . guarding . . .
85 . . . the sick ones . . .
. . . danger . . .
. . .
86 . . .
Their mind . . . *avyākṛta* . . .
87 They do not see . . .
Weak, emaciated people
88 . . . *pinpunks* . . .
The *padd* whose firmness has become great,

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

89 The blind ones . . .
Mad . . . with darkened minds
90 . . . stingy misers . . .
Fishes in the seas and rivers,
91 Demons (Hend.) in their . . . caves,
. . .
92 Also, some mortals,
. . . to you, majesty.
93 As for . . . when they were surrounded
By beetles who eat,
94 The assembly would quickly suppress them.
95 Everytime they saw . . .
. . . your appearance (D.O.) . . .
96 As one they would long for you.
In order to see you daily (Hend.),
97 They would walk on foot and call you by name,
They would praise (Hend.) you with their mouths,
98 They would all love you in the same way
As children love their mothers and fathers.
99 Embracing all of them
With your great compassionate mind,
100 You made great benefits (Hend.).
Making . . .
101 Without distinguishing between kin and stranger,
You made them all your own.
You gave your own advice.
102 To innumerable (Hend.) mortals,
With your . . . mind,
103 You did good to all.
As a consequence of the good you did,
104 All of those who were in confined places rose up.
Uninterruptedly (Hend.) like this,
105 You made great benefits (Hend.).
As a consequence of that merit of yours,
106 You convincingly obtained the blessed state of being a Prophet.
Without quarreling with . . .
You came and made . . .
107 As a consequence of . . . of yours,
You imperturbably obtained the blessed state of being a Prophet.
108 With your unequalled holy tongue,
109 You deigned to distribute unstintingly
The jewel of the doctrine called "Good".
110 To suffering (Hend.) mortals,
Quietly, in a place of rest,
Perpetually (Hend.) in happiness,
111 . . . seeing their suffering . . .
. . . unable to restrain themselves . . .

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

112 Your (D.O.) . . .
You renounced like ejected spit.
113 You deigned to have compassion (Hend.)
On the . . . sinners.
114 When they saw . . .
The families of all mankind,
With their dark passions,
115 Were like lunatics (Hend.).
116 The gold . . .
Which came into existence inside jade.
117–155 . . .
156 . . . guarding . . .
They reached a state of existence from which there is no return.
From the beginning, *kirik* . . .
157 To human beings of undecided minds
And . . . small actions
158 You explained the difference . . .
With your great compassionate mind,
159 You embraced all of them,
And rescued them from their tortuous states of existence,
And saved them from the *saṃsāra*.
160 The blessed ones, of pure mind,
Acquired perception extremely quickly
161 And suppressed their evils.
They obtained the blessed state of being an *arhat*.
Pleasures of the *viṣaya* (Hend.)
162 Promoted the mastery of deceit (Hend.),
. . . to it . . .
163 You made benefits (Hend.).
Desirable pleasures . . .
164 To those who had forgotten their true origins
You changed your appearance,
165 To them . . .
When all (Hend.) of them
Saw that appearance of yours,
166 It aroused their minds to escape
From the suffering of the tortuous *saṃsāra*.
To the children of human beings
167 You showed an attractive appearance,
And turned them back from evil deeds.
168 Without knowing the road which goes away
From the attachments which bind (Hend.),
169 . . . was . . . of human beings . . .
In the face of the blue sky of the whole realm
You were born as the Prophet-God of teachers.
170 Seeing you, mortals . . .
And suppressed their doubtful minds.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

171 They guarded with minds free from neglectfulness
The commands which you issued.
As they guarded them . . .
172 The good thoughts in the mind
Grew from day to day.
173 Their bright knowledge gleamed
And shone like the Sun-God.
174 Their compassionate minds increased
And guarded the commandment to be without sin.
175 They escaped from the hell which is ever aflame.
Their faithful minds . . .
176 And they exerted themselves in the true laws,
And guarded the true commandment
177 To not commit dirty evil deeds.
They thought about the transitoriness of the body
And left house and home.
178 They prepared themselves in the good doctrines
And carried out the commandment to be pure in body.
179 They exerted themselves in the pure doctrines
By which one escapes from dangerous places,
180 And, in order to be born again in the palace of immortality,
They guarded the commandment to be pure in mouth.
181 They all asked for divine blessing.
In order to walk along the blessed . . . road,
182 Through escape from the terrible *saṃsāra*,
They carried out the commandment to be the blessed poor.
183 They recognized the transitory doctrines,
And, in fear of the three evil ways,
In order to be born again in the highest place,
184 They carried out the three seals.
Majesty, the moment they saw you,
185 Many (Hend.) mortals
. . . in order to escape . . .
(186) . . .
(187) . . . the seven obeisances (D.O.) . . .
(188) . . . with a mind free from neglectfulness . . .
. . . which is in the present . . .
(189) Thereafter, in the three evil ways . . .
(190) . . . in their death . . .
(191–195) . . .
(196) They hurried . . .
When mortals longed . . .
(197) As they shut and opened their eyes,
You appeared . . .
(198) . . . beneficial to their . . .
. . . unsurpassable . . .

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

(199) . . . the mortals (D.O.) . . .
. . . all of them (D.O.) completely . . .
(200) . . .
(201) . . .
(202) . . .
(203) . . . to the passions . . .
. . . because of . . .
(204) Without knowing the principle of the two-fold emptiness,
. . .
(205) Sleeping in a . . . sleep,
. . . indebted evil . . .
226 . . . their minds . . .
227 You deigned to command them
To say praises and hymns,
To repent evil deeds,
And to assemble and bring about *amwardišn.*
228 Mortals with confused minds,
Hearing this command of yours,
Caused seas and rivers of virtue to flow,
229 And were born again in the country of the Prophets.
Other simple minds
Walked on pure roads
230 And brought about *amwardišn.*
They were born again in the palace of immortality.
231 We bow our heads and worship
You, our highest God.
May the mortals on this earth
232 Continuously be born again in *nirvāṇa.*
We worship with a reverent mind.
May all the mortals on this earth
233 Escape from their perilous dangers.
May they find peaceful *nirvāṇa.*
234 As a consequence of the merit of our praise and worship,
235 May the divine powers
Of the gods above and below
And of the various spirits (Hend.) be increased.
236 . . . own . . .
237 May they guard . . .
238 We ask you for divine favor . . .
239 May they all reach . . .
240 We venture to bow and worship
With profound respect . . .
241 May he deign to give absolution . . .
242 . . . with . . .
. . . all . . .
243 Unsurpassable best . . .
244 (TITLE:) Ayakantr, wise . . .

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

Bilingual Hymn to Mani

245 Oh, bright Sun-God . . .
246 Oh, mighty Moon-God.
247 Like the diadem of the God, Ohrmizd,
248 Like the garland of the God, Zurvan,
249 Shining to see is my father, the Prophet Mani.
250 Thus, and in that way, I praise and worship you.
251 Like the *cintāmaṇi*-jewel
Worthy to wear on the flat crown of the head,
252 Oh, you are worthy.
253 Just as you shine with the holy splendor of the commandments,
254 So you, among . . . are shining.
255 Shining to see is my father, the Prophet Mani.
256 Thus, and in that way, I praise and worship you.
257 You, who come completely unhindered, are the one who will restrain
Greed and the other passions.
259 Having your origin in good *nirvāṇa*,
261 You are worthy to be carried on the flat crowns of the heads
260 Of the former Prophets.
262 Thus, I praise and worship you.
263 . . . who will be rescued . . .
264 May it be manifest (Hend.) from the . . . roads.
265 . . . extremely pure . . .
266 . . . who will open . . .
267 For that reason I praise and worship
The doctrine-jewel.
268 Keeping of commandments, wisdom,
269 Meditation . . .
270 . . . jewels and pearls of virtue . . .
271 . . . like a river . . . rich man . . .
272 Oh, subsequent good!
273 . . . wonderful . . .
274 . . . farmer . . .
. . . rich man . . .
276 . . . time . . .
He is the one who arouses and increases great desires with his whole mind.
278 I, Aryaman Fristum Qoštr,
279 With profound respect, venture to bow my head and worship
277 The holy jewel of this community (Hend.).
280 (TITLE:) Teacher, Buddha, God . . . Kucha . . .

Invocation of the Prophets

281 Now, Majesty, I, Aryaman Fristum Qoštr, with a respectful (Hend.)
282 Pure mind, venture to honor, bow my head, and worship you.
283 Without . . . in my thoughts, I bow and worship his Majesty, the

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

284 Holy Prophet. I worship his Majesty, the Prophet whose own highest
285 Whole being is at peace. [I worship] his Majesty, the Prophet
Who bestows divine favor on all.

Confession

(286) . . . (287) . . . the commandment . . . (288) . . . binding . . . the four rebirths . . . (289) . . . passion . . . and all in . . . (290) . . . loving disposition . . . (291) . . . I was . . . (292) . . . (293) . . . the commandment . . . (294) . . . I, Aryaman Fristum Qoštr, . . . (295) . . . all my evil deeds . . . (296) . . . one . . . (297) . . . the blessed poor . . . (298) . . . prayer, confession . . . (299) . . . if I corrupted . . . (300) . . . (301) . . . (302) . . . in order to restrain the existence . . . three . . . (303) . . . the commandment (D.O.) . . . (304) . . . if I was unable to guard . . . (305) . . . guarded . . . (306) . . . through the three pure commandments . . . (307) . . . in various evil ways . . . (308) . . . that is in . . . (309) . . . *sitim* . . . (310) . . . seven . . . (311) . . . (312) . . . (313) . . . (314) . . . if I have persisted . . . (315) . . . if I have been impatient in . . . deeds . . . 346 We ventured to . . . May evil deed give the reward (Hend.) . . . of purity and of good. 347 May we be ones who untie the net and the snare of birth and death. May we be ones who pull apart the bond and the fetter of action. 348 May we guide those who went astray. 349 May we be ones who cure the chronic illness of the passions. May we be ones who open the eye of wisdom. 350 May we be ones who give joy (Hend.) to those have undergone every suffering. 351 If I have absolutely sinned against mortals who [so] endure [suffering], 352 in the presence of the God, Vahman, I venture to repent all my evil deeds, and to plead (Hend.) for pure absolution. 353 Forgive my sins! Now, I, Aryaman Fristum Qoštr, 354 . . . 355 [venture] to repent all of our [sic!] various grievous evil deeds, and ask for pure absolution.

Story of Arazan the Merchant

366 "See . . . in your presence . . . call out the name and . . . this . . . 367 Think of all the sins and trespasses, of the both of them, 368 ask to be freed from sins and for pure absolution, and make your confession," 369 he advised. They heard the advice (Hend.) of that merchant named Arazan, 370 and first, they feared death; second, they pitied the living souls with property (Hend.); 371 third, they hurried to their own living . . . 372 They behaved according to the advice (Hend.) of the merchant named Arazan, 373 and repented their sins, caused their tears to flow, asked for absolution, 374 and made their confession. Because of their pure faith, 375 they ventured to make their confession for all their sins and trespasses. Thus . . . (376) "As a consequence of mighty, great merit, death . . ." (377) he deigned to say. Thus, I, Aryaman Fristum Qoštr, . . . (378) together with Yašqan Inal İtmiš Tngrim and Qut/. . . (379) "From . . . up to today, because of the three kinds of demons – desire, shamelessness, greed – (380) go . . . as far as to the three kinds of pure seal – in thought, in speech, in deed – (381) and the seven jewels, and reach your homes with your children," (382) he said, and abandoned his body. His soul was born again in heaven. (383) Led by that merchant named Arazan

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

. . . (384) took precious stones (Hend.) and property (Hend.), as much as they could carry, (385) and reached their own city and country. "Hear . . ." 426 (TITLE:) . . . named Yišu Aryaman . . .

Benediction(?)

427 . . . to the Prophets . . . 428 . . . repenting . . . 429 I venture to plead . . . 430 . . . protecting (Hend.) the realm and country . . . 431 . . . angel . . . 432 . . . *Ahrindus Sit* . . . 433 And, moreover, this . . . 434 . . . who always reaches . . . 435 . . . all sufferings . . .

Story About Demons(?)

(436–445) . . . to the mouth of the devil . . . burnt . . . the house and the furnishings (D.O.) . . . (446) ". . . those who have eyes of copper . . . longing . . . (447) . . . they were . . . to you . . . his bay horse like a *čapunk* . . . (448) . . . bay horse . . . teeth like . . . (449) . . . they were . . . to you . . . all . . . (450) . . . with a harp . . . the hymns(?) . . . (451) . . . becoming a river . . . swaying . . . mountain . . . (452) . . . they were . . . to you . . . hell . . . (453) . . . their gleams . . . (454) . . . strength . . . (455) . . . (456) . . . satisfying themselves . . . the ears of the horse . . . (457) . . . they were . . . you (D.O.) . . . (458) . . . flames rose from his mouth . . . (459) . . . they came . . . (460) . . . going . . . being hostile . . . (461) . . . without resting . . . (462) . . . Majesty, you (D.O.) . . . (463) . . . raising the mountain with valleys . . . (464) . . . you (D.O.) . . . thereby . . . (465) . . . their bowstrings . . . (466) . . . the mountains . . . (467) . . . we . . .", he said . . . (468)". . . raising the cloven hoof . . . (469) . . . let us . . .", they said to each other. Thus . . . moreover . . . (470) . . . making the valleys and mountains resound . . . *afyakirt* . . . (471) . . . those who have eyes . . . those who have thighs like swollen [i.e., inflated] rolls [i.e., drums] . . . (472) . . . they exerted themselves and came to meet . . . all (Hend.) . . . (473) . . . caused their . . . to rise . . . (474) . . . (475) . . . rebel . . . (476) . . . (477) ". . . we . . . (478) . . . (479) . . . (480) . . . (481) . . . (482) . . . striving . . . (483) . . . it (D.O.) . . . (484) . . . (485) . . . (486) . . . I was born a demon . . . (487) . . . while . . . my tongue . . . (488) . . . falling . . . deed . . . (489) . . . in my . . . (490) . . . (491) . . . (492) . . . (493) . . . (494) . . ." he said. . . . (495) . . . word . . .

Colophon: Transfer of Merit

(496) . . . his pure (Hend.) doctrine and religion (D.O.) . . . the community (Hend.) . . . (497) . . . from false preachers and from ignorant opponents . . . (498) . . . on the secular side, in the praiseworthy, holy realm of the Ten Uyghur . . . (499) . . . also like the God, Light Adamas . . . respectful (Hend.) . . . (500) . . . his Majesty, the Prophet-God, Mani . . . *b/ksin quruγ* . . . (501) . . . many angels . . . (502) . . . to many angels . . . preaching the *šābuhragān-* book . . . (503) . . . to the assembly of angels . . . of an unshakeable, pure mind . . . (504) . . . by the strength of this meritorious good deed . . . may their divine powers (Hend.) (505) and their communities (Hend.) be increased (Hend.) . . . (506) . . . majesty . . . my own father, Buzaγu . . . (507) . . . Aryaman . . . queen . . . (508) . . . good deed . . . majesty . . .

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

(509) Taixan Xan, Kuimsa Xatun Tngrim, Berk/, Ạmran/. If they are reborn in void, abominable places, (510) may they be rescued (Hend.) and be reborn in heaven, in the country of the Prophets . . . (511) By the strength of this meritorious good deed, (512) divine . . . (513) . . . Emsil . . . Yimek . . . Yayaq, Kötüt, Enüg, (514) . . . his Majesty . . . Er Tuγmış, Er Börii, my son Qutaddmış Bars, . . . (515) . . . queen . . . Yoqurı, Qutluγ Oγul, (516) . . . Qoṭaqu. May their desires in the present be satisfied. Thereafter . . . (517) . . . I transfer to . . .

Commentary

1 *biš a[žunnu]ng*; BvG had *biš a[žunlarnï]ng*, but the plural is not added after the numeral in this phrase, cf. 31 *biš ažuntaqı*, 47 *biš ažunuγ*, also U III, 18,9; TT IV A20, B33, 38, 59 *biš ažun*, Suv 133 : 13 *biš aṣun*. The word *ažun* is from Sogd, Parth *"ǰwn (āžōn) "birth, rebirth" (GMS §66; Word-List 10), while the term "Five States of Existence" is the Buddhist concept of the "Five *gati*", cf. TT III, 205 (n. 1), 207 (n. 38); Chavannes-Pelliot, Un traité 526 (n. 6), 533 (n. 4); A. V. W. Jackson, The Doctrine of Metempsychosis in Manichaeism, in: JAOS 45 [1925], 252 (n. 23), 262–264; Asmussen Studies 216 (n. 58–60).

2 *Mani burxan*; BvG, TT III, 205–206 (n. 2, fn. 1), pointed out that *burxan* is used here and elsewhere in Turkic Manicheica for "Prophet", rather than for "Buddha" or "God", also cf. Bang MLB 191–192. Zieme BTT V, 51 (n. 444), cites T I αx33 [Mainz 149] v2 *yruq yalavač qangımz* "Our Father, the Messenger of Light" as an epithet for Mani.

5 *yụz yụzegütin berü*; this phrase was discussed in detail by L. Ligeti, Sur un passage du Rājāvavādaka-Sūtra ouigour, in: Németh Armağanı, Ankara 1962, 321ff.; cf. Zieme CAJ 14 [1970], 232. Ligeti shows that the Hend. *yüz yüzegü* means "member, joint", which is parallel to the phrase in Suv 153 : 2–3 *yiliktin süngüktin berüki* "from the marrow and bones", 159 : 13–14 *yilikimizḍin süngükümüzḍin berü* "from our marrow and bones", and is to be understood "from the whole insides, from everything within", or more liberally "from deep within".

11 *uqıt-*; Arat ETŞ 314 (n. 7 : 23), insists on the reading *oqıt-* "to cause someone to read or recite", a verb that later (first in CC 174 *oγut-*) came to mean "to teach, instruct"; however, the verb is here certainly *uqıt-* "to cause to understand", so spelled in TT VIII A 16 ff. against 0 10 *oqıt-* "to cause to read".

18 *tört tuγum*; the term "Four Rebirths" probably refers to the Buddhist series: "From obscurity and poverty to be reborn in the same condition; from obscurity and poverty to be reborn in light and honour; from light and honour to be reborn in obscurity and poverty; from light and honour to be reborn in the heavens", cf. Soothill-Hodous 179b, TT III, 207 (n. 38), TT IX, 21 (n. 61). The use of the terms *tört tuγum* and *biš ažun* (see above, note 1) in Manichean texts is not clear.

19 *sekiz türlüg emkek*; unidentified, but cf. the unedited T M 149 r3 *sekiz türlüg ačıγ trke emgekler* "eight kinds of bitter (Hend.) suffering", (TT III, 207 (n. 39)).

19 *türlüg* or *törlüg*? Because of the Brahmi scriptions *törlüg, törlög, törlük* (TT VIII, 101), most editors have now accepted the form with root *-ö-*: AtG 373, ED 546, BTT III, 101, BTT VII, 98, BTT VIII, 142, Totenbuch 257, Le Conte 133. However, the following facts speak against *törlüg*: (1) the root **tör* (+*lüg* is

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

Attributive) is unknown; (2) Brahmi scriptions are not an infallible guide to Old Turkic vocalism, to cite for the present only TT VIII, I 22 *kün toγotta* "at sun rise" (otherwise TT VIII, 100, *tuγ-*), and TT VIII A 7, I 18 *tupraq* "soil, earth" (against *topraq* in all modern dialects, root connections with *tōγ*, *tōz* "dust" and the slightly inconclusive vowel of Mongol *tobaraγ/toγoraγ* "id."; only Tezcan BTT III, 101, accepts *tupraq*, while Clauson ED 443 does not cite TT VIII). On the other hand, the evidence in favor of *türlüg* is formidable: (1) the vowel is *-ü-* in CC 260 *türlü*, and in the Sino-Uyghur vocabulary *türlüg* (transcribed by Chinese *t'u-erh-lu*; cf. L. Ligeti, Un vocabulaire sino-ouigour des Ming, in: AOH 19 [1966], 272); (2) the vowel is *-ü-* in all modern forms (cf. VEWT 506); (3) the root is *tür* "external appearance, complexion; kind, form, type", meanings given to CC 260 *türlü*, Tat, Chuv, Tar, Oir, Tel *tür* (VEWT 506, where Uyghur *tür* is falsely cited). For reasons that are not obvious, Clauson ED 546 supposed this *tür* to be borrowed from Mongol *düri* "shape, form, complexion, etc.", but it is entirely improbable that *düri* would become monosyllabic in Turkic. On the contrary, I am convinced that it is Trk *tür* rather than *yüz* "face" that is the proper comparison on the Altaic level with Mong *düri* (contra N. Poppe, Vgl. Gramm. d. alt. Sprachen, I. Vgl. Lautlehre, Wiesbaden 1960, 23, but already proposed by W. Kotwicz, Les éléments turcs dans la langue mandchoue, in: Rocznik Orientalistyczny 14 [1938], 94).

20 *seṭreksiz yigii qılınčların*; BvG: „ihre dicht aufeinanderfolgenden *yigi* Taten", and A: « seyrekleşmeyen, sık hareketlerini ». Clauson ED 911 omits this phrase, but cites Kāšγarī *yiki tiš* "close-set teeth"; also cf. Suv 347 : 4 *tüzḍem yigi seṭreksiz qarlıγ taγ teg tišingiz ol* "your teeth are like even and close-set (Hend.) snowy mountains".

20 *sepen-*; unidentified. Because the alliterative scheme requires front vocalism, and because *n* is spelled in its non-final form, this word cannot be *sapan* "plough", as tentatively suggested by BvG, TT III, 207 (n. 40).

21 *yintsigü*; BvG left this word untranslated, while A devoted a note to it in ETŞ 318 (n. 7 : 90), where he cited *yintsik-* in ETŞ 9 : 62 *yintsikmeksiz yig mengi* « bağlantısız, üstün huzûr » and 12 : 10 *yintsikmetin šmnularqa niṣvanıγ utγıl* « şeytanlara kendini ezdirmeden, iptilâlara hâkim ol ». Despite these translations, Arat suggested a connection with Kāšγarī *yind-* "to search, seek" (ED 946; now also ETŞ 13 : 26 *yintip*), plus the DVV emphatic *-sik-* and the converb *-ü*. Erdal VCOT 242 followed this lead, and translated ETŞ 9 : 62 "the unfindable supreme happiness", 12 : 10 "without being found out by the devils", and 7 : 90 (i.e., line 21) "being discovered constantly and continuously". Erdal did not decide between *yintsik-gü* (Crasis) and *yintsik-ü* (with *-g-* spelling), but in view of the common occurrence of *-g-* for *-k-* in the *Pothi-book* and because of other converbial clauses in these lines (22 *uqmaḍın*, 23 *atqanıp*), I opt for the latter.

28 *az*; the word is MPers "z "greed, desire" (TT II, 426 (n. 19); AI 467; AtG 323; DTS 71; ED 277), used also to designate the *Āz*-demon, cf. G. C. O. Haas, The Zoroastrian Demon *Āz* in the Manichaean Fragments from Turfan, in: Indo-Iranian Studies in Honour of Dastur D. P. Sanjana, London 1925, 193–195. However, *az* should not be translated "lust" as Clauson ED 277 has done; rather, there is a distinction between the MPers terms "z "greed" (Word-List 4), or "concupiscentia", and *'v'rzwg* "lust" (Word-List 18), or "libido"; cf. Jackson Researches 106–108; also see below, note (379).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

28 *yoqaṭu tururta*; BvG and A read *yoqaṭṭururta*, but the facsimile is clear, and, in any case, the verb *yoqadtur-* "to destroy" (ED 900; BTT I, 70; III, 107; VIII, 147) does not fit the context as well. For the auxiliary use of *tur-*, cf. ED 529 and S. Tezcan-P. Zieme, Uigurische Brieffragmente, in: Studia Turcica, Budapest 1971, 458.

28 *ạmwrḏšn*; the word is Parth *'mwrdyšn* (*amwardišn*) "collecting, collection" (Word-List 11; Reader 172 n. 13; also in a Parth fragment reproduced on Plate 4 in A. von Le Coq, Chotscho, Berlin 1913), but its exact sense was not at first understood by Bang MLB 209 (n. 2) and TT III, 207 (n. 28). In her commentary to TT IX, 20–21 (n. 34), von Gabain referred to Henning's explanation of the Sogdian passage *δβrṭy'ẖ 'nwyy'mndyy* „lit. ‚das Sammeln der(5) Tore' bedeutet ‚das Abschließen, Verschließen der (5) Sinne (gegen die von der Welt der Sinne („Tore")' . . . so entspricht *pnc δβrṭy'ẖ 'nwyy'mndyy* genau parth. *pnj br'n'mwrdyšn*" (BBB 79 (n. 649)). She added that, according to the TokhB text (lines 268–269), *ạmwrḏšn*, *čxšapt* and *bošqut* form a trinity that corresponds to Skt *dhyāna* "meditation" (Soothill-Hodous 459a), *śīla* "keeping of commandments" (101b), and *prajñā* "wisdom" (337b). Her translations of the occurrences of the word in the *Pothi-book* are: 28 „aus dem Heilkraut der Sinnesabschließung", 77 (without context), 227 „Sinnesabschließung machend sich zu sammeln", 230 „sperrten sie die Sinne ab", 269 „Sammlung"; also cf. ETṢ 316 (n. 7 : 59), DTS 42–43, AtG 319.

29 *yọrünteg*; BvG, A read *yürüntäg* „Heilmittel", while Clauson ED 971 posited *yöründek*. The word is always spelled with *-t-*, and it is almost certain that *+teg* is the Equative; cf. the similar U II 25, 16 *beling teg* "frightful", U IV A235 *belingteg* (not ED 344 *belingdek*). The nominal **yörün* (rigorously, **yürün* is also possible) is not otherwise noted, but it ought to be derived from *yör-* "to wrap" (ED 955) plus the DVN *-n*, just as *bütün* "complete, entire" < *büt-* "to become complete". Thus, *yörün* would mean "wrapping", even "bandage"; cf. *yörgenčü* "bandage", *yörgek* "wrapping" < *yörge-* "to wrap" (ED 965, 966) < *yör-*. *Yörünteg* may be translated "dressing" < "bandage-like".

32 *frnibran*; with *f-* written for *p-*, the word is Parth *prnybr'n* (*parniβrān*) "blessed death, death in a state of holiness" (Word-List 72; Reader 139), which is borrowed from Skt *parinirvāṇa* "complete *nirvāṇa*", or "the final extinction of the individual, the death of the Buddha" (Soothill-Hodous 337a); for other occurrences, cf. TT III, 207 (n. 32), ETṢ 317 (n. 7 : 68), BTT V, 42 (n. 294), Asmussen Studies 136, DTS 396, BTT II, 995. In Buddhism, the term referred to the complete extinction of existence after which further rebirths will not occur, while in Manicheism, it refers to the blissful death of Mani, which is treated in the Parthian *parinirvāṇa*-hymns; cf. Ort Mani 150–151, 243.

37 *uγrın yıqın*; BvG, A read *oγrïn yïqïn* without translation. Tezcan BTT III, 33 (n. 143) recognized that the phrase consists of *uγur* "time; reason, cause" and *yıq* "occasion" with the Instr.; cf. BTT III, 142–143 *uγur-ın yıqın körüp* „sehen sie die günstigen Umstände". To the examples cited by Tezcan may be added Pañcatantra 11 *[uγur]-ın yıqın körüp*; cf. F. Geißler-P. Zieme, Uigurische Pañcatantra-Fragmente, in: Turcica 2 [1970], 38.

43 *yarsmalaš-*; BvG, A left the word untranslated. It is a verb, whose ending presumably continued at the beginning of the next line, and it occurs in BTT II, 196 *yarg̈malaš-*, 274 *yaršmalag̈-*, where the two spellings assure *-š-* in both positions.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

Röhrborn BTT II, 23 (n. 196) suggested that it means "to adapt oneself", a meaning indicated by the Chinese text of line 274. Thus, the base is *yaraš-* "to be suitable, harmonious" (ED 972), with DVN *-ma*, DNV *+la-*, and DVV *-š-*, a derivational route that is isolated, and only partially paralleled in *qarma* "pillaging" (root **qar-* unknown), *qarmala-* "to pillage (tr.)", *qarmalaš-* "to pillage (intr.)"; cf. Erdal VCOT 136.

45 *irinz̃*; only one of the two superscript dots is visible, but both are visible in 48 *irinz̃* and (488) *qılınz̃*, and neither in 259 *tarqarḍazı* – note that this is a different orthography than the subscript dots in 73 *körkit[ti]ngz̤*, 110 *mengilig̤n̤*, (482) *qatıγlanmq̤*, for which see Henning, Mitteliranisch, Handbuch der Orientalistik IV/1, 1958, 75, and Zieme BTT V, 46 (n. 375). Von Gabain AtG 392 (n. 19) recently supposed this *irinz̃* to stand for *irinž*, a form which Kāšγarī supposedly records as a variant of *irinč* "miserable"; in fact, Kāšγarī records *irinč* and *irič* "enjoyment, happiness" which reflect Sogd *ryz* (*rēž*) "desire, lust" (personal communication of Prof. Robert Dankoff, also cf. ED 200; for the Sogd, see W. B. Henning, Sogdian Loan-words in New Persian, in: BSOS 9 [1939], 99). Rather, the correct explanation of the spelling with *-z̃* is to be sought in the Parthian orthographical practise described by Henning Mitteliranisch 74: „für das Parthische dazu punktiertes *p* für *f* und doppelt-punktiertes *z* für *ǰ*"; also cf. Gershevitch GMS §65: "*ž* (with the value of *ǰ*) is only used in the Parth. spelling *pnž* T ii D 66a 7–12 of Sogdian *pnc* 'five'". Thus, *irinz̃* = *irinž* = *irinǰ* ~ *irinč*, *qılınz̃* = *qılınž* = *qılınǰ* ~ ~ *qılınč* (all other cases of *qılınč* in *Pothi-book* written normally), and *tarqarḍazı* = = *tarqarḍažı* = *tarqarḍaǰı* ~ *tarqarḍačı*. To such writings ought also to belong Maḥrnāmag line 130 *xunžuii*, for *qunčuy* "consort" of the other lines, but I am unsure how this is written, cf. F. W. K. Müller, Ein Doppelblatt aus einem manichäischen Hymnenbuch, APAW 1912, 14, 34.

49–50 These lines pose several difficulties. BvG reconstituted *bo sans[a]rt[a qaltïmïz]* „blieben wir in diesem Sansāra", on the basis of 46 *ulınčıγ sansarta qaltımz*, but it is unlikely that mortals would remain in this state in order to see the Sun-God. Rather, they might be rescued from such a state for the purpose of seeing the Sun-God; hence, I reconstitute *sans[a]rt[ın qutrultı]*. Moreover, the subject of the reconstituted verb is *buqaγut[a]q[ılar]* "those who are in fetters", so that the verb *qaltımz* would be incorrect in any case. Finally, I suppose that *buqaγut[a]q[ılar]* and *emkeklig* have been reversed for the sake of alliteration, but it is possible that *emkeklig* refers to *bo sans[a]r*.

50–51, 108 *[eš]siz*; BvG reconstructed this word, which they translated „ohnegleichen", but it is not entered separately in AI or ED (Clauson cites 108 "incomparable" at ED 489). The root of such a word would be *éš* "comrade, companion; one's equal" (ED 253), but the Privative form occurs only in QB 3361 *yorı yalnguz išsiz ay yalnguq uzı* "Go, o craftsman of men, alone and friendless!" With the exception of 93 *yegü* < *yé-* "to eat" (itself dubious, cf. TT III, 209 (n. 93)), closed *é* is always written *i* in the *Pothi-book*. Therefore, one would expect *[iš]siz*, which is impermissible in 50–51, 108, because both quatrains alliterate with *e-*. In short, this reconstruction is questionable.

52 *bo̤ṭul-*; BvG, TT III, 207–208 (n. 52), supposed this verb to be based on *but* "thigh, leg", but it is the passive of *bodu-* "to fasten or nail" (ED 300); for other occurrences, cf. ETŞ 320 (n. 7 : 117) and ED 305.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

54 *Sumir tayγ*; the immediate antecedent is Iranian: Parth *smyr kwf* (*sumēr kōf*) "the Sumeru mountain" (Word-List 82), Sogd *smyr γr-* "id." (GMS §1648; BBB 54 (n. 489); BST II, 173a), which is the Skt *sumeru*. The phrase also occurs in M III, 3 r10 *smir tayγ* (see Jackson Researches 69, 70, 185, 319–320), and in U I, 23, 4, BTT II, 61, III, 99, VII 109, Totenbuch 86 *sumir tayγ*, BTT VIII, 139, Totenbuch 867 *sumur tayγ* (cf. BTT VIII, 31 (n. A22)).

55 *suqlun-*; BvG, A read *soqlun-* and translated „geblendet sein", an interpretation evidently based on Mongol *soqur* „blind" which first appears as a borrowing in a few Middle Turkic texts, as CC 222, Ė. Fazylov, Starouzbekskij jazyk, Tashkent 1971, II, 298, etc. This meaning was questioned by Ṣ. Tekin Mait 460 for the sentence in 58 : 18 which he read *[an]ta tegdükte soḳlunup tüṣ[zün]* « oraya vardığında gözleri kamaşıp düşsün ». Erdal VCOT 239, 241 suggested that *suqlun-* means "to be stuck in something", thinking of the verb *suqul-* "to be thrust into something" (ED 809). Clauson followed this derivation, but correctly translated the Reflexive meaning of *suqlun-* "to fall or plunge into something" (ED 810). Indeed, the Mait. passage is decisive, since *suqlun-* occurs in Hend. with *tüš-* "to fall"; it should be read *[an]ta tegḍükte suqlunup tüš[zün]* "Let him fall (Hend.) when he reaches there".

57 *ạnčan*; BvG, TT III, 208 (n. 57), pointed out that this must be an error for *ạnčmn*, found as such in 94 *ạnčm[an]* and 277, (496) *ạnčmn quvrayγ*, and in other Manicheica, cf. DTS 44, BTT V, 527 and P. Zieme, Ein uigurischer Text über die Wirtschaft manichäischer Klöster im uigurischen Reich, in: Researches in Altaic Languages, Budapest 1975, 332, 334, 335. The word is Iranian: Parth *'njmn* (*anǰaman*) "gathering, assembly, community" (Word-List 13), Sogd *'njmn*, *'ncmn* "assembly" (GMS §67; BBB 119).

57 *altı qačıγ*; BvG, TT III, 208 (n. 57), observed that this term is equivalent to Skt *ṣaḍāyatana*, which refers to "the six entrances, or locations, both the organ and the sensation – eye, ear, nose, tongue, body, and mind; sight, hearing, smell, taste, touch, and perception" (Soothill-Hodous 132b); also cf. TT VI, 156 *altı türlüg yaγılar* "six kinds of enemies" (TT VI, 155–156 (nn. 151, 156)), BTT I B38 *altı qačıγlıγ oγrılar* "the thieves of the *ṣaḍāyatana*" (BTT I, 22 (n. B38)) and Totenbuch 816, 1261 *altı qačıγ*. For the six objects of perception, see below, note 161.

58 *awiš*; the origin of the word is Skt *avīci* "the last of the eight hot hells, in which punishment, pain, form, birth, death continue without intermission" (Soothill-Hodous 383a), but according to von Gabain AtG 322 it was mediated through TokhA *aviś*; cf. BTT I, 22 (n. 157), BTT III, 83, DTS 69. In Sogdian, the form is *'βyc* (BST II, 187b).

59 *biš qat tngrii yirinteh*. The reference to the "five-fold heaven" is obscure, since in Manichean cosmogony the heaven is ten-fold and the earth is eight-fold; cf. M I, 14, 6–7 *on qat ḳọk tngri*, Xuast 42–44 *üze ōn qat kök asra sekiz qat yir*, on which Asmussen Studies 215 (n. 42f.) and Henning MM I, 177 (nn. 5, 7). However, it is possible that the "five-fold heaven" refers to the upper five, just as in a Parthian fragment "the four (upper) earths" are the four upper ones as opposed to the four lower ones (q.v. Asmussen). For a similarly constructed phrase, *biš qat arıγ turuγ nom* "the five-fold pure (Hend.) doctrine", see the text cited below, note (496).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

61 *kez-*; BvG, TT III, 208 (n. 61), supposed *kez-* to be a secondary form of *keč-*, in reference to *irinž* for *irinč* (see above, note 45), and translated „durchziehen"; this interpretation was retained in AI 481, AtG 341. However, *kez-* has nothing to do with the orthography of *irinž*, and cannot equal *keč-*, which is found as a Causative in 51 *kečürtüngüz*; rather, it is the verb *kez-* "to travel, walk about, traverse" (ED 757).

61 *qamıγunı*; BvG (AI 493; ME 22; AtG 60) took this to be *qamıγun*, which is the form in line 165 and probably (449). However, here it is *qamıγu* with the pronominal D.O. *.nı*, as correctly seen by Bang MH 41; also cf. 261 *alquγu* (on which TT IX, 20 (n. 26)), and below, note 67.

62 *oγaṭıp kel-*; BvG and AI 487 retained the interpretation of Bang MH 45–46, where *oγat-* was taken to be a development of **adγat-* "to awake (intr.)", cognate to *odγur-* "to awake (tr.)". Clauson ED 81 rejected this interpretation, but wrongly supposed that it is a secondary form of *oqıt-* "to cause to read or recite" or of *uqıt-* "to cause to understand". Arat ETŞ 321–322 (n. 7 : 133) also incorrectly took the phrase to mean "to lose the way". Tezcan BTT III, 60 (n. 797) interpreted the verb *oqaṭ-* "to be late, to delay" as a derivation from *oq* "short time, propitious moment" plus the DNV *+d-*, with the writing of *-γ-* for *-q-*; cf. BTT III, 797–798 *odγuratı oqaṭmatın tuš tolum bolalım* "let us meet (Hend.) without delay", 798–800 *umuγumuz maytri burxanqa oqadmatın tuš tolum bolup* "meeting (Hend.) without delay our object of desire, the Maitreya-Buddha" (parallel to 854 *körklügümüz maytri burxanqa kineṭmetin odγuraq tušalım* "let us meet without delay our beautiful one, the Maitreya-Buddha"), ETŞ 13 : 184 *kineṭmeḍin oqaṭmaḍın kin yaqın barzunlar* "later, let them go near without delay (Hend.)". Erdal VCOT 187–188 also accepted this interpretation, and translated the present passage: "To people like us, who had been idle . . .". The word *oq* "short time, propitious moment" is found in a number of expressions cited by Tezcan and Erdal; it is certainly the same word as *oγ* "disengaged, idle, free", attested in the XIV c. Arab-Kipchak grammars, but entered by Clauson ED 75–76 as a separate word. For the auxiliary use of *kel-* "to happen habitually", cf. Bang MH 45.

62 *ạwngliwn*; as pointed out by BvG, TT III, 208 (n. 62), and W. B. Henning, The Compendium of the Doctrines and Styles of the Teaching of Mani, the Buddha of Light, in: Asia Major 3 [1952], 212, the spelling *'w-* was intended by the composer to serve as an "eye rhyme" with the *o-* of the other initials of this quatrain; thus: *onglion*. The word is here from Iranian: Parth *'wnglywn* (*ewangelyōn*) "Evangel, Gospel" (Word-List 17), Sogd *'wnglywn* "Evangelium" (GMS §1221; BBB 142; MM III, 910). It also occurs in M III, 6, ii v14 *'nglywn bit'ig* and M III, 35 v3 *[']wnglywn bitig*, which refers to the first of the seven canonical works written by Mani, that is, to the "Gospel" which was known to the Iranian Manicheans under the Greek title εὐαγγέλιον; cf. Boyce, The Manichaean Literature in Middle Iranian in: Handbuch der Orientalistik IV/2, Leiden-Cologne 1968, 69; Widengren Mani 79–80 and below, notes 73–74, (502).

65–66 *tör[t] burxan*; BvG indicated an unclear reading *türk* "strong", but the photograph shows *twyr|*, with the last letter unclear (*-t?*). Clauson ED 543 suggested the reading *tört burxan* "four prophets", and in fact context and religious history stand in favor of his proposal. It is well-known that Mani accepted the validity of the religious founders who preceded him, but that he considered himself to be

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

the "Seal of the Prophets". Ordinarily, only three predecessors are recognized: Zarathushtra, Buddha, and Jesus; cf. Widengren Mani 75–76; Ort Mani 117–118. Other Western sources mention various messengers of truth accepted by the Manichean tradition: Adam, Seth, Enosh, Henoch, Nikotheus, Noah, Sem, Abraham, Buddha, Zarathushtra, and Jesus; cf. Puech, Le Manichéisme 61, 144–146 (n. 241); W. B. Henning, Ein manichäisches Henochbuch, SPAW 1934, 27–28. The Middle Persian *Book of the Giants* has a passage that may permit us to narrow down the field: "But God [Zrwān?], in each epoch, sends apostles: Šīt[īl, Zarathushtra,] Buddha, Christ, . . ."; cf. W. B. Henning, The Book of the Giants, in: BSOAS 11 [1943], 63. Is it possible that *Šītīl* "Seth" is the fourth of the Four Prophets? Let me also recall in this regard the fragmentary painting reproduced as ManMin Plate 6e which von Le Coq convincingly argued was originally a portrait of Mani surrounded by the Four Prophets.

67, (199) *tüzüni*; BvG, AI 506 supposed this to be *tözün+i*, which is the source of the non-existent *tüzün* „insgesamt" in AtG 376; however, this form is composed of *tüzü* "all" plus the pronominal D.O. *.ni*, cf. 103, 238, 242 *tüzü*, 98, 181 *tüzügü*, and notes 61 and 98.

68 *uzanmaq*; translated "laziness" by BvG, A, and AI 510, but the verb *uzan-* means "to be capable, adept, skilled", as already pointed out by A. von Gabain, Briefe der uigurischen Hüen-tsang-Biographie, SPAW 1938, 390 (n. 1786); cf. ED 289. It might be remarked that the 7th of the 10 commandments consists of a prohibition against the teaching of deceitful subterfuge and magic; cf. BvG; TT III, 208 (n. 68); Bang MLB 212–213.

70 *ayıγ q[ılınč]lıγ šmnu*. The same epithet for Ahriman, the "Demon of Evil Deeds", is found in the Runic script fragment from Toyoq, T M 342 v2–4 *ayıγ qılᶫnčlıγ šmnu* (A. von Le Coq, Köktürkisches aus Turfan, SPAW 1909, 1056), and in Xuast (4–5) *ąnıγ qılınčly šmnuluγun biš türlüg yeklerlügün süngüšḍi* "he fought with the demon of evil deeds (=Ahriman) and with the five kinds of devils" (also line (18)). *Šmnu* is Sogd *šmnw* "devil, Ahriman" (GMS §1065, 1190; BBB 78 (n. 639)), and is cognate with MPers, Parth *'hrymn* (*ahrēman*) "the Hostile Spirit, the Devil" (Word-List 10), as first demonstrated by H. Junker, Türkisch Šimnu "Ahriman", in: Ungarische Jahrbücher 5 [1925], 49–55. In Manicheica, *šmnu* virtually always designates Ahriman (but see line (436–445), and M I, 19–20, for which cf. Jackson Researches 149, 268–269, Asmussen Studies 132, 135, 155 (n. 14)); in Buddhist texts, it stands for Māra, cf. BTT I, 64, VIII, 140, Totenbuch 407ff.

73–74 *yitih ayılıq nomlar*; as realized by BvG, TT III, 208 (n. 73), this phrase refers to the *Seven Books* composed by Mani of which the Gospel or Evangelium is mentioned in line 62; for the canon, cf. Henning, Compendium of the Doctrines and Styles 204–211; Boyce, Manichaean Literature 69–71; Widengren Mani 79–83; Ort Mani 106–110.

74 *yratıntačıı*; the phrase in which the verb *yratın-* occurs was translated variously: BvG „Die immerfort im Bösen sich Gefallenden hast Du verhindert", A « mahlûkların kötülük içinde yaşamalarına mâni oldunuz », ED 450 "you have restrained those who fall into evil ways", VCOT 165 "you curbed those who consistently adorned themselves with evil". The latter sense, "to adorn oneself", is surely correct, since *yaratın-* is used in Hend. with *étin-* "to ornament (the body)" (ED 61) in U IV A13 and TT VIII D8.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

75 *orlar*, written above the line, is unidentified, but BvG, TT III, 208 (n. 75) suggested several possible interpretations: (1) *or* is the root of *orun* "place"; (2) *orlar* could be read *ǫrler* with the noun *ör* "height, high ground" (ED 193); (3) *orlar* is an error for *örgin* "throne" – BvG tentatively chose (3), A chose (1). For my part, (1) and (3) seem to be out of the question, (2) barely possible. Rather, I consider *orlar*, which was added as an afterthought, to be an error for *orunlar* "places"; note the parallel phrase in line 183.

76 *emter-*; BvG, TT III, 209 (n. 76), AI 468 took this verb to be a Causative of *emit-* "to lean, incline towards, be bent" and translated „konzentrieren auf (?)"; A translated « çekmek », while Clauson ED 157 suggested "to heap (?)". I follow Arat and consider the verb *emter-* to mean "to draw (something to)" < "to incline (something to)"; very few transitive verbs are formed with the rare Causative *-ar-/-er-*: *kéter-* "to send away" < *két-* "to go", *čıqar-* "to send out" < *čıq-* "to go out", *qaytar-* "to turn back" < *qayt-* "to turn".

77 *irišmek*; BvG, A left this untranslated; I follow Clauson ED 239 who derives it from *ériš-* "to reach or arrive together".

78 *ąnqittür-*; BvG, TT III, 209 (n. 78), followed by A, explained this verb as a derivation from *anqıt-* = *angıt-* = *ąngit-* "to bend, bow". The verb is always spelled *"nkyt-/"nkyd-*, cf. U III, 12, 16, 38, 28–29, BTT III, 986, VIII B37 *ąngite et'özin* "bending their bodies" (also Totenbuch 245 *ąngiḍ-*). It is also possible that the scribe wrote *-ŋ-* as *-nq-* in place of normal *-ng-* (beside *-nk-*) to insure a back vocalic pronunciation. Nonetheless, the root of the verb is *eng-* "to bow, bend" (so spelled CC 89, cf. ED 99), and the verb itself is spelled *engit-* in TT VIII G60. As pointed out by Zieme CAJ 14 [1970], 230 the causative suffix has only labial vowel variants, and so must be reconstituted as *-tür-* in this verb, not as *-tir-*, as done by BvG, A, AI 465, ED 182; also cf. Erdal VCOT 287–288, 311.

84 *küzet-*. Although the meaning of this verb is known, its phonetic shape and etymology are disputed. Berlin editions posit *küzet-* on the basis of the Brahmi scription *küzet-* (TT VIII A1), and Bang MH 49ff. explained the verb as a derivation, frequently with "false *-d-*" as *ešid-* < *ešit-* "to hear", from a root **küze-* (> *küze-t* "watch") ~ **küzü-* (> U I, 6, 14, M II, 8, 17 *küzünč* "protection, refuge" [both clearly written with *-zw-* in the facsimiles and so should not be emended to *küsenč* "desire", as ED 751]). Hamilton, Le conte 78 (n. XLII. 4), proposed the derivation *közed-* < *köze-* "to poke a fire, stir up the burning embers" < *köz* "embers", explained *-d-* as a secondary development of Causative *-t-*, and assumed a semantic development of "to mount guard" < "to watch over the fire, to guard the fire" < "to poke a fire". Clauson ED 758 derived the verb *közed-* from *köz* "eye" plus DNV *+ed-*, but contradictorily gave both *közet-* "watch" and *közetči* "guardian, protector, watchman, herdsman" as derivations from *köze-* "to poke a fire" (ED 758); moreover, he viewed *ködez-* "to watch over" as "unquestionably" a metathesis of *közed-* (ED 707). For my part, I must point out that the verb belongs to a much larger family of roots and derived forms. At least four other words cannot be separated from the above: (1) *kü-* used in Hend. with *küzet-* "to protect" (ED 686); (2) *küg* "leading out to pasture, tending of livestock" (ED 709, cites Kzk *küy*); (3) *küd-* "to wait, wait for, wait on, attend to" (ED 701, cites W II, 1480 Alt, Kmd, Leb, Tel *küt-* "to tend, or pasture (animals)", Kir *küt-* "to tend, wait on (animals, guests)", Osm *güt-* "to wait on, watch over, cherish,

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

pasture (animals)" – these indicate *küt-* rather than *küd-*); (4) ***küzetiglig*** "protected" in TT VIII C4, A34 (ED 758), to which may be added Suv 537 : 1–2 ***küṣetig***, Totenbuch 1311 *küṣeḍig* "protection". Beside these older forms, the modern languages have the following: W II, 1506 Tel, Kmd, Shor ***küze-*** "to tend, lead out to pasture", 1507 Tel, Shor *küzet-* "id.", 1508 Tel ***küzetči*** "herdsman", Kir ***küzö-*** = *küzöt-* "to guard, watch, protect" (K. K. Judakhin, Kirgizsko-russkij slovar', Moscow 1965, 459), Kzk *küzet* "guard, watch" (B. Shnitnikov, Kazakh-English Dictionary, The Hague 1966, 129). On the basis of this material, I suppose the following derivations:

kü- "to watch over, tend"
> *kü-g* "tending, leading out to pasture"
> *kü-d-* (? > *kü-t-*) "to wait on, attend to, tend"
> *kü-d-ez-* "to watch over"
> **kü-z* "watching, tending"
> *kü-z* + *e-* "to tend, lead out to pasture, guard, watch"
> *kü-z* + *e-t-* "to watch, guard, protect"
> *kü-z* + *e-t-ig* "protection"
> *kü-z* + *e-t-ig* + *lig* "protected"
> *kü-z* + *e-t* "watch, guard"
> *kü-z* + *e-t* + *či* "guardian, watchman, herdsman"
> *kü-z* + *e-t* + *le-* "to guard"
> *kü-z* + *e-nč* > *küzünč* "protection, refuge"

All of the suffixes involved in these derivations are well-known and functionally consistent (note that Clauson's *köz* + *ed-* ought to mean "to become an eye", cf. Bang MH 49). The semantic developments are internally consistent (note the internal contradictions of Clauson's *közet* but *küg*, and the inability of Hamilton's etymology to account for *kü-*, *küg*, *küd-*, *küze-*). The phonetics accord with the majority of forms, especially with those in Brahmi script (note that Azeri *közetle-*, Trkm *gözetle-*, Tat *küzet-* [< **közet-*], are like Oghuz *doγ-*, Tat *tuu-* [< **toγ-*] "to be born" against Brahmi, modern *tuγ-*).

86 *ạfyakir[t]*, (470) *afyakirt*; originally Skt *avyākṛta* "unrecordable (either as good or bad); neutral, neither good nor bad" (Soothill-Hodous 382 b, cf. TT IX, 22 (n. 84)). It is also attested in U III, 4,3–5,7 *qavıra tutsar qılınč üč türlüg bolur. ešiḍgil tüzün oγlum . bir kuẓal edgü . ikinti akuẓal ayıγ . üčünč avyakirt yrlıγsız* "When one assembles them, (one sees that) deeds are of three kinds. Hear you, my gentle son! The first, Kuśala, is good. The second, Akuśala, is bad. The third, Avyākṛta, is without command (i.e., not explained by the Buddha)"; ETṢ 11 : 112 *avrakit qıltı mini* "you left me in *avyākṛta*" (the spelling with *r* is certain, but corrupt); also cf. ETṢ 324 (n. 7 : 177).

89 *teklük*; with *-k-* written for *-g-*, the word is derived from *tegil-* "to be reached, to be blinded" (ED 481; already Bang MLB 178 (n. 1)). The full form is now attested in the unpublished T II Y 1 [U120] *kõzsüz tegülük bušıčı erke* "to the blind (Hend.) beggar", cf. Zieme, in: Mitteilungen des Instituts für Orientforschung 16 [1970], 629.

90 *qıfırqaq*; with *-f-* written for *-v-*, but original *-q-*, as pointed out by BvG, TT III, 209 (n. 90) (thus, not *qıvırγaq*, as ED 587). The stem **qıv* + *ırqa-* is also found

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

in *qıvırqan-* of Mait 66 : 4–5 *küni qıvırqanmaq köngül*, parallel to Suv 102 : 3–4 *küni qıvırqaq köngül* "jealous, stingy mind".

91 *ongžin*; BvG, TT III, 209 (n. 91), identified the word with Kāšγarī *ongužin* "the demon who devours men in the desert" (ED 174) and derived it from Chinese *wang jen* "dead man"; however, their suggestion that it is connected with Mongol *ongγon* "sacred, holy; tutelary spirit" is indefensible.

98 *anası[n] b[abasın]*; so restored by BvG, who entered *baba* "father" in AI, 470, with a question mark (also in AtG, 2nd edition, but removed from the 3rd edition); it is cited in DTS 76, but questioned in ED 169–170. This hesitation is understandable, since only the pairs *ög qang* and *ana ata* are noted for "mother and father" in the older texts (cf. here, line (506) *ata*!), whereas *baba* was previously attested only in Muslim texts beginning in the XIV c. (Fazylov, Starouzbekskij jazyk I, 208, etc.), then in Chaghatay, Ottoman, and modern languages (W IV, 1563; VEWT 53; L. A. Pokrovskaja, Terminy rodstva v tjurkskikh jazykakh, in: Istoričeskoe razvitie leksiki tjurkskikh jazykov, Moscow 1961, 25–26). Now, Zieme, in: Asien, Afrika, Lateinamerika 3 [1975], 558 has cited an unambiguous Uyghur occurrence (probably XIII c. or later) in the unedited TM 54 (U 4808), line 11 *ay baba* "o, father!", a text that otherwise has *ata* for "father". This attestation assuages my doubts about the restitution of *b[aba]* here.

100 *sıqur-*, 159 *sıγur-*; BvG, AI 498 read *sïqur-* „sammeln", A, ETŞ 325 (n. 7 : 202), read *sığur-* « sığdırmak », and Clauson ED 815 had *sıqur-* "to cause to squeeze, press, take to oneself". Erdal VCOT 270–271 has convincingly shown that *sıqur-* means "to take something to heart" in these two passages, and also in BTT I $A_2$38 *bo bitigte körüp ötügümüzni sıqurup ikileyü anı ornadzunlar* "let them look in this book and take our plea to heart, and let them replace them (the letters and verses that have been omitted)", B 138 *bo yörügüg ešiḍserler sıqurγalı alpırqaγay* "If they hear this exposition, they will find it too difficult to take to heart".

101 *özüg yaḍıγ atırt[matın]. özirkent[ingiz] yomqını*; BvG read *özüg yadïγ atïrt[ïngïz]. özirkänt[ingiz] yomqïnï* „Das Leben (?) hast Du geändert (?) und alle auf ihr (wahres, ursprüngliches) Selbst zurückgeführt", and suggested (TT III, 209 (n. 101)) AI, 513, that *yad* could be an error for *yaš* „grün, Kraut, Leben"; A read *özüg yatıġ adırt[madın] özirkent[ingiz] yumḳını* « özü ve yabancıyı ayırmadan, hepsini de benimsediniz ». The opposition *öz yat* "kin and stranger" is also found in Totenbuch 137–141 *angbašlayu bodi koṇgülüg öp saqınıp. kenḍü özüm baṣḍınqı anḍirabavta yaruq̈ yašuq nomluγ et'özüg tuyup. alq̈u tınlγ̃[larıγ] öz yat timeḍin. tınlaγ̃ asıγın qılayın saq̈ınıp* "First: I should think (Hend.) of the Bodhi-Mind and perceive that my own self in the first *antarābhava* ("intermediate state") is a shining (Hend.) Dharma-Body, and that I, without calling all mortals kin and stranger, should produce benefit for mortals". I might suggest that in religious contexts the phrase *öz yat* refers to "converts" and "non-converts". The verb *özirken-* occurs nowhere else, but its morphology is transparently formed as the following: *qıvırqan-* "to be stingy" < **qıvırqa-* < *qıv* "divine fortune" (see above, note 90); *alpırqan-* "to occupy oneself with, to make a strenuous effort" < *alpırqa-* "to find difficult" (see above, note 100: BTT I B138) < *alp* "touch, difficult"; also cf. *tangırqa-* "to be astonished" < *tang* "wonder"; *tsoyurqa-* "to have pity on" ← Chinese *tz'ŭ* "kind". I follow Arat and translate *özirken-* "to make or consider one's own".

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

105 *oṭquraq*; BvG, AI 510 and A, ETŞ 326–327 (n. 7 : 216), read *utγuraq* "completely", but TT VIII, I 19 *otγuraq* and the etymology of the adverb from *odγur-* "to wake" (ED 49) argue in favor of *odγuraq*.
110 *örügin*; BvG read *ürükin* „lange", which A, ETŞ 327–328 (n. 7 : 225) corrected to *örügin* « sükûnetle ». Indeed, the word read *ürük* "long (time)" in Suv 505 : 9 (cited DTS 627), BTT VIII B217 *ürük uzatı* is also *örüg uzatı* "restful and long-lasting", as must be Suv 567 : 2 *ürük ürküt*, where the second word is unknown to me.
115 *qaš ičinte törümiš*; BvG translated „im Innern des *qaš* (?) geboren", and in AI 493 questioned whether *qas* or *qaz* might be intended; A had *ḳas içinte törümiş* « kabuk içinde dünyaya gelmiş gibi », evidently thinking of *qas* "birch bark". There are no mistaken writings of *š* for *s* in the *Pothi-book*; the word must be *qaš* "jade".
156 *kirik*; unidentified, although A supposed it to be the verb *kirik-* « kirlenmek ».
157 *ufšaq qılınčlıγ*; BvG translated „die skrupelvoll (?) handelnden"; AI 509 *ufšaq* „kleinlich (?), skrupelvoll (?)"; A « küçük hareketli »; ED 16 (to men) "who make slanders (?)", which is based on Kāšγarī *ušaq söz* "slanderous words".
160 *ayı*; BvG, TT III, 210 (n. 120) suggested that *ayı* is an error for *adı* "very", a word not entered in W I, 489, and unknown to me; otherwise, BvG, A, and ED 182 all have *ayı* "extremely" $<$*ayıγ*$<$*añıγ* "bad, evil", despite the presence of *ayıγ* "evil", with *-γ* retained, in lines 74, 167, 176, 226, and its reconstruction in the next verse *[ayıγ]*. Yet, the interpretation is correct, for one finds the same phonetic distinction between the adverb and the substantive in the Nestorian text U I, 9,11 *ayıγ*, 9,16 *ay-ı*; cf. the examples cited by A, ETŞ 328–329 (n. 7 : 314).
161 *ạrxant*; the word is here borrowed from Sogd *rhnd* "arhat" (GMS §63), but originally from Skt *arhat* "saint" (Soothill-Hodous 472a); it is also found in M III 1, III, b, v4 *rxandlar*. In the Manichean context, it perhaps refers to "Electus" rather than to "Buddhist saint"?
161 *atqaγlıγ fišaylıγ [mengiler]*; BvG translated „Die an die Welt fesselnden Sinnes-Freuden"; A « dünyaya bağlayan zevklerini »; ED 48 "pleasures of the senses which attach (men to this world)". Arat, ETŞ 334 (n. 7 : 317 correctly equated the terms *atqaγ* and *fišay* = Skt *viṣaya* "object of sensual perception" (Soothill-Hodous 421b; note that Clauson ED 47 supposed *atqaγ* to translate Skt *vikalpa* (cf. Soothill-Hodous 139b), but this is not correct here); the six objects of perception are (cf. Soothill-Hodous 133b–134a): 1. *öng körk* "color and appearance" (Skt *rūpa*); 2. *ün* "voice" (*śabda*); 3. *yıd* "smell" (*gandha*); 4. *tatıγ* "taste" (*rasa*); 5. *bürtmek* "touch" (*sparśa*); 6. *törü* "law" (*dharma*). For the six organs and sensations of perception, see above, note 57.
167 *yafš[ınmıš]*; BvG, A reconstituted *yafš[urmïš]*, while Clauson ED 881 has the present reading, confirmation of which is found in U III, 36,36 *yilinmek yapšınmaqlar* "(worldly) attachments (Hend.)", U IV C96 *yilinmekim yapšınmaqım* "my (worldly) attachments (Hend.)", Suv 148 : 15–16 *yirtinčüke artuqraq ilinmiš yapšınmıš köngüllüg erser* "if he has a mind excessively attached (Hend.) to this world", and Suv 102 : 18 *azu yme tiši tınlıγqa boṭulmaq yapšınmaq uγurınta* "or even because of attachments (Hend.) to female mortals" (cited TT III, 208 (n. 52)).
169 *ililig;* BvG. A left the word untranslated, while Clauson ED 145 treated

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

ililig as a misspelling of *illig* = *él* + *lig* "realm". Clauson was essentially correct, except that the emended *illig* ought to be *il* "realm" plus the Attributive +*lig*, used in its Genitive function.

174, 177, 178, 180, 182 *čxšapt*; these lines mention the *biš čxšapt* "Five Commandments" (as M III, 21 r7–8) laid down for the Electi: 1. To be without sin (174); 2. To not commit dirty sins (176–177); 3. To be pure in body (178); 4. To be pure in mouth (180); 5. To be poor (but) blessed (182); also cf. Asmussen Studies 217–218. The Sogdian list of these commandments slightly differs (cf. Henning BBB 14–15): 1. Veracity; 2. Non-injury (to the light scattered in all living things); 3. Behavior in conformity with religion; 4. Purity of mouth; 5. Blessed poverty (i.e., living in poverty, but blessed).

180, 230 *ạnwšagan orṭu*; the word is MPers *'nwšg* "immortal" (Word-List 13; MM III, 876 (n. 6), 894; AtG 319 has MPers *'nwšg-'n*). For the meaning of *orṭu* = *ordu* "camp" > "palace", cf. Sogd *š'ykn-* "palace", "camp"; see W. B. Henning, Sogdica, London 1940, 34 (n. 2).

183 *pükü-ünüp* (lapsus for *pükü-nüp*); BvG, TT III, 211 (n. 143), AI 492 read *pükün-* „verwerfen", and referred to a root *pük-*, *pök-*, treated by W. Bang, Vom Köktürkischen zum Osmanischen, APAW 1919, No. 5, 68n., where it is a question of *bög-* "to dam, block"; A read *bükün-* « bırakmak »; Clauson ED 328 read *bögünüp* "discarding (or opposing?)", but grouped *bögün-* with *bögen-* "to be blocked", which is a Reflexive of *bög-* "to dam, block" (ED 324). These identifications are dubious. The correct reading is surely *pükün-* = *bügün-* "to recognize, know, perceive", a Reflexive of the unattested verb **büg-* "id.", which is the root of *bügü* "wise" (previously read *bögü*, but cf. CC 70 *bügü* "wise", Turkish *büyü* "spell, incantation, sorcery; charm" (New Redhouse Turkish-English Dictionary, Istanbul 1968, 209)). The verb *bügün-* is found in BTT III, 136–139 *anta öḍrü al biligke uṣanmaqlıγ atı köḍrülmiš tükel bilge biliglig tengri tengrisi burxan ınča tip bügünü yarlıqaḍı* "Thereupon, the master of the knowledge of the method (*upāya-jñāna*), whose name is exalted, the completely wise god of gods, Buddha, deigned to recognize (the situation) and said:", Suv 706 : 16 *öngrekin mončulayu bügünü saqınu yarlıqamaz* "previously, he has not deigned to meditate (Hend.) in this way" (cf. DTS 116), Suv 385 : 8 *bo saqınčlarınta yana bek tururlar kinki tüpin činγaru bügünü bilü umazlar* "they firmly adhere to these views, and (therefore) cannot comprehend (Hend.) or know its essence" (DTS 149); also Suv 228 : 16, 615 : 13. Another derivative of the root **büg-* is *bügüš* "wisdom", found in U II, 1 : 12 and elsewhere; Clauson's reading of *bögüš* "concentration" < *bög-* "to dam" cannot be retained (ED 329).

184 *üč tmqalar* (congruence!). The Three Seals correspond to St. Augustine's *tria signacula* (*oris* "mouth", *manuum* "hand", *sinus* "bosom") and to the list here and in Xuast 311–312 *saqınčın sözin qılınčın*; cf. Bang MLB 229–231, Asmussen Studies 230 (n. 320–321), Widengren Mani 98. They are also mentioned in line (380) and in Xuast 320–321 *üč tmγa*, as against Xuast 177 *tört yruq tamγa*. There were seven seals in all: three seals were moral, those of the mouth, hand and bosom, to be observed in daily conduct; four seals were spiritual or doctrinal: love, faith, fear (of God), wisdom; cf. Jackson Researches 331–337 ("The Manichaean Seals").

(204) *iki quruγ tözin*; BvG translated „seine (ihre) beiden nichtigen Wurzeln";

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

A « iki boş kökünü », Clauson ED 652 "the two dry (i.e., non-existent?) roots". The correct identification was made by Hazai-Zieme BTT I, 34 (n. D85): „das Prinzip der zweifachen Leere"; cf. "The two voids, unrealities, or immaterialities" (Soothill-Hodous 28b–29a).

226 *pašik.* Although normally transcribed *bašik* (ED 378), this and the only other Manichean script occurrence, M 657, v2 *pašik* (cited BTT V, 55 (n. 521), 59 (n. 578)) indicate a loan from Sogd *p'šyk* rather than *b'šyk* (GMS §44, 995; BBB 130).

229 *tümke kǫngüller*; BvG left *tümke* untranslated, and noted (TT III, 211 (n. 164)), that an emendation to *köngüllügler* was possible; AI 508 had *tümke* „harmlos, töricht(?)"; A translated « şuûrsuz gönüller »; Clauson ED 506 "simple minds". The latter two translations are based on the use of *tümke* (*-g-*?) in Hend. with *biligsiz* "ignorant, unknowing", cf. Suv 300 : 2, 384 : 21 (DTS 597), BTT V, 66 (n. 699), Totenbuch 1003.

235 *qut wakšik.* The second member of this compound is Sogd *w'xšyk* "spiritual" (GMS §1640; BBB 69 (n. 559)), from MPers *w'xš* (*wāxš*) "spirit, ghost" (Word-List 90); for the equivalency of *qut* and Sogd *farn* (*prn*), cf. H. W. Bailey, Zoroastrian Problems in the Ninth-Century Books, Oxford 1943, 54–55 (and "Introduction" to the Second Edition, 1971). The compound is also found in M III, 23 v6–7 *Qočo uluš ikii otuz balıq qutın waxšikii* "the spirits (Hend.) of the Qočo country and the 22 cities" (cf. W. B. Henning, Sogdian Tales, in: BSOAS 11 [1945], 477), M III, 15 r11 *qutlar wakšikler* "spirits (Hend.)" (cf. BBB 11), the newly edited Krotkov text, SI 2 Kr. 86, line 4 *tiši irkek qut wxšik* "female and male spirits (Hend.)" (cf. L. Ju. Tuguševa, Dva kolofona iz sobranija drevneujgurskikh rukopisej LO IVAN SSSR, in: Tjurkologičeskij sbornik 1975, Moscow 1978, 253; the same phrase in Suv 425 : 1, cited by BvG, TT III, 211 (n. 170)).

241 *krmšwhn*; this is Sogd *krmšwhn* "absolution" (GMS §499; BBB 66 (n. 532)); cf. Bang MLB 228, ME 31, Asmussen Studies 242. Beside *krmšwhn*, which is found in lines 352, 355, 368, 373, and in TT II A36, BTT V, 165, the form *krmšwywn* is also found in BTT V, 8, 89.

245 *[yruq kün tngri ạ.]*; vG reconstructed *[kün tngrining . . .]*, but this line ought to be parallel in structure to 246 *[er]klig ay tngrii [ạ.]*. My reconstitution of the epithet is based on M I, 24, 25, BTT V, 23 *yruq kün tngri*, also note M III, 1, III, b r2, and 15 v13 *yruq ay tngrii*, and Xuast (40), BTT V, 432 *kün ay tngri*; see Asmussen Studies 205ff.

249, 255 *körgelii toγıl*=TokhB *lkāsi śukye* „zu sehen strahlend"; the word *toγıl* is otherwise unknown, but vG, TT IX, 20 (n. 14), suggested a connection with *toqlıγ* "well-built, beautiful". It occurs in Suv 619 : 22 *körkle kövšek toqlıγ inimiz*, which Clauson ED 470 translated "my lovely, gentle younger brother, faithful to the traditional ceremonies (?)", identifying *toqlıγ* with *toquluγ*. However, *toqlıγ* has now been clearly attested in other Middle Uyghur texts: BTT VII, 192 *toqlıγ körkle et'öz* "beautiful (Hend.) body" (not *toquluγ*!), BTT VIII B173 *toqlıγ*=Tibetan *mjes* "fair, handsome, beautiful". In my view, the *toqlıγ* of these texts is a borrowing from Mongol *tokiliγ* [<**toqlıγ*] "fitting, neat, comfortable; well-arranged, well-organized, well-built" (F. Lessing, Mongolian-English Dictionary, Berkeley-Los Angeles 1960, 820), cf. *toki* "staidness, decorum" (ibid.), which is the basis of *tokitai* "decorous, proper, fitting, suitable, etc."

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

(ibid. 821). The Mongol words *toki* and *tokiliγ* are, in their turn, borrowings from Uyghur *toqu* and *toquluγ*, a sequence that may be represented thus:

Old Uyghur	Mongol	Middle Uyghur
toqu "traditional ceremonies"	→ *toki* "decorum . . ."	
toquluγ "faithful to traditional ceremonies"	→ *tokiliγ* "fitting; neat, well-built . . ."	→ *toqılıγ* "well-built, beautiful"

(Because the Attributive *+lıγ* had an independent existence in Written Mongol (cf. E. Hovdhaugen, The Mongolian Suffix *-lig* and its Turkic Origin, in: Researches in Altaic Languages, Budapest 1975, 71–77), it is possible that only Uyghur *toqu* was borrowed into Mongol. The fact is: we would expect *toqu* → Mongol **toqa*. But if we assume Mongol **toqa + liγ*, then regressive assimilation to **toqiliγ* > *tokiliγ*, and subsequent analogical formation of **toqa* > **toqi* > *toki*, then these difficulties could be resolved.) With this, the comparison of the present *toγıl* with *toqılıγ* becomes indefensible. The word must mean "shining, gleaming, radiant" here and in lines 254–255 *ančulayu [sn] toγıl*, which is parallel to line 253 *[an]čula-[y]u yal[trıyur sn]*, but it has no obvious etymological connections with known Turkic words.

251 *tüz töpüte*; vG read *töz töpüte* „auf dem Scheitel", and TT IX, 20 (n. 16), clarified „wohl der (unbedeckte, d. h.) bloße Scheitel"; Clauson ED 482 had *töz töpüte* "on the crown of the head". The meaning requires *tüz* "level, flat, straight" rather than *töz* "root, origin"; cf. now BTT VII G6 *tüz töpüte* „direkt auf dem Scheitel", and Totenbuch 371, 959.

259 *tarqarḍazı*; a tear above the letter *-z-* prevents confirmation of the presence of two superscript dots, that is, of the orthography *-z̈-* for *-č-*, which is discussed above, note 45. I am convinced they were there, and that *-ḍazı = -tačı*.

260 *[sö]kii burxanlarnıng*. The reconstitution is based on Xuast 64–65 *sökii tngrih yalavačı burxanlar* "the former messengers of God, the Prophets"; cf. Bang MLB 192–193, Asmussen Studies 216 (n. 64). It should be pointed out that the grammar of lines 259–261 seems to be out of order: *burxanlarnıng* and *[töpüle]ri* stand in possessive relationship, which indicates that *alquγunung*, lacking in the TokhB, is some sort of error.

278 *Aryaman Fri[stu]m Qošt[r]*. The name of the donor of the *Pothi-book* consists of the following components: (1) MPers *'ry'm'n* (*aryāmān*) "friend" (Word-List 15); it also occurs in line 426 *Yišu Aryaman* (see note), BBB 461 (R) *by 'ry'm'n* "Bay Aryaman" (author of a hymn), BTT V, 181 *mn Yanga Arya[man]* "I am Yanga Aryaman" (Zieme reads *ärin/. . .*), and in M461b and M552 (Boyce Catalogue 30, 39); cf. TT IX, 5–6, 40, and ME 30; (2) MPers *frystwm* "dearest" (Word-List 41); it also occurs in Maḥrnāmag line 389; cf. TT IX, 5–6, 40, ME 30; (3) Sogd *xwštr* (*xveštar*) "master, superior, head" (GMS §230; BBB 12, 139), borrowed from MPers *xw'štygr* "doer of good deeds" (Word-List 100); the titular function of a *qoštr* remains unknown, cf. Bang MLB 197–198, ME 30, vG, TT IX, 5–6, 41, Zieme BTT V, 66 (n. 698).

280 *Küsen*. As Winter TT IX, 29 (n. 45) remarks, this line probably stated: „Ein den Lehrer Buddha-Gott preisender, in *küsän*-Sprache verfaßter (oder: vorgetragener) Hymnus." Thus, *Küsen* here clearly stands for Kuča, the city where TokhB texts were found. All of the occurrences of *Küsen* ~ *Kusan* in Turkic texts

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

cited by P. Zieme, Drei neue . . . Sklavendokumente, in: AoF V [1977], 164.

284 *öz yig üstüngii tolpıı ạmrılmıš burxan*; B translated „Vor der allerhöchsten *tolpïi amrïlmïš Burqan*-Würde verneige ich mich", and in ME 29 (n. 4) clarified the untranslated phrase „dessen Ganzes, dessen ganzes Wesen beruhigt ist". Another possibility, but one which does not radically alter this interpretation, is to treat *öz* as a clipped form for *üz⟨eliksiz⟩*, which is usually found in the phrase *üzeliksiz yig üstünki* "incomparably highest, unsurpassable", cf. BTT II, 99–100, III, 536–537, VII, 715–716, 724, Totenbuch 244.

(298) *wxyzyšn*. This word not attested so far and not recorded in W. Bang's edition, is identical with Parth *wxyzyšn*. Dr. Werner Sundermann has kindly communicated (Letter of 28. 9. 80 from Dr. Peter Zieme) his proposed identification of this word as Parth *wxyzyšn* "entreaty, prayer", which is found in M 6201 belonging to the Turfan collection of Berlin: /i/ 8 pṯ /9/ 'spwr wxyzyšn /10/ 'wṯ rzwr wx'stw'nyft „mit vollkommenen Bitten (wohl = Gebet?) und gerechter Beichte". According to these occurrences the word would be derived from the verb **wxēz-* < **xwēz-* < **xwāzaya-*, cf. Sogd. **xöž-* [for *-ö-* see N. Sims-Williams, The Sogdian Sound-System and the Origins of the Uyghur Script, in: Journal asiatique 269 [1981], 347–360] < *xwež-* < *xwēž* < **xwāzaya-* "to wish" (GMS § 595).

(298) *wxastwanif[t]*. This is Sogd *xw'sṯw'nyfṯ* "confession" (BBB 138; beside *γw'stw'nyβt*, cf. Henning Sogdica 64 (line 5)), which is borrowed from Parth *wx'stw'nyft* (*wxāstwānīft*) "id." (Word-List 94; cf. Asmussen Studies 204 (n. 38) and preceding note). Although context is lacking, the present usage of the term ought to be technical, rather than as a reference to the *Xuastuanift* book of confession of sins, for which see Asmussen Studies 167–261, Zieme BTT V, 19–21.

(307) *türlüg ayγ yollarta*; vG, TT IX, 21 (n. 61), reconstituted *[üč]* before this phrase and equated it with line 183 *üč yavlaq yol* "three evil ways" (or "states", *tryapāya* or *durgati*, i.e., rebirth in the hells, as animals, and as hungry ghosts; cf. Soothill-Hodous 65b; MacKenzie BST II, 7 (n. 1)). The phrase *üč yavlaq yol* also occurs in M III No. 37, a piece that mentions *anant toyun* "Ananda the Monk", and that Bang MH 3 (n. 1) considered Buddhistic rather than Manichean. For my part, I consider *üč yavlaq yol* to be a technical term that cannot be altered so drastically to the present case.

347 *šeš-*; regressively assimilated form of *seš-* "to loosen, untie", cf. Totenbuch 803 *šešil-*.

347 *paγ*. I analyze this form as consisting of the previously unattested root *pa* = *ba* "bond, fetter" plus the D.O. *.γ*; cf. the agreement in 347 *tor.uγ tuzaq.ıγ*, *pa.γ buqaγu.γ*, 367 *yiz.ig yiḍiz.ig*. There may be still another occurrence of this root: BTT V, 461–463 *ol er kntü butın qolın yiti tmr baγa* [read *baqa*] *bkrü bamıš erti* "That man had firmly bound his own legs and arms in sharp (or 'seven'?) iron fetters". Zieme BTT V, 52 (n. 462) explained *baγa* as a Crasis of *baγ* "bond, fetter" plus Dative *.qa*, and cited sufficient examples to render this interpretation tenable (add BTT V, 609 *tegeli* < *teg:geli*, Xuast 235 *barqa* < *barq.qa*, and the discussion of Bang MH 11–12). Nonetheless, one may also read the word *baqa* < *ba.qa*, and add it to *paγ* < *ba.γ*. Neither occurrence, unfortunately, is unambivalent.

348–349 *uzun önkeṭmez nizvanilıγ ig*, literally "the illness of passion which does not get better for a long time"; here, *önkeṭmez* (= *önged-*, cf. ETŞ 428 (n. 35 : 58), BTT V, 52 (n. 458), ED 179) modifies *ig* not *nizvani*.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

351 *nomqutıh* "the majesty (glory, splendor) of doctrine (law)" has long been recognized as the epithet for Vahman or the Great Nous whose function was religious revelation and care of the Manichean church; cf. Bang MLB 168–170, 234–241, MH 29, ME 31, A. Bombaci, Qutluγ Bolsun (II), in: UAJ 38 [1966], 25, Asmussen Studies 163, Sundermann BTT IV, 89 (n. 6), Boyce Reader 144, Zieme BTT V, 45 (n. 364).

353 *mnaṣṭar hirza*, **368, 374, 375** *mnastar hirz*. This formula is Parth *man āstār hirzā* "forgive my sins!" (Word-List 50, 57, BTT V, 24 (n. 47)). It also occurs in TM 327, r5–6 *mnastar γirza* (von Le Coq, Köktürkisches aus Turfan 1053; *γirza* is the Sogd spelling, cf. Henning Sogdica 64, Asmussen Studies 134), M I 30,21 *man-astar hirz*, 30,9 *mnastar hirz-a*, BTT V, 47 *mnastar h[irza]*, 703, 720, 729–730 *mnastar hirza*, and throughout the Xuast, e.g., 31, 63ff. *mnastar hirza* (cf. Asmussen 204 (n. 38)). The construction *mnastar hirz qıl-* should be understood "to make a confession". A second formula, *yzdan astar hirza* = Parth *yazdān āstār hirzā* "forgive the sins of the Gods (=Electi)", occurs in BTT V, 150–151 (see note) and the fragment [U6198] edited BTT V, 66 (n. 702).

367 *yizig yiḍizig barča*, **374–375** *[yiztin] yitiztin barča*. Bang read *yiz yidiz* „Irrtum(?) und Verfehlung(?)", and devoted a note, ME 34–35 (n. 23), to the etymology of these words. According to him, both forms derive from the root **yi-*, which is the supposed base of *yit-* "to stray, get lost" (ED 885). Thus, *yiz* is composed of **yi-* plus the common DVN *-z*; *yidiz* is composed of **yi-* plus an Iterative DVV *-d-* and the suffix *-z*. Bang cited two parallels to the series **yi-*, **yid-*, *yit-*: (1) **yü-* in *yük* "load", *yüd-* "to carry (a burden)", **yüt-* in Kāšγarī's *yütgek* "sack, bale" – the latter, however, is an error for *yétgek*, which is derived from *yéd-* "to sew up" (not "to fill up" as ED 884; personal communication of Prof. Robert Dankoff); thus, only **yü-* and *yüd-*; (2) *kü-* "to watch over, tend", *küd-* "to wait on, attend to", **küt-* in *kütči* "herdsman" – the latter example (cited from W II, 1485) occurs in QB 1412, to which Cairo ms. 67 : 2 has *kütči*, Herat 58 : 1 *küdči*, and Namangan 113 : 4 *tütgüči* [for *tutγučı?*, or error for *kütgüči?*]; it is difficult to say whether *küt-* is secondary from *küd-* (as supposed in ED 701) or the reverse (see above, note 84), but only *kü-* and either *küd-* or *küt-* are possible. If these parallels are not entirely convincing, the basic suggestion of Bang is: the root **yi-* may be postulated on the basis of *yiz* and *yitiz*, the form *yitiz* may be explained as a derivation in *-z* from *yit-* "to stray, get lost", and the form *yiz* from **yi-*. Semantically, one may compare the development of *az-* "to go astray, lose one's way" to *azaq* "false, slander", and *yaz-* "to make a mistake, miss, lose one's way" to *yazuq* "error, sin", and suggest the meanings *yiz* "error" > "sin", and *yitiz* "blunder" > "trespass".

369 *Ạrazan*; the name of the merchant in this story is MPers *'rz'n* (*arzān*) "worthy" (Word List 15; BBB 107); cf. Bang ME 35.

(379) *az uvutsuz suq üč [türlüg yek]ler*; Bang reconstituted this passage and translated „wegen der dreierlei Dämonen, Gier, Schamlosigkeit und Begehrlichkeit". Similar expressions occur in other Manicheica: Xuast 252–253 *todunčsuz uvutsuz suq yek üčün* "because of the insatiable and shameless greed-demon" (not "Āz demon" as Asmussen Studies 201 (n. 11)), M III, 8, III r14–v3 *biš közünmez tutulmaz yvlaq biligler [ki]m kntü ol: üz buz bilig. övke bilig. uvu[tsuz] bilig trkiš bilig. biligsiz bilig. suq yek uvutsuz yek birle::* "The five invisible, impalpable

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

mental states which are these: the mental state of destructiveness; the mental state of anger; the mental state of shamelessness; the mental state of *trkiš*; the mental state of ignorance; together with the greed-demon and the shameless-demon", M III, 12 r8–10 *az ufutsuz suq yek arıxsız yekler erüš kišig munturur baqr oγulqa kökleyür* "the desire(-demon), the shamelessness(-demon), the greed-demon – (these) impure demons cause many men to go mad, and (they) fasten (themselves) to the *baqr*-son". Thus, *az yek*, *uvutsuz yek*, *suq yek*, are each attested, so that *az uvutsuz suq* must be the individual designations of the *üč yekler* that are referred to here and in M I, 19,1 *üč yekler*. These three demons may be correlated with "desire" (*az*) and "sensuality" (*uvutsuz*) from an-Nadīm and *hyle cogitatio* (*suq*) from Ephraim; cf. Asmussen Studies 16, 25 (n. 67).

(381) *yitii rtni*. A detailed commentary on the question of the Manichean use of the "Seven Jewels" (Sogd *rtny* ← Skt *ratna*, cf. *sapta ratna* "seven treasures" (Soothill-Hodous 11–12)) has been contributed by Sundermann BTT IV, 99 (n. 1). According to him, the term refers to the five sons (Five Light Elements, Five-fold God) of Ohrmizd, plus Khrōshtag "Call" and Padvākhtag "Answer". These entities figure in the Manichean myth of Creation. When Ohrmizd and the Five Elements of Light are imprisoned by the Powers of Darkness, the Living Spirit and his five sons (Five Helpers) rush to his aid. The Living Spirit sends out a call (*khrōshtag*) to Ohrmizd who returns an answer (*padvākhtag*), and Ohrmizd is freed, though his five sons remain behind; cf. Asmussen ManLit 114–115, Boyce Reader 5, Puech, Le Manichéisme 78, 170 (n. 316), also M I, 13, 13 (*xroštag pdwaxtag*), and Chavannes-Pelliot, Un traité 101, 519–523, 544–545 (n. 1). These seven figures were combined with the Five Helpers of the Living Spirit into one of the Manichean dodecads, which is symbolized by months or zodiacal signs; cf. F. C. Burkitt, *Xrôshtag* and *Padvâxtag*, Call and Answer, in: Journal of Theological Studies 36 [1935], 180–181, Chavannes-Pelliot, Un traité 542–543.

(381) *alıngları oγlanları[ngız birle]*. Bang ME 35 (n. 32) identified *alïng* „der Schwache" with modern Turkic words *alaŋ*, *alïġ*, *alū* „dumm, töricht" < „schwach an geistigen Kräften", and considered it to be the basis of a verb *alïŋad-* „schwächen". In TT I, 263 (n. 152), BvG grouped together the following words: Leb *alaŋ*, Koyb *alaq* „dumm, töricht" < „schwach", the basis of Manichean *alaŋadtur-*, Buddhist *alaŋur-* „schwächen", to which they connected Kāšγarī *alïγ* „schlecht" = Abakan *alïγ* > Tel *alū* „dumm, töricht". In TT V, 338 (n. A88), BvG discussed the verb *alŋadtur-*, which they read as *alaŋ-ad-tur-* or *alïŋ-ad-tur-* „schwächen", cited several occurrences of *alaŋur-* in Suv 118 : 4, 610 : 16, and noted that the verb *alŋu-* read in KP XXXVII.2 is written *alngt-* and should be interpreted *alaŋad-*, *alïŋad-*. Their discussions, however, did not resolve all the problems connected with the comparisons of words in this group:

(1) Four separate verbs that are presumed to be based on the root **alang* ~ **alıng* have been read: (a) KP XXXVII.2 *alangu-* was so read by Hamilton, Le conte 75–76n., who rejected the connection with *alang*, but incorrectly compared it with *yalang* ~ *yalıng* "naked"; Clauson ED 149 read *t* in place of *u*, and in fact the word is spelled in the facsimile "*lnkt-* = *al(a)ng(a)ṭ-* = *alangad-*; (b) Suv 118 : 4, etc., *alangur-* cannot be controlled, and Clauson may be right in correcting this to *alangad-*, since medial *t* is virtually identical with *w*', and the latter could be easily mistaken for *wr*; thus, the Suv original may have had the spelling "*lnkt-* =

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

al(a)ng(a)ṭ-=alangad-; (c) TT V A97 *alangad-* (facsimiles lacking); (d) M III, 5 v12 *alngaḍḍtur-* (Manichean script), M III, 8, III v11 *alngadtur-* (Uyghur script, Plate II), assures the existence of a verb *alangad-*, so read in case (c), and so corrected in cases (a) and (b); it means "to become weak, to lose one's strength".
(2) The root **alang* of the verb *alangad-* is not attested in the older texts, but it may be identified with the following: W I, 357–358 *alaŋ* "uncomfortable" (Kzk), "dumbfounded, amazed" (Alt), "stupid, foolish" (Leb), also Kzk, Kir *alaŋda-* "to be distracted, disturbed, worried", *alaŋ bol-* "to be worried, distracted", *alaŋ qıl-* "to distract, disturb, disquiet", *alaŋqasar* "inattentive, absent-minded, light-minded, thoughtless" (Shnitnikov, Kazakh-English Dictionary 20; Judakhin, Kirgizsko-russkij slovar' 46).
(3) The connection of Kāšγarī *alıγ* "bad" (ED 135) and modern forms as *alaq* "stupid" to the word *alang* is not at all certain; perhaps all forms are from a root **al-*, but there is no obvious semantic connection with *al-* "to take". Bang's identification of **alang* with the stem of (381) *alınglarıı* is untenable for the following reasons: (1) **alıng* is not attested as a variant of *alang*; (2) none of the meanings of the modern *alang* fit the context of *alınglarıı*; e.g., "dolts and children", "idiots and children", are out of the question; (3) *alınglarıı* analyzed as *alıng+ larıı* requires that *+larıı* be the 3rd Plur. Poss., whereas *oγlanları[ngız]* is 2nd Plur. Poss.; the translation "with their *alıng* and your children" makes no sense. It is my view that *alınglarıı* is an error: either it is an unerased error for *oγlanları-[ngız]*, or it is an error for *alınglar<al-* "to take" plus 2nd Plur. Imper. *:ınglar* (i.e., *[ba]rıp alınglar*). The first possibility is the most likely one.
(384) *tükeṣigče.* This word also occurs in ETṢ 10 : 266 *tükeṣigče uz tümeki iḍigi*, which Arat left untranslated; in his note, 381 (n. 10 : 266), he analyzed the word as *tük-e-z-i-g-če* « sonuna kadar, tamamınca, her biri, her tarafı, her bakımdan », and identified the root *tükez-* with Tel, Shor, Sag, Koyb, Kacha, Küer *tüges-* "to complete, finish (tr.)" (W III, 1538), Alt, Kzk *tügös-* "id." (1539). Thus, the form is composed of *tüke-* "to come to an end, finish" plus the Factitive *-z-*, the DVN *-ig*, and the Equative *.če*; cf. the following formations: *tutsuγ* "will, testament" *<*tutzuγ<tutuz-* "to entrust" *<tut-* "to hold", *tütsüg* "incense" *<*tützüg<tütüz-* "to fumigate" *<tüte-* "to emit smoke". As Hamilton, Le conte 74–75 (n. XXXIV.3) pointed out, *tüke-* can also mean "to be sufficient"; cf. Kāšγarī *bu aš qamuγqa tükeḍi* "the food went around to everyone" (ED 479), KP XXVII.4 *tükemeḍi* "(my authority) was insufficient", XXXIV.3 *tükegüče* "(loading the ship) until (its capacity was) exhausted", BTT II, 847 *tükegінčeketegi* „zu Ende". The present occurrence of *tükeṣigče* probably means "(they took gems and goods) until they had enough", or "as much as they could carry". The passage in ETṢ 10 : 266 could be translated "as many artisan's adornments (Hend.) as there could be" (for *tümeg* [not *tümek*] *<tüme-<time-*, cf. Tezcan BTT III, 37 (n. 219), BTT VII, 99, ED 506).
426 *Yišu Ạryaman*; this is MPers *yyšwʿ ʾryʾmʾn* (*yišō-aryāmān*) "Jesus the Friend" (Word-List 103), which is also found in Maḥrnāmag 212; for the Manichean Jesus, see now Asmussen Studies 205–210 (n. 40).
432 *Ạhrinṭws Sit*; Zieme CAJ 14 [1970], 230 identified this name with that of *ʾhryndws syt* found in M 193 (cited by W. B. Henning, Two Manichaean Magical Texts, in: BSOAS 12 [1947], 51), which is a list of beneficent supernatural beings.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

(496) *[arı]γ turuγ nomın ddinin*; this phrase stands parallel to (498) *tašḍḍın sıngar alqat[mı]š ıdduq [o]n uyγur ili[nte]*, and must, as recognized by vG, TT IX, 7, have been preceded by *ičtin sıngar biš qat*, or the like, cf. T I [U 5362] *ičtin sıngar biš qat arıγ turuq* [Zieme: *törü*(?)] *nom üze. taštın sıngar tolp qamaγ alqatmıš on uyγur ilin üze* "with the five-fold pure (Hend.) doctrine within, and the wholly (Hend.) praiseworthy Ten Uyghur realm without" (ed. Zieme BTT V, 65 (n. 665)). Conceptually, *ičtin sıngar* "within" signifies "religious, spiritual" or "on the spiritual side", while *taštın sıngar* "without" signifies "secular, temporal, worldly" or "on the secular side"; cf. J. Hamilton, Toquz-Oγuz et On-Uyγur, in: Journal asiatique 250 [1962], 40; Zieme OLZ 73 [1978], c. 328. This concept is found in the following Manichean texts: BTT V, 140–141 *'ičtin nom tašt[ın 'i]l kingin* "spiritually, the (Manichean) doctrine, (and) secularly, the (Ten Uyghur) realm – far and wide (lit. 'broadly')", M III, 23, r5–7 *ičtin sıngar nomın üčün. taštın sıngar tolp 'ilin üčün* "for the sake of the doctrine on the spiritual side, for the sake of the whole realm on the secular side", M III, 27 v16–17 *'ištin nom taštın 'il kingin alqıγın turzun* "spiritually, the (Manichean) doctrine, (and) secularly, the (Ten Uyghur) realm – may they be ('stand') far and wide (Hend. 'broadly')" (cf. Zieme BTT V, 29 (n. 140)), and the fragmentary M III No. 29.

(497) *öčeščiler*; vG translated the passage „Bei denen, die unwissend sind und hassen . . .", and TT IX, 41, entered the word as *öčäšči* „Hassender"; Clauson omitted the word from ED. Presumably, von Gabain thought of a derivation from *öčeš-* "to be hostile to one another, fight, oppose, resist" plus the rare Agentive DVN *-či*. In my opinion, it is more probably the normal Agentive formation in *+či* from *öčeš* first attested in Chaghatay *öčeš* "dispute, quarrel, argument" (Pavet de Courteille, Dictionnaire turk-oriental, Paris 1870, 47; W I, 1286), then in a number of modern languages (cf. ED 31). I interpret *biligsiz öčeščiler* to mean "ignorant opponents", i.e., "those who have opposing religious views".

(498) *on uyγur ili*. Zieme BTT V, 64–65 (n. 665) has edited some new fragments with the term *on uyγur* "Ten Uyghur (Tribes)", one of which was recently discussed by J. Hamilton, Le pays des Tchong-yun, Čungul, ou Cumuḍa au X^e^ siècle, in: Journal asiatique 1977, 355–356. In Turkic texts, the term is first attested in the Bayan Čor inscription of 760 from Shine-usu (cf. Hamilton, Toquz-Oγuz et On-Uyγur 39), and presumably its latest occurrence is the present text. Thus, its use stretches across a broader geographical (Mongolia, East Turkestan), chronological (VIII–X cc.), and political (Steppe Empire, Kingdom or City-State) span than is generally assumed in discussions of the term.

(499) *Ạddmwẓ rošn tn]gri*. Zieme CAJ 14 [1970], 229 first identified this name as the „Licht-Adam" = Syrian *'dmws nwhr'*, where Syrian *nwhr'* is replaced by Parth *rwšn* "light" (Word-List 79, MM III, 906). The Light Adamas has not been located in this form in Turfan Iranica, where he is referred to as MPers *wysbyd* (*wisbed*) "master, lord of a village" (Word-List 97) or *tskyrbyzd* < *tskyrb* (*taskirb*) "four-formed, four-shaped, square" (87) + *yazd* "god"; cf. Henning MM I, 182 (nn. 1, 3), Boyce Reader 9 and now new informations from W. Sundermann, Namen von Göttern, Dämonen und Menschen in iranischen Versionen des manichäischen Mythos, in: AoF VI [1979], 113. The Light Adamas was one of the five sons of the Living Spirit; cf. Franz Cumont, *Adamas*, génie manichéen, in: Philologie et linguistique, Mélanges offerts à Louis Havet, Paris 1909, 79–82, Jackson

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

Researches 229 (n. 25), 247, 296–313, Puech, Le Manichéisme 80, 173 (n. 325), Boyce Reader 5, Asmussen ManLit 114, 124–125. For his designation in Chinese as "Vanquishing Envoy Who Subdues the Demons", cf. Liu Ts'un-yan, Traces of Zoroastrian and Manichaean Activities in Pre-T'ang China, in: Selected Papers from the Hall of Harmonious Wind, Leiden 1976, 50–52.

(**502**) *šahbwhrγan.* Mani composed this work in Middle Persian for the Sassanid King Šāpūr I to serve as a summary of his teachings; hence, its MPers title *š'bwhrg'n.* It was not, of course, included in the official list of seven books that he wrote in Aramaic; cf. Henning, Compendium of the Doctrines and Styles 209 (n. 2), 210 (n. 10), 211, Boyce, Manichaean Literature 70–71, Widengren Mani 79, and above, notes 62, 73–74.

(**506–517**) The transfer of merit section (see above, pp. 156f.) was written by the donor himself, but is unfortunately very damaged, so that we are able to discern very few familial relationships and to recover only a portion of its rich roll-call of anthroponyms. Most of the surviving names are unattested elsewhere, but their structure does not strongly diverge from that of names in Buddhist texts and civil documents, and, with the exception of the adopted name of the donor and that of *Kuimsa Xatun [Tngrim],* they are Turkic: (506) *Buzaγu* "calf" (ED 391); (513) *Emsil* ?; *Yimek,* perhaps a Participial form of *yé-* "to eat"; *Yayaq,* perhaps a variant spelling of *yayıγ* "shaking, quivering", cf. Sanglax *yayıq* "a vessel into which they pour milk, etc." (ED 981); *Kötüt* is suggestive of *köt* "backside, buttocks", cf. KP addition *Köt Tuγmıš* "a butt is born" (Hamilton, Le conte 49); *Enüg=enük* "puppy" (ED 183); (514) *Er Tuγ[m]ıš* "a man is born", cf. W. Radloff-S. E. Malov, Uigurische Sprachdenkmäler, Leningrad 1928, No. 57 : 2 *Er Tuγmıš*; *Er Börii* "male wolf" (ED 356; BTT V, 57–58 (n. 559)), cf. BTT VII B111 *Böri Buqa*; *Qutadmıš Bars* "blessed tiger", cf. KP addition *Qutadmıš Qut Bulmıš* (Hamilton, Le Conte 51), *Qutadmıš Qaya* (S. E. Malov, Ujgurskie rukopisnye dokumenty ekspeditsii S. F. Ol'denburga, in: Zapiski Instituta Vostokovedenija 1 [1932], 130–135: line 25); (515) *Yoqurıı,* perhaps a variant spelling or form of Kāšγarī *yoγrı* "dish" (ED 905); *Qutluγ Oγul* "blessed son", cf. [U5632] *Oγul Qutadmıš* "the son is blessed" (cited BTT VIII, 41 (n. A180)); (516) *Qoṭaqıı,* perhaps a variant of *qodıqı* "situated below", cf. Kāšγarī *qotqı* "humble" (ED 599). For some recent contributions to anthroponyms in Uyghur texts, see P. Zieme, Materialien zum uigurischen Onomasticon I, in: Türk Dili Araştırmaları Yıllığı Belleten 1977, 71–84; id., Ein uigurischer Text über die Wirtschaft manichäischer Klöster im uigurischen Reich, in: Researches in Altaic Languages, Budapest 1975, 331–338; L. Ju. Tuguševa, Dva kolofona iz sobranija drevneujgurskikh rukopisej LO IVAN SSSR, in: Tjurkologičeskij sbornik 1975, Moscow 1978, 252–261.

Glossary

ą Interjection 245, 246, 252, 272.
ač- to open (197), 266, 349.
ada danger 85, 233.
adalıγ dangerous 179.
adaq foot 97.
adın, addın 68, other 229.
addınčıγ chosen 38.
aṭır- to distinguish 101.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

aṭırt- difference 158.
Ạddmwẓ ← ← Syrian *'dmws* Adamas, *Ạ. roš[n]* (499).
ạfyakirt ← ← Skt *avyākṛta* neutral, neither good nor bad 86, (470).
ayılıq [*-γ*] precious 74.
ayınčsız unshakeable 38, (503).
ayır profound; grievous 239, 279, 355.
ayırla- to honor, respect 282, *ayayuluq a.-yuluq* 281, (499).
ayız mouth 97, 180, (436–445), (458).
ạymaq rising 58.
ayu roll(?), drum(?), *köplüg a. teg butluylar* (471).
ayuq- to be poisoned 28.
Ạhrinṭws sit ← Iranian *'hryndws syt* ? 432.
al deceit, guile, *a. altay* 68, 162.
al- to take, accept 3, (384).
alınglarıı ? (381).
ạlp difficult, perilous 39, 233.
alqa- to praise, *öge a.:y[u]* 97.
alqatmıš praiseworthy, blessed 59, (498).
alqın- to perish 65.
alqıš praise 226.
alqu all, everyone 1, 4, 10, 39, 232, 352, 355, 434–435.
alquyu all 261.
altay deceit, guile, *al a.* 68, 162.
altı six, *a. q[a]čıy* 57.
altınqıı (situated) below, *üstüngii a.* 234.
altun gold 116.
ạmarıı some 92.
ạmra- to love 98.
Ạmran/, Name (509).
ạmranmaq loving disposition (290).
ạmrıl- to be at peace 233, 284.
ạmtıı now 3, 281, 353.
ạmtıqategii before now 65.
ạmwrḏšn ← Parth *'mwrdyšn* collection 28–29, 77, 227, 230, 269.
ana mother, *a.+sı[n] b[abasın]* 98.
ạnčmn, ạnčan 56 ← Sogd *'ncmn* assembly 94, *ạ. quvray* 277, (496).
ančulayu in the same way 98, *a. . . . a.* 253–254.
anıı it, D.O. of *ol* (483), *a. üze* thus, in that way 250, 256, (464).
anın thus, Instr. of *ol* 249, 256, 262, (377).
antay thus 375, (469).
anun- to prepare oneself 3.
ạnwšagan ← MPers *'nwšg-'n* immortality, *ạ. ortu* 180, 230.
anga to it, Dat. of *ol* 29, 162.
apam if, *a. birög* 64.
aqıt- to cause to flow 228, 373.
aquluy [*-γ-*] poisonous 26.
ara among, between 42.
arasınta among 255.
Ạrazan ← MPers *'rz'n* worthy 369, 372, (383).
ạrxant ← Sogd *rhnd* ← Skt *arhat ~ arhan* saint 161.
arı- to be pure 5, 160.
arıy pure 64, 178, 179, 180, 229, 265, (306), 352, 355, 368, 374, (380), *[ạ.] turuy* (496).
arımaq purity 346.
arqu [*-γ-*] valley, *a. taylar* (470).
arquluy valleyed, *a. tay* (463).
arta- to decay 28.
artaḍ- to corrupt (299).
artuqraq extremely 265.
Ạryaman ← MPers *'ry'm'n* friend (507), *Ạ. Fristum Qoštr* 278, 281, (294), 353, (377), *Yišu Ạ.* 426.
ạryayiša ?, *ạ. töz n[om]* 1.
asıy benefit 69, *a. tuzu* 100, 105, 163.
asıl- [*-š-*] to be increased, *a.:ıp [üstelip]* (505).
asra humble 3.
at horse (456).
ata father (506).
ata-, aḍa- 366, to call by name, to name 97.
aḍlıy, aḍḍlıy 2, *ạḍlıy* 369, 426 named, famous 372, (383).
ạtqay attachment; *viṣaya* 168, *ạ.+lıy fišaylıy* 161.
atqan- to attach oneself 23.
awiš ← TokhA *aviś* ← Skt *avīci* the eighth hell, *a. tamu* 58.
ạwngliwn [*=onglion*] ← Sogd, Parth *'wnglywn* Evangelium, Gospel, *ạ. nom rtni* 62.
ay moon, *a. tngrii* 246.
ay- to command, say 227.
aya- to respect, honor, *a.-yuluq ayırlayuluq* 281, (499).
ayay honor 75.
ayaylıy respected 2.
Ạyakantr Name, *Ạ. bügü* 244.
ayamaq respect 239, 279.
ayančang reverent 2, 232.
ayı extremely 160.
ayıy, ayy (307), evil 74, 160–161, (205), *ayıy qılınč* 10, 113, 167, 176, 226, (295), 346, 352, 355, *a. q[ılınč]lıy šmnu* 70.
az ← MPers *"z* greed 28, 257, (379).
az- to go astray 57–58, 69, 348.
azay [*-q*] false (497).
azıt- to lead astray 34.
Ạzrua ← Sogd *'zrw'* Zurvan 248.
ažun ← Sogd *"jwn* state of existence, rebirth 9, *ạymaq inmek a.+lar* 58, *biš a.* 1, 31, 43, 47, *tuqum* a. 26–27, 79, *ulınčıy a.+lar* 159, *yanınčsız a.* 156.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

pa bond, *p. .γ buqayuγ* 347.
ba- to bind (288).
b[aba] father, *anası[n] b[.+sın]* 98.
baxši teacher 169.
balıq city, *[öz b.]ınga ulušınga* (384).
balıq fish 90.
b[a]qanaq cloven hoof(?) (468).
paqır copper (446).
bar all, whole; existence 169, (302).
bar- to go 53, 72, 168, (381).
barča all 4, 75, 100, 104, 159, (295), 351, 367, 375, *qa[mı]γ b.* (472), *b. qamıγun* 165.
barq home, furnishings, *ev b.* 177, (436–445).
Bars, s. *Qutaddmıš.*
bas- to suppress 161.
bašlap led by, beginning with (383).
bašquq hymn(?) (450).
patıl- to be submerged 27.
bayaqut [*-γ-*] rich man, riches 271, 274.
beḏḏi = TokhA *pättā-* Buddha 280.
beṭü- to become big, great 88.
beṭüḍtür- to increase 277.
b(e)kiz clear, *b. b[elgülü]g* 264.
belgülüg manifest, *bkiz b.* 264.
Berk/ Name (509).
berü from, since 5, 23, (379).
pıšrun- to prepare oneself 178.
bil- to know 168, (204).
bilge wise, *b. bilig* 32, 46, 349.
bilig knowledge 173, *bilge b.* 32, 47, 349, *biligsiz b.* 24, 31.
biligsiz ignorant (497), *b. bilig* 24, 31.
bilin- to know oneself, be aware 48.
biltür- to cause to know 59.
bir one, a (296), (297).
bir erser first 370.
bir- to give, bestow 101, 241, 285, 346, 350.
birimlig indebted(?), *b. ayıγ* (205).
birkerü [*-g-*] as one 96.
birle with 106, 242, (378), (381).
birög [*-k*] however, *apam b.* 64.
birtem completely (199), 258.
biš five, *b. ažun* 1, 31, 43, 47, *b. qat tngrii yirinteh* 59.
biz we 8, 36, 47, 49, 62, 231, 232, 238, 240, (467), (477).
bo this 50, 54, 228, 277, 366, 433, (504), (511).
boṭulmaq being fastened, *b.+lıγ ilkü tüp* 52.
bokün today, *b.+gii küngetekii* (379).
bol- to be, become 70, 264, 347, 348, 349, 350, (451), (511).
bošqut [*-γ-*] instruction; wisdom [*prajñā*] 268.
bošun- to be freed 368.
Börii, s. *Er.*
bul- to obtain 41, 46, 66, 106, 107–108, 161.
bulqanyuq [*-γ-*] confused, agitated 227.
bultur- to cause to obtain 55.
buqayu fetter 49, *pay b..γ* 347.
burxan Prophet 49, 53, 229, 249, 260, 283, 427, (500), (510), *b. qutın bul-* 66, 105, 107, *b. qutınga* 284, 285, *[b. tn]grii* 169, *b.ulušı* 53, 229, (510), *Mani b.* 2, 256, *tör[t] b.+lar* 66.
butluγ having thighs (471).
buyan ← Skt *puṇya* merit 54, 105, 228, 234, (376), (504), (511).
buz, s. *üz.*
Buzayu Name (506).
bügü wise 244.
pükün- [*-g-*] to recognize 183.
pütür- to carry out 179, 182, 184.

č(a)xšap(a)t, čqšpt 178, (293) ← Sogd *čxš'pδ* ← Skt *śikṣāpada* commandment 174, 177, 180, 182, 253, 268, (287), (303), *üč arıγ č.* (306).
čapunk ?, *č..teg tor[u]γı* (447).
čıγay poor, *qutluγ č.* 182, (297).
čintamani ← TokhA *cintāmaṇi* ← Skt *cintāmaṇi* a jewel, *č. rtni* 251.
čoγ flame, splendor, *č. yalın* 254.

didim ← Sogd *δyδym* diadem 247.
ddin ← Sogd *δyn* religion, *nom dd.* (496).

ed, edd (384) property, goods, *e. tvar* 370, (384).
edgü, eddkü (508) good 18, 51, 103, 108, 172, 178, 259, 272, 346, *e. qılınč* 80, (504), (508), (511).
edrem virtue 270.
efir- to transfer (517).
efril- to revolve, behave 373.
emkek [*-g-*] suffering 50, 51, 59, 111, 166, 350, 435, *e.+lig [tolyaylıγ]* 109, *sekiz türlüg e.* 19.
emle- to cure 349.
Emsil Name (513).
emter- to draw to 76.
Enüg [*-k*] Name (513).
aṇqittür- [*-g-*] to cause to bend, bow 78.
Er Börii Name (514).
Er Tuγmıš Name (514).
er- to be 27, 30, 34, 39, 41, 65, 82, 93, 94, 96, 98, 115, 169, 174, 178, 180, 182, 252, (299), (304), (314), (315), 351, (447), (449), (452), (457), (510), s. *bir erser, ikinti e., üčünč e.*
erig counsel, *öḍḍ e.* 369, 372.
erken while (487).
erklig mighty 246, (376).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

ermez void, null (509).
ert- to persist, commit (314).
ertimlig transitory 50.
ertimlik transitoriness 177.
esirke- [*-g-*] to pity 371.
esirkenčsiz [*-g-*] unstintingly 109.
ešit-, ešiḍḍ- 370, (385) to hear 64, 228.
[eš]siz unequalled 50–51, 108.
et- to do (291).
et'öz body 177, 178, (382).
ev house (382), *e. barq* 177, (436–445).

fišay [*v-*] ← ← Skt *viṣaya* object of perception, *ạtqaylıy f. +lıy* 161.
Fristum, Friṣtum (294) ← MPers *frystwm* dearest, *Aryaman F. Qoštr* 278, 281, (294), 353, (377).
frištii ← Sogd *fryšty* angel 431, (501), (502), (503).
frnibran [*p-*] ← Parth *prnybr'n* ← Skt *parinirvāṇa* death without further rebirths 32.

hirz(a), s. *mnastar*.

xamıy, s. *qamıy*.
xatıy, s. *q-*.
xatun queen (507), (515), s. *Kuimsa*.
Xormuzta ← Sogd *xwrmzt'* Ohrmizd 247.
xunku ← Chinese *k'ung hou* harp (450).
xw'ṣtw'nyft (Sogd) ← Parth *wx'stw'nyft* confession (298), s. *xwastwanift*.

ıdduq, ıdduy 35, *ıduq* 108 holy 38, 40, 57, 108, 253, 277, 283, (498).
ınay object of trust, *umuy ı.* 4, 73.
Inal, s. *Yašqan*.

ičinte inside 115.
ičkerü [*-g-*] inside, into 84.
ig sickness, illness 85, 349.
ikii two, *i. [bar]ča* 367, *i. quruy töz* (204).
ikinti erser second 370.
ikirčgü undecided, indecision 157.
il realm, *[o]n uyyur i. +i[nte]* (498), *i. uluš* 60, 430, s. *ililig*.
il- to attach, fasten, *boṭulmaqlıy i.-kü tüp* 52.
ililig [*=il +lig*] of the realm 169.
ilin- to be attached to, be fastened to 50, *yaſš[ınmış] i.-miš* 168.
ilišlig which fasten, *i. tartišlıy* 22.
il(i)k [*-g*] hand 70.
ilkiḍe previously 44.
ilkiteberü from the beginning 23, 156.
ilt- to carry, bring to 52, 261.
in- to descend 40, 66, *qalıytın qoṭıı i.:tingiz* 35.

inčkülüg [*-g-*] peaceful 12.
inmek descending 58.
irinčke- to have compassion, *soyurqa[y]u i.:yü* 113.
irinž [*=irinč*] miserable 45, 48.
irišmek arrival 77.
irklet- to cause to trample on 47.
isiig warm, *i. öz* 371.
iš work, deed *i. išlet-* 69, 72, 80.
išlet- to cause to work, *iš i.* 69, 72, 80.
Ïtmiš, s. *Yašqan*.
iyin because of, subsequent (203), 272.

kečür- to cause to cross, lead across 51.
kel-, kl- (459), (472) to come; Auxiliary 'to habitually do something' 48, 106, 258, *oyatıp k.* 62.
kesi ← TokhA *käśśi* teacher 280.
ket- to go (460).
kez- to traverse, travel 61.
kin after 66.
kininte thereafter (189), (516).
kirik ? 156.
kiriš (bow)string, *ya k. +ler* (465).
kirlig dirty 176.
kirtgünč faith(ful) 5, 175, 374.
kirtü true 176.
kiš'i person 87.
kög [*-k*] blue, *k. qalıy* 169.
köni true 51, 55, 72, 163.
kọngül mind, thought 56, 71, 86, 102, 166, 172, 226, *ög k.* 31, 34, *ayınčsız k.* 38, (503), *arımış k.* 160, *asr[a] k.* 3, *ayančang k.* 2, 232, *bulqanyuq k.* 227, *ikirčgü k.* 157, *kirtgünč k.* 175, *qrarmış k.* 89, *sımtaysız k.* 171, (188), *sizik k.* 170, *süzüg k.* 282, (503), *tümke k.* 229, *yrlıqančučı k.* 99, 158, 174.
kọngülsüz mindless, *ögsüz k.* 30.
köplüg swollen(?), inflated(?), *k. ayuteg butluylar* (471).
köprüg bridge, *kö[ni nomluy] k.* 56.
kör- to see 49, 81, 82, 87, 95, 96, 111, 114, 165, 170, 184–185, 249, 255, 366.
körgle [*-k-*] lovely, *k. körk* 81.
körk, körg 164, 165 appearance 81, 95, 167.
körkit- [*-g-*] to show 53, 56, 58, 73, 167.
kötür- to bear, endure, raise, lift 351, (463).
Kötüt Name (513).
köz eye (197), 349, (446), (471), *k. qa[raq]* 80, *tegilmiš k. +ler* 71.
köznek reflection 55.
közün- to appear (197).
közünür the present (188), (516).
krmšwhn ← Sogd *krmšwhn* absolution, *k. bir-* 241, *k. qol-* 352, 355, 368, 373.
Kuimsa Xatun [Tngrim] Name (509).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

kų- to watch over, *k:yü k[üzetü]* 430.
küč strength, power 235, (454), (504), (512), *[k. küsün]* (504).
küčen- to exert oneself (472).
küčsüz weak, powerless, *k. turuq* 87.
küʃenč pride 55.
kün day, sun 245, *k. küninge* 172, *k. tngri* 49, 173, *boküngii k..getekii* (379).
küntemek daily, *k. tıı* 96.
küse- to long for 96, (196).
Küsen Kucha 280.
küsenčig desirable 163.
küsün, s. *küč.*
küšüš desire (516).
küzet-, *küzeḍ-* 156, 237 to watch, guard, protect 84, 171, 174, 177, 180–181, (304), (305), *kųyü k.* 430.

Mani Mani, *M. burxan* 2, 249, 256, *burxan tn[gri Ma]ni qutı* (500).
m(e)n I 250, 257, 262, 267, 278, 281, 283, 284, 285, (294), 353, (377), 429.
mengi pleasure, joy 50, 161, 163, *m. ögrünčü* 350.
mengilig [*-k*] happiness 110.
mnaṣtar hirza ← Parth *mn 'st'r hyrz'* Forgive my sins! 353, *mnastar hirz qıl-* 368, 374, 375.
monıteg, *monıtek* 104 like this, in this way 26, 64.
mu Interrogative particle, *alqınmazmu* 65.
munqul [*-γ-*] mad 26, 27, 89.

ninb// ? 35.
nirvan, *nirban* 232 ← TokhA *nervāṃ* ← Skt *nirvāṇa* expiration 52, 233, 259.
nizvani ← Sogd *nyzβ'n* passion 33, 114, (203), 257, (289), 349, *az n.* 28, *[ö]vke n.* 29.
nom ← Sogd *nwm* book, doctrine 18, 51, 56, 63, 64, 178, 179, 183, *qryayiša töz n.* 1, *qwngliwn n. rtni* 62, *edgü tityük n.+luγ rtni* 108, *šahbwhryan n.* (502), *yitih ayılıq n.+lar* 74, *n. ddin* (496), *n. rtni* 267, *kö[ni n.+luγ] köprüg* 55.
nomla- to preach 13, 18, 51, 63, 64, 74, (502).
nomluγ preacher (497).
nomqutıh majesty of the doctrine, Vahman, *n. tngrii* 351.

oṭquraq [*-γ-*] convincingly 105.
oγaṭ- [*-q-*] to be late, idle, to delay 62.
oγlan children 39, 99, 166, (381).
oγul son 279, (514), s. *Qutluγ.*
ol that 63, 105, 165, 267, 369, 375, (383).
olar they 93, 99, 158, 165, 227.
on oγγur Ten Uyghur (Tribes) (498).
ongžin ← Chinese *wang jen* dead man; demon, *yek o.+l[a]r* 91.
orṭu palace, camp, *[ą]nwšagan o.* 180, 230.
orlar ? 75.
orun place 12, 104, 110, 179, 184, (509).
oruq path 42, 44, 46.
ot herb, *qmwrḏšnlıγ o.* 29.
oz-, *oṣ-* 233 to escape 166, 175, 179, 182, 185, *o. qutrul-* 63, (510).
ozqur- [*-γ-*] to save 47, 68, 70, 159.

öčešči enemy, opponent (497).
öd time 276.
öṭür- to separate from, *öngii ö.* 32.
ög, *ök* 283 thought, *ö. kǫngül* 30, 34.
ǫg [*-k*] Emphatic particle, *-mište ǫ.* 94, 185.
ög- to praise, *ö.:e alqa-* 97, *ö.:e yųkün-* 234, 250, 257, 262, 267.
ögrünčü joy, *m[e]ngii ö.* 350.
ögsüz thoughtless, *ö. kǫngülsüz* 30.
ögüz river 271, (451), *taluy ö.* 90, 228.
ökün- to repent 226, 352, 355, 373.
ökünmek repenting 428.
ölmek death, dying, *tuγmaq ö.* 347.
ölüm death (190), 370, (376).
önkeṭ- [*-g-*] to recover, get better 348.
öngii different, various, other than, *ö. öṭür-* 32, *tekšürüp ö.* 164, *ö. öngii* 235.
örit- to arouse 276.
örlet- to disturb 34.
örten- to be burnt (436–445).
örüg quiet 110.
öḍḍ advice 101, *ö. erig* 369, 372.
ötkürü [*-g-*] because of 374.
öḍḍle- to advise 369.
ötün- to plead 429, *qolu ö.* 353.
övke anger, *ö. nizvani* 29.
öz self, own 30, 101, 236, 284, 371, (384), *ö. yaḍ* 101, *isiig ö.* 371, *tirig ö.* 371.
özirken- to make one's own, take to one's self 101.
özn[e]- to rebel (475).
özüt soul (382).

pa, s. *b-*.
padd ? 88.
paqır, s. *b-*.
pašik ← Sogd *p'šyk* hymn 226.
patıl-, s. *b-*.
pıšrun-, s. *b-*.
pinpunk ? 88.
psak ← Sogd *ps'k* garland 248.
pükün-, s. *b-*.
pütür-, s. *b-*.

qačan when 34.
qačıγ flight; *viṣaya*, *alt[ı] q.* 57.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

qal savage, mad, *[mun]qul q.* 26, *q. tilfe* 115.
qal- to remain 46.
qalıy sky 35, *[kö]g q.* 169.
qamıy, xamıy (289) all 35, 114, 285, *q. barča* (472).
qamıyu all 61.
qamıyun all (449), *bar[ča] q.* 165.
qan- to be satisfied (516).
qanınčsız without satisfaction or satiation, *körü q. körgle körk* 81.
qang father, *q.+ım Mani burxan* 2, 249, 256, *ıdduq q.+ımz* 35, 38, 40.
qaraq pupil, *köz q.* 80.
q(a)rar- to become dark 89.
q(a)rarıy dark 114.
qaršısız without quarreling 106.
qaš jade(?) 115.
qat layer, -fold, *biš q. tngrii yirinteh* 59.
xatıy firmness 88.
qatıylan- to exert oneself 176, 179–180.
qatıylanmq striving (482).
qıfırqaq stingy, *q. saranlar* 90.
qıl- to do, make 29, 33, 100, 103, 105, 106, 163, 176, *amwrdšn q.* 227, 230, *mnastar hirz q.* 368, 374, 375.
qılınč, qılınž (488) deed, action (315), 347, (380), *ayıy q.* 10, 11, 70, 113, 167, 176, 226, (295), 346, 352, 355, *edgü q.* 80, (504), (508), (511), *setreksiz yigii q.* 20, *ufšaq q.* 157.
qınıy longing (446).
qızıy confined 103.
qoṭ- to leave, abandon; Auxiliary 'to do something exhaustively' (382), *nomlap q.* 63, 65, s. *qoṭmaḍḍın.*
Qoṭaqıı Name (516).
qoṭıı down 35, 40.
qoṭmaḍḍın without exception 61.
qol- to ask, *[qut] q.* 238, *krmšwhn q.* 352, 355, 368, 373.
qolun- to ask for oneself 181.
qonquz [*-g-*] beetle 93.
qop whole, all 276.
qoptın every 60, 350.
qorq- to fear 370.
qorqınč fear 183.
qorqınčıy terrible 181.
Qoštr ← Sogd *xwštr* master, superior, head, *Aryaman Fristum Q.* 278, 281, (294), 354, (377).
qulqaq [*-γ-*] ear (456).
quruy emptiness, *ikii q. töz* (204), *b/ksin q.* (500) (?).
qut divine favor, blessing, majesty 181, 237, 283, 285, (500), (514), *burxan q.+ın bul-* 66, 105–106, 107, *arxant q.+ın bul-* 161, *q. wakšikler* 235, s. *nomqutıh.*
Qutaddmıš Bars Name (514).
qutluy blessed 160, 181, *q. čıyay* 182, (297).
Qutluy Oyul Name (515).
qutqar- [*-γ-*] to rescue 9, 19, 61, 61–62, 67, 71, 159.
qutrul- to be rescued 45, 50, 60, 263, *oz- q.* 63, (510).
qutur- to rave 30.
quvray community (503), *ančmn q.* 277, (496), *t[ir]in q.* (505).

rtni ← Sogd *rtny* ← Skt *ratna* jewel 109, *r. yinčü* 270, (384), *čintamani r.* 251, *ıdd[uq] r.* 278, *nom r.* 62, 267, *yitii r.* (381).
roš[n] ← Parth *rwšn* light, *Addmwz r. [tn]gri* (499).

sanlıy belonging to, bound for 33.
sansar ← TokhA *saṃsār* ← Skt *saṃsāra* cycle of rebirths 39, 46, 50, 78, 159–160, 166, 181.
sansız innumerable, *ülküsüz s.* 102.
saqın- to think 177, 367.
saqınč thought (380).
saran miser, *qıfırqaq s.+lar* 90.
satıyčı merchant 369, 372, (383).
sayu every(time), each(time), *körmiš s.* 95, *yuk[ünmi]š s.* 5.
setreksiz dense, thick, *s. yigii qılınčlar* 20.
sef- to love 99.
sekiz eight, *s. türlüg emkek* 19.
s(e)n you 252, 253, 254.
sepen- ? 20.
serin- to be patient (315).
serkür- [*-g-*] to hold back 77.
sevinč pleasure 37.
sımtaysız, sımtaqsız (188) without neglectfulness 171.
sıngar direction, side, *qoptın s.* 60, *tašḍḍın s.* (498).
sıqur-, sıyur- 159 to embrace, take to heart 100.
sırıl- to be sewn to, fastened to 53.
sitim ? (309).
siz you 3, 4, 8, 49, 75, 78, 82, 92, 95, 96, 97, 98, 170, 171, 184, 231, 238, 259, 261, (447), (449), (452), (457), (462), (464).
sizik [*-g*] doubt(ful) 170.
soyurqa- to have pity on, *s.- irinčke-* 113.
sökii former 260.
söz speech, word (380), (495) (?).
sözle- to say 226.
suṭ- to spit 112.
Sumir ← Sogd *smyr* ← Skt *sumeru* Sumeru, *S. tay* 54.
suq greed (379).

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

suqlun- to fall, plunge oneself 55.
suv water 55.
süzüg [*-k*] pure 282, (503).

šahbwhrγan ← MPers *š'bwhrg'n* Šābuhragān, *š. no[m]* (502).
šatu ladder 47.
šeš- to untie, loosen 347.
šmnu ← Sogd *šmnw* devil, Ahriman (436–445), *ayıγ q[ılınč]lıγ š.* 70.

tafran- to hurry (196), 372.
tay mountain (451), (463), (466), (470), *Sumir t.* 54.
[Taixan Xan] Name (509).
taluy sea 51, *t. ögüz* 90, 228.
t(a)mqa [*-γ-*] seal, *üč t. +lar* 184, *üč türlüg a[rıγ t.]* (380).
tamu hell 14, 67, 175, (452), *awiš t.* 58.
tanklayuluq [*-g-*] wonderful 273.
tap desire 276.
tap- to find 61, 234.
taplan- to satisfy oneself (456).
taqu also 92, (499).
tarıγču farmer 274.
tarıq- to suppress, constrict 94, 170.
tarqar- [*-γ-*] to restrain, restrict 259.
tartıšlıγ which drag, *ilišlig t.* 22.
tašqar- [*-γ-*] to bring out, expel 68.
tašḍḍın without, abroad, secular, *t. sıngar* (498).
t(a)var goods, *edd t.* 370, (384).
teg, tek 104 like 26, 29, 36, 48, 49, 62, 64, 115, 173, 247, 248, 251, 271, (447), (448), (471), (499).
teg-, tek- 156, (382), (385), 434 to reach 239.
tegii, tekii (379), (381) up to, as far as, *ąmtıqat.* 65.
tegil- to be blinded, *t.-miš közler* 71.
tekimlig [*-g-*] worthy 72, 252, 261.
tekin- [*-g-*] to venture to do something, to undergo 240, 279, 282, 346, 350, 353, 375, 429.
tekirmile- [*-g-*] to surround 93.
teklük [*-g-*] blind 89.
tekšür- [*-g-*] to change, *t.:üp öngii* 164.
telim many, *üküš t.* 33, 41, *t. üküš* 185.
t(e)ngri god 231, 235, *t. yiri* 59, 72, (382), (510), *Ąddmwz rošn t.]* (499), *[er]klig ay t.* 246, *[Ązrua t.]* 248, *burxan t.* 170, (500), *[xormuzta] t.* 247, *kesi beḍḍi t.* 280, *kün t.* 49, 173, 245, *nomquṭıh t.* 352.
t(e)ngrim majesty 92, 184, 281, (462), (506), (508), s. *Kuimsa*, s. *Yašqan.*
t(e)ngriḍem divine 235, (504), (512).
t(e)rkin quickly 94.
t(e)rkk(i)ye quickly 160.
tıı continuously, *t. turqaru* 110, *künt[em]ek t.* 96.
tıṭ- to restrain 75, (302).
tıṭıysız imperturbably, unhindered 107, 258.
tıṭın- to restrain oneself 111.
tıltay reason 267.
tıltayınta because of (380).
tın- to rest 110, (461).
tınl(ı)γ mortal 24, 31, 34, 36, 39, 41, 43, 44, 46, 48, 61, 62, 65, 67, 92 ,102, 110, 170, 185, (196), (199), 228, 231, 233, 351, *t. uyušıı* 35, 114.
ti- to say 369, (377), (382), (467), (494).
tik- to set up, erect 47.
til tongue 108, (487).
tile- to seek 60.
tilfe lunatic, *qal t.* 115.
tirig living, *t. öz* 371.
tirin assembly, *t. quvray* (505).
tiš teeth (448).
tiš- to say to one another (469).
tit- to be called 108.
tit- to renounce 112.
titrü askance 14.
to- to block 14.
toyıl shining, gleaming 249, 255.
tolyay pain, *emkeklig [t. +lıγ]* 110.
tolp whole 78, 284.
topraq soil, dust, *tooz t.* 27.
tor net, *t..uy tuzaqıy* 347.
toruy bay (horse) (447), (448).
tooz dust, *t. topraq* 27.
töpü top, head, crown of the head, *tüz t.* 251, 261, *yinčürü t..n* 230, 279, 282.
tört four, *t. burxanlar* 65, *t. tuγum* 18, (288).
törü law 176.
törü- to be born, come into existence 115.
törüt- to create 73.
töz root, origin, principle 30, 164, 259, *aryayiša t. n[om]* 1, *ikii quruy t.* (204).
tözkerinčsiz [*-g-*] unsurpassable 66, (198), 242–243.
tuγ- to be born, reborn 170, 180, 184, 229, 230, 232, (383), (486), (510), (511).
tuγmaq birth, *t. ölmek* 346.
tuγmiš born, own, *t. atam* (506).
Tuγmiš, s. *Er.*
tuγum, tuqum 26–27, *tuxum* 79 birth, rebirth, *t. ažun* 26–27, 79, *tört t.* 18, (288).
tuxur- [*-γ-*] to cause to be born 60.
tur- to stand; Auxiliary 'to continue to do something', *artayu yoqatu t.-urta* 28, *tekip t.-ur* 434, *ya[l]ınayu t.-ur* 175.
turqaru perpetually 27, *tıı t.* 110.
turqur- [*-γ-*] to raise, rouse 54, 75, 166, (468).
turuy [*-q*] pure 79, *[arı]γ t.* (496).
turuq emaciated, *küčsüz t.* 87.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

tuẓu use, *asıγ t.* 100, 105, 163.
tut- to hold, wear 251.
tutčı constantly, *t. üṣüksüz* 26, *yintem t.* 21.
tuḍultur- to cause to be restrained 79.
tutuz- to entrust to 57.
tuyun- to acquire perception 160.
tuzaq snare, *toruγ t..ıγ* 347.
tük [*-g*] many, *t. tümen* 67.
tükeṣigče until exhausted (384).
tümen 10,000, myriad, *tük t.* 67.
tümke [*-g-*?] simple, foolish 229.
tünerig dark 67.
tüp root, *boṭulmaqlıγ ilkü t.* 52.
türlüg various, kinds of 19, (307), 355, (379), (380).
tüš consequence, reward 11, *t.+inte* 103, 105, 107, 234, *t.+ii üze* (376), *t. utlıı* 346.
tüš- to fall (488).
tüz flat, *t. töpü* 251, 261.
tüzü all 67, 103, (199), 239, 242, 351.
tüzügü all 98, 181.

uu sleep (205).
u- to be able 111, (304).
uč end, tip 44, 46.
uṭı- to sleep (205).
ufšaq small 157.
uγrın yıqın in propitious circumstances 37.
uγuš family, clan, *tınlγ u.+ı* 35, 114.
ulax ? 354.
ulatıı and so forth, and the other 33, 257.
ulınčıγ tortuous 46, 159, 165.
uluγ great 99, 100, 105, 158, 276, (376).
uluš country, *[balıq?] u.* (385), *il u.* 60, 430, *burxan u.+ı* 53, 229, (510).
umuγ object of desire 1, 13, 36, *u. ınaγ* 4, 73.
umuγsuz without an object of desire 36, 45.
unıt- to forget 164.
unıtmaq forgetting, forgetfulness 27.
uq- to understand 22, 64.
uqıt- to cause to understand, explain 11, 30, 56, 158.
utlıı reward 37, *tüš u.* 346.
utru facing, opposite, *u. kl-* (472).
uvutsuz shameless (379).
uyγur, s. *on.*
uzanmaq mastery 68, 162.
uzatıı for a long time, *u. üzüksüz* 104.
uzun long 348.

üč three 7, 40, (302), *ü. arıγ čxšapt* (306), *ü. tmqalar* 184, *ü. [türlüg yek]ler* (379), *ü. türlüg a[rıγ tmqa]* (380), *ü. yavlaq yol* 183, (189).
üčün in order to, so that, *körgü ü.* 96, *tuγqu ü.* 180.
üčü[nč] erser third 371.
ükli- to increase 174.
üküš many, (501), (502), *ü. telim* 33, 41, *telim ü.* 185.
üle- to distribute 109.
ülküsüz [*-g-*] immeasurable, *ü. sansız* 102.
ün- to grow, rise, rise up, leave 104, 172, 178, (458).
üntür- to cause to rise, promote 162, (473).
ünkür [*-g-*] cave 91.
ürlüg everlasting 54.
ürlüksüz transitory 182.
üsk presence 352, 366.
üstel- to be increased 235, *asıl- ü.-* (505).
üstüngii [*-k-*] above, superior, high 234, *yig ü.* 75, 231, 284, *ü. yig* 183.
üstürti on high 40.
üz buz hatred (Hend.) 33.
üz- to pull apart 348.
üze through, with, according to, as, in, on 21, 29, 57, 99, 102, 108, 115, 158, 182, (205), 250, 254, 267, 279, 372, (376), (450).
üzüksüz, üṣüksüz 26 uninterruptedly, *tutčıı ü.* 26, *uzatıı ü.* 104.

wakšik ← Sogd *w'xšyk* ← MPers *w'xš* spirit, *q[u]t w.+ler* 235.
wxastwanift ← Sogd *xw'sṭw'nyft* ← Parth *wx'stw'nyft* confession (298).
wxyzyšn ← Parth *wxyzyšn* request, prayer (298).

ya bow, *y. kirišler* (465).
yafšın- to stick to, *y.- ilin-* 167.
yayıla- to be hostile (460).
yalın flame (458), *čoγ y.* 254.
yalına- to be aflame, to flame 175.
yalnguq human being 42, 157, 166, 169.
yaltrı- to gleam, shine 173, 253.
yaltruq gleam (453).
yana and (289), 433.
yanınčsız without returning 156.
yantur- to cause to turn back 167.
yangıl- to err, sin, *yaz- y.-* 351.
yangqurt- to cause to resound (470).
yaqın near, *y. ilt-* 52.
yar spit 112.
y(a)ramaz unsuitable, abominable (509).
y(a)rašıı attractive, beneficial 167, (198).
yarat- to create, endow 32.
y(a)ratın- to adorn oneself 74.
y(a)rlıγ command 171, 228.
y(a)rlıqa- to deign to, to issue a command 109, 113, 171, 227, 241, (377).
y(a)rlıqančučı compassionate 99, 158, 173.
yar(a)smalaš- [*-š-*] to adapt oneself 43.
y(a)ru- to shine 173.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH

CLARK, LARRY V., *The Manichean Turkic "Pothi-Book"* , Altorientalische Forschungen, 9 (1982) p.145

y(a)ruq bright 173, 245.
yaš tears 373.
Yašqan Inal Ïtmiš Tngrim Name (378).
yaḍ stranger, *öz y.* 101.
yavlaq evil 183, (189).
Yayaq Name (513).
yayqal- to be shaken, to sway (451).
yaz- to sin, *y.- yangıl-* 351.
yazınčsız without sin 174.
yazuq sin 367–368, 373.
ye- to eat (?) 93.
yek demon (486), *y. ongžinl[a]r* 91, *üč [türlüg y.]+ler* (380).
yıγ- to collect, assemble 31.
yıγın- to assemble 227.
yılqı animal 26.
yıltız root 17.
yıngaq direction, *yol y.* 60, 63.
yıq occasion, *uγrın y..ın* 37.
yig better, best 56, 243, *y. üstüngii* 75, 231, 284, *üstüngi y.* 183.
yigii close-set, compact, *seṭreksiz y. qılınčlar* 20.
y(i)me moreover 433, (469).
Yimek Name (513).
yinčü pearl, *rtni y.* 270, (384).
yinčür- to bow 240, 283, *y.:ü töpün* 230, 279, 282.
yintem continuously 74, 231, *y. tutčı* 21.
yintsig- [*-k*] to search, seek out 21.
yir land 59, 72, (382), *[tngri y.+int]e* 510.
yirtči [*=yirči*] guide, *yolčıı y.* 69.
yirtčile- [*=yirčile-*] to guide 348.
yirtinčü, yirtinč 73 earth, world 21–22, 65, 231, 232.
Yišu Ạryaman ← MPers *yyšw' 'ry'm'n* Jesus the Friend 426.
yitii seven (310), *y. ayılıq nomlar* 73, *y. rtni* (381), *y. yụkü[n]č* (187).
yitiz, yiḍiz 367 blunder, trespass (?), *yiz y.* 367, 375.
yiz error, sin (?), *y. yitiz* 367, 375.
yol road, way 14, 53, 73, 168, 181, 229, 264, (307), *y. yıngaq* 60, 63, *üč yavlaq y.* 183, (189).
yolčıı guide, *y. yirtč[i]* 69.
yomqı [*-γ-*] all, en masse 101.
yoqaṭ- to perish 28.
Yoqurıı Name (515).
yorı- to walk 97, 181, 230.
yọrünteg dressing, bandage 29.
yum- to shut (197).
yụgerü upward 5.
yụkün-, yụgün- 282 to worship 2, 3, 4, 5, 232, 285, *öge y.* 234, 250, 257, 262, 267, *yinčürü y.* 240, 283–284, *yinčürü töpün y.* 230–231, 279.
yụkünč worship, obeisance 4, *yitii y.* (187).
yụz face 169.
yụz yụzegü the whole insides, everything within, deep within 5.

Copyright (c) 2006 ProQuest Information and Learning Company
Copyright (c) Akademie Verlag GmbH